

Adventist Review

General Organ of the Seventh-day Adventist Church

October 15, 1981

The importance and content of Hebrews

Page 4

The story of Adventist hymnody

Page 6

GC officers celebrate three Sabbaths in Soviet Union

Page 15



Neal C. Wilson, General Conference president, offers prayer for a baby whose parents are members of the church in Lvov, in the Ukrainian S.S.R. The baby's mother and grandmother are standing to Elder Wilson's left. See page 15.

Response to this month's Reader to Reader question involving how best, as Adventists, to observe Halloween (p. 12) was unusually large. Twelve letters suggested collecting canned goods for Community Services; 31 suggested giving Sabbath school or other literature for a treat. Obviously, not all these letters could be published, although we appreciate the fact that these people took time to write. The letters we are publishing provide some unusual ideas.

One writer mentions giving Sabbath school literature along with a noncandy treat such as a pencil. Recently the *Courier*, a

magazine published by MEMCO, a discount department and food store chain, ran an article with several suggestions for noncandy treats. Among items that cost about 5 cents apiece are mentioned barrettes, marbles, baseball cards, ponytail holders, and other bulk-packaged party-favorite items. Among items for less than 10 cents apiece are "tuck" hair combs, cowboy and Indian figures, colored pencils, balloons, and pencil-top erasers. Other ideas included saving the prizes from cereal boxes throughout the year to give at Halloween, cutting hair ribbons for girls from a large roll, or

giving the children sticks of sugarless gum.

Finally, the article suggested serving a hot drink at the door to the children.

While each family must decide how it wishes to deal with Halloween, those who wish to can use some of these ideas as a tool for witnessing to their neighbors and including their children in the holiday in an appropriate, Christian way.

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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.

Fits our times

A paragraph caught my eye recently that seems to me to fit our times:

"The 1880's were a crucible for the Seventh-day Adventist cause. The church had attained a certain stature. Its cradle days were past; it was, for the times, well organized; its vision had broadened to take in the whole world. Thus a generation had been consumed. Now, as the church entered the eighties, it was to come into trials which would test and sift and purify its body and its soul."—*Origin and History of Seventh-day Adventists*, vol. 2, p. 213.

It makes one think. Who is our real enemy? And doesn't he have pet ideas he parades out from time to time?

GEORGE GREEN
Cross City, Florida

Adventist hospital?

In a recent letter to the editor a person asked, "When is an Adventist hospital not really an Adventist hospital?" (Sept. 3). My answer is, when personnel are more than 50 percent non-Adventist.

A classic example is an Adventist hospital where nearly all the main department heads are non-Adventist. Two of the major problems presented: One of the

dietitians approached the head nurse on the floor and insisted that a certain patient needed pork in his diet. The nurse explained that we do not serve pork in an Adventist hospital, but the dietitian responded, "You serve other meats. What's the difference?"

The head of medical records threatened an employee with demerits because she went home early on Friday when sundown came early.

I am sure that experiences such as these are common in hospitals having such a high percentage of non-Adventist help, but I feel that our standards could be upheld much better than they are if we had Adventist men and women in key positions.

NAME WITHHELD

Davenport loans

Church members across North America and the world are watching, with interest, the bankruptcy proceedings of Donald J. Davenport. While the news media often distorts the facts and confuses theological differences with the current financial debacle of the church, we congratulate the REVIEW in dedicating half the Back Page of the September 10 issue to a disclosure of the financial involvement of church entities. As loyal members we want facts and we thank you for helping to provide them.

As a lay businessman, however, I could not help noting certain efforts to play down the real issues. For example, the article states that the "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."

I ask, Do we not expect to receive a return from any investment? The statement is irrelevant and appears as an attempt to veil the fact—the cold, hard truth—that as of June 30 the church entities of North America were left holding the bag for more than \$21 million. The report carefully avoided providing totals. Therefore, it is easy to overlook that one union alone, with its subsidiary conferences, had loaned, including interest due, more than \$10 million and that one conference was involved to the sum of \$3.7 million.

These are large sums of money when we contemplate them in the light of the imminence of our Lord's return and the need for funds to finish the worldwide task in proclaiming the gospel. It appears that our leaders have erred in making investments without sufficient collateral. This is not in accordance with church policy. In some cases this fact has been observed in the reports of our denominational auditors. How can these reports go unheeded and church policy be so flagrantly ignored?

Let us tell it like it is. Perhaps we need to involve our lay people more in the business decisions of the church. Long has there existed a feeling in church business sessions that the clergy who have been called to administration should possess the capability of management in the complex business environment of today. This often is at odds with reality. In our nominating committees we rarely, if ever, question the business skills of those called to make

Continued on page 14



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Think again

Left handicapped by a thief's bullet, the author recounts God's goodness to him.

By E. ROBERT REYNOLDS

God is so good! Telling of His goodness and love never exhausts me.

In October 1966, in Pakistan, a would-be thief critically injured me. He shot me through the center of the head, instantly terminating my active ministry. The REVIEW reported on my injury at that time. Later, I wrote an update on my condition. Once again, in this year of the handicapped, I am reporting on how God has demonstrated His love for me since I was injured.

"God is love" is more than a motto to me. I have discovered that it is an active reality that touches every facet of both physical and spiritual life.

The thief's bullet cut certain cranial nerves, instantly making me deaf in one ear, blind in one eye, and to this day unable to stand or sit alone, with speech well-nigh unintelligible to most people. Nonetheless, God has been very good to me. I *know* He loves me, and I love Him dearly. So do my faithful wife and children. What greater blessing can a person ask?

Along with Romans 8:28, Philippians 3:10, and *The Desire of Ages*, pages 224, 225, Isaiah 35:4-6 means a great deal to me:

"Say to those who are of a fearful heart,

'Be strong, fear not!

Behold, your God will come with vengeance
with the recompense of God.

He will come and save you.'

Then the eyes of the blind shall be opened

[I am vision impaired],

and the ears of the deaf unstopped

[What a difference that will make to my now-defective hearing!];

then shall the lame man leap like a hart

[Hallelujah! I will not need my wheelchair anymore.],

and the tongue of the dumb sing for joy

["Praise God from whom all blessings flow . . ."]

I will be able to sing and play musical instruments for God's glory again.]" (R.S.V.).

