

Adventist Review

General Organ of the Seventh-day Adventist Church

September 10, 1981

His last
three cents

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Needed: A
renewed
commitment
to missions

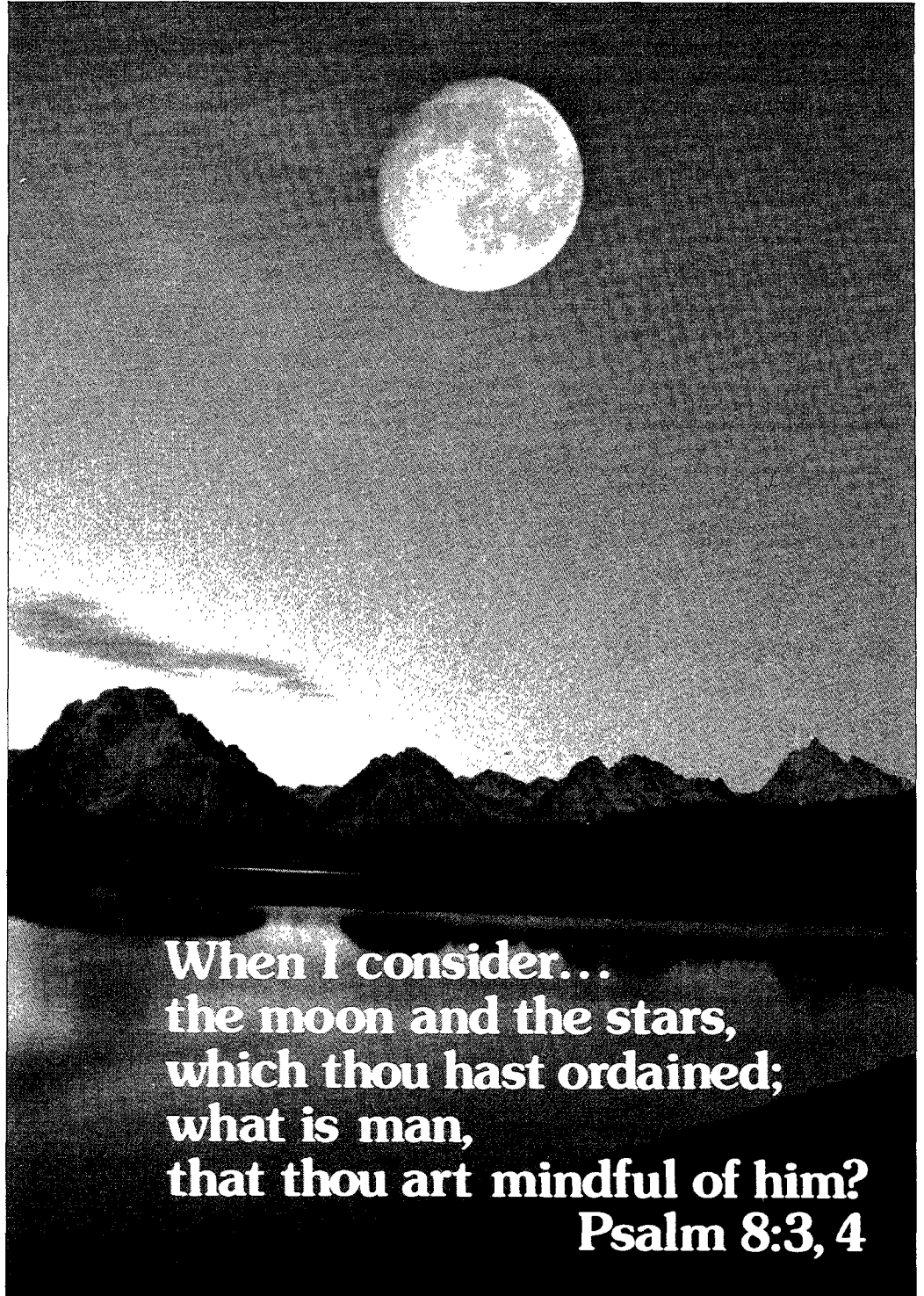
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Dating
while
divorcing

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Who loves
violence?

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**When I consider...
the moon and the stars,
which thou hast ordained;
what is man,
that thou art mindful of him?
Psalm 8:3, 4**

THIS WEEK

Norman Gulley, professor of religion at Southern Missionary College, begins a six-part series on the subject "By Beholding We Become Changed" in this issue, with the article on pages 4 to 6 entitled "Where Are You Looking?" In addition to serving on the religion faculty at Southern Missionary College, Dr. Gulley has served as chairman of the Bible or theology department at Madison Academy, Madison College, Japan Missionary College, and Philippine Union College, and as dean of the SDA Theological Seminary (Far East). He earned his Ph.D. in systematic theology from Edinburgh University and has been an ordained minister since 1958. Dr. Gulley is noted for his friendliness and deep Christian experience.

Have you ever faced an entire day in a strange city with just three cents in your pocket? If so, you will be able to identify especially with the sailor's dilemma reported in Dick Tanner's article on page 3. It demon-

strates clearly that God is interested in our every need.

Unfortunately the question of dating while divorcing has become one that even Seventh-day Adventists face currently. Divorce in America today is triple the rate of what it was 20 years ago. About 1.2 million divorces were granted in 1979. In 1959, there were 350,000. Although we are not able to obtain clear statistics, available evidence suggests that divorce presents a growing problem in the Adventist community, too.

Author Judith Waddell served as a secretary in the Iowa and Wisconsin conferences for five years, after which she returned to Andrews University and graduated in June of this year with a B.S. in education.

This month's Reader to Reader column presents readers' suggestions in response to the question of how to make family worship interesting to all when the family includes several children at different age and interest

levels. If our readers have problems or questions that deal with any aspect of life that might be of general interest to others in the church we would appreciate your sending these for possible inclusion in this feature. The names of those submitting questions are never identified.

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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.

A matter of trust

In regard to church loans made to Dr. Davenport, I like to look at the matter this way, Almost every decision we make in life involves risks. Parents planning to have a family run the risk of giving birth to children with birth defects mentally and physically. Young people deciding to marry run the risk of leading a life style "for better or for worse." Each time a person drives a car, he faces the possibility of injury and death in an accident. God the Father and Christ risked everything, including eternal loss and separation, when Christ came to this world to live among us. So when church leaders choose to invest trust funds in institutions and securities they run the risk of financial loss or depreciation.

Whether or not the loans made to Dr. Davenport appreciated or were lost, I think the issue involves more. It involves a mat-

ter of personal trust. As a member of the church I trust those who are involved in its financial affairs whether or not all their investments prove to be satisfactory. Even if this specific matter involves losses in the millions, I still place confidence in the church. Should there be loss and error involved, I think that the least we can do as supporting brothers and sisters is to continue to trust those involved even if they do not deserve it, build them up by our support if losses are ascertained, and keep no score of financial losses.

Possibly the Lord allowed this situation to be a test of our love and commitment to one another. I think our relationships are worth millions more than any amount of money we can accumulate for the Lord's work.

JOHN KNOBLOCH
Santa Rosa, California
"Blessed Assurance"

My soul was warmed and refreshed with the wonderful article "Blessed Assurance" (July 9).

Please give us more on assurance and the gospel. Is there a greater way of bringing honor to our wonderful Saviour?

PAUL W. JACKSON, M.D.
Philadelphia, Pennsylvania

Excellent study guide

I really appreciate the special issue of the REVIEW dealing with the doctrines and beliefs of the Seventh-day Adventist Church. I feel that the timing of this issue was most important to each of us as church members at this particular point in earth's history.

This past Sabbath we held our monthly elders' meeting and discussed having a special series of prayer meeting services in which we will review the doctrines of the church. I feel that this issue will make an excellent text, or study guide, for this series of studies.

BILL R. REESE
Claremore, Oklahoma

Sharing the throne

Re "Wonderful King" (May 14). The author feels that the Father and the Lamb will not rule on a dual throne in the Holy City after it comes to the earth.

The Great Controversy makes it quite clear that both the Father and Jesus will be there: "The people of God are privileged to hold open communion with the Father and the Son." Again, "The glory of God and the Lamb floods the Holy City with unfading light."—Page 676.

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Adventist Review



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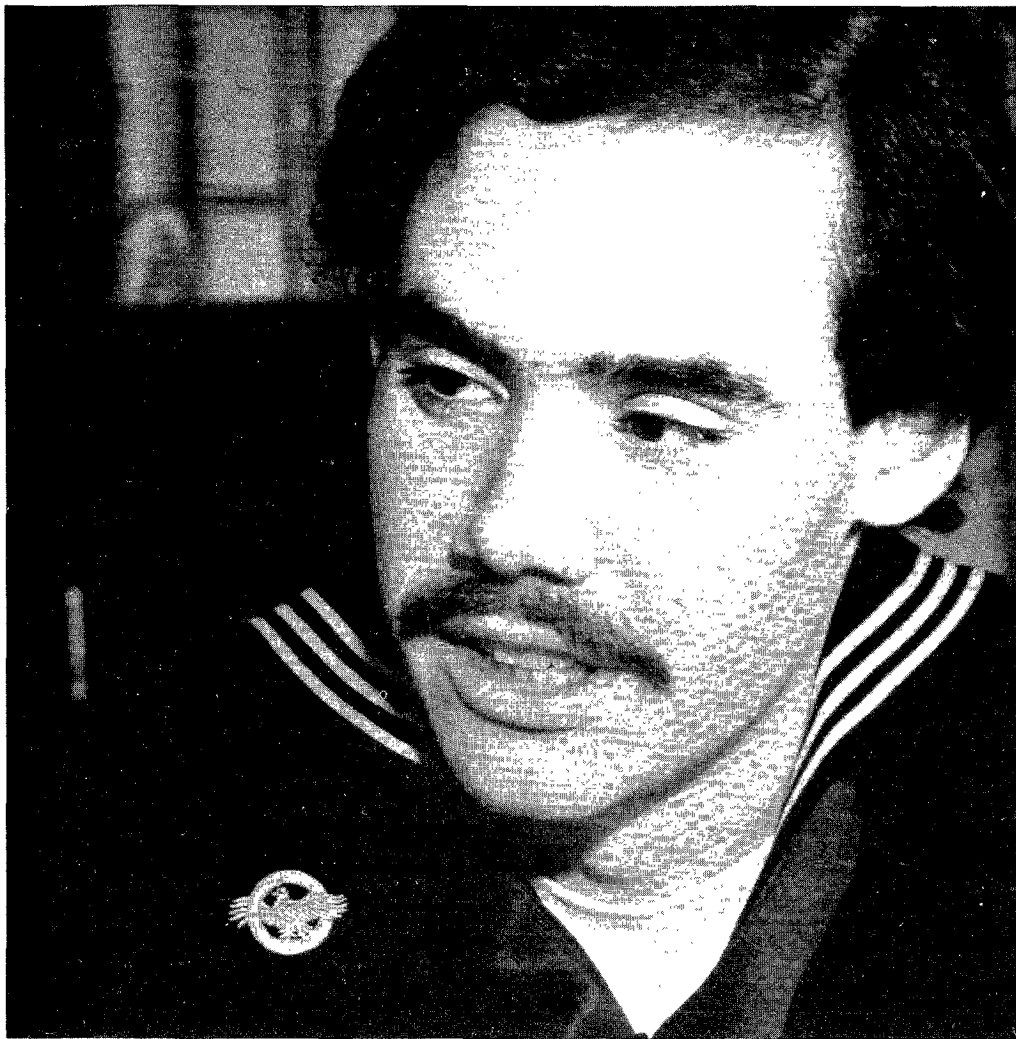
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His last three cents

He had a full day
of shore leave,
but only three
cents in his pocket.

By DICK TANNER

Recently I sat in a prominent lawyer's twenty-third-floor office in a large Indiana city. This man and his colleagues are busy men, but he was willing to share his time with us. As we discussed our Community Crusade Against Drugs program he told me and my companion, George Dronen, about the faith factor in his life. He related an experience that had taken place while he served in the U.S. Navy during World War II.

Ted was on board a ship in Lake Michigan that docked one Sunday morning at Traverse City. The crew was given a mandatory shore leave until eight o'clock that evening. The problem was that Ted had just three cents when he stepped ashore. He reflected, "I knew I wouldn't starve that day, but the prospect of going hungry all day was an unpleasant one."

As he walked up the street that led into town he came to a church where a service was in progress. He felt blessed by the service and when the offering was taken he said, "Well, Lord, it's Your money anyway," and as unobtrusively as possible placed his last three cents in the offering basket.

After the service he walked down the street again, wondering what he was going to do for the day. An older couple, driving by in a car, stopped and asked him to have dinner with them. He agreed happily. They fed him well and then showed him all the points of interest around Traverse City. When the afternoon was nearly over, the gentleman, after whispering to his wife, said to him, "We have enjoyed our day with you so much that we would like to buy you supper." After eating they drove him to the ship. On the way, they asked, "Is there anything more we can do for you?" Ted wanted a chocolate soda, but was determined not to ask for it.

After saying thanks and goodbye, he walked up the gangplank. The sentry met him and said, "Ted, I wish I'd asked you to get me a toothbrush today." Ted responded, "I bought a new toothbrush last shore leave. It was a 'Buy one, get one free' deal. Let me show it to you." Ted brought the extra toothbrush. The sentry said, "It's still in the box and marked 29 cents." So he gave Ted the 29 cents Ted had paid for the toothbrush. Ted took the 29 cents, headed for the drugstore, bought a 25-cent soda, paid 1 cent for tax, and headed back to the ship.

He had three cents left in his pocket—exactly what he started out with that morning! □

Dick Tanner is publishing director for the Indiana Conference.

truth: for the Father seeketh such to worship him.

24 God is a Spirit: and they that worship him must worship him in spirit and in truth.

25 The woman saith unto him, I know that Mēs-sī'as cometh, which is called Christ: when he is come, he will tell us all things.

26 Jē'sus saith unto her, I that speak unto thee am he.

27 ¶ And upon this came his disciples, and marvelled that he talked with the woman: yet no man said, What seekest thou? or, Why talkest thou with her?

