

Adventist Review

General Organ of the Seventh-day Adventist Church

May 28, 1981

The Book in the blanket

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Preschoolers can be taught prereading experiences from the Bible before they can read for themselves, and so may learn to believe what the Bible says and to love God. See page 10.

It is a strange quirk of human nature that we often ignore the solution to our problems that lies close at hand while searching far afield for something to satisfy. This was the experience related in "The Book in the Blanket" (p. 3).

Theodore Carcich, author of "Birth and Growth" (p. 4), worked as a pastor-evangelist for nine years before being elected president of the Southern New England Conference; he was later chosen president of three other conferences. In 1962 he became

General Conference vice-president for the North American Division and in 1966 a general vice-president of the General Conference, which post he held until his retirement in 1974.

The author of "Bible Reading With Children" (Family Living, p. 10), Gordon Evans, writes from his own experience as a first-grade teacher in Battle Creek, Michigan, where he utilizes his theories to teach reading from the Bible to his students. Obviously people who enjoy working with children, Mr.

Evans and his wife help conduct Sabbath school and Vacation Bible School workshops and lead in children's divisions at camp meeting. Mr. Evans also serves on the reading committee for the primary Sabbath school lessons and the Vacation Bible School kindergarten and primary programs and lessons.

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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.

Writing wills

Re Reader to Reader column (April 9).

One letter unintentionally gave some bad advice, at least for persons living in California, when it stated that a personally written (holographic) will should be notarized. In California that just might cause the will to be thrown out of court. It is important to know the laws involving wills. It is much better to spend the few dollars it takes to have a will legally drawn. Conference trust departments are ready to assist Seventh-day Adventists in dispatching their responsibility in this area of stewardship.

HENRY T. BERGH
Fish Camp, California

Howard Lee

Thank you for "A Link With the Pioneers" (April 9). Elder Lee certainly makes us stop and think about the trends within our church.

EZRA NASH
Sumner, Washington

How thankful we are for pioneers like Elder Howard Lee who courageously uphold our principles of education.

FRANCES TOWSLEY
Riverside, California

Thank you for the centurion's testimony. I want to place my full approval on his testimony.

J. L. SHULER
National City, California

In my short life within the Adventist Church as compared with Howard Lee's, I too have observed this trend of copying the world in nearly all areas of the church's programs. It hurts me. I am very burdened about it. Does it not hurt our Lord, as well? When will this church return to God's plan for His institutions?

JOAN CLUNY SIMKIN
Enterprise, Kansas

We have been too much like the second son of Jesus' parable in Matthew 21:28-31, giving lip service to His instruction and being quick to denounce those who deny Sister White's inspiration, but nonetheless failing to follow the most explicit and simple directions.

MARK MIREK
Decatur, Illinois

More on limits

Thank you for accurately defining the church's limits in dealing with pronounced doctrinal detractors and dissidents. Some folk would stack all rights on the dissident's side and none on the church's side. Your editorial ("Limits," March 5) spells out a long-overdue balance.

In spite of the church's fair, just, and Biblical procedure of examining and settling variant views of Scripture, some rebelliously spurn the church's considered decision and publicly air their independent opinions. What then? Shall we heedlessly open our church doors and ears to those who flout church order and teachings?

Consider how the apostle Paul handled similar problems. Far from straddling the fence or coddling the theological prima donnas of his day, the apostle sternly warned the believers

against flocking to hear the first-century dispensers of doubt and division. In plain and unvarnished language he admonished: "Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them" (Rom. 16:17).

As your editorial correctly observed, the church of today has not only the responsibility of dealing fairly and justly with those espousing variant doctrinal positions but also the equally solemn right of protecting its members from any who willfully persist in tearing apart the church's stated scriptural teachings.

ALMA M. HANSEN
Lacey, Washington

Crate house

Had the artist who illustrated my article "A Blitz of Blessings" (March 26) visualized the ell of the house as being on the right instead of on the left, it would have very much resembled our "orange crate" house. Thank you for the eye-catching illustration.

CATHERINE MCINTYRE
Reading, Pennsylvania

Heavenly tribunal

I have read, reread, and shared with others the excellent portrayal of the judgment as given in "The Message for Today" (Editor's Viewpoint, March 19).

That editorial has given an entirely new and captivating approach to what is transpiring in heaven. To be in the hands of a heavenly tribunal so fair and so eager for every one of us to be saved for eternity—how blessed we are!

MYRTLE A. POHLE
Winkelman, Arizona



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The Book in the blanket



[The following experience, related in the February, 1981, American Bible Society *Record*, should bring courage to any spouse or child living in a home where there is sorrow instead of joy.—Editors.]

My name is Enrique Saune Vallejo. I was born 60 years ago in Viscacha, Peru.

I had left my wife and children in order to buy some animals, which I hoped to sell at a profit. This was a normal “business trip.” After completing my work, I spent a few days dead drunk and then returned home to discover that my wife had become a believer in Jesus. To me this was like saying she was a friend of the devil. I didn’t want anything to do with these “believers,” and began to knock my wife around, hoping she would change her mind. She covered her face with her hands, which only made me hit her harder. I didn’t like to see my children crying when I beat up their mother, so I threatened to leave all of them if they said another thing about Jesus.

Every time I got drunk I’d think again about leaving my family and going to the city—maybe even to Lima—to live. If I was lucky I might get a good job and find me another woman. Anyway, I didn’t want to hear any more of this “believing Jesus” talk.

My chance to leave came when one of my cousins died, and I was given some of his possessions. There wasn’t much, but I tied up what he had in a blanket, thinking I could sell anything of value.

Carrying these odds and ends and leading a donkey, I started out. When I looked back I could see my wife and children standing by the door of our thatched shack. I turned around quickly and kept going. I could still hear my children screaming every time I struck their mother.

The first night away from home I got good and drunk.

Soon I was running with a band of robbers and lost nearly all I had with me. The only things left in my blanket were a pan and a black book. Since I could scarcely read, I knew I would never need that.

Before long my vices and my friends landed me in jail in Lircay in the province of Huancavalica. I was alone in my cell—with nothing to think about. I remembered the black book in my blanket, dug it out, and looked it over. As I sat puzzling out words in Spanish, it suddenly dawned on me that what I had inherited from my dead cousin was a Bible. It made me remember the cries of my children when I beat their mother. I shoved it back into the blanket until the next day. After a while I found myself running my fingers along the words pronouncing them slowly.

I was part of the harvest

It took me a long time before I found the words that Jesus spoke. And when I did, something began to happen inside this Indian. One day as I was standing by my cell window I read the words: “Truly I tell you that if a grain of wheat does not fall onto the ground and die it continues to be a single grain, but if it dies it produces an entire harvest . . .” Any Quechua farmer understands that. I understood it. Jesus spoke of His death. Then I knew I was part of that harvest.

Questions besieged my mind. How could God forgive someone who has beaten and abused his wife for being a believer? Then I read of Paul and how he had mistreated believers, and yet God accepted him. I knelt down on my knees and asked God to take me and cleanse my filthy life of drunkenness and to make me His child.

Although the Bible had led me to find Christ, I was still miserable when I thought of the cruel treatment I had given my wife and children. I put up my arms and surrendered to God and asked God to show me a sign. I said: “If You want me to serve You, take me out of this jail tomorrow so I can go to my wife and children to ask their forgiveness.”

The following day my jailer walked into my cell, handed me a paper to put my mark on, and told me to go. It was a miracle, but I did not hesitate. I hurried back to my family and explained all the wonderful things that had happened. They cried with joy. What a reunion this was. Instead of hate, now there was love. Before we were separated in fear, and now we were reunited in joy.

My father-in-law was so impressed by what Christ had done for me that he too accepted our Lord and began to read the Bible. Today he has a church full of believers in Chakisipamba. My own father, blind in his old age, also accepted Christ. Now we are a united family. One of my sons studied for three years in the U.S.A. and is now a missionary to his own people. Another son is preparing himself as a Christian artist.

If I had a chance to advise someone, I would say this: “If there is a Bible hidden down in your blanket somewhere, get it out and find Christ. If there isn’t a Bible there, sell your blanket and buy a Bible. You will be glad you did.” □

Birth and growth

While birth is basic and fundamental to life, growth is essential if life is to be tolerable and purposeful.

By THEODORE CARCICH

Why are you alive?

Ostensibly because at some time you experienced birth and subsequently a measure of growth. Intricately bound up with each other, birth and growth are dependent upon factors outside of themselves for origin and subsistence. You had nothing to do with your birth, and you cannot within yourself generate that which promotes growth. Your life came from life, and its development relies upon sources outside of yourself, namely, food, water, and air.

The same is true with plants. There is first the life-bearing seed, then the sprout, stem, leaves, blossoms, and finally fruit. Both germination and enlargement depend upon agencies apart from the plant—soil, sunshine, and rain. Everything in nature testifies to its dependence upon an external force for its origin and continuance.

Is it any different with spiritual life?

Scripture teaches that the growth and development of Christian character have their roots in a spiritual birth. Our Lord said: "Ye must be born again." This rebirth originates in the repenting, pardoning, and justifying grace of Christ, and from that moment on, having "passed from death unto life," you are to "grow up into him" (John 3:7, 5:24; Eph. 4:15).

In spiritual life, as in physical life, we are born to grow. God never intended us to remain babies, either physically or spiritually. Of course, everybody loves a baby—that is, a small baby. The gurglings and prattlings of a 20-pound baby evoke admiration, whereas the cantankerous antics of a 100- or 200-pound baby provoke anguish and consternation.

All areas of life (home, school, church, business) are saddled with overgrown kindergarten members. When

they cannot have their way these senior cradle-rollers often give vent to their frustration by pouting, sulking, or throwing tantrums that would do justice to any bellowing 2-year-old. Such childish exhibitions are triggered by the supposed failings of others, or because of slighted rights and denied privileges. Sometimes these babyish traits are demonstrated by adults in a not-so-babyish manner as vicious malice, deceit, and evilspeaking. Therefore, while birth is basic and fundamental to life, growth is essential if that life is to be meaningful, tolerable, and purposeful.

Consequently, even as infants crave milk in order to grow physically, we as spiritually "newborn babes" are to "desire the sincere milk of the word, that ye may grow thereby." No stunted, dwarfed, or retarded growth this. As long as life lasts, the progressive development is "unto a perfect man, unto the measure of the stature of the fulness of Christ," so that His meekness, fortitude, purity, integrity, loyalty, compassion, and obedience become part and parcel of our life (1 Peter 2:2; Eph. 4:13).

Such fullness of life is not just for the superbly endowed, gifted, or advantaged. Common and humble though our background may be, God has made every provision to elevate us to the position of a son or daughter of God. As such, we have no excuse for not adding to our "faith virtue: and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity" (2 Peter 1:5-7). Peter's list epitomizes the progressive development of a completely useful and profitable Christian.

If we so will, God will nourish and enhance our spiritual growth through the ministry of the Word, prayer, angels, and the varied gifts of the Spirit in the church. Thus, God's abundant and unfailing capability and our full receptivity of His saving grace make possible that we remain no longer children, but "grow up into him in all things, which is the head, even Christ" (2 Peter 1:5-7; Eph. 4:15).



Theodore Carcich, a former vice-president of the General Conference, is now retired and living in Colton, Washington.

Much like the parent who yearns for his child's progress, God yearns over us. He desires our greatest good. When He offers us His beloved Son He offers us all heaven now. When by faith we receive Christ and permit Him to possess our heart, mind, and life, God will see to it that "every deficiency of character . . . [is] supplied, every defilement cleansed, every fault corrected, every excellence developed."—*The Acts of the Apostles*, p. 564.

Are you growing in Christ? You should be, for God, of and from Himself, provides the power not only for an entirely new birth but also for an entirely new developing life that excludes everything evil and includes everything good.

Neither is inherent

Call it justification and sanctification, or imputed and imparted righteousness, neither is inherent in humanity. We receive both only by faith in a divine Saviour, and not from some carefully worded, however-correct, theological formula. It is entirely possible to grasp a formula and miss the Saviour. Finely honed theological treatises do provide intellectual stimulation; but only a personally accepted Saviour provides life and growth.

Conversely, all, young and old, may experience the intellectual certainty and assurance of salvation by exchanging our dying life for a living Life. Whose life?

Christ said of Himself: "I am the . . . life." Then again, "I am the vine, ye are the branches: . . . without me ye can do nothing." Paul sums up this all-essential and living relationship by saying: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Manifestly, there is no lasting certainty or assurance of salvation apart from this vital union with Christ (John 14:6, 15:5; Gal. 2:20).

Lately due emphasis has been given to the glorious and glowing truth of Christ's justifying grace, wholly apart

from a believer's merit or works. This emphasis, under God, should increase until it permeates not only every sermon and Bible study but also the lives of all who expect to bear the fruit of holiness and obedience to the glory of God.