A person who experiences a great misfortune often asks, "Why me? Why did the Lord do this to me? Why, why, why?" But God is not to blame when tragedy strikes. Sometimes we ourselves are to blame. But

sometimes we are not to blame. Because we live under the dominion of Satan, we will be the target of his enmity. Nevertheless, though "the curse causeless shall not come" (Prov. 26:2), God does not undo "the work of sin," but "through His grace the curse works out blessing" (*Education*, p. 148).

I thought I had learned patience before my accident. But few circumstances are so well suited to learning this desirable trait as sitting in a wheelchair. Life in it has made me realize that I have much more yet to achieve.

Recently some friends of another faith took my wife and me to the beach. I could not go swimming, but I could watch while the others did. A high cliff rose above the beach, and a long stairway led from where I sat to the place where the group was swimming. The wooden platform that served as the stairway's top landing gave me in my power wheelchair a wonderful vantage place from which to watch them.

About halfway through the approximate time they would be gone I dropped my glasses onto the floor of the platform. Because I am very uncoordinated and the landing had many wide cracks in it, I dared not try to reach my glasses lest I should knock them through one of the cracks onto the ground below the landing. Neither did I dare to move my wheelchair for fear that I might run over them. As a result, I had to sit patiently and wait for my wife or someone else to come along and help me.

Made remarkable improvement

In the early years after my injury my speech was almost unintelligible. It is not good now. But today, people with good hearing and undeviating concentration can follow what I am saying. It is not easy for them, and they endure great stress. Nevertheless, I have made a remarkable improvement.

By the means of a number of aids that my wife and others have designed for me, at home I am able to transfer myself to a number of places and to feed myself, both of which I could not do before.

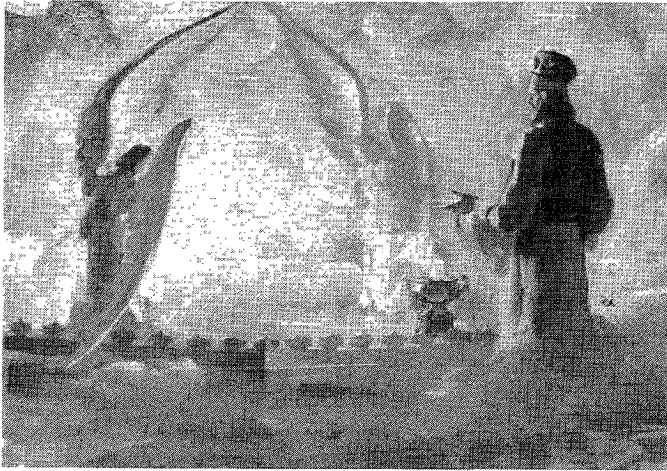
I am still unable to write efficiently by hand, to type without a shield, or to handle books and papers well; but God has provided me with helpers to do these mechanical things. He also has enabled me to write manuscripts for articles and books, particularly evangelistic literature for the Moslem peoples of the world. One woman donates her time to read and write Arabic for me—a feat I cannot do for myself. How good God is!

These few illustrations of God's love and care help me understand His interest and concern for me. He loves *you*, too, and He wants to reveal His power in you. The hotter the furnace you are in—the greater the trial—the more the Lord loves and trusts you, for He sees something in you that is a precious potential treasure for His kingdom. If you are tempted to doubt the goodness of God to you, think again. "Count your many blessings." Enumerate the wonderful ways the Lord has led you and the good things He has done for you. Then praise Him for what He is doing and will do. □

E. Robert Reynolds is a retired minister living in Riverside, California.

The importance and content of Hebrews

By M. L. ANDREASEN



Adapted from an article that appeared 35 years ago in the September 19, 1946, issue of the *Review and Herald*.

The book of Hebrews holds an important and unique place in the canon of the New Testament. It deals chiefly with the ascended Christ and His session at the right hand of God. Were it not for this book, we would know but little of Christ's present work and position; the ascension would be the last full glimpse we would have of Him until His return; His mediatorial work would be almost completely obscured; prophetic reference in the Old Testament to the cleansing of the sanctuary would have no New Testament confirmation; and the entire Aaronic priestly ministration would constitute a discarded Old Testament curiosity instead of a living representation of the redemptive work of Christ in the sanctuary above.

There were many things Christ could have told His disciples had they been spiritually prepared to receive them. Because of their dullness of comprehension He had to weigh and measure each "word unto them, as they were able to hear it" (Mark 4:33). When He told them of His suffering, death, and resurrection, "they understood none of these things: and this saying was hid from them, neither knew they the things which were spoken" (Luke 18:34).

Almost in reproach Christ said to the disciples, "None of you asketh me, Whither goest thou?" (John 16:5). This suggests that He would have been pleased to have them interested in His future work and that He would have informed them concerning it had they asked. But instead He was compelled to say, "I have yet many things to say unto you, but ye cannot bear them now" (verse 12). He therefore told them only the things that they could bear,

leaving for the future other information that they needed but that only time and further advancement in Christian knowledge would enable them to understand.

In the other 26 books of the New Testament—leaving out for the present the book of Hebrews—we have a connected and relatively complete story of the life and teachings of Christ, of the progress of the work on earth after His departure, of the establishment and growth of the apostolic churches and the great Christian doctrines, ending in the last book of the Bible with a prophetic picture of the struggle and eventual victory of the church in its conflict with evil. But in this comprehensive account one important phase is missing: we are told almost nothing of Christ's mediatorial work at the right hand of the Majesty on high. And yet this was the very subject to which He had reference when in perplexity He said, "None of you asketh me, Whither goest thou?"

On Calvary Christ died and shed His blood for us. This was in fulfillment of the sanctuary type in which a lamb was slain to provide atonement. But the slaying of the lamb did not in itself effect atonement. "It is the blood that maketh atonement," not the death of the sacrifice (Lev. 17:11, R.V.). The blood of the Passover service must be put on the lintel and doorposts before it availed for atonement. Must a like ministration of the blood of Christ, the true Lamb of God, also be observed? Hebrews answers this in the affirmative, and presents Christ as High Priest of the heavenly sanctuary, who ministers His own blood, thereby obtaining eternal redemption for us. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained [or "thereby obtaining"] eternal redemption for us" (Heb. 9:12).

Interprets suffering and death of Christ

The Epistle to the Hebrews is the one book that argues the deity of Christ, presenting Him as the express image of the Father, the Creator and Upholder of all things, whom even the Father addresses as Lord and God. It is the one book that discusses Christ as Apostle and High Priest, comparing and contrasting His priesthood with that of Aaron. It is the one book that interprets the sufferings and death of Christ as vital and necessary in His preparation for the priesthood, declaring that only thus could He become a merciful and faithful High Priest. It is the one book that gives us the astounding information that "the heavenly things" must be cleansed with the blood of Christ, thus assisting us in rightly interpreting the cleansing of the sanctuary mentioned in Daniel as referring to the heavenly archetype.