28 The woman then left her water-pot, and went her way into the city, and saith to the men,

29 Come, see a man, which told me all things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

32 But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him ought to eat?

34 Jē'sus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

35 Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.

36 And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together.

37 And herein is that saying true, One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours.

39 ¶ And many of the Sā-mār'i-tang of that city believed on him for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Sā-mār'i-tang were come unto him, they besought him

that he would tarry with them: and he abode there two days.

41 And many more believed because of his own word;

42 And said unto the woman, Now we believe, not because of thy saying: for we have heard him ourselves, and know that this is indeed the Christ, the Saviour of the world.

43 ¶ Now after two days he departed thence, and went into Gāl'i-lee.

44 For Jē'sus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Gāl'i-lee, the Gāl'i-lē'ang received him, having seen all the things that he did at Jē-ru'sā-lēm at the feast: for they also went unto the feast.

46 So Jē'sus came again into Cā'nā of Gāl'i-lee, where he made the water wine. And there was a certain nobleman, whose son was sick at Cā-pēr-na-ūm.

47 When he heard that Jē'sus was come out of Jū-dæ'a into Gāl'i-lee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jē'sus unto him, Except ye see signs and wonders, ye will not believe.

49 The nobleman saith unto him, Sir, come down ere my child die.

50 Jē'sus saith unto him, Go thy way: thy son liveth. And the man believed the word that Jē'sus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told him, saying, Thy son liveth.

52 Then enquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that it was at the same hour, in the which Jē'sus said unto him, Thy son liveth: and himself believed, and his whole house.

54 This is again the second miracle that Jē'sus did, when he was come out of Jū-dæ'a into Gāl'i-lee.

By beholding we become changed—1

Where are you looking?

Depending on the thoughts that occupy it, each mind is either ennobled or degraded.

By NORMAN R. GULLEY

Gwen struggles against cancer. Divorced, this 30-year-old mother of two teen-agers works at two jobs while undergoing chemical therapy one day a week. "I'm not good enough for God to love," she moans. "I'm a terrible sinner—much worse than you'll ever know." Without hope and bitter about life, this woman hates God because, she says, "He has rejected me and left me to my troubles."

Tens of thousands of people around the world have no hope. Like Gwen, they see little point to life. They suffer the deep scars of separation from one who once promised to be true to them, for better or worse, till death. But how soon those dreams lay shattered! How bitter the loneliness and destructive the misunderstanding! Where is God in all this mess? Does He really care?

"Into the experience of all there come times of keen disappointment and utter discouragement—days when sorrow is the portion, and it is hard to believe that God is still the kind benefactor of His earthborn children; days when troubles harass the soul, till death seems preferable to life."—*Prophets and Kings*, p. 162. Job cried out, "Oh that I might have my request. . . . Even that it would please God to destroy me" (Job 6:8, 9). Elijah pleaded, "O Lord, take away my life" (1 Kings 19:4).

Today more than ever the world is bleeding, without much hope. More than ever the world must turn to its only remedy if it wants to survive. That remedy comes in the form of a law of God built within the very being of man. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory even as by the Spirit of the Lord" (2 Cor. 3:18). "It is a law both of the intellectual and the spiritual nature that by beholding we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence."—*The Great Controversy*, p. 555.

This law has profound implications for our understanding of the plan of salvation. "By beholding we become changed" involves both our work and the Spirit's work. To behold is our work; to change is the work of the Spirit. The human brain is divided between the unconscious and the conscious. Stimuli enter through the senses, travel along nerve impulses in the form of electrical stimuli, and enter the unconscious section of the brain. This section, which is like a computer, then projects the stimuli onto a screen within the conscious section of the mind. Stimuli can also originate within a person's brain through the capacity to imagine. This "internal" sight is just as potent as the "external" vision. The stimuli project a picture on the screen that is just as real to the body as any external observation, as rapid heartbeats following a nightmare indicate. Whether pictures are projected onto the screen of the conscious from external awareness or from internal imagination, both bring change.

Norman R. Gulley is professor of religion at Southern Missionary College, Collegedale, Tennessee.

The Bible goes to the heart of this law when it states, "As he thinketh in his heart, so is he" (Prov. 23:7). Thoughts issue in acts. Jesus spoke of breaking or keeping the law in the mind—in the thoughts (Matt. 5:22, 28). Not just acts but thoughts affect a person, making him what he is. No wonder "the mind is the measure of the man." "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; . . . think on these things" (Phil. 4:8).

By contrast, the wicked have a different mind. "As they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder" (Rom. 1:28, 29).

No wonder the Bible urges, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2:5). And we get this mind by beholding Him. We become like that which we behold. Beholding Jesus, we receive His mind. The great controversy battle is not just in the universe or merely in the world. It is localized in the human mind. The mind is the battlefield. All minds are changed during life; they are either ennobled or degraded, depending upon the thoughts that occupy them. And those thoughts are dependent upon what the person beholds, both externally and internally.

Determined to get relief

Consider the experience of Charles. This young man suffered from guilt. As with Gwen, desperation smothered all his hopes. Yet he longed for relief and was determined to get it. He thought up a simple plan—he would visit a different church each Sunday until he found that for which he searched.

For several months he was unsuccessful. Then one midwinter day he awoke to the sounds of a furious blizzard. The snow lay deep on the ground. Should he venture out or not? He must go. Putting on a thick overcoat, muffler, mittens, and boots, he strode out the back door, only to sink into the snow. With slow, hard effort he moved forward. Finally he realized that he would never make it to the church he planned to visit. What should he do? Just then down a side road he spotted lights from a chapellike building and decided to investigate. Eventually he stood before a Methodist chapel, and entering its warmth, he sat down on the left side under the balcony.

A few people had gathered in the quaint chapel, but no preacher had come. After a long wait someone stood up and walked to the pulpit. A tall, thin layman took his Bible and read Isaiah 45:22: "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." He closed the Bible, scanned the few people before him, and read the face of Charles as if it were an open book. "Young man, you look troubled. You will never have peace until you look to Jesus. Look, oh, look, for it's all in the look!" That was all he said.

Charles sat transfixed. His eyes looked through the church window to the fields beyond and, in his mind, to the hill called Calvary. For the first time in months he seemed to be gazing at the cross, concentrating on what Jesus had done there for him instead of upon what he was doing for Jesus. Gazing at the cross, he sat overwhelmed with the joy and peace that came flooding into his innermost being. That day Charles met Jesus as never before. The Holy Spirit, through Scripture, had caught his attention and flashed the cross on the screen of his consciousness as if he were right there. By beholding his dying Substitute, Charles became changed.

His long search had ended. Concentrating on the problem simply is to become ever more like the problem. In Jesus he found the solution. He decided to give his life to telling others about the secret of peace. That is how Charles Spurgeon began a career that pointed many thousands to Jesus. By beholding Him they too became changed. So can Gwen or any other struggling, lonely,

discouraged pilgrim, for Calvary was for each of us. Jesus loves each of us to that extent.

“We are to keep our minds stayed upon God; and in our weakness, He will be our strength; in our ignorance, He will be our wisdom; in our frailty, He will be our enduring might.”—*Sons and Daughters of God*, p. 27. “God is pleased when we keep our faces turned toward the Sun of Righteousness. . . . When we are in trouble and pressed down with anxieties, the Lord is near, and He bids us cast all our care upon Him, because He cares for us.”—*Ibid.*, p. 19.

“He knows each individual by name, and cares for each as if there were not another upon the earth for whom He gave His beloved Son.”—*The Ministry of Healing*, p. 229. “Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died.”—*The Desire of Ages*, p. 480. And, “Jesus cares for each one as though there were not another individual on the face of the earth.”—*Testimonies*, vol. 5, p. 346.

To each He says, “Come unto me, . . . ye that labour and are heavy laden, and I will give you rest” (Matt. 11:28). “Behold Me and you will be changed.” The promise is, “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee” (Isa. 26:3).

Traveling a high path

Hiram Edson’s enlightening view in the cornfield showed Jesus going into His last work in heaven’s sanctuary rather than returning to earth in 1844. This brought saving light to many disappointed Advent believers. Then Ellen Harmon’s first vision showed the band of Advent people traveling toward the city on a path high above the world. “If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe. But soon some grew weary, and said the city was a great way off, and they expected to have entered it before. . . . Others . . . said that it was not God that had led them. . . . They stumbled and lost sight of the mark and of Jesus, and fell off the path down into the dark and wicked world below.”—*Early Writings*, pp. 14, 15.

Seventh-day Adventists began and will end with the same upward look—from the vision of Christ in His last ministry to “Lo, this is our God; we have waited for him” (Isa. 25:9). To fulfill our mission, we must fill the time between these two ends with the same upward look. “Lift up Jesus, you that teach the people, lift Him up in sermon, in song, in prayer. Let all your powers be directed to pointing souls, confused, bewildered, lost, to ‘the Lamb of God.’”—*Gospel Workers*, p. 160. “Of all professing Christians, Seventh-day Adventists should be foremost in uplifting Christ before the world.”—*Evangelism*, p. 188. Like John the Baptist, who prepared the way for the first advent, we are to prepare for the Second Advent with the same emphasis. Our very life and message must proclaim: “Behold the Lamb of God, which taketh away the sin of the world” (John 1:29). □

To be continued

The foiled suicide attempt

By RALPH B. NESTLER

One Sunday afternoon I was impressed to take some Laurel, Maryland, members to Gambrill, Maryland, for Ingathering. One of the church school teachers, Genevieve Hobbs, and I were assigned to work one street together, working on opposite sides. After about three quarters of an hour, the teacher told me she was somewhat discouraged over her poor results. Praying together about it, we continued our efforts.

Suddenly I missed Sister Hobbs. For ten or 15 minutes I waited and watched for her, praying that God would protect her. At last she came out of a house that had all the blinds pulled down. Hastening up to me, she exclaimed jubilantly, “Oh, Brother Nestler, I’ve had the most amazing experience. God helped me to save a life; praise His name!”

She told me that the first call she made after our prayer was to the house from which she had just come. With the blinds down, it had the appearance of not being inhabited. Nevertheless, she knocked several times. Not getting any response, she started to leave. Suddenly the door was thrown open by a wild-eyed, disheveled woman who demanded, “What do you want?”

Taken aback, Sister Hobbs had presence of mind enough to reply, “Jesus sent me here to see you.”

The woman hesitated, then brightened, inviting Sister Hobbs to come in and be seated. With tears in her eyes, the woman exclaimed, “He must have sent you here to save my life. I was so discouraged that I decided to take my life today. I pulled down all the shades, locked the doors, then went to the kitchen, knelt down in front of the stove, stuck my head in the oven, and was about to turn on the gas when you knocked.”

The teacher told the distraught woman about Jesus’ love for her and His desire to help her. Then she prayed with the woman.

As peace and joy came to the lady, she expressed her deep appreciation for the visit, saying again, “God must have sent you here to save my life.”

Needed: A renewed commitment to missions

Two billion unreached people remind us of our commission to evangelize the world.

By BRUCE BAUER

The Seventh-day Adventist Church has nothing to be ashamed of when it comes to missions. Our church has active work in 190 of the world's 220 countries, and according to the 1976 edition of the *Mission Handbook*, the Seventh-day Adventist Church ranks among the top five Protestant overseas ministries in three important areas: (1) second in total contributions to missions, with \$25 million (first place goes to the Southern Baptists, with \$52 million); (2) third in total number of overseas missionaries with 1,360—1,120 full-time and 240 short-term (Wycliff Bible Translators were in first place, with 2,693); (3) fifth in short-term or volunteer missionaries, with 240 working overseas (Youth With a Mission, Inc., had 1,000, for first place).

The patterns of Adventist giving, however, indicate a decline in interest and a growing lack of commitment to the missionary task. In 1970 Adventists in North America gave \$93,201,151 as tithe and an additional 12.7 percent of that figure, or \$11,828,039, for missions. Ten years later North American tithe had increased to \$243,675,523 and mission offerings to \$23,406,949, or 9.6 percent of the tithe figure. Thus in the 1970s the percentage of mission offerings in comparison to tithe declined by 3.1 percent. This means that if North American Adventists had still been giving 12.7 percent of their tithe amounts for mission offerings in 1980, there would have been an additional \$7.5 million dollars available for world missions last year.

We rejoice in the fact that national churches are growing and are taking over many of the positions previously held by missionaries, as well as sending out missionaries to other fields. However, we should never

allow ourselves to develop an attitude that the day of the North American missionary is past, that national churches now can carry on the task of making disciples of all the people in their countries by themselves, and that we in North America no longer have a vital responsibility for reaching those who have not yet heard the three angels' messages.

In the past ten years mission and church leaders in many evangelical churches have become convinced that the country-by-country approach to reaching people has become outmoded and in some cases counterproductive. For example, when the country-by-country approach is used, it is logical to conclude that once a viable Christian church has been established in that country, no more outside help and personnel are needed.

Current missionary principles and teaching direct our focus not at the country-by-country approach but rather the "people" approach. The "people" approach focuses on sociological groups of individuals who perceive themselves to have common affinity for one another because of language, religion, ethnicity, residence, occupation, class or caste, situation, or any combinations of these. For example, a "people" group would be Cantonese-speaking Chinese refugees from Vietnam living in the United States, Urdu-speaking Moslem farmers of the Punjab, first-generation Japanese-speaking immigrants in Los Angeles, or Spanish-speaking Cubans in Miami.

Should not cause financial strain

It is obvious that the church in America, made up mainly of English-speaking black and white congregations, will need a totally different strategy, as well as uniquely gifted personnel, if we are effectively to evangelize the Cubans and Japanese living in our midst. Since the North American church has adequate resources, this should not cause a strain on finances or personnel.