As this heavenly endowed experience sweeps over the earth to close the work of the third angel's message, no born-again Christian will be found compartmentalizing his birth in Christ from his growth in Christ, as if the former were from above and the latter of his own making, or as if one is detached from the other. Any attempt to sunder the two vital experiences would in essence sunder Christ from the believer, for Christ cannot be detached from any phase of a believer's salvation.

The Bible and the Spirit of Prophecy are crystal clear that the all-inclusive grace of Christ embraces, envelops, permeates, and undergirds every aspect of salvation (atonement, repentance, forgiveness, justification, sanctification, and glorification). States the apostle Paul, "Ye are complete in him," and amplifying the thought he adds, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption" (Col. 2:10; 1 Cor. 1:30).

Following the apostle's inspired reasoning, Ellen G. White comments: "Our crucified Lord is pleading for us in the presence of the Father at the throne of grace. His atoning sacrifice we may plead for our pardon, our justification, and our sanctification. The Lamb slain is our only hope. Our faith looks up to Him, grasps Him as the One who can save to the uttermost, and the fragrance of the all-sufficient offering is accepted of the Father."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 7, p. 948.

And again: "In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ. . . . Our growth in grace, our joy, our usefulness—all depend



upon our union with Christ. It is by communion with Him, daily, hourly—by abiding in Him—that we are to grow in grace. He is not only the Author, but the Finisher of our faith. It is Christ first and last and always. He is to be with us, not only at the beginning and end of our course, but at every step of the way.”—*Steps to Christ*, pp. 68, 69.

What shall we do with these marvelous provisions of grace for a new and ever-developing spiritual life? For some who have never accepted Christ as their personal Saviour, this very moment may mean their passing from death to life. Why delay? Why not accept God’s offer of life now?

To those who profess Christ but have allowed worldly gain and pleasures, life’s cares, sorrows, and perplexities, their own faults and the faults of others, to divert their minds from Christ’s sustaining grace, thereby stunting their spiritual growth and development, I appeal that you will look again at the cross and renew your commitment now!

Again and again, every day and in every issue of life, be constantly “looking unto Jesus” “lest ye be wearied and faint in your minds.” Looking to Him at home, at school, at work, or wherever you are means a constant growing experience, for the promise states that “we all, with

unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another” (Heb. 12:2, 4; 2 Cor. 3:18, R.S.V.).

How high and far shall we grow in this heavenly grace? As long as life lasts, each day will beckon us to new heights, new conquests, and new achievements in Christ. Higher and still higher will be our advancement until “when he appears we shall be like him, for we shall see him as he is. Every one who thus hopes in him purifies himself as he is pure” (1 John 3:3, R.S.V.). “Higher than the highest human thought can reach is God’s ideal for His children. Godliness—godlikeness—is the goal to be reached.”—*Education*, p. 18.

Is this an impossible, extravagant, and unreachable goal? It was not for Christ, and surely not for those in Christ. Our faith in God’s enabling power is well phrased by the author of the book of Hebrews: “Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen” (Heb. 13:20-21). □

To be concluded

FOR THIS GENERATION By MIRIAM WOOD

A friend who keeps on

Do you ever feel that you really don’t work hard enough at keeping your friendships in good repair? This is a continual, nagging worm of worry in the back of my mind. It isn’t that I don’t love my friends; I am always full of the very best of intentions and I visualize a halcyon situation where I will have the time to arrange nice occasions and entertain them and make them feel cherished. I could do better also on the letter-writing situation, though that’s not as bad with me as some other areas. At any rate, the days come and go, and the ideal time is never here, and I’m tired, and golden moments slip by—and perhaps you know what I mean because it goes in your own experience.

You really can’t blame friends who finally give up on you. They have every right to come to the conclusion that you

simply don’t care. They have every right to draw their cloaks about them and sniff, mentally at least, “Well, if that’s the way she is—if she won’t put forth any more effort than that—then it’ll be a cold day in July before I ever—” I imagine some of my friends have felt that way about me, though I cringe as I write it.

I have one friend, though, who through almost a lifetime, has never, ever, let my neglect make the slightest difference. When we used to live in the same area I could always count on her to arrange occasions, to sweep me along into fun plans, and as a matter of fact, she acted as a kind of “spark plug” for the entire group I was close to in those days. We counted on her. And once in a while when I was downright cross and sulky she didn’t mark me off her list. Good-naturedly she told herself

that I was “going through a phase” and promptly forgot about it. She became a very reliable presence in my life.

Then she moved away. I knew I would miss her, but I never dreamed how much. You see, she’d been such a constant friend, not only to me but to so many others, that we felt bereft, adrift. She had spread the warmth of her giving nature over all of us. Those of us left behind talked about it from time to time. “She has such a gift for friendship,” we said.

I thought that we’d drift apart, as people do when a continent separates them and the years pass by. And had it been up to me I fear it would have happened. But I didn’t reckon on her staying quality. She wrote regularly. The first time I failed to answer her letter, and then had such a case of “the guilts” that I was ashamed to write, I thought she’d be hurt and all that beautiful fabric of friendship would be shredded. But it wasn’t. Soon another letter came. “I know you’re busy, but I just feel like writing again,” she said.

This time I wrote back promptly. But I haven’t always

in the ensuing years, and it still hasn’t made any difference. Once in a while when the telephone rings I’ll hear her voice, cheerful as ever, saying, “Let’s talk for a few minutes. I better watch the clock or I’ll faint when I get my phone bill this month!”

When she’s in my part of the world from time to time, she creates occasions when we can visit together, again happily ignoring my pleas that I am “tired” or whatever. She rounds up all the “old gang” if possible. We count on her. We count on warming our hands at the fire of her steady devotion to all of us.

As I thought about this the other day when she was in town and we had some time together, I wished that I could be that kind of friend. When I think of the song “I’m So Glad I’m a Part of the Family of God” I think I have the feeling that this wonderful family is composed of people like her. They don’t quit. They don’t treat you as you deserve to be treated; they treat you infinitely better.

My friend has obviously taken lessons from the greatest and truest Friend of all—Jesus.

The Ideal Host

God invites us as honored guests to share the abundance of His hospitality.

By LARRY G. HERR

In the previous article we saw how the shepherd metaphor underlies the first four verses of Psalm 23. At verses 5 and 6, however, the picture is enlarged. Terms such as “table,” “cup,” and “house” predominate. God is now pictured not merely as the Good Shepherd but as the Ideal Host, and the worshiper is no longer merely a sheep but an honored guest. Although the first metaphor of the Good Shepherd presents a sublime picture of trust and comfort, in many ways the Holy Land traveler is sure to like the host metaphor even better, because his understanding of hospitality is enriched with many illustrative experiences.

“Thou preparest a table before me
in the presence of my enemies.”

People today in the Bible lands still exhibit a strong code of hospitality inspired by the desert and its harsh living conditions. Anyone plodding through the desert deserves to be treated well, enabling his difficult trip to be a success. Hospitality has often saved a dying traveler. But hospitality is more than refreshment and rescue—it is protection and security. When, for example, enemies come to the host’s house and want to harm the guest, it is the duty of the host to protect his guest with his own life, even if he later finds out that his guest is his enemy. He has offered his hospitality; his honor decrees that he must deliver it.

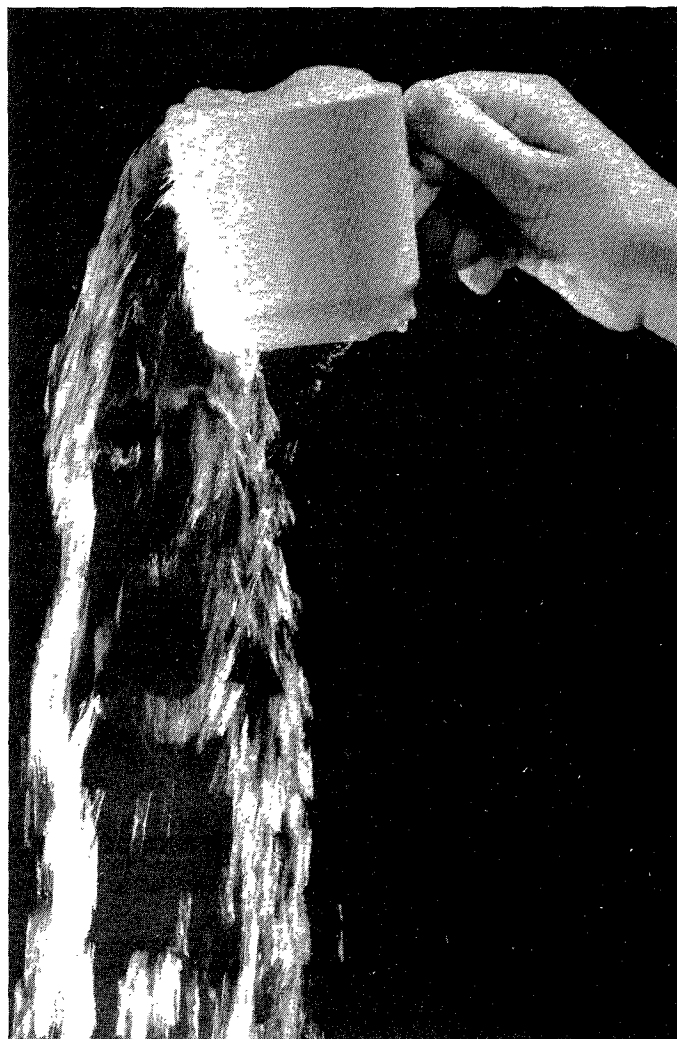
Fortunately, I have never been in sufficient need to experience the full implications of such hospitality. But countless times it has been my privilege to receive a less sensational though certainly not a less generous welcome. Such experiences never fail to remind me of Psalm 23.

We know from various Biblical passages that hospitality in Biblical times was no less important to society than it is today. When I read the first line of Psalm 23:5, where the Ideal Host prepares “a table before me in the

presence of my enemies,” I am not only reminded of the desert hospitality code, which demands that the guest be protected from his enemies by the life of the host, but I remember the story of righteous Lot in wicked Sodom when he entertained the two angels.

When the men of the city came to Lot’s house and pounded on the door demanding that Lot give his guests to them so they could sexually abuse the angels, Lot, who knew neither the divine nature of his visitors nor their message at that time, fulfilled honorably the code of hospitality. Although he thought his guests were simply two common wayfarers, he strenuously observed the ancient code by offering to the mob his own daughters for defilement rather than the guests. In the end Lot was repaid for his integrity as a host, and the men of Sodom were punished. A similar story of entertaining strangers as protection is recorded in Judges 19 (but with more brutal consequences). Hospitality played an important part in Biblical society.

In Psalm 23 the best of hosts prepares a feast for His guest when his enemies are outside the door clamoring to enter and destroy him. The Ideal Host not only provides protection for him from the mob, but also treats him to a kingly feast.



Larry G. Herr is assistant professor of Old Testament at the Far Eastern SDA Theological Seminary, Manila, Philippines.

“Thou anointest my head with oil.”

This phrase shows that a royal feast is, indeed, in the offing. Saul and David were anointed with oil when they were chosen for the kingship (1 Sam. 10:1; 16:13), but the same ceremony was probably performed on the later kings, as well. Anointing with oil thus brings with it the aspect of kingly honor, even though to us who live in modern times and in more humid climates the picture of oil streaming down our hair and dripping onto our shoulders does not elicit a delightful feeling.

However, those who have traveled extensively in Bible lands know that people's likes and dislikes are different in that part of the world. Sometimes when I have been traveling by bus over dusty roads, the attendants will go down the aisle with a bottle of scented light oil for passengers to rub on their face, neck, and hair. They apparently view this act as refreshing.

One other vivid illustration of the love for oil in desert lands is the famous Bedouin feast, the *men-sef*. For the

main course of the feast, a whole sheep is slaughtered, disemboweled, and then roasted over a fire. Sheep in Biblical lands today are fatty; in fact, their large tails, which swing to and fro as they walk, are almost nothing but fat. (This fatty tail was often the part of the sheep offered to God—Lev. 3:9.) While the sheep is roasting, this fat oozes out and is caught in a pan, where, as it cools, it turns to the consistency of grease. When the sheep is finished cooking, it is taken whole or torn into pieces and dumped onto a steaming mound of rice heaped upon a platter about three or four feet in diameter.

The pan of retrieved fat, in which by now has accumulated up to two gallons of grease, is brought and poured over the mass of sheep and rice. The participants in the feast then gather around and eat the resulting mixture. They form bite-sized balls out of the rice, meat, and grease mixture with their right hand and pop them into their mouths. The guest of honor receives one of the eyes.

Such is the desert feast par excellence embodying the best of desert hospitality. There is so much grease in the mound of rice and meat that the little balls that are formed with the hand never fall apart; they always remain securely welded together. Oil, to the desert dweller, is the epitome of good living. The more he can get, the better.

In this setting I hardly can fail to understand the words of the psalmist as he describes the feast being offered by his Ideal Host. It is a royal feast including everything luxury could want.

“My cup overflows.”