M. L. Andreasen, now deceased, was a minister and college Bible teacher for many years.

Hebrews is a book for this time,
too long neglected,
but now coming into its own.

Hebrews is the one book that mentions Christ's entrance into the "holy places" in heaven through the greater and more perfect tabernacle of which He is minister, thereby establishing a parallel between the entrance of the high priest on earth and Christ's entrance in heaven. It is the one book in the New Testament that consistently uses sanctuary language throughout, such as the first and second tabernacle; the holy and the Most Holy; sin offerings, burnt offerings, and sacrifices; the sprinkling of the altar with blood, the carrying of the blood into the sanctuary; the veil; the priests and the high priest accomplishing the service; the burning of the body of the sin offering without the camp—all of these references constituting a parallel between Christ's work and that of the Levitical priest, showing the connection between the lamb slain on the sanctuary altar and the true Lamb of God, thus giving significance and even glory to the sacrificial system instituted by God.

Only mention of "second"

Hebrews is the only book in the New Testament that discusses the seventh-day Sabbath in the light of God's rest at Creation, informing us that there remains the keeping of a Sabbath to the children of God. It is the only book that connects the rest of the soul with the rest that God instituted in the Garden of Eden, thus emphasizing the Sabbath as the true sign of sanctification. It is the only book that informs us that the God who once shook the earth when He spoke the Ten Commandments from Sinai will "once more" shake not the earth only but also the heavens. It is the only book that presents Christ's second coming in the setting of the sanctuary doctrine, informing us that "unto them that look for him shall he appear the second time without sin unto salvation." It is the only book that lists for our encouragement an array of names of those who, despite their faults and weaknesses, at last obtained a good report and had their names inscribed in the Lamb's book of life. It is the only book that presents the saints entering with Christ into the Holiest by a new and living way, thus holding before them the possibility of the high honor and inexpressible glory of someday standing in the unveiled presence of God.

Hebrews thus occupies a high and important place in the Scriptures. It is a book for this time, too long neglected, but now coming into its own. Rightly understood, it furnishes the sanctuary setting for the preaching of the last message of mercy to the world and thus greatly aids in preaching the Sabbath more fully.

This book has been too long neglected by the people of God. We rightly place stress on Christ as our High Priest;

yet there is a tendency to neglect the only book where this work is emphasized. In all the rest of the New Testament there is no discussion of His priestly work—in fact, the term *high priest* is not even mentioned once as referring to Christ. On the other hand, in chapter after chapter in Hebrews Christ as High Priest is the subject, and ten times the title is applied to Him directly; in seven other instances He is compared or contrasted with the high priests on earth, in addition to numerous incidental references.

If deprived of this book, we Seventh-day Adventists could not easily maintain our doctrine of Christ or present Biblical confirmation for certain positions on the sanctuary question. As a keystone in an arch, so is the book of Hebrews. One side of the arch is the Old Testament; the other side is the New; and Christ as High Priest is the keystone.

The book of Hebrews connects the sanctuary on earth with the sanctuary in heaven. The first half of the book gives a view and a review of the services on earth, making constant references to the higher service above. It compares and contrasts the qualifications of the priests on earth with the greater dignity and surpassing glory of our great Apostle and High Priest in heaven. It lays a solid foundation of precise knowledge in regard to the service on earth as the writer considers this necessary to an adequate comprehension of the work in heaven. He stresses the parallels between the tabernacle and services on earth and the tabernacle and services in heaven, emphasizing the fact that one is a type of the other.

Having thus laid a foundation that cannot be moved, having in particular stated that the priests went always into the first apartment but into the Most Holy only once a year, he suddenly throws the approval of the third person of the Godhead upon this typical service by asserting that the Holy Spirit signifies something by this (Heb. 9:8). He then proceeds with a description of what the Holy Spirit considers significant, namely, the service in the sanctuary above. As the Holy Spirit played a significant part in the incarnation; as the Holy Spirit testified to the divinity of Christ at His baptism; as the Holy Spirit became Christ's special representative at His departure, so the Holy Spirit now calls attention to the sanctuary service and invests it with significance.

This approval of the Holy Spirit as to the significance of the sanctuary should not be passed by lightly. God has given us light. We need to study it. The time has come for the sanctuary doctrine to come into its own. So that it may do so, we are invited to give more earnest heed to the things we have heard, lest they slip away from us and we slip away from the faith once delivered to the saints. □



The story of Adventist hymnody

The outstanding figure in the history of Adventist hymnody is James White.

By ROGER HIGGINS

It may come as a surprise to many Adventists to learn that our *Church Hymnal* is actually the ninth hymnal in a succession of hymn books produced by the church in North America. The earliest hymn book was printed in

Roger Higgins is a city planning consultant living in New Zealand.

1849—the year the *Review and Herald* (now the ADVENTIST REVIEW) first appeared. By the time the General Conference was organized in 1863, the church already had progressed to its fifth hymnal.

Credit for these early hymnals goes to James White, who, in spite of a busy program of preaching, writing, and administration in the fledgling church, compiled four hymnals and four supplements in the period up to 1863. In that year the first official hymnal compiled and authorized by a General Conference committee was produced.

The Millerite movement, which preceded the formation of the Seventh-day Adventist Church, also had produced a number of hymnals, and it is not surprising that these hymnals proved to be an important source of Adventist hymnody.

The earliest hymnal for the church was compiled by James White in 1849 and entitled *Hymns for God's Peculiar People That Keep the Commandments of God and the Faith of Jesus*. In spite of its long title this tiny volume of 48 pages contained the words of just 53 hymns. It did not have music in it or suggest hymn tunes that could be used with the words; neither did it give any indication of the writer or source of the hymn; but in fairness to its compiler it should be pointed out that many other hymnals

of this period were equally unhelpful in this respect. It is of interest to note that of the 53 hymns in this first hymnal, 10 are still found in the present *Church Hymnal*. They are:

- *“Come, Let Us Anew”
- “Gracious Father, Guard Thy Children”
- “Holy Bible, Book Divine”
- *“I’m a Pilgrim”
- “Jesus, I My Cross Have Taken”
- “Lo! He Comes”
- *“Praise God, From Whom All Blessings Flow”
- “Sweet Is the Work, My God”
- *“We Have Heard From the Bright, the Holy Land”
- *“We Speak of the Realms”

It seems almost certain that those marked with an asterisk (*) also used the same tune as is found in the present *Church Hymnal*.