Many of the countries in our world, however, have only a small Christian presence, but have many different separate "people" groups that have no viable Christian witness in their midst. Are we in America to assume that the national churches in such situations are expected to provide cross-cultural missionaries to all the groups within their borders while we sit back with an apparent lack of concern for those who do not know Jesus Christ? In the African country of Cameroon there are more than 120 distinct, unreached "people" groups that have no viable Christian witness in their midst (*Unreached Peoples*, 1981, pp. 408, 409). Our church is working in Cameroon, but among only a few of the many tribal groups. If these tribes and groups are to be reached, some Christian will have to cross linguistic and cultural barriers to witness to them.

Sometimes tribal animosities prevent Christians in the local churches from being effective cross-cultural witnesses. In this type of situation, which could be multiplied in many of the 220 countries in our world, is it fair and right to expect the national church to carry the burden for

Bruce Bauer has been director of the English Language Schools in Japan for the past 12 years. Though currently on a study leave to the United States, he will return to this position in June of 1982.

evangelizing all the unreached people within the national boundaries while members of the more wealthy Western churches reduce financial support and send fewer and fewer missionaries overseas?

Rather than reduce both our giving and the number of full-time expatriate workers abroad, we need a renewed commitment to the missionary task. Rather than thinking of our world as 220 countries with national churches

FOR THE YOUNGER SET

Friends for life

By AUDREY LOGAN

I have never been very interested in elephants. That is, not until I heard about Ranee, an Indian elephant, and her keeper, Ashraf.

Ranee was captured in the Asian jungle when she was small. You'll laugh when I tell you she was sent to school, just like you, when she was 5 years old. She didn't learn reading, writing, and arithmetic. Her lessons included how to pull logs, avoid all objects in her path, and, most important, to obey.

Ten years later Ranee graduated from school and was given over to the care of Ashraf, who was to be her co-worker and keeper. Ashraf is about the same age as Ranee, 15, and he flashes a bright smile when he says proudly, "I will be Ranee's keeper and friend for life. First I will learn to work with an older man, but Ranee and I are a team."

If you were nearby every morning about six o'clock, you would hear the *mahout* (for that is what the keeper is called) saying to Ranee, "It is time for your bath." Ranee ambles into the water, settles down with one eye out of the water, and uses her trunk as a snorkel to breathe. She splashes in delight as Ashraf scrubs her back.

Feeding an elephant is a huge job. Every day Ranee eats 200 pounds of bamboo shoots mixed with coconut palm. She washes her food down with 50 gallons of water.



"Ranee may look awkward, but I can lie down in her path and know she will step over me," says Ashraf. "You should see her run. She can reach 25 miles an hour."

If Ranee could talk, she would tell us that she and her young keeper will work together pulling logs for about 45 years. Then they will retire. Probably no other animal has such a close, long-lasting relationship with a person.

Isn't it wonderful that Ashraf and Ranee can live and work joyfully together for so long?

The Bible tells us that in heaven there will be no dangerous animals. The wolf and the lamb, the lion and the calf, will all lie down together. That means that they will sleep, eat, and play together, I imagine. The Lord tells us that "they shall not hurt nor destroy in all my holy mountain."

I'm looking forward to making friends with a lot of animals when I get to heaven. Aren't you?

already established, we need to begin to plan mission strategies in terms of the more than 25,000 "people" groups in our world—of whom 16,750 at present have no viable Christian witness from any denomination in their midst (*ibid.*, pp. 31, 32). We need to develop a new partnership with our national churches whereby we can assist them in reaching those untouched segments within their national boundaries. The day of the missionary administrator may be over, but there still are many areas where North American missionary personnel can be effective in planting new churches among unreached "people" groups.

What can members in North America do to reduce the decline in the two areas mentioned above? First, we should reassess our giving patterns. Many have been giving the same amount to missions week after week for several years, whereas salary and tithe have shown annual increases. With inflation and the development of Third World churches, the needs overseas are greater than ever before. One example will illustrate the extent of the need.

From 1974 to 1978 the Adventist Church in the Philippines grew at an annual rate of 7.8 percent. If this rate of growth continues until the year 2000, our church there will add 1,036,203 new members and will have to build 4,865 structures to house the increase. But one factor that could hinder the realization of the projected increase is the possibility that our members in the Philippines will not be able to provide needed church buildings. According to Montgomery and McGavran's study (*The Discipling of a Nation*, pp. 155, 174), without the buildings, membership growth may decline.

Additional ways of serving

An additional way that we in North America can continue to share our faith in overseas areas is to aid short-term volunteer missionary activity by financial support or personal participation. Our church sponsors a student-missionary program for college youth, the Adventist Volunteer Service Corps for adults of any age, and Sustentation Overseas Service for retired denominational workers. Each year hundreds of positions are available for people to go overseas for short terms (three months to two years).

We must not feel that North American responsibility in missions has ended, for in our world of 4.5 billion people there still are 3 billion who do not know Jesus as Lord of their lives. Even more sobering is the realization that 2 billion of these unreached people have no Christian witness of any kind in their midst and therefore can be reached only when cross-cultural missionaries take them the good news.

Paul summed up best the reason for continued missionary outreach: "'Everyone who calls on the name of the Lord will be saved.' How, then, can they call on the one they have not believed in? And how can they believe in the one of whom they have not heard? And how can they hear without someone preaching to them?" (Rom. 10:13, 14, N.I.V.). □

Dating while divorcing

Your divorce will be final in six weeks. A relative's friend asks for a date. What do you do?

By JUDITH R. WADDELL

You are going through a divorce. You feel it is out of your hands, that there is nothing more that you can do.

You have prayed hard for things to work out. You desperately wanted to keep your family together. You have done your best, but your divorce will be final in six weeks.

Now, suppose a friend of your brother's wants to take you out to eat Sunday evening. He has been divorced for two years. He knows what it is like and is sure he can give you good counsel and cheer you up. Needless to say, you need all the encouragement you can get—or do you?

You begin thinking: I'm not divorced yet, but Harry is just a family friend. He merely wants to talk. I know he's lonely too. I guess it really is a date. But, then, I'm as good as divorced. It will be final in six weeks. Thus you reason, but still you are not sure whether it is the right thing to do.

Or, perhaps you are a deserted husband. Your sister, who has a single girlfriend, wants to invite both you and the girlfriend to dinner on Sabbath. Your sister feels that you have suffered enough. Your "almost ex" has someone else, so why should you not have "friends" too? It is time for you to get out and enjoy yourself, she says. If you could meet some nice people and get started dating, it would only be fair. Your mother feels the same way. They are sincerely concerned. You have suffered much. Are they right?

This problem is faced by nearly every person who has been in the throes of divorce. You may not be in this situation, or even divorcing, and I hope and pray that you never will be. The chances are, however, that you know friends or relatives who are or will be. What kind of advice will you give them? For a moment, put yourself in their place. Consider what might happen next.

As you continue to ponder and pray about the situation, you begin to wonder what the Spirit of Prophecy says about divorced people.

So you thumb through the Index and scan the references

Judith R. Waddell was a senior at Andrews University, Berrien Springs, Michigan, when she wrote this article.



on divorce. In *The Adventist Home*, page 344, you read: "If she . . . should obtain a divorce legally on the ground that her husband was guilty of adultery, then she is free to be married to whom she chooses." The counsel is plain in regard to remarriage but does not clarify anything in regard to the separated status.

The following day, as you glance through the newspaper, Ann Landers' column catches your eye. A woman writes to Ann asking what she should do about her companion's "emotionally disturbed" wife who has been "harassing" her with phone calls "all hours of the night." Her friend and his wife have been separated for months. Ann replies, "Until a man is divorced, he is married, you know, which places you in the position of cavorting with a married man."

Your situation is different, though. Your spouse could not care less what you do and certainly would not bother anyone. Then you begin to think that perhaps your spouse would be delighted to know that you also are going out, and you might even feel justified.

Again turning to the Spirit of Prophecy writings, you find this quotation on page 338 of *The Adventist Home*: "When a woman relates her family troubles or complains of her husband to another man, she violates her marriage vows. . . . If she must confide her troubles to someone, . . . [she should] select sisters for her confidants." "Tell your troubles alone to God. He can give you right counsel and sure consolation which will be pure."—*Ibid.*

You recall other divorces you have heard about and

situations you have observed in your church and in your community. There was Mary, who at first refused to visit with a lonely, separated man. His wife apparently was involved in "other interests," and he desperately longed for companionship—just someone to talk to who would understand. He came to Mary for counsel.

Mary knew she could help the poor man and finally did listen to him and shared her experiences with him. When his wife learned of the visit, she was furious. She threatened Mary's life, as well as her children's lives. The wife used this "friendship" as the reason for getting a divorce. The man and Mary became good friends and decided to marry when his divorce was final. It was a long, dreary wait as the divorce proceedings continued for many months because of the added complications.

Mike and Arlene were on the brink of divorce. They had been separated for months. Arlene was involved with some other "interest." One day before their divorce would have been finalized, she shocked their attorney by asking him to stop the divorce. Since then, Mike and Arlene have worked together for happiness in their marriage. What if Mike had given up and become involved with another "interest"?

Perhaps one night, while you still are troubled about this question, you read in *The Acts of the Apostles*, page 51, "In sorrow and affliction, when the outlook seems dark and the future perplexing, and we feel helpless and alone—these are the times when, in answer to the prayer of faith, the Holy Spirit brings comfort to the heart." You think, "If I had a friend to talk to, I wouldn't feel this need. I believe the Lord wants me to spend this time with Him. He wants to comfort me Himself."

Give no place to the devil

Another morning, as you sit at the table eating breakfast, you pick up *Our High Calling*. Even before you begin to eat, you read on page 95, "Our only safety is in giving no place to the devil; for his suggestions and purposes are ever to injure us, and hinder us from relying on God." You stop reading for a moment and wonder, "Could this really be a temptation of the devil? Then you read on: "He transforms himself into an angel of purity, that he may, through his specious temptations, introduce his devices in such a manner that we may not discern his wiles."

In the course of conversation with an acquaintance who had remarried after being divorced, you share your perplexity and temptation. The acquaintance is adamant. "Don't do it! How we wish we had waited! We were both separated when we met. We were so lonely that we were sure it was right for us to be together. Now we are sure that it wasn't. It was loneliness and the shared hurt that drew us together, not a clear-minded decision at all. We can see it, now that time has passed, but we are determined to make a go of this marriage."

You read again from *Our High Calling*, "The more we yield, the more powerful will be his deceptions over us. It is unsafe to controvert or to parley with him. For every

advantage we give the enemy, he will claim more. Our only safety is to reject firmly the first insinuation to presumption. God has given us grace through the merits of Christ sufficient to withstand Satan, and be more than conquerors. Resistance is success. 'Resist the devil, and he will flee from you!' Resistance must be firm and steadfast. We lose all we gain if we resist today only to yield tomorrow."—*Ibid*.

That makes sense. Your decision is made.

SPEAKING OUT

A fatal mistake

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. At times the editors disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented.

Does the liberty of the gospel give Adventists the right to keep Saturday and abstain from pork and, at the same time, give members of other churches the right to keep Sunday in honor of Christ's resurrection and eat pork? If we are quick to say Yes, then we may make the fatal mistake of failing to differentiate between freedom of choice and the nonright to disobey God. This question presents a subtle, current argument against the obligation for keeping the seventh day of the fourth commandment. It is what might be expected in this age of permissiveness and situation ethics.

The Lord compels no person to observe any day. He has left every person free to choose whether he will keep the Sabbath of the Lord. But it is a grievous mistake to think that the liberty of the gospel gives people the right to set Christ's Sabbath aside and select a day of their own choosing.

Do people have a right to disobey God? No. If we did, then sin would cease to be sin. Adam and Eve were free to eat the forbidden fruit, but they had no right to do so. People are free to keep any day they choose, but they do not have the right to disobey God by not keeping holy the seventh day according to God's commandment.

What is the gospel? Paul says it is the power of God unto salvation, because in it is revealed the righteousness of God (Rom. 1:16, 17). What is righteousness? It is spelled out in the principles of right set forth in the Decalogue. "All thy [God's] commandments are righteousness" (Ps. 119:172).

The liberty of the gospel does not give people the right to live contrary to the principles of righteousness in the Decalogue. In fact, the gospel is God's way of saving the believer from his sins, "in order that the requirement of the law might be fulfilled in us, who do not walk according to the flesh, but according to the Spirit" (Rom. 8:4, N.A.S.B.).

The gospel says to every soul: Come to Jesus and let Him forgive all your sins. Let Him give you a new heart (or mind). Then He will live in you a new life of righteousness and victory. Then you will say, "I delight to do thy will, O my God: yea, thy law is within my heart" (Ps. 40:8).

What is involved in this matter of Christ's Sabbath? Is it only a minor issue of which day to keep? No. The real issue is obedience versus disobedience to Him who alone can save us. According to Revelation 14:6-14, this matter of Christ's true Lord's day versus a man-made Lord's day will be the final test of our faith and love for our Lord.

J. L. SHULER
National City, California

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

Family worship used to be a great time at our house. We sang the tiny tot songs together and used our home felt aids. But now junior thinks he is too old to join in the cradle roll activities of little sister. Studying two different Sabbath school lessons has to be the limit! How do parents who have three or even four children manage? I would like some ideas.

■ We have two children—one who studies the cradle roll lesson and one who studies the kindergarten lesson. When worship time comes, all of us sit on the couch and read poems or finger plays with appropriate felts or pictures that go along with the lessons. Sometimes we sing a song or two. Then Daddy takes one child and Mother the other, and we study their respective lessons in separate rooms. The younger child stays on the couch, and felts are used in her study. The older one goes to his room to a “special” comfortable chair. After the lesson study, we meet together for prayer. We allow 20 to 30 minutes before bedtime for worship.

When Daddy works the evening shift and Mother has both lessons to read, it is more difficult, but it can be done. Our one-year-old is learning to sit quietly when brother's story is read. If she becomes restless I give her a small toy or felt to hold.

Other ideas we have discussed when deciding what to do were:

1. Have one lesson before breakfast for morning worship and the other lesson for evening worship before bedtime.

2. Have one lesson before or after naptime, the other at evening worship.

As soon as the children learn to read well enough, they can study their lessons independently, possibly in the morning before breakfast.