One day, as I was site-visiting on the desert fringe, I found myself hiking about four miles overland (one way) to visit what I hoped would be an interesting ancient Biblical site. About a mile from my destination I passed a Bedouin tent. The midday sun was very hot, and everyone, except me, the archeologist, was wisely situated beneath a tent awning with the sides rolled up to let in the breeze. As I walked by I noticed two women working in the right three fourths of the tent, and a man resting in the left compartment. It was a scene of domestic Bedouin tranquillity. I thought of Abraham and Sarah as they migrated and lived in their tents.

I noticed that the man had observed me as I walked by. However, I went on and visited the site in the heat of the day, becoming more thirsty with every minute that passed. When I returned, I again passed the Bedouin tent. But this time, instead of allowing me to pass, the man came and implored me to come into his tent and partake of his hospitality, just as Abraham had done in the past. I could hardly refuse; I knew, in conformity with desert hospitality, that a drink awaited me. Moreover, to refuse would mean that I would rebuke his honor, and he would then consider me his enemy. There is no telling what might happen at that point! Therefore, although I was pressed for time, I returned with him to his tent, where he had prepared a special desert drink. Undoubtedly he had been planning this ever since I had walked by on my way to the ancient site; he knew that I must return the way I had come.

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

The jellybean revival

By SHERRIE THOMAS
Assistant Director

Recently an interesting phenomenon has taken place in the U.S. capital. When the new Republicans came to town, so did a load of jellybeans.

When Washington, D.C., learned that jellybeans were Ronald Reagan's favorite snack, area confectioners began stocking their shelves with them. Newspapers devoted many column inches to the discussion of which flavor was the President's favorite. Aspiring politicians stocked up on jellybeans in case the President came to their offices.

President Reagan took up the jellybean habit years ago when he quit smoking. However, some health professionals, even though they are happy that he kicked the nicotine habit, are concerned about his snacking.

“It's not the kind of snack we should be eating,” says Bonnie Liebman, staff nutritionist with the Center for Science in the Public Interest. “We have been encouraging people to eat beans, but not that kind.”

According to nutritionists, jellybeans have no nutritional value and are among the worst varieties of candy for teeth. They consist primarily of sugar laced with corn syrup, modified starch, dextrose, and artificial colors, covered with a sugary glaze.

“They rot your teeth, plain and simple,” says a dentist at the Georgetown University Medical Center. “Because jellybeans are sticky, they cling to the teeth and supply lots of sugar to bacterial plaque. It's not a good habit.”

Even though the President's assistants say he eats only a handful a day, Bonnie Liebman has a suggestion for alternative snacking in the Oval Office: “If he likes the chewy feeling, he should try raisins. And if he likes the shape of jellybeans, perhaps he could substitute grapes instead.”

Would that be an improvement? No beans about it.

We sat down on the colorful Bedouin blankets that are used as floor, couch, and bed, and he proceeded to pour out a cup of his savory drink. I immediately felt as if I were one of the three messengers from God whom Abraham had invited into his tent for a similar period of refreshment. I thought of the women in the next compartment and how they probably were, like Sarah before them, standing next to the separating curtain straining to catch every word the visitor said.

Together, as we sipped the drink, laced liberally with sugar (sweetness, too, is a sign of honor to the guest), we talked of the world and the differences between nationalities and cultures. Meanwhile, in spite of the fact that I was no longer thirsty, my host kept refilling my glass; each time I finished he would not let me go until I had drunk yet another glass. On and on it went, until finally I was able to convince him that, indeed, I needed to be on my way. But this was not until I had drunk seven glasses of his brew! I think it is understandable that, as I left, I thought again of the twenty-third psalm: my cup, indeed, had overflowed!

“Surely goodness and mercy shall follow me all the days of my life.”

This is the kind of host God is! Security, festivity, royal honor, and the best provisions of food and drink in superabundance are characteristics of the Ideal Host. In Bible lands, both ancient and modern, hospitality traditionally would last three days. But God, the Ideal

Host, never ceases to lavish His goodness on us. He is always there, always inviting us to partake of His hospitality; always, like Abraham and my Bedouin friend, running out of His tent and inviting us into His luxurious refreshment.

This is what the psalmist means when he responds to the hospitality of the Ideal Host by saying, “Surely goodness and mercy shall follow me all the days of my life.” God’s goodness and mercy, or grace, are always available to us. But they do more than simply follow us. The word for “follow” in Psalm 23 is used the majority of times elsewhere in the Bible to refer to victorious armies chasing defeated armies to gather spoil. Thus, God’s goodness and grace can be pictured not simply as following us but as pursuing us every day of our life. There is nothing we can do to avoid His free gift of ultimate hospitality wherever we go at any time. God’s grace is like the Bedouin host who pursued me from his tent and compelled me to partake of his refreshment.

“And I shall dwell in the house of the Lord for ever.”

No wonder the psalmist, who was a master of good hospitality, exclaimed with the exuberance of a highly honored guest: “I shall dwell in the house of the Lord for ever.” Where else could such hospitality be found? Why search for it elsewhere? □

Concluded

FOR THE YOUNGER SET

Janie’s answered prayer

By SHARON LANDIS CLARK

“It’s my turn to hide the dolls now,” said Janie as she ran into the living room with the last doll.

Hide-and-seek with the dolls was one of Janie and Marie’s favorite games.

Behind curtains, behind couch pillows, under chairs, in kitchen cupboards, in the dryer, were favorite places to hide the dolls.

The last doll to be hidden was Janie’s new birthday doll, Betsy.

Janie wanted to hide Betsy in a place where Marie would never think to look.

As she walked into the pantry she saw the perfect place. The potato sack! “Why didn’t I ever notice this place before?” she asked herself.

She gave Betsy a quick kiss on the forehead and carefully placed her in the gunnysack.

“Ready!” she called. Janie’s blond curls bounced as she hopped into the living room, where Marie sat with her eyes shut.

Janie watched Marie as she tried to find the different dolls.

Marie laughed as she saw her favorite doll, Ruthie, hiding in the magazine rack. She found Jo Ann, Jenny, Nancy, Beth, and Amy.

“I found them all,” Marie exclaimed. “Now it’s your turn again.”

Janie shut her eyes as Marie hid the dolls.

Soon Daddy came home and it was time for supper, baths, worship, and then bed.

Every night Janie and Marie put the dolls in their beds too, but each slept with her own favorite doll.

When all the dolls were tucked in, Marie got in bed with Ruthie. Janie looked for Betsy, but she was nowhere to be found.

Big tears rolled down Janie’s cheeks. “I just won’t sleep well without Betsy,” she sobbed.

Daddy knelt down and put his arms around Janie. “Please don’t feel so bad, honey. Jesus knows you feel bad, and He knows where Betsy is. Why don’t we ask Him to help us find her?”

After Daddy’s prayer, Janie felt better, but after more hunting, Betsy was still lost.

“It’s late,” Mother said. “We’ll have to go to bed now and look for Betsy again in the morning.”

Janie took Amy to bed with her that night. But she thought of poor Betsy until she finally drifted off to sleep.

In the morning Janie slipped out of bed and onto her knees.

Again she asked Jesus to help her find Betsy.

Later that day Mother called the girls to come and help fix dinner.

“Marie, you wash the lettuce, and Janie, would you please get a pan of potatoes for me?”

Janie took the pan Mother handed her. She did not notice that Mother had an extra-special twinkle in her eye.

In a few seconds Mother and Marie heard a delightful squeal come from the pantry. Janie ran out hugging Betsy.

“Look, Mom, I found Betsy!” Janie almost shouted, she was so happy.

“Yes,” Mother said, “I found her there myself. But I decided to let you find her by helping me.”

When Daddy came in for dinner Janie was all smiles as she told about finding Betsy.

“I’m happy too, Janie,” Daddy said. “We knew Jesus would help you find her.”

“Now we must thank Him,” Janie said. And they did.

Bible reading with children

How to make the Word of God a major part of our children's learning experiences from infancy.

By GORDON F. EVANS

When Abraham Lincoln was receiving his early training there was little time for formal education, and textbooks were scarce. William Miller's early learning experiences were similar. Both boys, however, were blessed to have the Bible as their first textbook. Flickering flames from the fireplace provided a glow of light and produced learning that not only changed their lives but ultimately affected the thinking of the day.

Can it be that Lincoln and Miller were closer to the pattern given Christian educators than we are today? "The Bible should be the child's first textbook. From this book, parents are to give wise instruction. The Word of God is to be made the rule of the life. From it the children are to learn that God is their Father; and from the beautiful lessons of His word they are to gain a knowledge of His character. Through the inculcation of its principles, they are to learn to do justice and judgment."—*Counsels to Parents, Teachers, and Students*, pp. 108-109.

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. 6:6, 7).

The Word of God should be a major part of our children's learning experiences from infancy. Our children's Sabbath school lessons do well in helping parents

teach Bible stories and truths. The Bible, however, should be used also in bridging a child's love for parents to a love for our Creator and Saviour.

Preschoolers can be taught prereading experiences such as taking care of their toys, keeping their room in order, setting the table, helping father and mother, obeying, and following a set of simple directions. The child who learns experiences of these types and who is read to consistently receives a basic readiness for formal reading instruction that can be gained by no other means. These lessons can and should be learned long before entering the classroom to receive formal reading instruction. Preschoolers can also be taught prereading experiences from the Bible before they can read for themselves, and so may learn to believe what the Bible says and to love God. You may have the joy of teaching from this "reader." Begin early and teach gently.

How are children taught to love Christ, someone they have never seen, heard, or touched? By being helped to transfer the love they have experienced with parents to a "first love" relationship with Jesus, their Creator and Saviour.

Children have a natural need for acceptance. As they develop, their relationships can easily remain on a social level—friend to friend. But this is not enough. You can help your child reach a higher spiritual level of love for Christ—believing, accepting, loving, and obeying Him—through Bible study.

If a child's first ready-to-read experiences begin with the Word of God he will have a natural opportunity to learn the love of God. Provide him with a quality Bible of his own, preferably large print. Teach him to reverence the Bible as a special book to be handled and used with care. As he learns to love the Bible that he can touch and feel and handle, and as he begins to relate the Bible stories and messages to Jesus, his love for the God of this sacred book will grow, and he will be ready to make simple spiritual decisions.

Teach your child by precept and example that prayer is vital. Give prayer the important place it deserves in your study of the Bible together. "Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the Holy Spirit, and it will be given."—*Steps to Christ*, p. 91.

Freely use songs and poems to illustrate and impress the lessons on young minds. "There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. . . . It is one of the most effective means of impressing the heart with spiritual truth."—*Education*, pp. 167-168.

The book of John reveals Jesus as God the Son, Creator, and Saviour, and is an excellent study of belief in its various stages. If the steps are made simple this will aid the child in developing concepts of believing, accepting, loving, and obeying Jesus as our Saviour.

Start Bible-reading with the book of John. "In the beginning . . ." are familiar words to the child who has

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previously heard the story of Creation. John presents God the Son as Creator (John 1:1-5), Saviour, and Redeemer (chap. 3:16). He emphasizes the gift of eternal life to all who respond to Jesus as the way, the truth, and the life (chap. 14:6). Common things of everyday life such as light (chap. 1:5, 7, 8), water (chap. 2:7 and 4:10), and bread (chap. 6:48) are symbols Jesus used to teach spiritual truths. Thus the character of God is revealed in simplicity. Through faith in Christ, all may have life (chap. 20:31).

Focus on the verses that have particularly pertinent messages, preferably one verse at a time. Sometimes it may be necessary to summarize *several* verses. You yourself will not always “see” a passage in the same light each time you study it. Be thankful, for this is evidence that the Holy Spirit is enlightening and impressing you as you lead a young mind in the study of God’s Word.

Use short study periods, adjusting the length according to the attention span of your child. Avoid tiring a young mind. For first-graders, probably 20-30 minutes is sufficient; for older children, somewhat longer.

Some children can learn to read before entering the formal classroom, but avoid applying pressure. When children are ready to read, you will recognize that the time is right. They will notice and know letters; they will identify beginning letters of words, some sounds, and some words; and they will begin asking questions about words—they will spell words and ask their meaning. Allow them to progress as far as they are comfortable, but avoid pressuring or pushing them.

If your child is ready to read and/or ready to begin first grade it is time to begin a program of reading from the Bible. This program has many aspects.

Steps toward implementation

1. Read a verse aloud slowly while your child follows. Have him point to the words with his index finger. This provides an initial opportunity to comprehend words and ideas. Touching, seeing, and hearing increase understanding. This may be his first exposure to actual Biblical vocabulary and/or sentence vocabulary.

2. You and your child read the same verse together aloud. This process will help your child assimilate new words. Read slowly but smoothly.

3. Now *you* read the same passage aloud once more, with your child following, using his “pointer” finger. Opportunity for listening aids understanding and helps the child in further discussion. Some little ones will be eager to read all by themselves. Take time to listen and give necessary help in pronouncing words (this gives children comfort and success). Encourage them to use the pointer finger to keep their place. Several readings of the verses—which usually are short—make the words sound more familiar, and help the child to understand the message.