The 1849 hymnal proved to be quite popular. By November of 1851 available copies of it nearly had sold out. The following notice, entitled “A Hymn Book,” appeared in the *Review and Herald* of November 25, 1851: “There are many calls for our little Hymn Book, but the small edition is exhausted, or nearly so. We wish, therefore, to publish a larger collection of Hymns, applicable to our faith and hope. And we now invite all who feel interested in such a work to forward to our address, appropriate Hymns, either original or select. We want a number of good Hymns on the Sabbath. If the friends will help, we can have a choice Hymn Book.”

This new hymnal was published in July, 1852, and like its predecessor it contained words only, with no indication of meters or tunes to be used. Its full title was *Hymns for Second Advent Believers Who Observe the Sabbath of the Lord*, but it was generally referred to simply as *Advent and Sabbath Hymns*. The book contains a total of 139 hymns and all but 10 of the hymns in the 1849 book have been reprinted.

Just over a year after the new hymnal appeared, a supplement was produced. It contained 28 hymns, including three from the 1849 book which had been omitted from the 1852 book.

Most significant hymnal

The most significant early Adventist hymnal, from a musician’s point of view, was published in 1855 under the title *Hymns for Those Who Keep the Commandments of God and the Faith of Jesus*. As the first Adventist hymnal to contain music, it sheds considerable light on the type of hymn tunes used by the church in the 1850s, and to some extent can be seen as setting a pattern for future Adventist hymnody. Like the hymnals and supplements up to 1869, it was compiled by James White after advertising in the *Review and Herald* for readers to send in “good hymns, original and select.”

However, James White himself clearly played a major role in choosing the hymns, for in one such advertisement he stated: “We are carefully collecting Hymns from a large number of Books, some of them very old.”

The 1855 hymnal contained 435 hymns and 76 tunes.

Nearly half the tunes have only the soprano and bass parts supplied. Most of the remaining tunes are printed on three staves, the topmost staff having the tenor part, the middle staff the soprano and sometimes the alto part, and the bottom staff the bass part. In view of these layouts and the frequent lack of one or more inner parts, it seems unlikely that the hymnal was intended to be used by an organist or pianist for accompaniment, which suggests (along with other available evidence) that singing in the early Adventist Church was unaccompanied. But it also suggests that the simple part singing was encouraged, especially the tenor part. James White himself was a talented singer and no doubt wished to encourage part singing among his congregations.

From the 1855 hymnal it is possible to draw some conclusions as to what tunes were used with the hymnals prior to 1855, as it is likely that James White would have set these familiar texts to the tunes that the people had been using. Reference was made earlier to the likelihood of five hymns in the 1849 hymnal being sung to the same tunes as found in the present *Church Hymnal*. This conclusion is drawn chiefly from the fact that four of these hymns are set to these tunes in the 1855 hymnal, and while the fifth tune (“Old Hundredth”) is also there, the words of the doxology (“Praise God, From Whom All Blessings Flow”) were omitted from the 1855 book.

Hymnal supplements

The 1855 hymnal was completely revised and enlarged in 1861, but in the intervening period two supplements were produced, the first in 1858 and the second in 1860. The 1858 supplement probably was intended to be used with the 1855 hymnal, but advertisements in the *Review and Herald* usually referred to it as a supplement to the *Advent and Sabbath Hymn Book*. This would suggest that it was actually supplementary to the 1852 hymnal, and that the 1852 book was still in use in many churches despite the introduction of the much larger 1855 book.

The compilation of the 1858 supplement was preceded, as was James White’s custom, by notices in the *Review and Herald* for readers to send in suitable hymns, and in this connection an interesting notice appears in the issue of July 29, 1858: “We would say to those sending in music for the Supplement, that we have in our possession The Lute of Zion, The New Lute, The Hallelujah, The American Vocalist, The Dulcimer, N.Y. Choralist, The Shawm, Cantica Laudis, Carmina Sacra, National Psalmist, and Psalter; and if the tunes they wish to send are in . . . [any] of these books, they need not take the trouble to copy them, but simply refer us to the page.”

This notice sheds some light on the sources used by James White, but unfortunately it is difficult to locate copies of most of these hymnals today.

On November 6, 1860, the following notice appeared in the *Review and Herald*: “We now design to commence printing another edition of our Hymn Book about the first of January 1861.

“We wish to improve the Hymn Book as much as

Day of destiny—where will you be?

By ROSALIE HAFFNER LEE

1. What will be the effect of God's final intervention in human history?

Zephaniah 1:14-18. He will make a sudden end of all who live upon the earth.

2. In spite of scoffers, how sure is the day of the Lord?

2 Peter 3:2-4, 9, 10. The scoffers are only another evidence of the surety of His coming. Peter based his understanding of the ultimate end of this world on Old Testament prophecies. Compare Joel 1:15; 2:11; Amos 5:18-20; Micah 5:10-15; Zechariah 14:1-7; Malachi 3:2; 4:1-3.

3. What will the lost cry when Christ comes?

Revelation 6:14-17. The lost cry to be hidden from the terrible wrath that comes upon the world at the appearing of the Lamb.

4. Who will be able to stand in that great day?

Revelation 7:2, 3, 14. Those who are sealed are the overcomers. Compare Revelation 3:5; 19:7, 8. The white linen is the righteousness of Christ, manifested in an obedient life. Compare Joel 2:11; Malachi 3:2; Revelation 6:17.

5. According to the teachings of Jesus, how many classes of people will there be at His return?

Matthew 13:24-30, 36-43. The parable of the wheat and the tares speaks of two classes.

Matthew 25:31-46. He will separate the sheep and goats at His coming.

6. What happens to those who are left behind when Jesus comes?

Luke 17:23, 24, 30-37. Those who are not ready will be left as dead bodies for vultures to devour. Compare 2 Thessalonians 1:8.

7. What is on the menu of the last great supper on earth?

Revelation 19:17, 18. The fowls are called to a great supper to feed on the flesh of the wicked. In Revelation 19:6-9 the marriage supper of the Lamb is described. There are just two classes, present at one supper or the other.

8. What evidence shows that the coming of Jesus will not be in stages but be one climactic event?

1 Thessalonians 4:16, 17. Paul describes the Second Advent as being accompanied by a great shout and the sound of a trumpet.