MR. & MRS. RICHARD
DIETRICH
Greeneville, Tennessee

■ Here are a few ideas I have gathered with four children now almost grown:

1. Do not be uptight or rigid. Do not let family worship be a basis of conflict. It is better to

have a time of happy family togetherness with a minimum of religious teaching rather than frustration or boredom with the proper form.

2. Vary the worships for the needs of the children. However, the tiny child most likely will not resent a presentation that is above his head as much as the older child may resent the family structure revolving around the baby.

3. Keep worship short, but do not rush through it.

4. Be interested yourself. Bored parents going through motions produce dry and formal worships that everyone dreads.

5. Do not depend on family worship for your spiritual food. If you spend time alone with Jesus, you will bring life and vitality into your worships.

6. Teach your children to have their own devotions. Worship should be a time of sharing what we ourselves have learned from Jesus.

7. Spend some time alone with each child each day. Children will be more willing to give and take in family activities if they feel secure in their relationship with you.

MARGI BROWN
Oroville, Washington

■ We have three children in our family ranging in age from 9 to 14. Each week, beginning on Sunday, one of our children is designated as being in charge of worship for the entire week. To avoid confusion, our oldest daughter has the first week, the second daughter has the second week, and the youngest daughter has the third week. They choose the topics they would like to present and allow for lesson study for each family member as needed during worship. We each repeat our memory verses after

the study session is over, then we have a closing hymn and group prayer, or one person will have a closing prayer.

The program varies with the way each child plans her worship program. We use this method for evening worship. My husband conducts morning worship one week, I conduct it the next, and then our daughters take turns again. During the morning worship we discuss health topics using Dr. Harold Shryock and Dr. Hubert Swartout's books entitled *You and Your Health*. We touch on various health subjects, and the children read the topics ahead of time so that they can discuss the subjects without too much embarrassment.

For parents with children in the kindergarten division, I would suggest helping them learn to be in charge of worship. Plan it with them and provide the necessary materials that they will need in order to conduct the worship. When one of our daughters was 4 years old, she planned her worship program using the responsive readings in the back of the *Church Hymnal*. She then designated her father as a “guest speaker” for the evening and invited her Sabbath school teacher over for special music.

Let us keep Luke 18:16 in mind as we conduct our family worship here on earth.

URSULA CHRISTOPHERSON
Bemidji, Minnesota

■ I have two older brothers and I'm sure my mother had the same worries as you do.

When my brothers reached the age of your son, they could read a little. My mother studied my lesson with me while they studied their lesson on their own. When we were finished with our lessons, she read us all a story from *Guide* or some other book or magazine. We took turns picking a song for worship.

If your son is too young to read, then you might encourage him to help his little sister learn her lesson. He probably knows all the stories by heart. Both children could benefit from this.

CHERI IVERSON
Laramie, Wyoming

■ I realize having children for a few weeks or months rather than years makes some difference. However, when my husband and I had grandchildren and foster children representing two age groups staying with us, we found it worked out for me to take one group into the dining-room area for their lesson while he had a group in the living room. We alternated with each group so it gave variety to the children. We

also initiated discussions, plus giving them some of the responsibility of teaching. Even the 3-year-old had learned her memory verse by the third evening and was telling me her Bible story. I am sure she enjoyed this as much as having me tell it to her.

If both parents feel an equal responsibility toward providing spiritual training to their children, they will receive special joy as they teach them not to parrot back what has been read, but rather to use their own thoughts and words and apply what they have learned to their own lives.

NELLIE ONDREZEK
Coalmont, Tennessee

■ Do you hear moans and groans from your children when it is time for worship at your house? Maybe it is time for a change in the style of worship you conduct, or better yet, let the children conduct the worship some of the time.

Family members should be encouraged to study their lessons alone, but at joint worship each one could share with the family something of interest from his study.

A worship scrapbook is a nice project to consider. A favorite song, Bible text, picture, or short story from each week's worship times could be placed in the book.

Make worship time something the whole family can participate in, and they will look forward to it with anticipation. Use your imagination, and even if you do not run out of ideas, get some from the rest of the family so that they will feel they are making an important contribution to the success of the family worship hour.

LORENA F. WILSON
West Paris, Maine

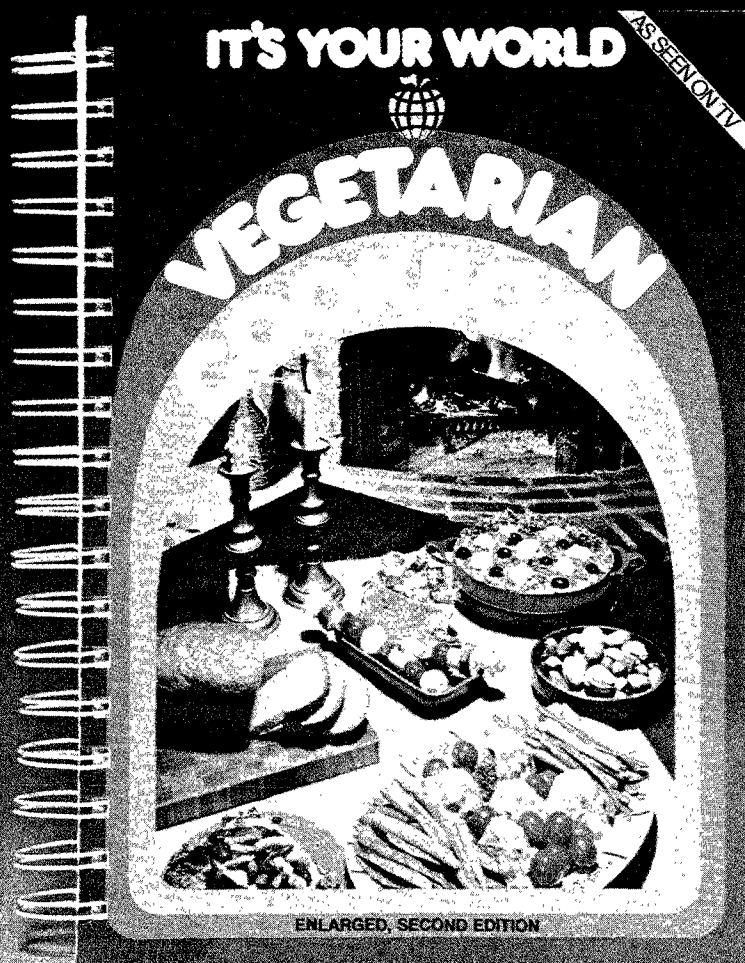
Question for November

Response deadline October 9

In our church we try to give each bride and each mother-to-be a shower. Sometimes, however, the mothers-to-be are unwed and the brides are pregnant. We have continued to have showers for them as usually they need encouragement and love, as well as the gifts, but various members have mixed feelings on the subject. What do readers advise us to do in these circumstances?

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

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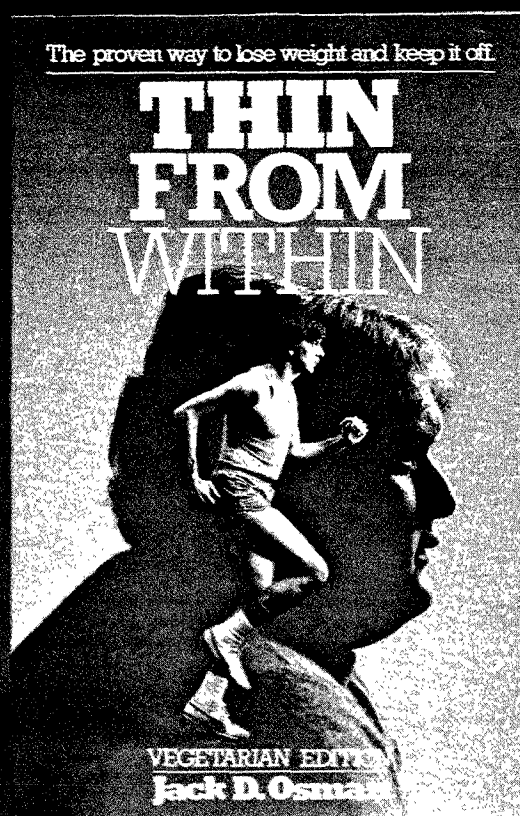
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THIN FROM WITHIN

Even fad diets can be effective in getting rid of unwanted pounds, but as any dieter knows, the problem is in taking off weight and keeping it off. Dr. Jack Osman takes the values-clarification approach to dieting, described as reducing the gap between what you *know* about dieting and what you *do* about it. Try getting *thin from within!*

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160 pages, paper, US\$5.95



REVIEW AND HERALD PUBLISHING ASSOCIATION

6856 Eastern Avenue NW, Washington, D.C. 20012

Who loves violence?

Satan loves violence. He loves to see people killed. He loves to see animals suffer. With delight he killed Job's servants who were tending oxen and asses, burned up another group together with the sheep they were caring for, slaughtered the servants who were tending camels, and killed Job's sons and daughters. Then he tortured Job with painful sores, turned his wife against him, and almost crushed his spirit by having his friends declare that he deserved the troubles and tragedies that had befallen him.

It hardly seems possible that a being who once lived in heaven, a being who reveled in the love and beauty of the eternal city, a being who led anthems of praise to the Omnipotent God, could sink so low that he would enjoy violence, suffering, and death. Yet it is even so (see *The Great Controversy*, pp. 589, 590). Little by little, step by step, stage by stage, it happened. Not overnight. Not in a moment. But gradually.

“Vice is a monster of so fearful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.”

—Alexander Pope

Today a high proportion of the world seems to have adopted Satan's attitudes toward violence and death. How else can we account for the high rate of crime? How else can we account for the burglaries, the muggings, the rapes, the murders? How else can we account for the attempts at assassination, the bombings, the executions? And how else can we account for the fact that so many motion pictures shown in theaters and on television feature lawbreaking, violence, and killing?

Perhaps the greatest cause for alarm is the fact that even many Christians—people who supposedly are committed to Christ and desire the Holy Spirit to transform them into His likeness—no longer are horrified by violence. In fact, they enjoy it. They watch it for entertainment. Hour after hour they watch violent shows on television. Can these be people who are preparing for heaven? Can they be people who take seriously the inspired counsel, “Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things” (Phil. 4:8)?

We believe the time has come for Christians to step back and reevaluate some of their practices and attitudes. They need to consider seriously the principles set forth in God's Word, principles found in texts such as these:

“[O mighty God,] Thou art of purer eyes than to behold evil, and canst not look on iniquity” (Hab. 1:12, 13).

“The Lord trieth the righteous: but the wicked and him that loveth violence his soul hateth” (Ps. 11:5).

“Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil” (Isa. 33:14, 15).

Surely if the apostle Paul were alive today he would appeal earnestly to Christ's professed followers: “Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Rom. 12:2). As the Holy Spirit fills the lives of converted people, they “will no longer fashion themselves according to the former lusts, but by the faith of the Son of God they will follow in His steps, reflect His character, and purify themselves even as He is pure. The things they once hated they now love, and the things they once loved they hate.”—*Steps to Christ*, p. 58. And surely one thing they will hate is violence, whether real or simulated.

K. H. W.

Useless keys?

The “keys of the kingdom” introduced in Matthew 16:19 represent the words that Christ has given us in the Holy Scriptures (see *The Desire of Ages*, p. 413). But what value accrues from having drawers full of keys that we do not use? They are given to us primarily to enable us to help those about us find their way into the kingdom. The saving power of the gospel alone opens the way to heaven for the inhabitants of this planet.

The Greek uses the plural for the word *keys* in this text, implying that more than one way of ministering the Word or more than one approach can be used in winning people to Christ. Christ's example demonstrates that people respond to the gospel message through a variety of methods and approaches. Nowadays we might list some of these possible approaches as public evangelism, educational ministry, and literature and communications outreach, just to name a few.

But whatever key we use will not open the way to heaven for those we seek to reach unless hands of love turn the key. As the apostle put it so long ago: “If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging cymbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have all faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have, and if I deliver my body to be burned, but have not love, I gain nothing” (1 Cor. 13:1-3, R.S.V.).

Having the keys does not mean much unless God's love works in and through us to open hearts that have been locked to the gospel.

L. R. V.

I realize that little is said about the Father and Son in the Holy City. But I personally feel that both will be there in the earth made new just as they now share the same throne in heaven.

HIRAM ELEY
Wadsworth, Ohio

Work in small towns

Re "More Baptisms for our Dollars?" (editorial, June 18).

These classic paragraphs clearly express my feelings about our work in the small towns. By concentrating our "time and effort on those groups that promise to be the most responsive," we would "increase our membership and bring in more tithes and offerings. . . . But we would be farther than ever from entering the kingdom."

As I read and reread these striking words, I thought of excuses I have heard again and again regarding small-town evangelism.

The pastor cannot be blamed for not wanting to leave the large city and work two or three days a week in the small towns in his district. There are plenty of people right where he lives. "The small towns will have to wait. We need to send a good report into the conference."

But the Lord will not come until the small towns are worked thoroughly.

DOROTHY DENNIS
Austin, Texas

Removing mountains

For months we have followed the handling of doctrinal problems that face our church. It is good to know that God continues to lead. We have breathed a prayer of thanks many times for our leadership.

We have at times, however, wondered whether some were not overreacting. We need not apologize for God's choice of His modern-day prophet. From the beginning there have been many evidences of God's divine leading. Ellen White's statements prefaced with "I was shown" always have proved to be correct. *Early Writings* and *Spiritual Gifts* leave no doubt as to their authorship.

Kellogg, Conradi, Canright, and other brilliant people attempted to thwart God's work. We know of their failures.

Check the record. A humble, uneducated woman (in days before women's liberation) gave counsel in the selection of building sites and the location of institutions from East to West in America and Australia. Time has

proved that the wisdom of these choices could not have been equaled by any modern financial or engineering firm.

World leaders long have recognized that Mrs. White was years ahead of her time in the fields of education and health, fields in which she had no human training.