4. The best time for discussion may vary, either as soon as you finish reading to them or immediately after you finish reading together. Sometimes you may read only

a word or phrase, then stop to discuss it. Other times it may be necessary for you to start discussion. As soon as your child begins to express his ideas discuss, discuss, discuss. Think aloud together to bring out the meaning of the words and sentences. As you teach reading from the Bible use sight vocabulary, phonetic sounds, structural (how a word looks—length, tall letters, short letters, and so on) and context clues to help the child read naturally. Note the repetition of certain words. Much beginning reading will be from memory, which also will develop a beginning sight vocabulary.

5. Help your child decide what each verse means to him. Use the discretion and wisdom of Solomon as you consider all the ideas and words presented.

6. Paraphrase the verse simply and concisely, using your child’s own words, in a sentence or two that you write on paper. The Holy Spirit will guide you if you ask. This is the sentence for your child to copy later.

7. Use parentheses. Explain how words written within parentheses may be used to clarify the meaning of words or phrases—for example, “the Word” (Jesus), or “darkness” (world). However, if the child understands the words or phrases just as they appear in the Bible and wishes to use them do not hesitate to do so. By the time the sentence or verse that has been discussed is on paper your child will be eager to express himself on paper, too.

8. Show your child how to make his own individual Bible-message booklet. Have him copy the paraphrased verse from your paper. Be sure the text is included. For some this task may be too difficult at first, so encourage them to draw and/or color a picture to illustrate the message of the verse. With help, a word or phrase may be written as a caption for his drawing. Develop a new page for the Bible-message booklet for each study period’s work. When a unit of verses has been completed staple the pages together and make a cover. Your child may wish to illustrate certain verses. If so, encourage him. Independent participation will tend to internalize not only the reading skills but development of important spiritual values. Thus, Bible study, reading skills, and character development are correlated. During each study period review and practice reading the previous verses from the Bible and the sentences from their own written pages.

9. Introduce your children to the joy of witnessing. As soon as they are able to read the Bible-message booklet reasonably well, encourage them to share it with someone—during family worship, with friends, neighbors, shut-ins, and so on.

Keep in mind that, whereas some children are able to handle reading, discussion, and the writing and illustrating activities, others may not be ready to do more than draw a picture to illustrate the lesson.

10. As an added dimension, read the passage being studied from other translations, paraphrases, or commentaries. This will reinforce the importance of believing and following the instruction of Jesus because we love Him. As your child studies the life of Christ, help him to notice how He learned. “Jesus Himself, while He dwelt among



men, was often in prayer.”—*Steps to Christ*, p. 93. Often He went to a place alone to commune with His heavenly Father. Teach your child that it is important that we too go to a place alone and pray, read the Bible, and think (meditate), allowing the Holy Spirit to impress our minds. “God can teach you more in one moment by His Holy Spirit than you could learn from the great men of the earth.”—*Testimonies to Ministers*, p. 119. Explain that this is the way we worship God and develop a personal relationship with Christ. He will help us develop faith and a character that is safe to be saved in a free universe.

This approach to Bible reading/study can easily be a part of family study. It need not be limited to beginning readers only. Using the Bible in learning is limited only by the resourcefulness of the teacher and learner. What is unique about the approach is that the Bible verse is the beginning point in the child’s reading experience. He is not merely being taught to read; he is receiving spiritual values toward strong character development at the same time.

Most children will receive Bible reading and study with the same enthusiasm with which it is presented. Soon your child will want to begin using his Bible during Sabbath school and church. This is your opportunity to give assistance in helping him to locate and learn the Sabbath school memory verse. During the church service be alert and help him to find texts. When children are learning to read they are also learning independence, so assist only as needed.

Beware of too-long sessions and the possibility that the child may not be ready for formal learning and challenge. Recognize how precious each one is to his Maker. Be aware if your child seems to be passive and nonparticipating. As in any reading program, some require special attention. Study carefully the needs of your child and teach him accordingly. You may want to build a carefully controlled and simplified vocabulary for him. Be sure skills are being learned according to each child’s age and/or grade level.

Be prepared for discouragements. Satan wants to keep us from feeding upon the Word. Keep a positive attitude. Allow for individual spiritual and scholastic development and growth. Your reward will be the joy of hearing your child read naturally and fluently from the Bible, with understanding.

Expect numerous positive reactions. Family worship can become a part of your daily life—perhaps for the first time.

Each parent or teacher may develop such a Bible-reading program. The secrets of success are: Begin in a small way, organize well, and be prepared yourself. Ask God and the Holy Spirit for help and guidance, and stay alert to evidence of answers to your requests. Prayerfully study the chapters “As a Child” in *The Desire of Ages* and “A Knowledge of God” in *Steps to Christ*. And give thanks without ceasing if He chooses you to help develop one of the “Abraham Lincolns” or “William Millers” of tomorrow. □

What the sanctuary doctrine means today—2

Christ is the center

In our previous editorial we suggested that the sanctuary doctrine must become part of our experience today. So long as we merely give mental assent to it, it will not affect our living, nor will we proclaim it with conviction.

How, then, may we find the present meaning of the sanctuary doctrine? First and of prime importance for all else, by seeing Christ as the center of the doctrine. If our study of the sanctuary leads us to a new, deeper appreciation of Christ, our experience will be revived and our witness empowered.

True doctrine is not a list of teachings derived from Scripture, with "Christ" being one among them. Rather, we might think of doctrine as the spokes of a wheel. The hub of the wheel is Christ, His person and His work. Every teaching occupies its rightful place as it is joined to Christ, the hub, as we find "in all the scriptures the things concerning" Him (Luke 24:27, R.S.V.).

This means that Christ is not something "added on" as a final thought or application. Instead, we understand each doctrine aright only when we see Christ as its center.

Of course, all Christians share an appreciation for Jesus of Nazareth. Conservative Christians agree that He was the God-man by whose vicarious death on Calvary God provided for the redemption of the world.

The sanctuary doctrine, however, illumines these beliefs. It provides a setting, a context that gives both a unity to Scripture and a cosmic sweep to the cross.

Let us briefly review the four major books that take up the sanctuary. While the teaching is found in many places in Scripture, it comes to preeminence in Leviticus, Daniel, Hebrews, and Revelation.

Leviticus is wholly devoted to a description of the services of Israel's sanctuary. The types of sacrifices and offerings, the rituals to be observed, the duties of the priests, the festivals—all are elaborated. The detailed prescriptions tend to weary our modern minds; no explanation of the services is given.

Important ideas

Yet the Levitical services do teach important ideas. This way of the Old Testament, this way of the sanctuary, was *God's* way. He it was who prescribed its details. It was *His* way for dealing with sin at that time and place. The person who sought forgiveness, who wanted peace with God, must come to the sanctuary and offer the sacrifice that Yahweh had commanded.

"It is the blood that maketh an atonement" (Lev. 17:11)—this was at the heart of the system. Every animal,

whether slain in the daily services or the Lord's goat of the annual Day of Atonement, was pointing up the divine axiom: "Without shedding of blood [there] is no remission" (Heb. 9:22). And each was a figure of "the Lamb of God, which taketh away the sin of the world" (John 1:29), He who would be "wounded for our transgressions, . . . bruised for our iniquities," and chastised for "our peace" (Isa. 53:5).

True, it is only at Calvary that we understand Leviticus fully. But in the light of Calvary we see that the Old Testament was not an age of divine neglect. Rather, through the Levitical sanctuary God gave hope for the repentant sinner of old and provided a parable of the gospel. The sanctuary binds the Old Testament to the New.

The book of Daniel has as its backdrop the desolated sanctuary—first its destruction by Nebuchadnezzar (chaps. 1:1, 2; 9:17) and then by the "little horn" power (chap. 8:11-13). In interpreting the key chapters 7-9, it is easy to spend most time on the rapacious beasts, especially the nefarious "little horn" of chapter 8. But God would not have us focus on these earthly political and religious powers. He would have us see the triumph of "one like the Son of man" (chap. 7:13), "the prince of the host" (chap. 8:11), "the Prince of princes" (verse 25).

It is Christ who is leader of the persecuted saints (chapter 7). It is Christ who is the object of the little horn's schemes (chapter 8). It is Christ who will, in due time, bring God's purpose to ultimate fruition.

The heart of the book

Structurally and thematically, the heart of the book of Daniel is chapter 9:24-27. This brilliant passage has as its theme "Messiah the Prince" (verse 25). He will "make an end of sins" and "bring in everlasting righteousness" (verse 24), causing the end of the sacrifices of the earthly sanctuary (verse 27).

The book of Daniel, then, considerably enlarges our view of the sanctuary. While the sacrificial death of the Messiah is the key prophecy, we see the sanctuary on earth in relation to events on a broader scale. Heaven and earth are interconnected; Christ is leader of His people in their struggles against oppression and false religious systems. These ideas of Leviticus and Daniel are elaborated in the New Testament. In particular, Hebrews shows the meaning of Leviticus, while Revelation builds on the prophecies of Daniel.

Hebrews shows us that the "true" sanctuary is the heavenly, not the earthly (chap. 8:1, 2). In its light we grasp the meaning of the old cultus. Its ministration has One who is both high priest and sacrifice—a combination that the earthly sanctuary could not possibly portray. By giving Himself for sins, Christ made an end to all other sacrifices.

While Christ has many titles in Revelation, the preeminent one is "Lamb" (chaps. 5:6, 8, 12, 13; 7:9). The designation points to the act of Calvary that is the high point in the plan of salvation. Yet the name "Lamb"

signifies more than a passive role; because Christ has died, He is now leader of the hosts of heaven, directing God's forces from the heavenly sanctuary. "Lamb" has become a martial title (chap. 19:1-21).

In succeeding editorials we shall look more deeply into Hebrews and Revelation. Our survey here of the four main documents dealing with the sanctuary, although brief, nevertheless has shown that Christ is the center of the sanctuary doctrine.

In all four we see the death of Christ as the leading idea—in the blood given to make atonement, in the cutting off of "Messiah the Prince," in the once-for-all sacrifice for sins, and in the "Lamb as it had been slain" (Rev. 5:6).

Seeing this idea in the sanctuary setting also gives us a clearer view of the meaning of Calvary. First, we see the sweep of salvation history—the cross is prefigured by the death of animals as it links together Old and New Testaments.

Second, we see the cosmic view of the cross. Heaven and earth are interconnected: the Sacrifice on earth is the basis for a heavenly ministry, an eventual reconciliation of the entire universe. There is an objectivity to salvation, a heavenly dimension that is independent of humanity.

Third, we see the great controversy setting of the cross. What happened in A.D. 31 provides the basis for the eventual eradication of evil. It guarantees the judgment and God's right finally to bring the age-long conflict to a close.

To see the sanctuary doctrine aright, then, is to gain a clearer view of Christ. Christ as sacrifice, yes, for this must ever be the first word; but also Christ as foreshadowed, Christ as mediator, Christ as high priest, Christ as judge, Christ as leader of the armies of good, Christ as victor, "King of kings, and Lord of lords."

W. G. J.

To be continued

Building up or tearing down?

In today's ecumenical climate it is common for Protestant ministers and Catholic priests to be on good terms. Decades ago, however, it was not common; it was rare. Ministers and priests, far from being friends, in many cases were enemies.

Two clergymen in one small town, however, were ahead of their time. Though they held firmly to their respective beliefs, gradually they established a good rapport. The rapport was so good, in fact, that when the minister began raising funds to build a new church, he wrote to his priest friend, asking for a contribution.

The request seemed destined to put a strain on the friendship. A few days went by during which the minister received no response. Then came a letter. With good

humor the priest wrote: "I can't give you a contribution toward building your new church, but here's ten dollars to help you tear down the old one."

The priest did well to keep his friendship intact without riding roughshod over his conscience. But the incident also suggests that every contribution either "builds up" or "tears down."

Some things, of course, should be torn down. With holy enthusiasm Moses tore down the golden calf at Sinai and ground it to powder (Ex. 32:20). Gideon tore down his father's altar to Baal (Judges 6:25-27). Hezekiah smashed the images of the nation's apostates (2 Kings 18:4). Josiah tore down the heathen altars, "brake in pieces the images, and cut down the groves" (2 Kings 23:12-14). King Asa did the same (2 Chron. 14:2, 3).

Those who engaged in this tearing down were doing a commendable work, for they were weakening the cause of error, apostasy, and a false system of worship. But what shall we say of those who contribute their efforts, time, and money to tearing down the work of God—the monuments that memorialize the way He has led, the waymarks that help people find their way to the Holy City, or the edifice of truth that has been painstakingly erected through self-denial and sacrifice?