Matthew 24:30, 31. Jesus identified the Advent with the sound of a trumpet and the gathering of the elect.

9. Why were the apostles so sure Jesus would come again?

Acts 1:9-11. They saw Him go.

John 14:1-3. Jesus promised. Revelation 22:20. Jesus testified to John in vision.

10. What is the purpose of Jesus' return?

Revelation 22:12-14. He will reward man according to his work. Compare Hebrews 11:40; 2 Timothy 4:8.

11. How should the hope of the Second Coming affect our lives?

Titus 2:12, 13. We are to live godly lives. Compare 2 Peter 3:11-14.

12. What words will the saved utter as they see Jesus come?

Isaiah 25:9. "This is our God; we have waited for him, and he will save us."

The greatest joy of all at that moment will be the joy of seeing our Saviour face to face (Rev. 22:4). We must prepare to be in that group who will be ready to meet Him.

possible, [and] therefore invite all who feel interested in having a good book to

"1. Point out what defect they see in our present hymns and music, and,

"2. Send to the Office those choice hymns and pieces of music they may have which are not in our Hymn Book.

"3. Let this be done before the first of January, otherwise it will be of no use."

This revised and enlarged hymnal came out in 1861 as planned, but retained the title of the 1855 book. It contained nearly all the hymns and tunes of its predecessor, but the number of hymns was increased to 525 and the number of tunes to 122.

By the end of 1862 the need was felt for some additional hymns and tunes. This resulted in the production of a supplement entitled *The Sabbath Lute*. It made its appearance in 1863 and was also available bound together with the 1861 hymnal. It contained 42 hymns and 21 tunes. Nine of these tunes are included in the *Church Hymnal*.

Passed out of James White's hands

With the organization of the General Conference in 1863, the task of preparing church hymnals passed out of the hands of James White into the hands of a General Conference committee. In 1869 this committee produced a new hymnal *Hymns and Tunes for Those Who Keep the Commandments of God and the Faith of Jesus*. The production of the 1861 hymnal and *The Sabbath Lute* can therefore be seen as marking the end of an era in Adventist hymnody. The compiling of so many hymnals and supplements by one man in such a short period of time has never since been matched in the church's history.

The 1869 hymnal was revised completely in 1876 but retained the same title as the earlier hymnal.

In 1886 one of the best known of the church's hymn books was published. Its full title was *The Seventh-day Adventist Hymn and Tune Book for Use in Divine Worship*, but it was usually referred to simply as *Hymns and Tunes*. This book served the church to a varying degree until the appearance of the current *Church Hymnal* in 1941. However, in many churches it was gradually superseded by *Christ in Song*, a collection of mainly gospel songs compiled by F. E. Belden and first published in 1900. This book was never officially authorized as a church hymnal, and it contents hardly could be said to cover a broad range of hymnody, but in spite of this it proved quite popular.

As the church spread to other parts of the English-speaking world a need was seen for hymnals that reflected the culture and traditional hymnody of these other lands. The *Advent Hymnal*, first published in Britain in 1915, was an example. Needless to say, a multitude of hymnals in other languages also have appeared over the years.

The current *Church Hymnal* is 40 years old this year. Will it eventually be revised or superseded, or will it exceed *Hymns and Tunes* to become the longest-serving of the church's hymnals? Only time will tell! □

What does change mean?

Beholding brings the change in us that must take place if we are to be fit for heaven.

By NORMAN R. GULLEY

We live in a time when for many people Christianity has been emptied of its content. Some theologians assert that revelation is outside the Bible instead of within it and that God's relationship to man is primarily an external encounter without an internal restoration. For example, Emil Brunner conceived of truth as an encounter, holding that those who look to the Bible as authority are no better than others who appeal to the Pope. Karl Barth reduced the function of the Holy Spirit to the role of revealing Jesus Christ to man but gave no place to His restoration of the image of God within man. What do Seventh-day Adventists understand concerning these basic doctrines?

Behind false theories of revelation and of the work of the Holy Spirit usually lie an incorrect understanding of Jesus Christ. If the Holy Spirit is said to be man, if revelation is thought to be outside of the Bible, it is usually because Jesus is considered to be *outside* the world—no genuine Incarnation took place. Thus Brunner denied the virgin birth, and Barth had a "wholly other" Christ whose humanity was so circumscribed that sin was impossible.

Adventists believe that God was *in* Christ in the incarnation. Jesus was *in* the world of man, revelation is *in* the Bible, and the Holy Spirit works *in* man to restore the lost image of his Maker.

Barth would have us merely behold Jesus Christ. This is good as far as it goes, for change will come through doing this. But he denies that any change occurs. Thus the Holy Spirit merely comes to reveal Jesus Christ to people, in repeated encounters, like a yo-yo dancing before their eyes.

But the function of the Holy Spirit is not merely to reveal Jesus Christ but to bring Him as resident within. Barth's position of ever-renewed encounters with only human responses and reflections resulting from them, but no restoration within, fails to do justice to two strands of witness found in the Bible.

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



The Holy Spirit works *in* man to restore the lost image of his Maker.

The first strand is the Creator who indwells. "He that keepeth his commandments dwelleth in him, and he in him" (1 John 3:24). "If we love one another, God dwelleth in us" (chap. 4:12). It was because God promised "I will dwell in them" (2 Cor. 6:16) that Paul could say that "Christ liveth in me" (Gal. 2:20). Christ promised that He and the Father will not only come to man, but come "and make our abode with him" (John 14:23).

The second strand is the indwelling God who creates. Even though "we have this treasure in earthen vessels," "the inward man is renewed day by day" (2 Cor. 4:7, 16). We are being transformed by the renewing of the mind (Rom. 12:2). We are to let that mind be in us which was also in Christ Jesus (Phil. 2:5). The results are seen in the fruit of the Spirit, which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Gal. 5:22, 23).

Peter said, "If these things be *in* you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind" (2 Peter 1:8, 9). This development within the very being of men and women involves a partaking of the divine nature (verse 4); it is the putting on of the Lord Jesus Christ (Rom. 13:14), the "renewing of the Holy Ghost" (Titus 3:5), in whom "we are made partakers of Christ" (Heb. 3:14); it is the perfecting of His love in us (1 John 4:12).

Paul put it this way: "In every thing ye are enriched by him, in all utterance, and in all knowledge; even as the

testimony of Christ was confirmed in you: so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ" (1 Cor. 1:5-8). In agreement, John affirmed, "When he shall appear, we shall be like him" (1 John 3:2).