From the beginning brilliant people with native ability surpassing hers have taken issue with her, attempting to tear down God's church, discredit her, and glorify self. They were never successful, nor will they be tomorrow, or in any of the tomorrows left for Planet Earth. God has told us through His servant that this people will go through to the end, after the falling away in the shaking time. God is never wrong!

Let us dispense with unnecessary study committees and other delaying tactics. We must go forward in unwavering faith, based not only on past records but particularly based on God's promise for our future. Let us meet the "iceberg of opposition" head on, never doubting, and prove by our lives and our plans that we believe "He is even at the door."

We have a positive program and should be so busy with this

important work that we cannot be sidetracked by Satan and his agents. With Nehemiah let us unitedly say, "Should such a man as I flee?" (Neh. 6:11). Then may we listen to Christ's words "If ye have faith, and doubt not, . . . if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done" (Matt. 21:21).

OTHO F. EUSEY
Leominster, Massachusetts

Hymns

Re "May Love's Incense Rise" (Hymnspiration, July 9).

Many hymns in the Adventist hymnal tend to be ignored because they are unfamiliar or, as stated, the first words of a hymn are misleading.

Take, for example, the first hymn in our church hymnal, "Before Jehovah's Awful Throne." I once chose this hymn for a church service and was told the pastor did not like it because of the word "awful." After we had sung it that Sabbath the pastor mentioned that he had never thought of the word *awful* in the sense of reverence or greatness. He now likes the hymn, since he was able to put the word into the proper perspective.

TIM ROUNSAVILLE
Collegedale, Tennessee

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

Giving prevention pizzazz

By PATRICIA HORNING, *Director of Public Relations, Florida Hospital*

"Preventive medicine" has been a catchword for some time now. Yet too many people still ignore its concepts and continue their familiar life style that ultimately can lead to serious medical problems.

How can people be motivated to improve their life styles? The National Institutes of Health is funding a study with a unique thesis. The theory is that patients' patterns of living all improve if their physicians are personally committed to preventive living. To motivate change in physicians, the study is zeroing in on medical students at the University of Texas Southwestern Medical School.

Freshmen medical students are both the subjects of the study and the objects of the insights gained. This group was chosen above others in the university because "they are more open-minded and receptive," according to Normal Kaplan, authority on hypertension and professor of internal medicine at the university.

"As they remain in medical school and become involved in crisis medicine, they get progressively turned

off with nutrition, weight control, stress, and other risk factors of heart disease," believes Dr. Kaplan, the principal investigator in the study.

Last year's freshmen became the control group for the five-year study. Measurements were taken in September and again in May.

Now that the controls are established, the team of investigators plans to "intervene" in the life styles of the students. They hope to motivate them to make improvements in crucial areas—diet, stress management, smoking cessation, and weight loss (when needed). They also want to get each student involved in an exercise program.

To encourage the future doctors to practice as well as preach about prevention the group is being offered nutritious lunches twice a month, special groups on stress management and smoking cessation, exercise and jogging programs, firsthand accounts by victims of heart disease, and seminars on correlations between certain life styles and cardiovascular disease.

Australian is among SDAs to compete in Bible contest

By R. K. BROWN

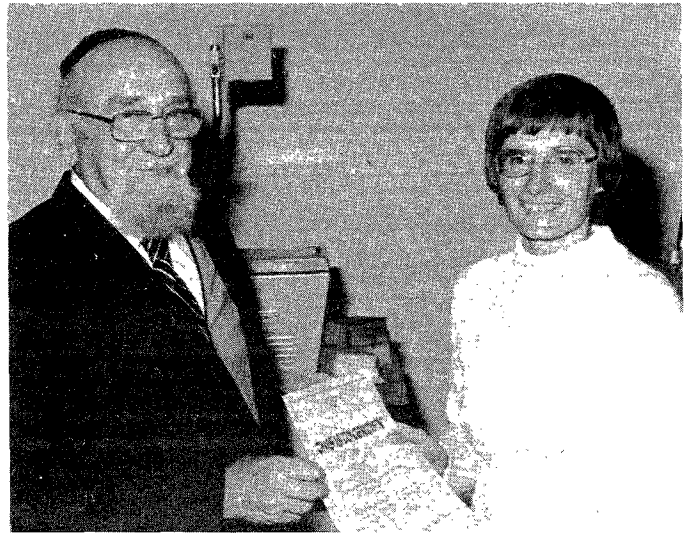
A Seventh-day Adventist of nine years who is a mother of two children participated in the International Bible Contest in Jerusalem September 2. Linda Curson, of Townsville, Queensland, won the Australian section of the International Bible Contest held in Melbourne on Sunday, May 17.

By winning the Australian contest, Mrs. Curson earned a

R. K. Brown is communication director of the Trans-Australian Union Conference.

trip to Israel for two weeks, all expenses paid by the Government of Israel. This enabled her to compete in the international contest, in which 28 participated.

Mrs. Curson, along with five other state finalists, faced the judging panel of Hebrew scholars in the Jewish auditorium, St. Kilda. Among these five finalists were three other Adventists, a United Church member, and a Roman Catholic. One finalist was the pastor who brought the Adventist message to Mrs. Curson.



Rabbi I. Porush presents a certificate for winning the Australian section of the International Bible Contest to Linda Curson at St. Kilda, Melbourne. She went on to compete in the international contest.

All contestants sat behind an overhead projector, and their written answers were flashed onto the screen when the time for answering had expired. All questions were taken from the Old Testament.

Samples of the questions in the first round are:

Question: In which two prophetic books do we find the warning "Zion shall be ploughed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest"?

Answer: Jeremiah 26:18; Micah 3:12.

Question: Who was the first to call the children of Israel a "people"?

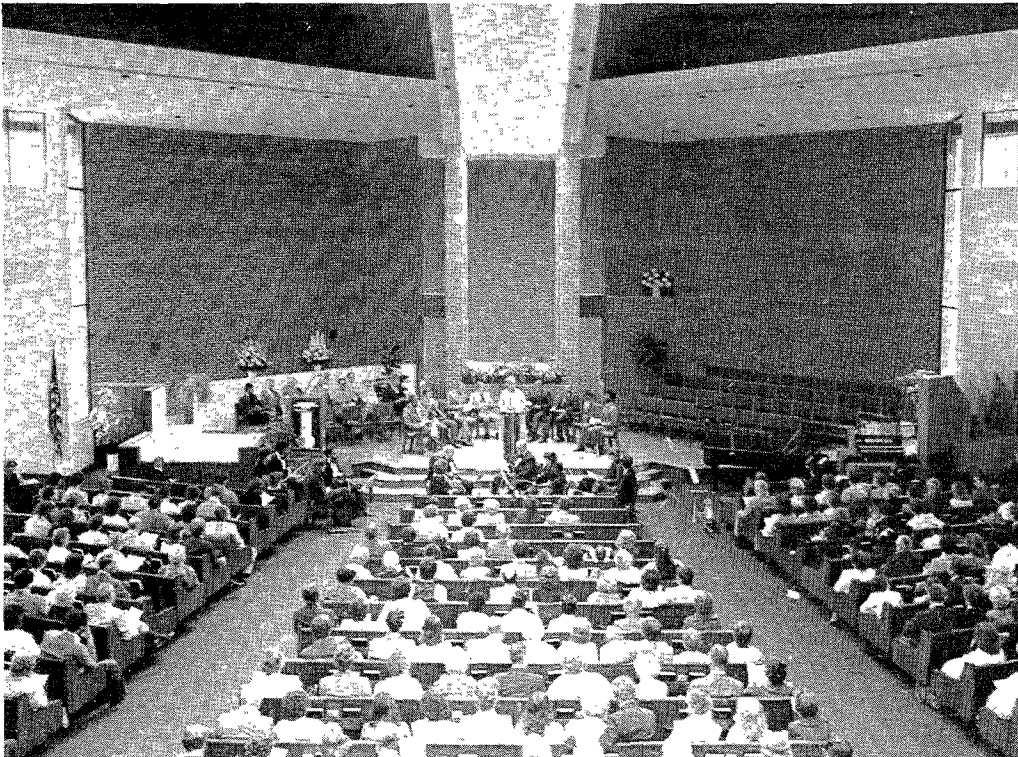
Answer: Pharaoh (Ex. 1:9).

"My interest in the Bible began in high school," said Mrs. Curson. "I was friends with the pastor's daughter and began asking her questions on the way home from school. She witnessed to her faith and trust in God's Word, and I learned many things. Finally I was introduced to the pastor, and studies began."

When asked about her method of Bible study, Mrs. Curson says, "I read through sections of the Bible in context about six times. I also pursue a topical study method of following through on a particular subject."

What does Bible study mean to Mrs. Curson? "It has done a lot for me. My faith and confidence in God grows stronger each day. I'm eager to witness for my Lord. I enjoy my Sabbath school class, too."

"I am thankful to God for my win in the Bible contest,"



Atlantic Union College church is dedicated

At a special service on Sabbath afternoon, May 16, the new church at Atlantic Union College, South Lancaster, Massachusetts, was dedicated to the worship of the Lord and the promulgation of the gospel. David Osborne,

pastor of the church, and the entire congregation participated in the dedication. The sanctuary will accommodate 1,250 people, and there are numerous Sabbath school rooms.

GERALDINE I. GROUT

says Mrs. Curson, "but amid my elation it occurred to me that I never would have attempted it if it had not been for the encouragement of two people, Pam Ludowici, a chaplain at the Sydney Adventist Hospital, and my husband, Brian. During a counseling session last year, Pam expressed confidence in my abilities and encouraged me to start using my talents. Then when I saw the advertisement in the *Australasian Record* for the Bible contest, I had a great desire to enter it. Self-doubt and fear of failure made me hesitate, so I asked my husband what he thought. I was heartened by his enthusiasm: 'Go for it—you can do it!'"

"I have enjoyed a blessing and thrill that I would not have had if it had not been for these words of affirmation. I am sure there are others in our church who would do more for the Lord if we would encourage them with our confidence and belief in them."

Editor's note: As reported on the Back Page of the July 9 REVIEW, Myrtle Hope Hansen, of Denmark, and Gideon Durante, of the Philippines, also represented the Seventh-day Adventist Church at the Bible contest. Recently we learned that a fourth Adventist, Antero Viirla, of Finland, also participated.

INDIA

Church sees doors opening

Evangelism always has been seen as a difficult task in northwestern India, particularly in the state of Uttar Pradesh (U.P.) with its incredibly large population of 110 million predominantly Hindu people. However, it is obvious that God is opening doors that members did not know existed.

Recently D. R. Watts, Southern Asia Division Ministerial adviser, and J. R. L. Astleford, associate director of the Ministerial, health, and temperance departments of the Northern Union, accom-



D. R. Watts (standing second from left) speaks to villagers in northwestern India as K. P. Singh translates.

panied Pastors P. D. Kujur and K. P. Singh, the president and secretary of the Upper Ganges Section, on a trip by jeep around the state of U.P. Large groups of Christians were found who, having had no leadership or support from their own denominations, are looking for direction from Seventh-day Adventists.

In one village as we preached about the Ten Commandments, the village elder got up and repeated flawlessly in Hindi the fourth commandment. After we had given some further explanation of the truths concerning the seventh-day Sabbath, the elder again stood to his feet and in words that burned to our souls said, "We have not heard of these things previously. Why have you not come to tell us of these things before? This must be the truth. My village can keep the Sabbath. When will you send us a preacher to teach us more?"

In another village we found that an entire congregation of another denomination had become Seventh-day Adventists; thus, by common consent, their church building is now a Seventh-day Adventist church.

Not only Christian groups are looking to Seventh-day Adventists for guidance; many communities of Hindu and animist people are asking Adventists to teach them about Christianity. Up in the Gharwal Hills an old woman, with her grandchildren clustered around her, told us that although they had mocked the Seventh-day Adventist worker who had lived among them in 1937, they now were willing for someone to teach them about Christianity.

Probably the most thrilling contact we made was with the Buxa people in the Naini Tal district of U.P. After hearing our message, the elder of one village pointed to our Bible and said, "We need that book." Then he placed his hands in the hand of Pastor Watts and promised that he would lead his people to come hear our message if we would send a teacher.

"There are 200 people in my village," he said, "and 200 villages of our people in this area. We all will follow in your way. When will you come to teach us?"

Forty thousand men and women for Christ in just one area! But we have no budgets

or workers for these areas. We are confident that since God is opening these doors for us, He will help us to walk through them.

J. R. L. ASTLEFORD

EL SALVADOR

Message goes forward

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (1 Peter 3:15).

My last itinerary took me to five countries of the Central American Union, but I have chosen to report only on the country of El Salvador. We have become accustomed to seeing news of the revolution and riots in that country, but these events touch a person differently when he or she is there.

We were in the city of San Salvador from Friday through Sunday. On Sabbath afternoon during prayer in a meeting in the Central church we heard a blast that shook the windows. It sounded frighten-

ing to the two of us who were visiting from outside the country. As we arose from our knees, a Salvadoran brother said lightly, "Just another one"! They were so accustomed to such happenings that they were not perturbed by the noise.

I asked the pastors present at the workers' meeting whether they would like to have another meeting that evening. They readily agreed, but reminded me that it should close by eight o'clock. When that hour arrived, they politely took their leave. As I was driven to the hotel, I could understand their concern not to be out after the curfew, as I saw only two persons on the street in the mile and a half route we traveled through the heart of the city. When we arrived at the large hotel, I discovered only four guests were registered there.

The testimonies we heard that weekend indicated that the Lord's work is going forward at a rapid pace in El Salvador in spite of the conditions. One of the colporteurs told of preaching in his territory and baptizing 34 persons.

Eager to preach

One new convert was so eager to preach the message he had just learned that in spite of the curfew he held short meetings every night for 20 nights. By the close of the crusade seven persons were baptized and 14 joined the baptismal class.

A lay preacher told of his sincere plan to close his meeting before the curfew. He did end his sermon on time, but some eager listeners wanted to know more about Jesus Christ, and he delayed a bit as he answered their questions. It was already dark as he hurried toward home. He thought he was all alone on the street when suddenly he heard "Halt! Who are you, and where are you going?"