When Israel crossed the Jordan River en route from Egypt to Canaan, God commanded that they erect monuments of large stones both in the middle of the river and a few miles to the west. It must have been a satisfying experience to help build these monuments. The builders were doing God's work, a work that would influence succeeding generations as they passed the monuments and inquired as to their meaning (Joshua 4:1-24).

But what a waste of strength it would have been, and what an affront to God, for anyone to have vandalized the monuments or to have moved even one stone! What greater misuse of strength or other resources could there be than to tear down that which God has built up!

Perhaps no Biblical experience illustrates this better than the efforts of Nehemiah and Ezra on the one hand and Sanballat and his associates on the other. The first two men endeavored, in harmony with God's purposes, to build the walls of Jerusalem; the latter tried to hinder the work, ridiculing those who were engaged in it and doing everything they could to stop it.

"Repairer of the breach"

In Isaiah 58:12 we read: "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." This prophecy has been applied to the great Second Advent Movement, with its efforts to restore to their rightful place the great truths that had been lost sight of during centuries of apostasy. One after another the stones of the temple of truth, which had lain in ruins, have been placed in position: for example, the seventh-day Sabbath, the perpetuity of the law, the second advent of Christ, the nonimmortality of the soul, baptism by immersion, the

three angels' messages, the heavenly sanctuary, the high priestly ministry of Christ.

Throughout the past decades, beginning with the pioneers of the movement, people have sacrificed to build up the remnant church and to carry "present truth" throughout the world. People have denied themselves necessities in order to be able to contribute the funds needed to conduct evangelistic meetings, establish dispensaries, clinics, and hospitals, build schools and churches, and found publishing houses. What enormous satisfaction the members of the church have felt in contributing their time, effort, and money to building up "the old waste places" in fulfillment of the divine commission.

In recent times, however, some, not sharing the deep conviction of the pioneers that the Advent Movement is unique and has been called to carry God's last warning message to the world, have been tearing down rather than building up. They have criticized sharply the "platform" of truth, declaring that it was not built properly. They have "wished improvements made, and then the platform would be more perfect, and the people much happier" (*Early Writings*, p. 259). Some have even invested their funds in attempts to tear down the temple of truth that has weathered so well the storms of doctrinal controversy that have swirled about it for 120 years.

How tragic! In our view, the life of any person who

contributes to tearing down what God has built up is worse than wasted. Only one who is indifferent to his obligation to use responsibly his time, strength, talents, and other resources will become involved in projects that weaken rather than strengthen God's work. With a world in desperate need of the clear message of truth that has been entrusted to the Adventist Church, with the hungry of this world needing food and the sick needing Christian ministry to body and soul, it is beyond belief that people would spend time and money to undermine the pillars of truth, weaken confidence in the inspired messages given by God through Ellen G. White, spread false rumors about the leadership of the church, create division in families and churches, and unsettle the minds of youth and those who are new in the faith.

For centuries people have been attacking the Word of God. But, as the old illustration goes, the Word is like an anvil that has worn out many hammers. Thus, too, the platform of truth on which God has placed His people in these last days is solid and immovable (see *Early Writings*, p. 259). It will stand fast in spite of every effort to shake it or destroy it. But what about those who spend their resources in destructive rather than constructive efforts? When the King asks in the judgment, "Did you tear down or build up?" what will they reply? When He asks, "Were you a faithful steward?" what will they answer?

K. H. W.

Books in Review

Yours in the Blessed Hope, Uriah Smith

Eugene F. Durand
Review and Herald Publishing
Association
Washington, D.C.
1980, 320 pages
Price: \$9.95

Seventh-day Adventists today remember Uriah Smith primarily for his familiar volume, *Daniel and the Revelation*, the only book published continuously by the church during the past hundred or more years except the works of Ellen White. Smith's contemporaries remembered him for much more—and with good reason—as is shown by Eugene Durand's biography of this fascinating (and at times controversial) church leader.

This biography perhaps suffers an affliction common to biographies—that of causing the subject to loom larger than life. By focusing on the life of an individual, his labors and accomplishments, a book such as this of necessity runs the risk of overestimating the impact of its subject on the events of the world about him. Yet the author argues convincingly that "while others,

such as Joseph Bates and J. N. Andrews, had more to do with the actual founding of the church . . . [except James and Ellen White] none had as large a part in developing and establishing the young denomination" as Smith. "It is no exaggeration," the author maintains, "to say that after the Bible and the writings of Ellen G. White . . . the *Review and Herald* editorials and Uriah Smith's *Thoughts on Daniel and the Revelation* have influenced the Seventh-day Adventist Church more than any other publication. And for 50 years many of these editorials were signed, 'U.S.'"

At his best when wielding the pen, Uriah Smith wrote some 4,000 REVIEW editorials and articles, 20 books, and numerous pamphlets and magazine articles.

Yet, in spite of its concern to show Smith as one in the forefront of those guiding the church, Durand's biography is not uncritically admiring of every aspect of his life. It candidly presents Smith "warts and all," believing that such a course is the only honest one for a biographer and that in the final analysis it gives the reader an even greater appreciation of the grace of God that

makes victory possible in the close struggle with self.

Uriah Smith had his faults. At times he had differences with the Whites—both James and Ellen. One such situation even led to his severing his relationship with the publishing house for a few months. He was among those opposing the message brought by two young preachers, Jones and Waggoner, at the 1888 General Conference session, and he endured some very pointed rebukes from Ellen White as a result. He became embroiled in an unfortunate clash of wills involving the administration of Battle Creek College. At times he could be dogmatic, stubborn, given to self-pity, gloomy, and even capable of undermining one to whom he had professed loyalty. But these were not dominant character traits, and despite his occasional trials and perplexities, Smith never lost confidence in the Advent Movement or in his brethren. Nor did they ever lose confidence in him.

Durand also takes care to present the human side of this man, who might appear to the casual observer to be a rather sober and solemn individual. To the contrary, Smith's writings frequently

contained flashes of humor and wit. A particularly engaging example involving a direct mail offer for some silver spoons at a fraction of their real value appears on page 50 of this biography. Smith also was a poet, an engraver of no mean skill, an illustrator, and an inventor. He held nine patents, including one for an improved wooden leg that he utilized himself in order to kneel more easily in prayer. (At the age of 4 he had had his left leg amputated between the knee and thigh without the benefit of anesthesia!)

Of the pioneers whose lives were intertwined with the Advent Movement from its very beginning or nearly so—James and Ellen White, Joseph Bates, J. N. Andrews, J. N. Loughborough, and Uriah Smith—Smith is the only one whose story has not been told previously in book form. Eugene Durand has remedied this omission with a volume not only that is readable and interesting but that will cause the reader to rededicate his or her own life to the cause that Uriah Smith loved and served all his adult years.

RUSSELL HOLT
Executive Editor
Ministry magazine

It's not just the quality of our care.



Richard Raub, Respiratory Therapist

It's the quality of our caring.

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If you would like a career of caring, consider Florida Hospital. Throughout the 73 years we've been here, this quality of caring has been the life and heart of our service. And, though we've

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SDA hostage delivered from jaws of death

By LON CUMMINGS

It had been a good year for our self-supporting Natural Therapy Institute in Guatemala. The new mission president, Israel Williams, had conducted an excellent Week of Prayer at the institute. All in all, we had much to be thankful for.

I had just visited the governor of our department (state), and we had remarked how fortunate we had been that very little violence and kidnapping had occurred in our part of the country. It was Christmas morning, and we had just bidden farewell to Robert Pierson (son of our former General Conference president) and his group, when one of our employees came to the door saying he had brought us a gift.

About five minutes later three men came to the door, and as always we invited them to come in. They said, "Brother Lon, we want to talk with you." But as they came in I noticed that one had his turtleneck sweater up over his nose, while the other two wore dark glasses. Instead of sitting down, they looked around, and one started down our hallway. I was just about to call him back when the other two pulled out their guns and commanded us to get down on the floor.

Quickly they handcuffed my hands behind my back with sharp-sided cuffs that dug into the flesh and cut off the circulation. However, I quickly forgot this pain as I heard the cries of my wife and tried to get up and help her, only to be kicked down. They

Lon Cummings is a self-supporting medical missionary now living in Collegedale, Tennessee.

threw her into the bedroom with the employee, then took my keys out of my pocket and started up our pickup.

They shoved me behind the seats. There I lay on my hands for the next several hours. The car lurched out of our driveway and down the hill to the highway. All of a sudden a handkerchief filled with ether was clamped over my mouth, and I thought I would suffocate, but gradually I managed to breathe out of the side of my mouth in order to remain conscious. My head rested on the corner of a cement block I had put in the car previously. I tried to lift the weight of my body off my hands to restore the circulation, for they were beginning to go numb. In this situation I began to praise God for His blessings. I had learned to do this from a study of the book *Power of Praise*, by Chaplain Carruthers, and of course from the Bible itself.

When we finally arrived at our destination, a large chicken farm in the mountains of a sparsely populated section of the country, they took me out of the car, blindfolded as always, and put me in a chicken coop, chaining me to the rafters above. How thankful I was to have the handcuffs removed!

Immediately they began to work on me in my half-conscious condition, demanding that I must help the cause of the Army of the Poor or be killed. I told them that as missionaries we had come to help the poor and, while I couldn't help them with their kidnapping program, if they really had a project for helping the poor I would be glad to help them with it.

This may have sounded good, but actually I was com-

promising and encouraging them to kidnap others. God had to show me later how the mind will rationalize in order to save self. For 11 years we had been operating the Crisis Training Program to prepare laymen to give the loud cry and be prepared for the time of trouble, yet this had come upon me as an overwhelming surprise, and I was not ready for it. I asked God to forgive me.

I had signed a letter to my wife telling her to get our meager personal funds out of the bank for them and that I was willing to cooperate with their program to help the poor. They took this letter, cut off the top part about my bank



Lon Cummings gives the Lord credit for saving him from death at the hands of his captors in Guatemala.

account, and left only the part that said I was willing to cooperate. They demanded \$10 million for my ransom.

My wife suffered much more than I did. I can only thank God for a loyal wife who risked her life to attempt to free me. She and our daughter, Kathie, were called down to the morgue in Antigua to identify two corpses, wondering whether I was one of these.

Twenty-five days in chains in a chicken coop in solitary confinement may sound terrible, but God turned it into a precious experience.

On Sunday my captors returned. As we started up the mountain, I was sure that this was the end. But after stop-

ping several times, they pulled into another farm and led me over to another building. Things were improving. This time it was not hard to tell that it was a former pigpen. There they threw down my mattress and commanded me to lie down and keep quiet.

I was sure we were waiting for killers to come. I had been told that if I were killed, it would be by professional killers, not by my captors. When no one came that night, I was sure that they would come the next day. I spent that day in prayer.

My guard stayed behind some 50-gallon barrels, hardly leaving me for a minute. As I prayed, the Holy Spirit impressed me that I must confess to him that I had done wrong in agreeing to give my captors the money I had and that I must tell him I could not in any way cooperate with their program of extortion. I was sure that he would kill me immediately.

Rather than going into a rage as I expected, he kept quiet, and I could feel the Holy Spirit working. We had a cathedral in a pigpen! A while later I asked him whether I could read him a portion of the Scripture that had been a strength to me. Previously I had not been allowed to talk, but now he said, "Well, all right, if you keep your voice real low." I read him Isaiah 53 and told him that Jesus knew the sufferings He would have to pass through. They had been prophesied 700 years before they happened. Then I read the fulfillment of the prophecy in John 19 and 20. I also read the promise of the future life in Revelation 21:1-8. (This was possible only because they had given me a small volume of portions of the Scriptures previously.) We finally slept with God's presence still hovering over us.

Twelve hours before my deliverance, the negotiator came. He asked me whether I had worked for the CIA. I told him that since graduating from college, I had never worked for anyone but God, 17 years for the organized church and 11 years in this self-support-

ing ministry. He seemed to accept my answers and said, "We want to ask your forgiveness for all the trouble we have caused you. You will be released in 12 hours."

I could not believe my ears. What had happened? Had my wife paid the ransom? What terrible debt would I have to pay back? These and many more questions ran through my mind. My guard told me that he would go for the jeep so that he could take me back to the institute.

As soon as it was dark, the guard took off my chains, put me on the floor in the back of a jeep, and covered me up. We drove for hours until we came to a village where a man came out to meet the guard and reported, "Yes, they [the negotiators] have come back, and they have the money."

Quickly the jeep sped on to the paved highway. The guard was so happy over the prospect of getting his pay that he was now whistling joyfully. A moment after he hit the pavement, he swung off the road to a stop. I knew we couldn't be near the institute yet, but he ordered me out and then sped off.

I was left on a lonely stretch of highway where no one picks up strangers at night. However, I realized that if the Lord could get me this far, no doubt He could get me the rest of the way home. I flagged cars coming from either direction, and finally an empty bus stopped. I explained that I could not pay, as I had been kidnapped and just released. The driver was most understanding. Just before we reached the village, he pulled out a *quetzal* (equal to a dollar) and thrust it into my hand.