Thus the Bible makes it clear that change takes place in us through the Creator Holy Spirit, who puts character qualities within us that are spoken of as our partaking of the divine nature. Yet the Bible also teaches that we will remain corruptible in nature until this corruptible puts on incorruption at the Second Advent (see 1 Cor. 15:53). Here emphasis is put upon a final change, reserved until the Advent encounter. As Luther put it, man is *simul justus, simul peccator*: man is at the same time sinner and justified. Thus Christians remain in a sinful state until they are changed when mortality puts on immortality. How can this seeming paradox be resolved? When does the change

really take place? And how can the present function of the Holy Spirit be compared to that final function at the Advent?

Mental and physical change are quite different. Mental change can take place now, but physical change is reserved until the Second Advent. To partake of the divine nature is to receive divine thoughts. It is a change, or metamorphosis, of the mind, a renewing of the mind, by letting the mind of Christ be in us.

At the same time we still exist in the corruptible nature. We can still fall. But the renewing of our mind brings such change that "if we consent, He [Christ] will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us."—*The Desire of Ages*, p. 668. Beholding Christ we become like Him.

Lack of clear definition of terms

Confusion in this context sometimes arises over the question of sinless perfection. Much of the problem lies in lack of clear definition of terms. Viewing the matter from the perspective of change gives opportunity for clarity. The body, our fallen flesh, is not changed until the Second Advent, so we remain in a sinful state until then. But the renewing of the mind, being filled with the thoughts of Christ, beholding Him, bring change so that we hate the act of sinning even now. *Being* and *acts* must be seen as two distinct entities. *Present change* has to do with the *mind* and *acts of sin*; *final change* has to do with the *body* and *being of sin* (corruption). The confusion comes because many cannot believe that hatred for sin can be so great now that man will choose to live above willful sin. But if the truth "By beholding we become changed" means anything, it speaks specifically of this miracle. True, we cannot become changed, we do not quit sinning, merely by our efforts or attempts. Perhaps our lack of beholding is why this change seems so impossible.

Sin involves a broken relationship, not just breaking the law. Salvation is a restoration of this relationship—an at-one-ment. "Let this mind be in you" (Phil. 2:5) describes a restored relationship that takes place now before the final togetherness brought about at Christ's return. Our perfection, then, is that of a perfect relationship, an abiding in Christ. Performance is but the fruitage of the relationship. Jesus invites us into this relationship with Himself and never merely to performance, for apart from Him we can do nothing (John 15:5).

John says: "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous" (1 John 2:1). Notice the words "that ye sin not"—here is where we bring ourselves into condemnation when we

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

Teaching how to live

By ERNEST H. J. STEED
Associate Director

Prevention is better than cure, says the age-old slogan, yet most of the health-care expenditure of our modern society is still concerned with cure. The World Health Organization, in an effort to turn the tables, has declared the year 2000 to be the year to see this slogan put into effect universally.

Seventh-day Adventists have been divinely enlightened with a positive message of how to live and have been told that we are to be the head and not the tail. God has made it possible for us to be in the forefront of every true reform that leads to a restoration of life, health, and character. Whereas the world now has caught up with these objectives, Adventists have been given the principles by which they can be achieved.

"Why do not those who have excellent reasoning powers reason from cause to effect?"—*Temperance*, p. 103.

"Remember that you are daily weaving for yourself a web of habits. If these habits are according to the Bible rule, you are going every day in steps heavenward, growing in grace and the knowledge of the truth; and like Daniel, God will give you wisdom as He gave to him. You will not choose the paths of selfish gratification. Practice habits of strictest temperance, and be careful to keep sacred the laws which God has established to govern your physical being. God has claims upon your powers, therefore careless inattention to the laws of health is sin."—*Ibid.*, p. 188.

Placing God's principle first will bring forth a harvest unto eternal life. We now have an unprecedented opportunity to bring our health and temperance message to the forefront, and to do so long before the year 2000.

continue to sin. "But in the strength of Christ cease to sin. Every provision has been made that grace should abide with you, and that sin may appear to you the hateful thing it is. . . . There is no need to go mourning and ever repenting, and under a cloud of continual condemnation. Believe the word of God, keep looking unto Jesus, dwelling upon His virtues and mercies, and there will be created in the heart an utter abhorrence of that which is evil. You will be among those who hunger and thirst after righteousness."—*Signs of the Times*, Jan. 3, 1895.

Laodicea is blind because she is caught up in the modern mad rush that leaves no time for beholding Calvary. Unless we can break away to behold Jesus, we will never be in heaven. Salvation comes through beholding, for beholding brings the change that must take place in us if we are to be fit for heaven.

What does this "fitness" include? "There can be no spirit of criticism or self-exaltation on the part of those who walk in the shadow of Calvary's cross."—*Thoughts From the Mount of Blessing*, p. 128. "Looking unto Jesus we obtain brighter and more distinct views of God, and by beholding we become changed. Goodness, love for our fellow men, becomes our natural instinct."—*Christ's Object Lessons*, p. 355. What tremendous change! Have you experienced it? Are you beholding Him until you have become like Him? Is this experience taking place in your church?

Change comes through beholding

The Christian struggle is not primarily in refusing to sin, but in taking time to behold the Saviour. Real change does not come through trying but through beholding. Multitudes fail here and give up in despair.

This change comes about as a result of Christ *in* us. As Paul summed it up, "It is no longer I who live, but Christ who lives in me" (Gal. 2:20, R. S. V.). Such an experience is no mere copying of Jesus as a model, an *imitatio Christi*, in Francis of Assisi's sense. No! Mere imitators will say at Christ's advent, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" To which Christ will respond, "I never knew you: depart from me, ye that work iniquity" (Matt. 7:22, 23). You never had time to get to know Me, to behold Me, to become like Me.

By contrast true Christians will be astonished at the Advent: "Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? . . . When saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (chap. 25:37-40). These Christians became so caught up in beholding the beautiful life of Jesus that by contrast they felt their nothingness, saw their fellow men as precious, and unconsciously responded in loving acts. Like Moses in the mount with Christ for 40 days, they beheld Him and came down with faces shining, yet knew it not. □

To be concluded

FOR THE YOUNGER SET

Why Brandy felt "sick"

By KAREN PAULIK NUESSELE

Lisa gave her small dog a puzzled look. Brandy had not been her usual self lately. She was quiet and not very active. Lisa wondered if her pet was getting sick.