"I am a Seventh-day Adventist returning home from preaching."

"Prove it."

The lay preacher had no credentials with him and carried only a Bible.

"Prepare yourself to die,"

the patrolman ordered, and told him to march ahead. When they came to a telephone booth, the patrolman placed a call to a superior. Even though the Adventist brother was not the one holding the receiver, he heard the shouted command, "Just kill him."

He was ordered to walk ahead again, and as he did so he expected each moment to be his last. "Lord, You know what I was doing and why I was delayed. Spare my life if it be Your will," he prayed.

They met another officer who again asked for proof of who he was. Evidently this man knew the Scriptures. He took the Bible from our brother and for several minutes turned from text to text and examined him on his Biblical knowledge. Finally he said, "Yes, you are a Seventh-day Adventist; you know your Bible," and ordered his release.

As this lay preacher gave his testimony in the meeting I attended in San Salvador, he expressed his gratitude to the Sabbath school and the youth department for inspiring him through the years to learn hundreds of memory verses and to be victorious in this time of trial. I liked the way he ended his testimony: "I am going back to my preaching station. I am sure the Lord is taking care of His church in this country. We are going to preach the gospel to the death if necessary."

SERGIO MOCTEZUMA
*Lay Activities and Sabbath
School Director
Inter-American Division*

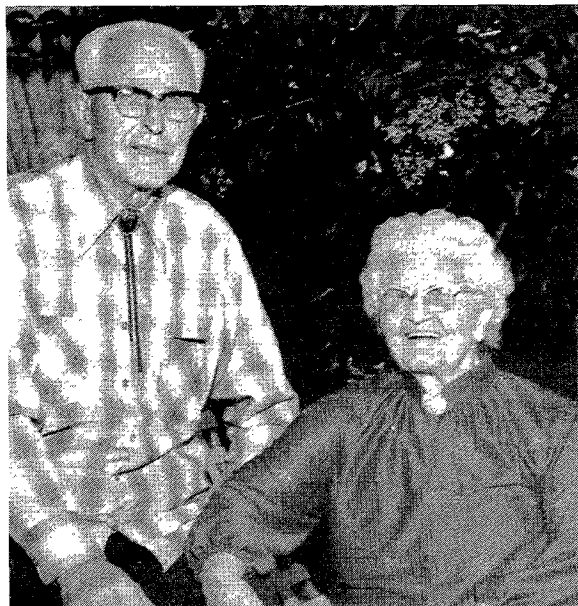
CALIFORNIA

Members move 600-ton church

"Miracle church"—that's how the pastor describes it. Indeed, it almost seemed like a miracle when the 600-ton building was moved safely to a new and permanent site. It was the largest building ever moved in the city of Los Angeles.

Since 1966 the Spanish-American church in Los Angeles had rented Paulson

UPDATE



Retired president still active

Although R. R. Figuhr officially retired as president of the General Conference in 1966 he has not retired from being a strong witness for the Seventh-day Adventist Church. Elder Figuhr and his wife have made Silverado Orchards their home. This new retirement center is in St. Helena, California, near the St. Helena Hospital. In this cheerful and picturesque setting Elder Figuhr leads out in a weekly Wednesday evening Bible study hour that welcomes residents of every faith. In the Bible study hour people are being reached who have lived many years but have never been inside a Seventh-day Adventist church.

"Our witness is very important, you know," says Elder Figuhr. He believes that there is an important work to do at the retirement center in serving, and spiritually influencing, residents of many faiths and some who profess no religion at all.

Elder Figuhr is an intense man with strong convictions; yet he is a kind and gentle man. His influence for right is felt among both residents and employees. A resident who claimed to have no religion said he "had a great deal of respect for the man who sits at that table," referring to a table in the dining room that Elder Figuhr often chooses, near the fireplace.

One employee remarked, "We certainly enjoy having Elder Figuhr at Silverado Orchards. He has a good sense of humor, and at the same time you know that his religion is very important to him."

Elder and Mrs. Figuhr believe in the value of exercise and can be seen walking morning, noon, and night. If you were to meet Elder Figuhr early some morning, you could count on a cheery hello and perhaps a few positive words of encouragement. Even when he is concerned about a problem he has the ability to discuss the problem in a positive way so as to correct it without unnecessarily offending.

A retired General Conference president, yes, but certainly not retired to a rocking chair!

NEAL C. WILSON
*President
General Conference*

Educational leaders meet

An educational conference for the Trans-Africa Division was held on the campus of Solusi College, Bulawayo, Zimbabwe, July 17-21. Delegates from the unions and major educational institutions of the division were present to study both the needs and the future of the educational work of the division. The program was under the direction of T. Nkungula, Trans-Africa education director. Kenneth J. Mittleider, division president; Charles B. Hirsch, educational director for the General Conference; and Francis W. Wernick, General Conference general vice-president, were among the delegates present.

Solusi College, rich in Adventist history, was an ideal place to consider God's design for the education and training of the children and youth of Trans-Africa. Solusi, with its sister institution of higher learning in the South, Helderberg College, has for years trained workers for the church in Southern Africa, and a large number of primary and secondary schools have been established.

The growth of the work, however, now demands more of these institutions than before. A way must be found for Solusi to give accredited degrees to its graduates that now can be received only at Helderberg College. This is needed in order that the church's educational and medical institutions in Africa can be staffed by Adventist-trained workers. Under present conditions, it appears that the most practical way to do this is through Solusi's affiliation with a university in the United States. Consequently, this need received attention.

Other recommendations were made to strengthen the Adventist influence in the primary and secondary schools. If a teacher-training program can be developed at Solusi, this will, in turn, improve the staffs of the primary and secondary schools.

Solusi College, established



Members of the Los Angeles Spanish-American church hold cords attached to their building as it is being moved.

Hall from the White Memorial Medical Center. Last year, however, the medical center announced that Paulson Hall would have to be torn down when the lease expired on January 31, 1981, to make room for badly needed parking. The Spanish-American congregation faced a crisis, since it could find no other building large enough for its 1,011 members to purchase or rent.

Miraculously, it seemed, plans then developed to move Paulson Hall—all 20,350 square feet of it—two blocks away to a vacant lot at 1815 Bridge Street. The church purchased the land, and the medical center donated the building plus \$60,000 toward moving expenses.

Then the hard work began. Volunteer crews of church members stripped stucco and plaster from cutlines all around the building, inside and out. Support beams were sawed through. Sections of the roof were peeled back and the rafters removed, rather than cut, so that they could be reused. Steel support beams were the last to be severed. The job of cutting the church

into three sections for the move required approximately 600 working hours.

Finally, on May 20, the Chester C. Seay House Moving Company, which had hoisted the first section onto dollies, attached the church to a single massive truck that pulled it onto State Street. Members of the church choir led a procession ahead of the building and sang favorite hymns, including "Mas Allá del Sol." Those church members able to be present held onto ropes attached to the building and formed a parade to the new site on Bridge Street.

Symbolic application

Arnold Trujillo, pastor, says this was symbolic of the children of Israel crossing the Jordan. "As Joshua and the children of Israel carried their tabernacle across the Jordan River, thus ending 40 years of wandering in the wilderness and beginning the possession of their own land, so also the relocating of this church building signals the end of years of frustration for a people in search of their own church home."

In all, the procession lasted about two hours. Curious onlookers paused to watch as telephone and electric power lines were lowered to facilitate the two-and-one-half-story building's progress. Television camera crews from three network affiliates and the Spanish station in Los Angeles filmed the building as it proceeded down the street, reminding onlookers of a giant parade float.

The final two sections of the church were moved later to the new site, and work to connect the pieces has begun. Before the congregation reoccupies the building sometime this fall, it is being renovated. Total cost of relocation and renovation is estimated at \$650,000. In the meantime, the congregation is meeting in a rented church nearby.

The Spanish-American church is the largest Spanish-language Adventist congregation in the United States. It is the oldest Spanish-speaking church in the Southern California Conference, having been organized in 1911.

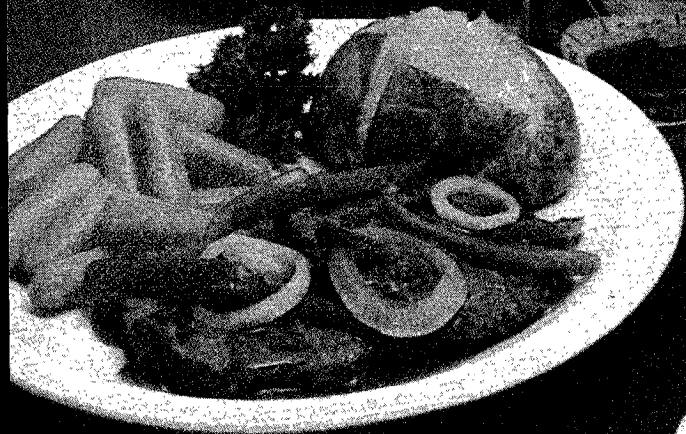
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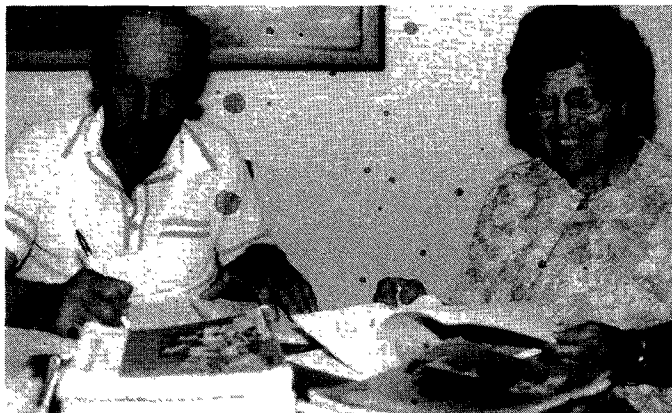
Our church's own company.

Look for our special prices at the 1981 Camp Meetings.

in 1894 by G. D. Tripp, its first superintendent, now is under the direction of James Bradfield, who has been principal for the past nine years. With its 9,000 acres, 500 of

which are enclosed in a security fence, Solusi has an enrollment of 146 students.

FRANCIS W. WERNICK
*General Vice-President
 General Conference*



Bob and Henrietta Thomas, of Brewster, Washington, check workbooks.

Washington couple's gift of love

By VERONA SCHNIBBE

Henrietta Thomas retired again this year. She retired in 1976, too—after 34 years of helping students tackle rough hurdles and discover a better way of life.

In that American Bicentennial summer she sorted out and disposed of great accumulations of the teaching aids that veterans of the classroom collect, signed off the gradebooks, and tuned out school bells and schedules.

And she traded hats. Not that it was a straight-across trade, for Henrietta and her retired building-contractor husband, Bob, always have enjoyed gardening and travel. It was just that the garden gloves and travel maps had always been tucked into the crevices of busy schedules before.

Then the bells rang again.

It was not an easy decision, but it was a team project dedicated toward fulfilling a dream, and taking into account the eternal destiny of boys and girls of the church,

The Brewster, Washington, Seventh-day Adventist Junior Academy, bulging at its seams, worn and found wanting, needed to be replaced with a new facility, and plans were getting under way in earnest. The Thomases wanted to help in a substantial way, but their retirement income did not enable them to do as much as they wished. Heads together, they quietly came up with and presented a proposal. With his backing she would revise the year's plans, sharpen the old skills, and step in to fill the third-teacher position for the nine-grade school. The bulk of her salary would be tagged for the school building fund.

Meeting a challenge

In the autumn of the 1980-1981 school year, Henrietta warmly welcomed 16 fourth-, fifth-, and sixth-graders. Her own granddaughter, Lorilyn, was among those, but Henrietta said she felt like a grandmother to each boy and girl. It was a challenge to become reacquainted with Adventist textbooks. Many

years had slipped by since she had taught parochial school in Moses Lake; her later years had been concentrated in remedial reading and art fields in the nearby Pateros school.

Bob, versatile, encouraging, and armed with both grading pencils and kitchen apron, sat up with her many midnights around their living-room table checking workbooks. Sometimes he would slip into the classroom, too, with special treats for the roomful of children.

Weary but contented, they sat together in the church sanctuary at eighth-grade graduation in May and were caught quite unawares when called to the front to hear an outpouring of gratitude for their special gift of themselves to the Christian school they loved.

GREAT BRITAIN

Officers named at sessions

In Great Britain, 1981 will go down in history as the "year of the sessions," as two conference sessions and a union session have convened within a period of three calendar months. It happens this

way only once every 15 years. The following officers were elected at the sessions:

British Union (held in Harrogate): president, H. L. Calkins; vice-president, W. J. Arthur; secretary, E. W. Howell; treasurer, M. B. Musgrave.

South England Conference (held in Portsmouth): president, S. M. Reid; secretary, M. L. Anthony; treasurer, B. J. Powell.

North British Conference (held in Scarborough): president, R. H. Surridge; secretary, B. E. Flynn; treasurer, W. J. Griffiths.

Welsh Mission: president, E. Logan.

Irish Mission: president, D. C. Clothier.

Present at the union quinquennial meeting in the historic Royal Hall in Harrogate was the president of the General Conference, Neal C. Wilson. Besides addressing a Sabbath congregation of 1,250 in the morning, Elder Wilson spoke to an additional 1,900 believers in nearby Bradford in the afternoon.

The motto for the session was "Faith in God . . . confidence in one another."

W. J. ARTHUR

*Communication Director
 British Union*

Books in Review

Thin From Within

Jack D. Osman
 Review and Herald Publishing Association
 Washington, D.C., 1981
 Price: \$5.95

Here is a book that does what its title suggests—internalizes the approach to weight control. Unlike other diet books, it zeroes in on value clarification strategies designed to help motivate changes in behavior and the adoption of a permanent and healthy life style.

Dr. Osman is a popular lecturer-entertainer who is known for his original multi-image slide shows that not only amuse but effectively communicate the message of total health. Such humorous lines as those that follow liven up what could be a heavy subject:

"What you eat in private could show up in public."

"There's only one thin line between Eat and Fat!"