I was able to get a ride in the back of a pickup to Guatemala City, and I sang all the way. The driver took me to a clinic operated by two of our Brazilian graduates. When I knocked on the door, one of them called out, "Who is it?"

"Brother Lon," I answered. There was a long pause.

"Well, who is with you?"

"Only the Lord," I answered. What a joyful reunion that was. The next

morning they went out to find my wife, who had been in hiding, and brought her by armored car to the embassy where I had been taken.

The United States State Department had been working on our case. No one could understand how or why I had been freed. When they left us alone a few moments, I quickly asked my wife, "Honey, how much did you have to pay?"

"I never paid one cent" was her unbelievable reply.

Only God knows how and why I was released.

All I know is that, as Daniel said, "There is a God in heaven." I don't believe that it is difficult for God to shut

lions' mouths or cool down fiery furnaces, but that He could cause men to act contrary to their threats and choose to free me is one of the greatest miracles I could ask for.

My wife and I were told that we must leave by plane immediately, for our lives were in great danger.

Does God always deliver the faithful? No. Consider the case of our missionaries killed recently in Africa and that of the evangelical missionary Chester Bitterman. Surely God must have a special purpose in answering the prayers of so many in our behalf, for which prayers we are most grateful.

Former teachers visit Indonesia after 22 years

By LLOYD MAULDIN

For several years former students that my wife, Anita, and I had taught in Indonesia—now college presidents, union and mission presidents, pastors, teachers, and successful businessmen and women—have asked us to return and spend some time with them, teaching summer school or holding special classes. But after having undergone 12 brain surgeries, I did not believe it was possible for me to make the long trip and preach and teach as I had 22 years earlier.

For several years I wrestled with God about the matter. Then like Habakkuk I simply waited for His answer. He reassured me that He would give me strength and speak through me. We made plans to leave as soon as Anita's summer vacation began.

Our first stop was Ontario, California, near our daughter's home, where we spent

Lloyd Mauldin, now retired, formerly served as English and education department chairman at Columbia Union College. He and Mrs. Mauldin worked in Indonesia from 1948 to 1958.

the weekend. On Sunday morning our grandson, Carl Testerman, joined us on our trip to the Far East.

We arrived in Jakarta on a Friday evening, just after sundown. One of the most loving persons I know, Sampe Siburian, came running to help us with our luggage and customs. We spent the night at Sampe's home. Sabbath morning he took us to a church that I had attended often, where he is now an elder. At Sabbath school classtime we were surrounded by our former students, who told Anita that she must teach the English class. I have never seen a happier group of men and women while she taught the lesson. Their English is excellent.

There were only two small churches in Jakarta when we left in 1958, but now there are 42 large churches. One of the workers told us that there are not enough churches to house all the Seventh-day Adventists in Jakarta.

I spoke at the church service and felt that the Holy Spirit really helped me. Tired from the exhausting flight and stopovers we had made, at first I

felt too weak to stand up. But as soon as the introduction was made, the Holy Spirit took hold of me and held me for almost an hour. I spoke through a translator in Jakarta, so that those who spoke English could hear it in that language. This experience of being helped by the Holy Spirit was repeated over and over throughout our travels in Indonesia.

The next morning we boarded a plane for Menado, Celebes. There were quite a few people from Mount Klabat College to meet us at the airport in Menado. The customs officers waved us through, for John Matusa, secretary of the East Indonesian Union, had made arrangements for our arrival. We were all—people and baggage—loaded into the school van for we had to travel from the northern side of the island to the foothills of Mount Klabat, which is on the southern side. When we arrived at the college we went directly to the administration building, where the ministers who had finished their summer school were waiting to welcome us with a delicious meal. This was really a farewell for R. L. Hancock, the Bible teacher from Indonesia Union College in Bandung, but it turned into a welcome for us. We are sorry that we interrupted Elder Hancock's farewell, but it was good to see many of our former students.

Carrying on

For two weeks Anita and I both taught for about three hours each day. In addition we talked at chapels and staff meetings, carrying on in spite of the fact that just before one of her talks Anita received a telegram saying that her mother had died in her sleep.

Each Sabbath morning we climbed into the school van at six o'clock with cushions and drinking water furnished by Mrs. R. H. Tauran to assure as much comfort as possible for the long trek over indescribable roads. In spite of the rough roads, the scenery was beautiful. We traveled by Lake Tondano, through coco-

nut trees, around mountains. Almost always we could see Mount Klabat towering majestically in the distance.

The first Sabbath we went to Ratahan, where there is a new church building replacing the old one with which I was familiar. This is the church that established the first church school in Indonesia and where I helped the whole church carve a *sawah* (rice field) out of the woods. Income from the field was dedicated to the support of the church school. Here also the students were the first to take the government examinations. All passed with almost perfect scores.

The second Sabbath we went to Rerer. A new building had been built there, too. It was filled to overflowing. Rerer is a town on a hill surrounded by coconut and clove trees. Since we were there during the clove season, the air was filled with the aroma of drying cloves.

Because getting to these churches took us three to four hours, the trips left me exhausted. Again the Holy Spirit gave me strength to preach, sometimes in the Indonesian language, with a voice strong enough to be heard throughout the church. Each Sabbath afternoon Anita conducted a meeting for the parents and young people.

When I was educational secretary for the Indonesian Union (there was only one union then; now there are two), I talked much about the need for church schools, apparently to no avail. I was

discouraged when the church in Menado refused to have a church school—but now there are seven there, including two senior high schools. Every church in the East Indonesia Union has a church school.

Last summer the college, with the cooperation of the East Indonesia Union, brought all the church-school teachers to Mount Klabat College for summer school. It was exciting to meet with these teachers, many of whom had never attended a Christian school before (they had been government trained), to help them with their problems, and to give them new ideas to try for the coming school year.

Rewarding experience

We had another rewarding experience in the Celebes. About 28 years ago we were privileged to help with the first camp meeting at our senior academy at Kawangkoan. This past summer we helped with the first camp meeting for the northern part of the Celebes. The setting was beautiful—among the coconut trees on the shore of the South China Sea. Each family had its own tent and yard, clean and decorated with flowers, stones from the beach, and small branches. I spoke to the workers about the books of Romans and James while Anita spoke to the main group about Christian homes. Anita also spent about five hours with the workers and their wives in family enrichment.

It was hard to leave the Celebes. My friends came to say goodbye. We left with our

hands full of gifts and our hearts full of love.

When Amos Simorangkir, West Indonesia Union president, learned that we had come, he and Barnabas Malingkas, union secretary, met us in Jakarta. How wonderful it was to see both of them! That evening we were entertained by the Simorangkirs in their home and met several of the West Indonesia Union workers and the language-school staff. Early the next morning we left by car for Bandung, the city where we had lived during our previous stay in Indonesia. The college is situated in the mountains above the city; our hospital is in the city; and our publishing house is nearby. Our visits to the hospital and the publishing house were too short, for there were so many people to see.

The weather is cool at our college in the mountains. I was glad to wear a jacket for the first time since our arrival in Indonesia. We stayed in the same house that I had lived in when I was president of the college for a year. It truly was like coming home. Again I taught the books of James and Romans to the college staff and some of the mission workers, and Anita taught effective communication. It was a real pleasure to work with our former students and workers.

For our final week in Indonesia we returned by train to Jakarta. There we stayed with the Simorangkirs. What royal treatment we received! During the morning we taught the ministers and their wives. The receptiveness of each one and the fellowship we felt as we worked together are impossible to describe. During the weekends and evenings, Anita and I visited friends or attended services in various churches. During that week we spoke in 11 of the 43 churches in Jakarta.

On one particular Sabbath the evangelistic center was filled to capacity. I managed to walk onto the platform, but I was in such great pain that I could hardly hold up my head. Yet as soon as I was introduced, the Holy Spirit strengthened me and used me.

My voice grew stronger throughout the sermon. Anita told me that I was speaking more clearly and strongly than the translator.

It was encouraging to see the working of the Holy Spirit in the lives of our many friends in Indonesia and to feel the working of the Holy Spirit in our own lives during our visit with them. It was a thrill to see more than 90 percent of our former students working in the denomination or taking leadership roles in their churches even though they hold high positions in business or government.

One of the greatest needs that we recognized on our trip was that of a library building for Mount Klabat College. In light of the fact that the school has a high reputation among the government educational officials and the university personnel, the present facility is embarrassingly inadequate. The college board voted to go forward in faith to plan for the new library building. I had the privilege of participating in the groundbreaking ceremony.

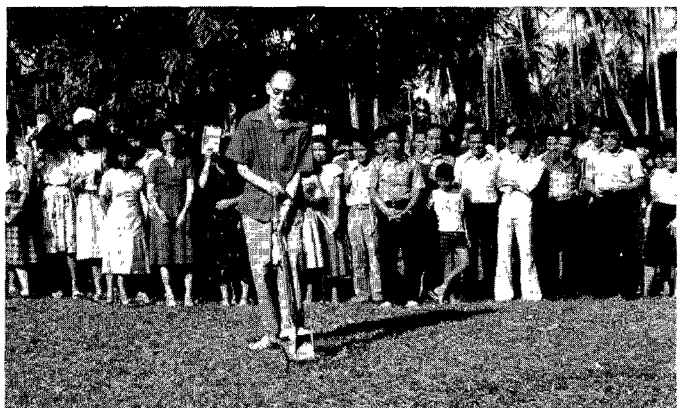
The memories of this visit will remain with us forever, particularly of the love and care shown to us every place we went.

PAPUA NEW GUINEA

2 mm separates man from death

Yalip was admitted to Sopas Adventist Hospital, in Papua New Guinea, in critical condition after being involved in a tribal fight about ten kilometers away. From the detailed descriptions given by his friends and relatives, it seemed that an arrow had hit Yalip in the abdomen near the base of the sternum, passing downward and backward. We expected to find a hole in the stomach and in other organs, as well.

Dr. Robert Wat scrubbed, ready for the worst. Nurse Lola Hill prepared the equipment for giving a general anesthetic. The patient's condition was deteriorating rapidly.



While in eastern Indonesia the author broke ground for a new library to replace an "embarrassingly inadequate" one at Mount Klabat College.

On opening the abdomen, we were surprised to find nothing abnormal. Dr. Robert felt along the diaphragm. His eyes widened; then he said, "It's in the chest, and by what I can feel, close to the heart!"

Abdominal surgery is one thing, but chest surgery is another. We have no EKG machine to tell us how the heart is functioning, none of the elaborate equipment or specially trained staff usually considered essential for this type of surgery. We prayed.

Dr. Robert opened the chest while I retracted the ribs. How I wished that we had the kind of rib retractors I had used at the Sydney Adventist Hospital, where I did my training. My arms ached as I tried to keep the ribs far enough apart for Dr. Robert to work.

He found the arrowhead—12 centimeters (5 inches) long—passing straight through the sternum, and the tip buried in the heart muscle. We figured that the tip had not gone through the muscle, but we were awed by its proximity to one of the major arteries to the heart—just two millimeters away! If the arrow had damaged that vessel, he never would have survived the short trip to the hospital. Dr. Robert carefully removed the arrow, fearing that the interference with the heart might stop its action. It did not.

Three days later while walking through the hospital I was amazed to see Yalip sitting outside on the grass in the sunshine, complete with chest tubes and drainage bottles. No amount of coaxing would get him back into bed. He said that he felt fine, and if an Enga feels fine, there is no way to keep him in bed out of the sun. Fortunately he remained fine.

I have not seen Yalip or heard of him for some time now, and I have no idea whether his heart was changed by his stay at Sopas. I do know that "Sopas Haus Sik" is the hospital that the Enga people like to come to, because many people are helped both physically and spiritually. I hope to see Yalip in heaven one day. Maybe he will be able to tell me that the Great Surgeon

transplanted into him a new heart of love and peace.

GRAHAM M. EVANS
*Director of Nursing
Education*

Sopas Adventist Hospital

[Robert Wat recently has become the first national doctor to be appointed medical director of Sopas Adventist Hospital. He takes the place of Hilda Rainda, a Canadian, who is now the assistant health director of the Australasian Division.—Eds.]

CALIFORNIA

Teleseminar reaches 7,000 in one day

A new era in soul-winning outreach opened as 7,000 people from coast to coast watched Los Angeles Mayor Tom Bradley welcome them to the It Is Written Teleseminar live via satellite on Sunday, March 1.

In 22 locations these attendees watched George Vandeman, telecast director, and Lonnie Melashenko, associate director, unfold the wonders of God's message—the Bible. Even at the Beverly Hilton in Los Angeles, where the program originated, the participants watched the screen rather than the action on the platform.

One of the most exciting moments for Elder Vandeman occurred when Mayor Bradley presented him with a commendation for his 25 years of telecasting the It Is Written program.

Participating with George and Nellie Vandeman on the health panel were News Commentator Paul Harvey, joining live via satellite from Phoenix, Arizona, where 683 persons were sharing the seminar, and Richard Neil, from Loma Linda University. Also in attendance were Elder and Mrs. William Fagal, founders of Faith for Today, and Elder and Mrs. H. M. S. Richards, of the Voice of Prophecy.