"You little wiggly, you never sit this quiet." Lisa frowned at her worriedly. "Usually we run until I'm tired and you can still run. You chase after your ball until my arm is tired of throwing it. What's up, Brandy?"

Brandy's big brown eyes gazed up lovingly into Lisa's blue ones as the dog folded her front paws.

"Come on, lazybones," Lisa urged, "let's go."

Brandy followed Lisa from room to room and from house to yard. The little gray terrier kept nosing curiously here and there, and sometimes she even ignored her little girl.

Lisa did not know why Brandy was acting so strange. It was almost as if her pet wanted to find a new and special place. That night when Lisa went to bed she prayed that Brandy would feel better by the next day.

But the following morning her pet still was not acting like the Brandy Lisa knew.

"We have to leave for a while, now. I hope you feel better when we get home, Brandy," Lisa said as she followed Daddy outside.

The family was gone until after lunchtime, and Lisa was most anxious to see how Brandy was feeling.

Lisa ran into the house, calling her pet, but there was no answering bark from Brandy. The little girl looked in all the regular places where she thought she might find the dog, but she was not there.

More worried than ever, Lisa ran into the garage and stopped short.

There lay Brandy in a soft nest of mother's old towels, and beside her lay five new puppies. As Lisa watched, a sixth puppy was born.

"Oh, Brandy," Lisa crooned, her eyes huge as she looked at all the puppies—a brown one, a black one, a white one, two brown-and-white ones, and last of all a black-and-white puppy.

Lisa sighed as she hugged her knees. Brandy eyed the girl.

"Oooh, Brandy, I prayed that you would be all right. You are just perfect and you have six new puppies besides!"



READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

As Christian parents we are concerned about the observance of Halloween. The roots of the "holiday" are grounded in Satanism and the occult. Should we allow our children to go trick-or-treating, dressed in costumes that represent witches, goblins, and other such creatures? Should we open our doors to other children who come around to collect treats? What do other Christian parents do for this occasion?

■ After we returned to the States from 18 years of overseas mission service our first Halloween experience was quite a shocker. We lived in a New England neighborhood where there were many children. The next October we put some planning into the activity and realized the tremendous opportunity given us to witness. The scores of children coming to our home could not leave without having had opportunity to learn something about Jesus. My husband filled a five-gallon jar with unshelled walnuts. As soon as we opened the door we told the children to guess how many walnuts there were in the jar. They then wrote their name, address, and the number they had guessed on a piece of paper. The next day we went to the home to deliver the prize, which was a Bible or a Bible story.

Opposite the front door was a stairway that we lined with children's pamphlets. Even though we had some goodies, children seemed more interested in the reading material. Every child went away with something good to read. One year we gave *Steps to Christ* to the children and told them, "Here's something for your mommie and daddy to read." We expect that when we get to heaven there will be someone there as a result of these contacts.

JOYCE AND CHALMER PIFER
Hackettstown, New Jersey

■ Although I personally do not object to trick-or-treating, which seems to be unavoidable in some areas of the country, this practice should be discouraged when Halloween falls on Friday night. I do not consider it necessary for the children to dress up in witch and goblin costumes. I have known parents to produce acceptable costumes from old clothes and

other oddments that they already had in their homes.

BARBARA C. LARSEN
Longview, Texas

■ As Christians we do not have to treat Halloween as the world does. In my church we collect canned food for gift baskets that are prepared at Thanksgiving. The children go out, often in Pathfinder uniforms, asking their neighbors to help others with this project. This pleasantly surprises many people, who also want to give the children an added treat with the food they share.

We need to educate our children concerning the origins of celebrated holidays so that they will understand why they are not dressed in unusual costumes, such as at Halloween. Children are understanding and can develop loving hearts.

KATHY BENSON
Yakima, Washington

■ For the past few years my family has lived in the country, and our neighbors are just a few elderly ladies. They pack a little bag especially for my children, and I let them go to the homes to receive this special treat.

This quote has helped me: "I saw that our holidays should not be spent in patterning after the world, yet they should not be passed by unnoticed, for this will bring dissatisfaction to our children. On these days when there is danger that our children will be exposed to evil influences, and become corrupted by the pleasures and excitement of the world, let the parents study to get up something to take the place of more dangerous amusements. Give your children to understand that you have their good and happiness in view."—*Testimonies*, vol. 1, p. 514.

If a family is close there are

many ways of making the holidays pleasant without celebrating them the way the world does. Try planning a little party or social for the children of the church. Many churches use Halloween night as the night for collecting canned goods for Thanksgiving and Christmas baskets.

TWILA ZEPP
Caldwell, West Virginia

■ Several mothers in our area decided to have a Fall Festival to celebrate God's bountiful supply of love, a good harvest, and our many friendships. Children of all ages were invited to participate. Admission to each event was a can of food to be used by the Community Services.

The first day of the festival offered a progressive dinner for the children. The second day a children's program was held at our church. The program coincided with the hours for trick-or-treating. Music, games, stories, prizes, and an explanation on the origin of Halloween were included. We closed the festival by giving the children treats of fruit and nut mixtures.

CHERYL DAVIS
Duncanville, Texas

■ Our family passes out treats at Halloween. We save our children's Sabbath school papers to use. We also add a plump apple. With all the weird things people do to children's goodies, we find it relieving to parents to put the apple in a plastic bag and enclose a note with our name and address.

SUSAN YOUNG
Toledo, Ohio

■ I have grandchildren who are in Pathfinders. They go with their club friends to collect cans of food and produce to share with those in need. Dressed in their Pathfinder uniforms, they are out on a mission of a "treat instead of a trick." After being out for an hour or two they attend a social planned by the parents. Games and contests may feature dunking for apples in a large tub of water and pinning the tail on the donkey. The evening closes with a story.

HAROLD JEWKES
St. Helena, California

■ Each year it is a challenge to me to come up with something different for Halloween hand-outs. Sometimes there is a fall wrapping bee for our Sabbath school children. Parents donate scraps of pretty gift wrap, ribbon, and tape. The children roll up leftover Sabbath school papers and wrap them. These are used by several of our church members at Halloween. I add a balloon, pencil, or inexpensive item pur-

chased at the Child Evangelism Center or school supply or toy store.

LORRAINE JUBERG
Portland, Oregon

■ We Christian parents should have enough love for our children not to send them door to door dressed in hideous costumes. Surely this is not representative of our Saviour. Nor are the candies and other treats they receive good for their bodies. We as parents should ask ourselves, "Is this the way Jesus would want us to train our children?" As the children come to our doors trick-or-treating we can have a supply of Sabbath school papers available to pass out.