This book is full of practical hints. For instance, even in his introduction Dr. Osman gives ten key suggestions for weight control. Also, in his book the author, unabashedly biased toward the lacto-ovo-vegetarian life style, points out that meat is high in unnecessary fats.

As a professor of health science at Towson State University, Dr. Osman teaches a class in the relationship of health and spiritual values. One unique contribution of this diet book is a chapter entitled "The Spiritual Aspects of Weight Control." Those who believe in divine power have an extra source of power and strength that will bring them victory over appetite if they will cooperate fully with the Holy Spirit in the battle of the bulge.

LEO R. VAN DOLSON

Afro-Mideast

- Wobulenzi, a town in western Uganda, recently witnessed the baptism of 81 converts into the Seventh-day Adventist Church. At the baptism Pastor S. Kigozi appealed to the 800 people gathered for the ceremony to accept the Bible teachings. Fifty-nine indicated their wish to be baptized. Plans are being made to build a church on a two-acre plot already surveyed and purchased.
- The Wollaita camp meeting in the South Ethiopian Field attracted a large crowd. Eighty-five persons were baptized, and many responded to an altar call at the closing meeting.
- A group known as the Voice of Prayer Team has been meeting every Tuesday afternoon since the church's Prayer Offensive began in April, in the Adventist church in Addis Ababa, Ethiopia, to pray for people who request prayer. They send a letter of sympathy, encouragement, or concern to each of these people requesting special prayer, and wherever possible members of the Voice of Prayer Team visit these individuals.

Australasian

- Negotiations with the Nam Yang Timber Company (Korea) are nearing completion in New Britain. The contract, which grants timber rights to the Koreans, includes erecting a mission station at Isu free of cost to the church.
- Students from Sonoma College have been conducting four evangelistic campaigns in Rabaul, capital of Papua New Guinea. They are giving Bible studies in approximately 200 homes.
- Mrs. Vaiuku Matoto and Pastor Petueli have established a mobile clinic on Tonga. The clinic began operating on May 11 at Mizpah in the Vavau group, working closely with doctors and nurses from the government hospital.
- The Papua New Guinea Union Mission has established an Adventist media-production unit to produce audio and video cassettes and films. The unit will be directed by Russell Gibbs, who

worked at the Adventist Media Center in Australia before becoming a New Guinea Highlands district director. "There's an electronic revolution taking place here," says Ray Coombe, Papua New Guinea Union Mission communication director, "and we have to keep pace."

- At its midyear meeting, the Australasian Division executive committee voted a budget of A\$9 million for operating expenses.

Far Eastern

- San-Iku Foods, in Japan, is selling its bread under the new brand name of "John Burden." John Burden (1862-1942) was a pioneer of the Seventh-day Adventist Church who was closely associated with Ellen White in the development of a health ministry.
- Due to financial problems the East Visayan Mission, in the Central Philippine Union, had not been able to hold a general meeting of its constituency for eight years until April 7-11, 1981. Reports revealed that during the eight years under review 9,383 persons joined the church, bringing the membership of the mission to 14,872 in 223 churches.
- Sugiarno Martaatmadja has been appointed president of the Kalimantan (Borneo) Mission, Indonesia, filling a vacancy caused by the death of R. T. Mamora.
- The Far Eastern Division is studying the Central Luzon Mission's request for conference status.
- The Korean Union Mission has been given permission to demolish a couple of expatriate houses near the servicemen's center in order to make way for a new union office.
- More than 90 student missionaries from colleges in North America met in the Isu Peninsula area of Japan, June 24-28, for the Far Eastern Division student missionary orientation. These student missionaries are replacing other SMs who have served one year and have returned to their homes. After the orientation the SMs proceeded to their destination of service—some to Japan,

some to Korea, Taiwan, Hong Kong, Thailand, Singapore, and Indonesia. Hundreds have been baptized through the witnessing of SMs during the past 15 years in the Far East.

Inter-American

- The El Salvador Mission has purchased land for a new school near Opico, 42 kilometers northwest of San Salvador. A boarding academy in this country will bring a Christian education within the reach of many youth who have not had this privilege.
- One hundred and fifty evangelistic crusades are being conducted in the El Salvador Mission by youth under the age of 21.
- The Pacific Press branch in Mexico printed 105,000 books, about the home and youth, to be sold by student literature evangelists in Mexico this summer.
- A three-month crusade in Baranquilla, Colombia, has resulted in the baptism of 400 persons. The crusade was conducted in five churches simultaneously by the evangelist of the Colombia-Venezuela Union, Norberto Carmona, with the assistance of pastors in the area, and 18 senior theology students from Colombia-Venezuela Union College.
- David Castillo has been named the 1981 Layman of the Year in the Guatemala Mission. During the past year 42 persons were baptized as a result of his evangelistic work.
- Ten groups were organized into churches in the East Venezuela Conference during the first half of 1981. During the same period, construction was begun on 18 church buildings in East Venezuela. In all 18 building projects, the members are donating both the funds and labor.

Northern European

- The Care for Each Other Foundation in the Netherlands has established a new restaurant in the historical town center of Leeuwarden. Named Bombarдон, after a musical instrument, the restaurant is situated in the heart of the town, along a tourist route and among restored houses. Soon this area will be closed to traffic, thus making it possible to have a terrace in front of the property. Food prices are to be kept low (a main meal costs \$3.20) because the main purpose

is to evangelize. The official opening will take place during the second week of September, but an "open day" already has been held.

- In the beautiful surroundings of the little village of Aberdaron, Wales, 18 young people were lovingly helped and entertained by volunteers at a camp organized by British Union Community Services director Martin Bell for the physically handicapped. For the week of June 21-28, most of the campers slept in tents, took part in outdoor sports, swam in the nearby ocean, and participated in a mountain railway trip. This is the third such camp and is greatly appreciated.
- A superb flower festival was held in Britain's headquarters church at Stanborough Park on June 13 and 14. More than 100 floral displays were exhibited and later sold to raise funds for a new coagulometer machine for the eye department of the local general hospital. The event attracted a host of neighbors and friends, many of whom were setting foot in a church for the first time in many years.

South American

- During the South American Division quadrennial session held in Petrópolis, near Rio de Janeiro, Brazil, July 10-15, Palmer Harder was elected vice-treasurer and Roberto Gullón assistant treasurer of the division.
- At the same quadrennial session the officers of the Inca Union Mission were reelected: Henrique Berg, president; Raúl Gómez, secretary; Federico Chuquimia, treasurer. Chile Union Mission president Werner Mayr and Paul Sánchez, secretary-treasurer, were reelected. North Brazil Union Mission: Alberto Ribeiro de Souza, president, and Wilfredo Doerner, secretary-treasurer, both were reelected. East Brazil Union Mission: Floriano Xavier dos Santos was reelected president, former treasurer Carlos M. Borda was elected secretary, and Alipio Rosa was elected to fill the treasurer's post.
- Through the missionary endeavors of theology students in training at Brazil College, São Paulo, 230 converts were won in 1980.
- Doctors and administrators of hospitals and clinics in the eight countries comprising the South American Division convened in São Paulo, Brazil, in a medical council, July 16-20, under the

leadership of Roald Wensell, division health director.

- Construction of an Adventist hospital has begun in Brazil's capital city, Brasilia, under the direction of Dimas Targas.

- The constituency of the division council held in Petrópolis, Brazil, voted to publish 6 million special missionary magazines in 1982 to be distributed systematically to 6 million homes in Brazil.

- The 400 administrators of South American institutions, local fields, unions, and the division office plan a 1982 penetration-of-new-territory program to establish 1,500 Sabbath schools to be developed into new churches.

North American

Atlantic Union

- The Wonderful Life, an Adventist-sponsored radio program in Maine, celebrated its first anniversary in August. This month it is branching out to a second station, WDME in Dover-Foxcroft, Maine. This station will reach all of central Maine, which is a dark area for Seventh-day Adventists, according to R. Lenbert Cheney, speaker-director of the program. The Dexter, Maine, church sponsors the program.

- Vincent Gardner, formerly on the staff of the Better Living Center in Philadelphia, Pennsylvania, has been appointed Greater New York Conference health evangelist by the conference committee. He will be working with pastors in providing community health outreach. Mrs. Gardner, a registered nurse, works with the conference van program.

- Ronald Schmidt, pastor of the Jackson Heights church, Woodside, New York, recently baptized five persons.

Canadian Union

- Six persons were baptized recently in Moncton, New Brunswick, after an evangelistic series conducted by Lawton Lowe, Maritime Conference president.

- On June 6, five persons were baptized in the fourth of a series of baptisms resulting from the Prophecy '81 Crusade held in North Vancouver, British Columbia, by Brad Thorp.

- The new dairy barn at Canadian Union College is nearing completion. Soon the cows that

were saved from the January fire and others that have been purchased or donated will be on campus, and the new barn, milking parlor, and garage for farm machinery will be in use.

- Fifteen persons were ordained on Sabbath, May 30, at the Canadian Union Conference session held at Ferndale Camp, Port Carling, Ontario. Four of the pastors were from Alberta, two from Manitoba-Saskatchewan, three from Ontario, four from Maritime, one from Newfoundland, and one from the Canadian Union Office—Norman W. Klam, recently appointed union treasurer. One pastor was ordained at the Manitoba-Saskatchewan camp meeting, July 4, four at the Quebec camp meeting on July 18, and three at the British Columbia camp meeting on July 25.

Columbia Union

- The six students of the Konarock, Virginia, elementary school are giving tender loving care to their 6,000-square-foot school garden. They are selling the produce to help raise funds for their school.

- The Nazarene church in Cardington, Ohio, provided room for Adventists, who aided victims of a tornado that hit their area in June. More than 150 volunteers helped in the distribution of clothing.

- Heavy storms that moved across Ohio in June flooded the Findlay Community Center. Damage to the building reached more than \$3,000, and a large supply of clothing and bedding was ruined.

- William E. Farmer is the new principal of Mount Vernon Academy in Ohio. Since 1974 he has been principal of the local elementary school.

- Paul Jasovsky, of the Athens, Ohio, church, has been able to place a literature rack in the front entrance of a popular pancake house.

- American history prior to 1900 was the theme of the annual Pennsylvania Conference Pathfinder Fair held this year at Blue Mountain Academy. George Gibbs, conference youth director, reports that 21 clubs participated.

- Twenty-five Shenandoah Valley Academy students helped beautify their New Market, Virginia, community by painting the curbs on Main Street. The project was encouraged by Victor Brown, SVA chaplain.

Lake Union

- Edward Skoretz, Indiana Conference lay activities director, was one of the featured speakers at a regional civil defense conference held recently in La Porte, Indiana. More than 80 civil defense directors from a six-State area attended the two-day session, at which the Indiana Conference disaster-relief van was on display.

- Groundbreaking ceremonies were held in May for the new Conant Gardens church in Detroit, where Zadock Reid is pastor. The 350-seat building is scheduled for completion in the spring of 1982.

- Two persons were baptized on July 11 in the Wausau, Wisconsin, church.

North Pacific Union

- The recent dedication of the Glasgow, Montana, church fulfilled a 30-year dream of Bill Whisenand, a member of the church. After meeting in private homes for several years and then renting a Baptist church, the group began constructing their church in 1974.

- Traditionally opportunity is given to those attending the Oregon Conference camp meeting to give blood to the American Red Cross blood drive. This year some 395 campers offered to give blood, according to a Red Cross representative. A total of 326 pints of blood were donated.

- Not only church members were interested in the opening of the Central Point, Oregon, church. Central Point Mayor Jones addressed the congregation at the opening, admonishing the group, "Don't let the world into the church." With donated labor and materials, the \$140,000 structure was built for \$90,000.

Southern Union

- Members of the South Central Conference are praying for 3,000 baptisms this summer as ministers and laymen conduct 21 evangelistic meetings in Kentucky, Tennessee, Alabama, and Mississippi. Storms blew down two tents in Nashville, Tennessee, before meetings could begin. One of the pastors overcame this obstacle by advertising open air meetings.

- Nearly 9,000 south Floridians have been screened in the past nine months by Hialeah Hospital's Health Check—an innovative program that analyzes an

individual's life style. Health Check provides a personalized computer printout of recommendations on how to live longer, healthier lives.

- Ribbon-cutting ceremonies at the Westhaven church in Memphis, Tennessee, were held April 4. I. L. Lester is the pastor.

- Dedication services for the Somerville, Tennessee, church were held July 4. The building was erected in just two days a year earlier, when Helping Hands, a volunteer church-building group, donated their 1980 Independence Day weekend. Members of nearby Memphis, Tennessee, churches established the branch Sabbath school that later was organized into the Somerville church. Don Howe is the pastor.

- Ribbon-cutting at the grand opening of the Camden, South Carolina, Community Services Center took place July 22.

- Groundbreaking services were held July 23 for the new South Louisville, Kentucky, church. Lewis Brand is the pastor.

- Members of the Dublin, Georgia, church distributed nearly 2,000 pieces of literature in plastic bags door to door in June. As a result, 25 people have requested Bible courses.

Southwestern Union

- Spearheaded by an experimental two-month advertising campaign, a Kenneth Cox evangelistic crusade in San Antonio, Texas, has produced more than 1,000 decisions for Christ. Church leaders project that membership will surge from 600 to 1,000 as more than 400 prepare for baptism. Many other decisions are expected in city-wide Revelation Seminars this fall. Featuring both radio and newspaper advertising, the advertisement campaign reached an estimated 2.2 million San Antonians for two months with a straight-forward presentation of Seventh-day Adventist beliefs, according to W. I. Liversidge, Southwestern Union Ministerial secretary.

- A communication seminar was held on the campus of Southwestern Adventist College, Keene, Texas, August 2-4, for 125 ministers and communication secretaries in the union. Owen Troy, General Conference associate communication director, and Richard Bendall, union communication director, were hosts and coordinators of this seminar. Guest speakers included many people who are active in radio and TV.

BULLETIN BOARD

To New Posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Saul Agosto (AU '79), to serve as theology professor, Northeast Brazil College, Belem de Maria, PE, Brazil, **Dianna J. (Badaracco) Agosto** (AU '79), and two children, of Waldwick, New Jersey, left Miami, July 29, 1981.