Representatives from the television industry and from other church organizations attended in various locations to observe this "first" in religious seminars live via satellite. DEREK MUSTOW

*Public Relations Director
It Is Written*

NEBRASKA

Braille Bible sent to Africa

Blind students at Solusi College will find studying the Bible a bit easier thanks to Christian Record Braille Foundation, Lincoln, Nebraska. An 18-volume set has been sent to the college library in Bulawayo, Zimbabwe. The King James Braille Holy Bible, which weighs some 80 pounds and takes up nearly five feet of shelf space, was donated to Solusi College through the Christian Record Gift Bible Program.

"We are pleased to assist this educational institution with the Braille Bible," says Wendell Carpenter, coordinator of reading services at CRBF. "Thanks to many concerned individuals we are able to supply these Bibles at no cost through the Gift Bible Program." The Braille Bible, printed by the American Bible Society, costs \$236.

DONALD B. SIMONS
*Public Relations Director
Christian Record*

ALASKA

Past year is mission's best

Despite problems of widespread distances and the highest cost of living in the United States, the past year has been one of the best in recent years in the Alaska Mission.

Baptisms in the northernmost State for 1980 totaled 185, more than twice as many as in any previous year. This helped provide the 14.2 percent net increase in membership.

According to the mission president, William Woodruff, this is the result of dedicated pastors and church members working together in 16 evangelistic meetings held during the year. In metropolitan areas like Anchorage and in smaller villages the gospel has been preached.

One of the major breakthroughs has come in the

arctic area of western Alaska. Last year 33 were baptized in Harold Smith's district, which includes Nome on the mainland and Gambell and Savoonga on St. Lawrence Island.

Bernie Willis, who formerly pastored on the island, now lives in Nome, where he flies commercially and leads the newly formed group in his town. Most of the residents of St. Lawrence Island, which is about 40 miles from Siberia, are Eskimos. Up to now Savoonga has been a company, but on January 31, 25 charter members were organized into the third Eskimo church in the Alaska Mission.

Another arctic area in northwestern Alaska is served from Kotzebue, and includes chapels in Selawik and Shungnak. A new combination parsonage-chapel was dedicated earlier this year in Kotzebue.

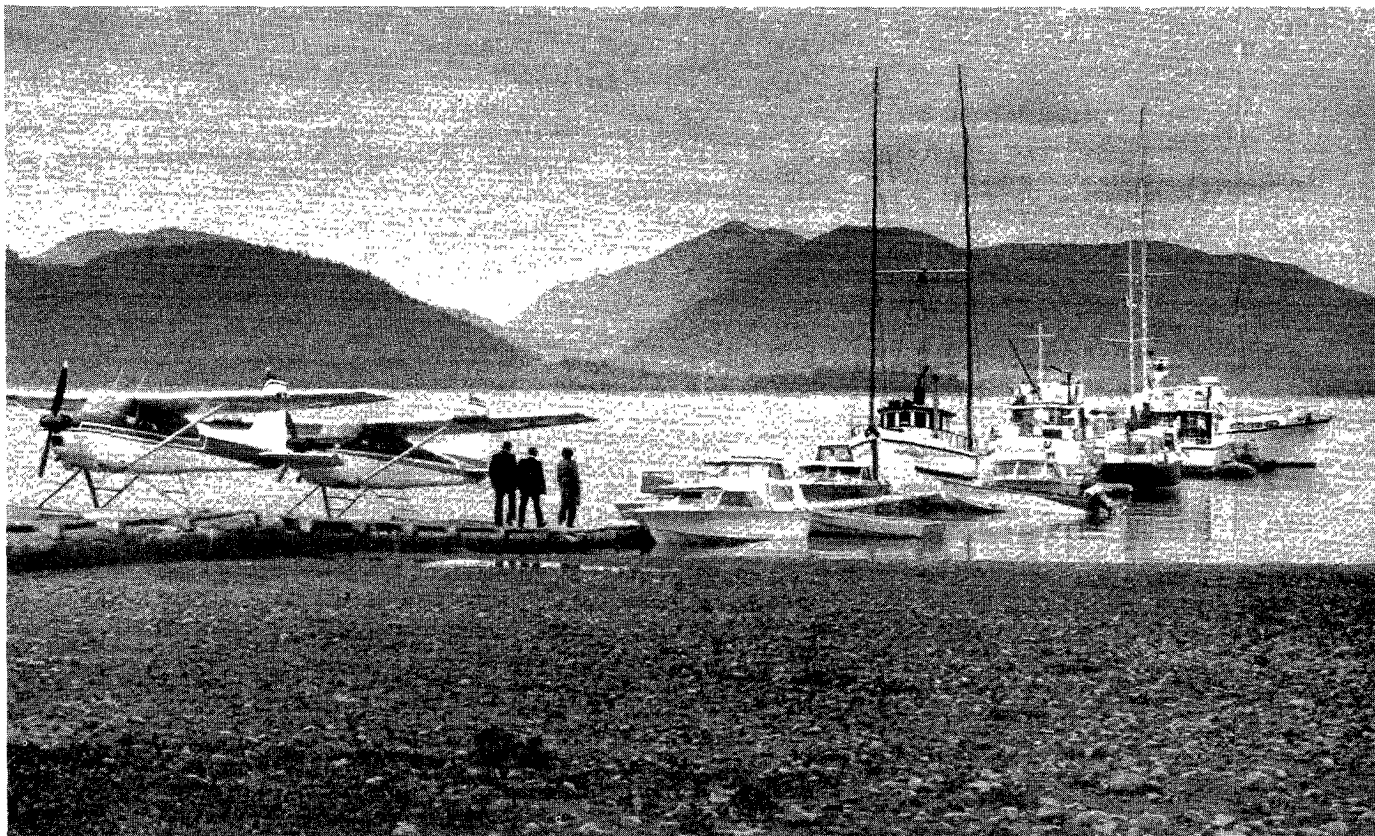
Three years ago the Alaska Mission received funds from the Sabbath School Investment Special Projects Fund. This money was set apart by the mission specifically for evangelistic work in the arctic areas, and the baptisms are the tangible results.

The mission used to operate the Bristol Bay School in Dillingham. Because of escalating costs, the school was closed, but its benefits and influence continue to this day. Elder Woodruff notes that many of those baptized in the native villages either attended the Bristol Bay School or are the children of former students.

Final disposition of the property was held up for 15 years while the Native Claims Act was settled. The mission now has clear title to the property, and negotiations are under way for its sale.

Many villages in Alaska are accessible only by plane or by boat in the summer. The distances are phenomenal by "lower 48" standards.

"Taking care of the needs of the mission is like covering a territory that stretches from Boise to Chicago to Dallas," Elder Woodruff said. "A few days ago our treasurer, Eugene Starr, visited Adak in



Camp Lorraine, accessible only by boat or plane, was the site of the southeastern Alaska camp meeting. Approximately 100 members attended the session.

the Aleutian Islands to baptize a serviceman. He flew 1,400 miles from Anchorage and was still in the mission."

Two camp meetings are held annually in the mission, one being in southeastern Alaska at Camp Lorraine, near Wrangell. The junior campsite is accessible only by float plane or by boat, but 100 attended this year's session, enjoying for the first time the newly constructed chapel.

More than 600 of the mission's 1,355 members attended a central camp meeting near Palmer. Two years ago a large metal building was erected as an auditorium. This past year 16 A-frame buildings were built as camp-meeting housing units.

New members in Alaska face problems not met in many other places. Near the Arctic Circle, sunset on Friday comes at noon. Even in the cities of Anchorage and Fairbanks, Sabbathkeeping is not easy. Sundown in Fairbanks on the shortest winter day is at 1:41 p.m., and in Anchorage it is an hour later.

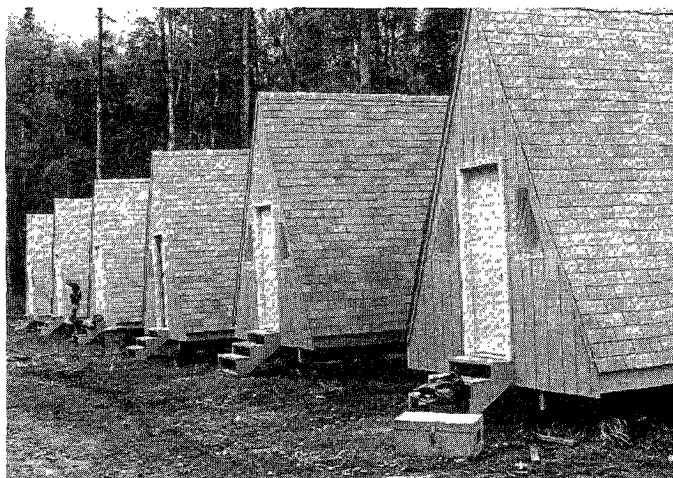
"Our evangelism has gone

well in the cities, as well as in the arctic areas," says Elder Woodruff, "and we don't hold back because of the difficulty of keeping the Sabbath in the winter months. God has blessed our members in solving Sabbath work problems."

Recent construction of the Alaska pipeline brought a transient population to the State. Completion of the project had its effects on churches.

"Our church in Fairbanks lost 15 families in one summer when the pipeline construction closed down," Elder Woodruff says. "But enough new members came into the church so that the congregation maintained its size. The situation did create a temporary vacuum in leadership."

Winter with short days poses another obstacle to Alaskans—bone-chilling cold. Though temperatures in Anchorage are comparable to those of North Dakota and Minnesota, it is not unusual for the mercury to drop to -50° F. or -60° F. in Fairbanks and



Sixteen A-frame buildings for housing were constructed at the central Alaska camp meeting for use last summer. Two years ago a large metal building was erected as an auditorium. About 600 attended last summer.

other northern sections of the State. For Alaskans this is no problem, just a temporary inconvenience.

Mission plans for 1981 include an addition to the parsonage in Savoonga and the construction of additional restroom facilities at Camp Tukuskoya, the junior-camp facility in the central part of the State. Work will also go forward in the native villages,

with continued plans for expansion.

"We have found that the only way to develop work in the villages is to erect a building as we did in Kotzebue," Elder Woodruff says. "God is continuing to bless the work, both in our population centers and in the remote areas of the State."

MORIEN JUBERG
REVIEW Correspondent

Euro-Africa

● On Monday, March 16, the Italian National Television Network transmitted a 30-minute program on the Adventist church in Bologna. It presented the church at worship on Sabbath morning, as well as at work at the welfare center, at the church's radio station, and visiting the poor and handicapped.

● Otto Peter has been elected president of the South Bavarian Conference in Germany, replacing H. Matussek, who resigned on April 12.

● The seventy-fifth anniversary of La Ligniere Sanitarium, in Switzerland, was celebrated December 20. E. Ludescher, Euro-Africa Division president, and representatives of civil and clerical authorities of the country were guests.

● Since November, 1980, regular weekly television programs entitled Hopes have been aired from Monte Carlo, reaching a potential audience all over the famous French Côte d'Azur. Public meetings recently were conducted in the cities of Cannes, Draguignan, and Nice by the main speakers of the TV series, John Graz, Jean Lavanchy, and Jean-Pierre Fasnacht. Thus far 495 non-Adventists have attended the meetings. Another campaign is soon to begin in the principality of Monaco, where up to now members of the church have not been permitted to work. Because of the TV presentations, the church will begin meetings under the auspices of the Prince of Monaco.

● Latest population statistics indicate that in some parts of western Europe the Islamic religion is second to Catholicism in terms of membership. For instance, about two million Moslems—twice as many as Protestants and three times as many as Jews—are living in France. There are 270 Moslems per Adventist member in that country.

Southern Asia

● A new church in Huggeli was dedicated recently by D. R. Watts, division Ministerial adviser, and B. S. Moses, from the North Andhra Section.

● There are now 47 organized churches and 83 companies in India's South Andhra Section. Twenty of the companies are ready for organization into churches. During the past year four churches were dedicated in the South Andhra Section, and three more are under construction. Adventist work has been opened recently in four new areas, resulting in 324 baptisms.

● Eighty-five persons attended the first Five-Day Plan to Stop Smoking conducted recently in Rangoon, Burma, by the G. R. Bazliels from Simla Adventist Sanitarium and Hospital.

● The oldest Adventist in Sri Lanka, May Stork, died at 96 on January 7. Funeral services were conducted the same day by the union president, R. Riches.

● A new radio program has just commenced in Sri Lanka. Known as Total Health, it is sponsored by the Adventist owned and operated Lakeside Medical Center in Kandy.

North American

Atlantic Union

● On April 9 Dr. and Mrs. Victor Wallenkampf and Francis Scott, from the Albany, New York, church, participated in the New York State Public Health Association's "Wellness in the Workplace" conference. Along with 24 other agencies they set up a booth demonstrating how the SDA Church can help employers promote health and safety in the workplace through the Five-Day Plan to Stop Smoking.

● P. D. Bakker, pastor of the Nashua, New Hampshire, church, was interviewed for a half hour recently by reporter and newsman Edward Lecius on radio station WSMN in Nashua. They talked about several community outreach programs of the church, such as vegetarian cooking schools, distribution of food and clothing, and the Five-Day Plan to Stop Smoking.

● A total of 114 pupils from 13 elementary schools and junior academies in the New York Conference participated in the second annual conference-wide music festival held in March on the campus of Union Springs Academy.

Canadian Union

● Recently Sharon Janes, a junior voice major at Canadian Union College, presented the first recital by a music major in a four-year degree program at Canadian Union College.

● Plans for the erection of a church school are being finalized by members of the Grand Forks, British Columbia, company. The school will be built on ten acres of agricultural land donated by a church member.

● Under the direction of Dan Adolph, members of the Nelson, British Columbia, company have made their own pews for their new church at a saving of nearly \$6,000. On January 18, Danny Truax was the first person to be baptized in the church by Dirk Zinner, the pastor.

Columbia Union

● The Allentown, Pennsylvania, church is sponsoring a spring and summer community health education series. The first program, on coronary risk factors, attracted 136 persons.

● Sixty-one Reading, Pennsylvania, Spanish Adventists recently organized their company into a church. The church began as a storefront group late in 1968, and its 14 members were later organized into a company under the leadership of Pedro Clausell.

● A health symposium "Cancer: Especially Among Blacks" conducted recently by the Metropolitan church, Hyattsville, Maryland, featured a panel of experts from Howard University. The church has planned additional health programs for members and the community in four nearby locations.

● During the first quarter of this year 18 lay persons of the Annapolis, Maryland, Bell Branch Road church and the Waldorf district participated in a class on fundamentals of preaching. This was directed by the pastor, Tom Lemon, as a means of strengthening the work of the church with the local congregation as well as in evangelistic outreaches.

Mid-America Union

● R. P. Stafford was elected Pastor of the Year by his fellow ministers at a recent Central States Conference workers' meeting. Recognized as an outstanding preacher and administrator, he serves the 700-member Linwood Boulevard Temple in Kansas City, Missouri.

● The supervisor of the dairy at Platte Valley Academy, Martin Peterson, and his assistant, Don Habenicht, received a Certificate of Special Award from the Nebraska State Department of Agriculture. The average size of the dairy herd is 210 head, with 175 being milked twice daily.

● A contribution of \$16,000 was given to the Brighton Community Hospital Equipment Fund Drive by the Platte Valley Bank in Brighton, Colorado. According to Richard Chenoweth, executive vice-president, the bank's management felt the gift to be appropriate in view of the impact the hospital has on the community.

North Pacific Union

● For the second year, the North Pacific Union Conference is sponsoring an innovative evangelistic program through the union departments. The SHARE Program, as it is called, matches funds with local congregations and conferences for various projects. Some of these include sponsorship of short radio programs; participation in health/temperance outreach, including fair booths; subsidies for Sabbath-school-class evangelism programs; and the purchase of Bible-study equipment.

● A successful professional bookrack program operated by the Oregon Adventist Book Center has grown to include more than 250 outlets throughout the conference. It began as a doctors' bookrack program, but now the racks are found in business places such as restaurants, grocery stores, libraries, airports, and laundromats. Among the many racks are ten that are in non-members' establishments. A number of readers have been baptized.

● An addition to the elementary school at Mount Ellis Academy, near Bozeman, Montana, is nearing completion. Church members from Bozeman and Mount Ellis have done most of the work on the structure.

● Following evangelistic meetings in Grants Pass, Oregon, 21 people have been baptized. Cliff and Mary Walter led out in the meetings, assisted by Bernie and Carol Paulson.

● What was planned as a "reaping crusade" at the Orchards, Washington, church in the Oregon Conference turned out to be much more than that, with 40 people baptized. Evangelist Phil Shultz worked with the pastor, at Oetman, in the meetings.

Pacific Union

- Four persons were baptized after the Voice of Youth meetings in the Los Angeles Spanish-American church. The youth plan to hold another series later in the summer.
- Arizona's newest church is for the Spanish-speaking in Nogales. Francisco Caraveo pastors the 54 members.
- Members of the Lynwood, California, Young Adults Council chose a special way of remembering the March holiday of the Irish. Through personal gifts and special projects, they paid for 63 Signs subscriptions to be used by the Adventist pastor in Dublin, Ireland, in his ministry.
- Scott Macomber and Lynn Stephens, students at Rio Lindo Academy, Healdsburg, California, spent every afternoon for three months as recreational therapy volunteers at nearby Sonoma State Hospital.
- More than 750 attended It Is Written seminars on Oahu, Kauai, Maui, and the island of Hawaii.

- Monterey Peninsula Adventist Junior Academy in California recently received \$5,000 from the Bing Crosby Youth Fund for more playground equipment and landscaping of the campus. Also, Ruby Smith, a retired public school teacher, donated to the school a portfolio of bonds bearing a minimum of 13 percent interest. Her wish is for the school to retain the bonds intact and receive the income.
- "Family Unity by His Spirit" will be the theme of the seventh annual Filipino camp meeting in the Pacific Union Conference to be held on the campus of Newbury Park Adventist Academy, Newbury Park, California, July 3-5. The annual camp meeting, which draws an attendance of 1,200 from six Filipino churches and one company, is the largest annual gathering of Adventist Filipinos in North America.

Southwestern Union

- The fourth log cabin to be built at the Wewoka Woods Adventist Center in Oklahoma is a special project of the Ardmore church. Church members have promised

\$20,000 toward the cabin project, and some have devoted three Sundays to its construction. The project, directed by Sam Loewen, president of Ardmore Adventist Hospital, was promoted in the church by its pastor, Ed Holton.

- The Texico Conference is celebrating its sixty-fifth anniversary this year at camp meeting. Several former presidents of the conference will be among the many guests who attend.
- The Hammond Emmanuel SDA School, Hammond, Louisiana, sponsored a walk-a-thon to upgrade the school. The participants walked 11 miles.

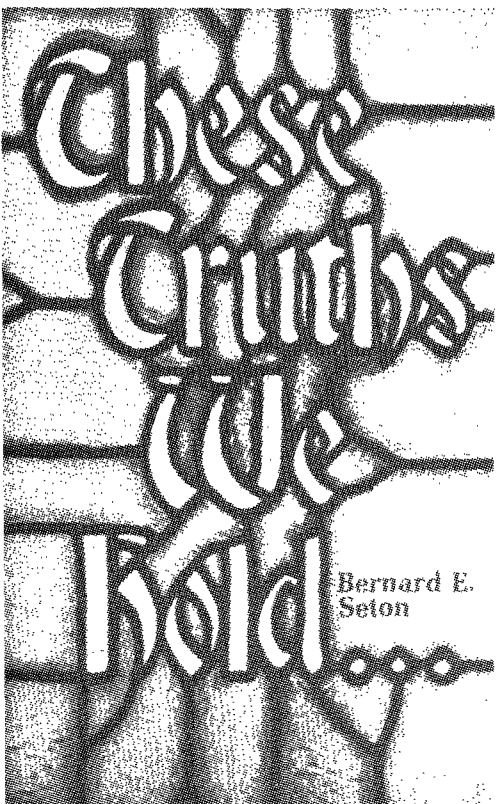
Andrews University

- John Jay Ulloth, junior architecture student, has received honorable mention and a cash award of \$350 for his entry in the American Institute of Architecture design competition. His design of a visitor's center for the Washington Monument in Washington, D.C., was one of 232 entries presented.
- The university education department has named a newly

furnished conference room after Thomas Sinclair Geraty, a former professor. Dr. and Mrs. Geraty attended a brief ceremony in January that highlighted Dr. Geraty's service to Christian education and the university. He was chairman of the education department at Andrews for seven years.

- Gary L. Dickson, associate professor of counselor education at Andrews University, was reelected president of the Adventist Student Personnel Association (ASPA) during the recent national convention of the group, March 25-29, in Lincoln, Nebraska. He has served as head of the organization since March, 1980.
- The Andrews University Alumni Association is sponsoring a Family and Marriage Enrichment Seminar from August 23 to 30 in conjunction with Ferndale Vacations at Lake Rosseau in Port Carling, Ontario, Canada. Speakers for the seminar will be John and Millie Youngberg, associate professors of education at Andrews, and Ron and Karen Flowers, of the General Conference Home and Family Service.

WOULD YOU LIKE TO HAVE HELP?



If you would like additional understanding in expanding the themes of next quarter's Sabbath school lessons we recommend THESE TRUTHS WE HOLD, by Bernard Seton. The fundamental doctrines of Seventh-day Adventist belief are the subject of the Sabbath school lesson study for both the third and fourth quarters of 1981. To broaden the study and make the lessons of even greater value, the author of the lessons has expanded the themes in this volume, which has a chapter corresponding to each lesson for the third quarter. Be sure to get your copy in time to have its benefit for each lesson. The regular price is US\$5.50.

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REVIEW AND HERALD PUBLISHING ASSOCIATION

Alumni support of colleges up

A significant and increased flow of alumni support to Adventist colleges and universities in the North American Division is being attributed to the Business Executives' Challenge to Alumni (BECA). Goals for 1980-1981 were set to increase the number of donors by 75 percent and to increase fund amounts by 40 percent.

Alumni associations, working in concert with college administrations, are reporting significant increases in dollars and donors. One college tripled its donors over the previous year. In another the amount raised was doubled.

The \$2 million BECA fund was formed to bring Adventist colleges and their alumni into a closer and more productive relationship. It is anticipated that the five-year BECA program will help to generate some \$8 to \$10 million in the '80s that otherwise would not

have come to assist in the urgent educational needs of the church's youth.

MAX C. TORKELSEN

South Central constituency

Delegates from the 98 churches of the South Central Conference convened at Oakwood College, Huntsville, Alabama, on Sunday, May 3, for the regular triennial business session.

Charles E. Dudley, president, and Fred N. Crowe, secretary-treasurer, were re-elected, along with the entire departmental staff. Several changes were made in the conference executive committee.

Elder Dudley reported that during the past three years nearly 3,000 people were baptized and 16 churches were organized. Conference membership increased 2,700, bringing the present total to 14,026.

A. C. McCLURE

New leaders in Allegheny East

At the sixth triennial session of the Allegheny East Conference, Meade C. Van Putten, conference secretary, was elected president, and Paul Cantrell, who headed the Sabbath school and ASI departments, was elected secretary. The 363 delegates met Sunday, April 26, in the DuPont Circle church, Washington, D.C.

Harold Lee, a pastor from East Orange, New Jersey, was named stewardship director, and U. S. Willis, former stewardship director, was reassigned to the Sabbath school department. Bennie W. Mann, treasurer, and all other departmental directors were reelected.

Elder Van Putten replaces Luther R. Palmer, Jr., who earlier had been elected secretary of the Columbia Union Conference.

During the triennium the membership gained 17 percent, for a total of 14,935 members. Nine churches were organized during the three-year period, and 13 congregations built or purchased new church homes.

Total tithe received during the triennium amounted to \$11,076,641, a 41 percent increase over the previous triennium.

W. O. COE

Atlantic Union camporee:

The Atlantic Union Pathfinder Camporee conducted April 30 to May 3 at Burlingame State Park, near Westerly, Rhode Island, attracted almost 1,900 participants, making it the largest event of its kind in that union. The theme was "Pathfinder Energy in the '80s." Guests included Michael Stevenson, of the General Conference Youth Department, and Bonnie Consolo, who spoke on how a person born without arms—or who has almost any other handicap—can overcome the effects of the disability through courage, perseverance, and trust in God.

Died: V. G. Anderson, 80, a former General Conference vice-president, on May 7 in Apopka, Florida. □ Rankin H. Wentland, Jr., 54, secretary of the Oregon Conference, on May 8, in an automobile accident near Mount Clemens, Michigan.

Tune in to

VIEWPOINT

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

June Schedule

June 6—Armageddon—William G. Johnsson
 June 13—Spending \$10,000 on a 10¢ Problem—Leo R. Van Dolson
 June 20—Postscript to "Jimmy's World"
 June 27—Rewriting History—William G. Johnsson

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

KUCV (Union College)
 90.9 Mhz FM Saturday, 7:30 A.M.

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

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

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

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

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

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

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

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

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

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For the record

Presidential visits: Recently João Wolff, South American Division president, and Werner Mayr, Chile Union president, had a special audience with Augusto Pinochet Ugarte, president of Chile. □ Jose Lopez Portillo, president of Mexico, visited the campus of Montemorelos University on Sabbath, April 25. He unveiled a plaque at the new medical center, then attended a religious program in the gymnasium. Delaying his departure from the campus, he stopped to shake hands with students and teachers, then took with him samples of meat substitutes from the university's food factory.

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