William Sherman Edsell (AU '58), to serve as youth and communication department director, Afro-Mideast Division, Nairobi, Kenya, **Patricia Ann (Neal) Edsell** (AUC '80), and one daughter, of Bowmanville, Ontario, Canada, left Montreal, August 2, 1981.

Stemple Duane Johnson (LLU '74), to serve as surgeon, Taiwan Adventist Hospital, Taipei, Taiwan, of Loma Linda, California, left Washington, D.C., July 28, 1981.

David Hans Skau (U. of Mich. '57), returning to serve as president, Bangladesh Union, Dacca, Bangladesh, and **Katherine Dora (Slayton) Skau**, left New York City, July 19, 1981.

Nicholas Peter Tallios, to serve as pastor, Cyprus Seventh-day Adventist church, Nicosia, Cyprus, **Grieta Susanna (Wind) Tallios** (AU '63), and one daughter, of Rosthern, Saskatchewan, Canada, left New York City, July 20, 1981.

David Charles Taylor (SMC '66), to serve as pastor, pilot/mechanic, East Bolivia Mission, Santa Cruz de la Sierra, Bolivia, **Doris Ann (McGinnis) Taylor** (SMC '66), and one son, of Berrien Springs, Michigan, left Miami, July 21, 1981.

Volunteer Service

Sharon Rose (Gosney) Breese (PUC '72), and two sons, of Hillsboro, Oregon, left Los Angeles, July 27, 1981, to join her husband, **Dennis Richard Breese** (Special Service), Yokohama, Japan.

Gretchen Amann Cummins (Special Service), to serve as nurse, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of St. Helena, California, left Los Angeles, July 1, 1981.

Andrew Paul Haynal (LLU '48) (Special Service), to serve in health education, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, July 20, 1981.

Stephen Ray Libby (Senior Dental Clerkship), to serve as dental assistant, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Christina Aldea Libby**, and two children, of

Grand Terrace, California, left Los Angeles, July 28, 1981.

Dale Dwight Marcotte (LLU '56) (Special Service), to serve as physician, Cambodia/Thailand Relief Team No. 18A, Bangkok Adventist Hospital, Bangkok, Thailand, of Boulder, Colorado, left Los Angeles, May 25, 1981.

Marnelle Vernon McNeilus (Mankato St. U. '71), to serve as field director, and **Mary Ann (Kimmel) McNeilus** (LLU '72) (Special Service), to serve as physician, Thailand Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, and two children, of Dodge Center, Minnesota, left Oakland, California, July 21, 1981.

Carl R. Neill (AU '68) (Special Service), to serve as hospital inspector, Far Eastern Division, Singapore, and **Mary Jane (Thorne) Neill** (Fla. Tech. U. '73), of Hendersonville, North Carolina, left Los Angeles, July 27, 1981.

Harry Sherman Oster (Pac. U. '54) (Special Service), to serve as optometrist, Cambodia Relief Program, Bangkok Adventist Hospital, Bangkok, Thailand, and **Joan Muriel (Hitchman) Oster**, of Omak, Washington, left Los Angeles, July 28, 1981.

Charles Wesley Wikoff (LLU '61) (Special Service), to serve as dentist/dental assistant, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, and **Mildred Louise Wikoff**, of Ukiah, California, left Oakland, California, July 29, 1981.

Henry Allen Williams (LLU '62) (Special Service), to serve as dentist/dental assistant, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, and **Barbara Jacqueline Williams**, of Evans, Georgia, left Los Angeles, July 8.

FAR EASTERN DIVISION

Regular Missionary Service

Wilfred Lorieto (and **Jasmin**), of the Philippines, returning to serve as teacher, Kabiufa High School, Papua New Guinea, left the Australasian Division February, 1981.

AUSTRALASIAN DIVISION

Regular Missionary Service

Cyrus Adams (and **Nola**), of Australia, returning to serve as president, Samoa Mission, left May, 1981.

Bryce Andrews (and **Elva**), of Australia, returning to serve as president, Western Solomon Islands Mission, left March 9, 1981.

John Banks (and **Patricia** and family), of Australia, returning to serve as communication, health, temperance, and youth department director, Western Pacific Union Mission, Solomon Islands, left March 23.

David Bertelson (and **Elaine** and family), of New Zealand, returning to serve as president, Vanuatu Mission, left March, 1981.

Geoffrey Catton (and **Carolyn** and family), of Australia, returning to

serve as physician, Hongkong Adventist Hospitals, left April, 1981.

Paul Devine (and **Shirley** and family), of Australia, returning to serve as education department director, Western Pacific Union Mission, Solomon Islands, left March, 1981.

John Gate (and **Norolie** and family), of Australia, returning to serve as president, Eastern Highlands Mission, Papua New Guinea, left March 2, 1981.

Ordinations

Nine ministers were ordained on July 18 at the Grand Ledge, Michigan, camp meeting: **Alvin Astrup, Richard Dickens, Franklin Horne, Allen Lincoln, Arthur Myers, Jack Nash, Clarence Nicholas, Donald Pate, and Colin Rampton**.

Recently ordained at Bethel College in South Africa were **H. Dumba**, full-time teacher and church pastor, and **J. Musvosvi**, head of the college theology department.

Two ministers ordained at the annual Gladstone, Oregon, camp meeting on Sabbath, July 18, were: **Steve Gillham**, pastor of the Cathlamet, Oregon, and Castle Rock, Washington, churches; and **James E. Blackwood**, principal of Portland Adventist Academy.

William E. Boyd, publishing director, New York Conference, at the New York Conference camp meeting, on June 27.

Richard Caraboolad, pastor, Cortland and Ithaca churches in New York, at the New York Conference camp meeting, on June 27.

Heinz Kowarsch, at the Northern Illinois camp meeting, La Fox, Illinois, on June 5.

Peter Rampton, at the Northern Illinois camp meeting, La Fox, Illinois, on June 5.

Deaths

CARLSEN, Willeta M.—b. in 1915, Angwin, Calif.; d. April 21, 1981, Napa, Calif. She served three years as registrar of Lynwood Academy, Lynwood, California, and 22 years as registrar of La Sierra College. She also served for 15 more years on the various campuses of Loma Linda University.

COMBRIDGE, Stanley—b. in 1899 in Walthamstow, England; d. June 3, 1981, in England. After accepting the Advent message in 1923, he worked full time as a literature evangelist in south England and north Wales. In 1948 he was invited to serve as publishing secretary for the South England Conference. He served for a total of 47 years in the literature ministry. Survivors include a son, Brian; and a daughter, Beryl Gammon.

DAWSON, Florence J.—b. Aug. 13, 1902, Buffalo, N.Y.; d. July 9, 1981, Takoma Park, Md. She served at the Review and Herald Publishing Association as a proofreader and copy editor for several years. She also accompanied her husband, Merrill, to the Sentinel Publishing House in Capetown, South Africa, where they served for three years. Survivors include her husband, Merrill; two daughters, Marjorie Woodruff and Shirley Reading; two sons, Robert and Donald; a sister, Mrs. Mabel Tynan; 11 grandchildren; and seven great-grandchildren.

MUNSON, Catherine I.—b. Oct. 18, 1891, New South Wales, Australia; d. June 14, 1981, Takoma Park, Md. She and her husband, Elder Albert Munson, were missionaries for 18 years in the Far East, serving in Java and Singapore, and pioneering new work in the Celebes, New Guinea, and Borneo. Later, during World War II, and until 1959, when they retired at St. Helena, California, she was "Mother Munson" to hundreds of servicemen during the years that Elder Munson was civilian chaplain for SDA servicemen in Hawaii and at Fort Ord, California. Survivors include three sons, George, Harold, and Paul; a daughter, Iva Baasch; 14 grandchildren; and 18 great-grandchildren.

WARNER, Bertha E.—b. July 22, 1901, Cupar-Fife, Scotland; d. July 6, 1981, Kamloops, British Columbia, Canada. After completing her education at Stanborough Park College, she taught at our school there and at Southend-on-sea. She spent a short time in Kenya in charge of a girls' school. She enjoyed colporteur work and sold books in British Columbia. She also taught school at Okanagan Academy for 19 years and at Canadian Union College for two years. Survivors include her husband, Walter; three daughters, Davina Allen, Christina Johnson, and Virginia Gonthier; two sons, Dr. David Warner and Arthur; a brother, Arthur Milne; and 12 grandchildren.

WILLETT, Edward F.—b. June 13, 1904, Newton, N.J.; d. April 30, 1981, Fletcher, N.C. After graduating from Washington Missionary College (now Columbia Union College) in 1928, he served as manager of the Potomac Book and Bible House. In 1933 he was appointed treasurer of the Potomac Conference, a position he held for the next five years. In 1938 he was called to serve as treasurer of the Ohio Conference, followed by seven years as treasurer of the Michigan Conference. In 1953 he returned to Washington as auditor of the Columbia Union Conference and served in this capacity for the next 17 years. He retired in 1970 with a total of 48 years of service to the denomination. Survivors include his wife, Fern; two sons, Ed and Bob; and four grandchildren.

Notices

The International Insurance Company of Takoma Park, Maryland

The annual meeting of the International Insurance Company of Takoma Park, Maryland, will be held at 9:30 A.M., Monday, October 12, 1981, at Takoma Park, Maryland, in connection with the Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years.

The International Insurance Company of Takoma Park, Maryland
JOHN E. ROTH, Secretary

LLU seeks research studies

Loma Linda University is preparing a *Sourcebook of Research on the Seventh-day Adventists*. This document will contain an annotated bibliography of a wide range of studies related to the Adventist Church. Such information is invaluable to church administrators, pastors, scholars, and laymen. If you are aware of research that studies Adventists or examines some aspect of church activities, kindly send a copy of the study, an abstract, or the reference to Dr. Ian P. Chand, Behavioral Sciences Research Group, Loma Linda University, Riverside, California 92515.

Update on Davenport loans

Because it was known that some church entities had made loans to Dr. Donald J. Davenport, when he filed for voluntary bankruptcy church members naturally wanted to know the extent of the church's involvement.

As soon as we became aware that Dr. Davenport might be involved in bankruptcy proceedings, the General Conference Auditing Service commenced to collate information to ascertain the extent of loans due as of June 30, 1981. Because the December 31, 1980, balance sheets were the latest information available, it was necessary to work in cooperation with all the entities involved to obtain the most up-to-date information, verified by our auditors.

The result of this survey discloses that the amount loaned totals \$17,873,424 and interest due totals \$3,137,313. These figures reflect the amount due the church, but do not, of course, show the substantial amounts of interest that have been received over the years in respect to these loans. The loans listed under the names of some of the unions contain loans made on behalf of some of the conferences in that union. Having no further specific information regarding Dr. Davenport's affairs at this time, we are not in a position to estimate how much loss, if any, will be sustained by the various church entities. In each case listed the following amounts may consist of funds due to various

lenders (e.g., trust funds, pooled funds, or church entities), and the loan may have been made by various persons (e.g., trust officers, trustors, or officers of church entities).

Summary of Davenport Loans June 30, 1981

	Loans	Accrued Interest
Columbia Union Assn.	334,611	35,315
Potomac Conf. Assn.	45,000	5,400
Mid-America Union Conf.	493,251	195,484
Northern Union Conf.	560,000	211,900
Kansas Conf. Assn.	1,102,000	97,148
South Dakota Conf. Assn.	425,000	65,992
North Pacific Union Assn.	6,403,823	1,334,727
Montana Conf. Assn.	233,591	1,368
Upper Columbia Mission Society	1,450,328	189,929
Western Oregon Conf. Assn.	420,077	52,941
Pacific Union Assn.	1,528,094	120,449
Carolina Conf. Assn.	520,506	120,352
Florida Conf. Assn.	555,000	58,468
Georgia-Cumberland Conf.	3,122,999	609,658
Kentucky-Tennessee Conf. Assn.	160,000	20,217
Southwest Estate Service	420,000	9,414
Christian Record Braille Foundation	99,144	8,551
Total	17,873,424	3,137,313

Further reports will be given as additional facts become available.

L. L. BUTLER

Ceremonies honor SDAs

Adventist social-assistance work to the people of Brazil was honored in ceremonies commemorating the fiftieth year since the launching of the first medical boat, *Luzeiro I*, built by Leo Halliwell. The Brazilian Postal and Telegraph Service prepared a commemorative postmark to can-

presiding officer of the Superior Military Court, and government officers and other senators.

In 1981, 14 Adventist medical launches ply Brazil's rivers. ARTHUR S. VALLE

Two physicians needed

Gopalganj Hospital in Bangladesh, a 20-bed institution, is now closed for lack of a physician. While a young national doctor will be available early in 1982, he will need the guidance of a physician with some surgery experience to reopen this hospital and later a clinic in Dacca. This appointment would be on a regular term of mission service.

Scheer Memorial Hospital, beautifully located in Nepal in the foothills of the Himalayas where it enjoys the blessings of a moderate climate, will need a medical director beginning in May, 1982, when Dr. J. B. Oliver will return to North America after 29 years of medical service in

the Southern Asia Division. Someone with surgical skills who can work without the latest professional equipment is needed to accept this challenge.

For further information write R. F. Williams, 6840 Eastern Avenue NW., Washington, D.C. 20012.

ROWENA OLSON

Brazil Union holds congresses

The South Brazil Union, under the direction of Claudio C. Belz, union youth director, is conducting eight state-wide congresses to encourage young people to share their faith.

The first congress was conducted May 1-3 in the Rio Grande Do Sul Conference, the land of the gauchos. There were 3,500 people present.

The congress launched several plans for the year, including the plan to conduct 30 Voice of Youth series and to baptize 350 young people as a result of this work.

LEO RANZOLIN



cel the mail processed during the week July 23-29.

Ceremonies were held simultaneously in 19 state capitals. Participants in the Brasilia ceremony included Senator Jarbas Passarinho, chairman of the Brazil National Congress, and General Dilermando Monteiro,

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