DARLENE LAUTERBACH
Portales, New Mexico

■ When we lived in town, rather than isolate our children from the fun of Halloween we dressed them in costumes made from whatever we could find at home. We did not use any purchased costumes. We gave them colorful literature—usually *Signs of the Times*, since adults usually answered doors—and sent them out to distribute a treat instead of a trick.

LETA DANIELS
Gooding, Idaho

■ If you do not feel it is appropriate to allow your children to go trick-or-treating, try to do something special for them so that they will not feel left out. My family had a party for several children (age range from 2 to 7 years old). We decorated with an autumn motif, had relay races, bobbed for apples, and had a delicious meal. We had simple prizes for winners of games. The party was enjoyed by all who attended.

SHARON QUINN
Spring Valley, California

Question for December

Response deadline November 6

Although we enjoy participating in Christmas celebrations each year, we feel that increasing commercialism is taking away the true meaning of Christmas. What specific suggestions can readers give to help us as a family make Jesus the center of our Christmas celebration?

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.

Looking outward

For the past several years the Adventist Church has been marked by concentrated theological discussion. Feelings at times have run high; occasionally discussion has turned to debate, argument to heat, and study to pain.

As a result of this theological ferment some ministers have chosen to drop out of the organized work of the church or have been relieved of their credentials. Here and there members have broken away to form small, scattered "fellowship groups."

Although the number of ministers and dissident members is not large, compared with the total work force and membership of the Adventist Church, we are sorry for these defections. Every minister who has quit the pulpit, every member who no longer worships with the church body, is a loss—a grievous loss.

Yet these years of theological discussion also have brought significant gains. Out of the prolonged reflections on righteousness by faith emerged the document "The Dynamics of Salvation." While this statement is not the last word on this all-important subject, it attempts to spell out the Adventist understanding of the cruciality of the cross and its power for our lives in these last days of earth's history.

Likewise with the sanctuary doctrine, unique to this church. The intense discussions at Glacier View in August, 1980, together with those that preceded Glacier View, have resulted in a significant reaffirmation. We now have stronger arguments than ever before for our positions and, while investigation in certain areas proceeds in the Daniel and Revelation Committee, we may proclaim the three angels' messages with renewed conviction.

Important question resolved

Some Adventists have been troubled over the role and writings of Ellen White. They have been alarmed to find that occasionally she appropriated material from other authors in her writings. Investigation into the way she employed other sources is still proceeding, but an important question already has been resolved. A leading authority on copyright law has concluded that she cannot be charged with literary piracy, plagiarism, or copyright infringement (see *ADVENTIST REVIEW*, Sept. 17, 1981).

In all these matters, then, the theological discussions of the past few years have led to clarification, deeper understanding, and reaffirmation. Despite some losses, the church has been strengthened.

But it is time for us to look outward. We have been engrossed in restudy of our distinctive message; we have been looking inward. Now we must proclaim that message; now we must look outward.

Theological reflection and discussion will continue, and so they should. But we must not fall into the trap of the Athenians whom Paul encountered—always raising objections (see Acts 17:32), always seeking "some new thing" (verse 21).

During the past year I have spent many hours answering questions from Adventist audiences. It has been a useful experience; I have enjoyed it. But I fear the danger of developing habits of endless questioning, forever involved in argument, counterargument, and criticism.

And what shall we say to our Lord in the judgment? A world is dying—dying alone—unwarned, without hope. Young people and older people are ending their lives, despairing; they are crying out for someone to show them meaning for their existence; they are bitter, disillusioned, cynical, weak, helpless. Shall we go on and on, forever questioning, forever raising doubts?

I lived more than 15 years in India. At times the sight of those masses comes back to haunt me—masses of people, people without Christ, God's people! And I wonder at the hours spent in answering questions.

As a friend of mine once said, "We have a table spread with food, and the world is starving. Let us not keep it to ourselves!"

W. G. J.

Popularity a mixed blessing

There can be no doubt about it. Evangelicalism has arrived on the American scene—witness the United States' last two "born again" Presidents. As Jon Johnston phrases it in his insightful volume *Will Evangelicalism Survive Its Own Popularity?* "Evangelicalism is booming and evangelicals are beaming."—Page 18 (Grand Rapids, Michigan: Zondervan Publishing House).

Obviously this has not always been so. "Evangelicalism was in society all along, but outsiders had to squint to see it."—Page 27. But that is true no longer. "Today evangelicalism has become mainstream Christianity, replacing liberal Protestantism."—Page 20. "If this present trend continues and accelerates," he adds, "the term 'born-again' might be injected into the Pledge of Allegiance and stamped on all U.S. currency. . . . Who knows, soon television preachers could be competing for their own 'Jeremiah,' an award that might eventually upstage the Oscar."

As a result of this unexpected surge in popularity, evangelicals have become "less defensive and combative, and are content to accentuate the positive in a rather passive way. Why fight a society in which we have become powerful, privileged, and popular?"

But popularity can be a mixed blessing, as the history of Christianity attests. Dr. Johnston, an associate professor of sociology, anthropology, and social psychology at Pepperdine University, warns that evangelicals have been

gloating over their press clippings instead of guarding against compromise. He sees compromise or "accommodation" as the most formidable threat to evangelicalism today.

Seventh-day Adventists need to take Dr. Johnston's warning about the danger of accommodation seriously. He elaborates on it as follows: "Sociological studies show that when persons are convinced that their society is rejecting them because of their religious values, they tend to cling to those values even more tenaciously. Why? Because they perceive that their faith is costing them dearly. What is worth sacrificing for is worth cherishing. Also, since society has labeled them negatively, they have little to gain by going soft on their principles. The result is a strong minority consciousness . . . accompanied by intense commitment, clear-cut identity, enthusiastic zeal, and productive witness.

"On the other hand, sociologists tell us that when individuals sense that their culture no longer repudiates their values and, instead, elevates their status for following such principles, the following things are likely to increasingly occur:

1. Society's values are embraced, while religious standards are relaxed.

2. Boundaries that previously separated the religious community from the world are less defined and therefore permeable.

3. Retaining and even accelerating societal approval of itself becomes a primary goal of the religious body. In short, popularity often prepares the way for compromise."—Pages 35, 36.

How appropriate this warning is to Seventh-day Adventists! It was not too long ago that many of our members found it rather embarrassing to have to admit that they belonged to such an unpopular and generally misunderstood group. But today that picture has changed. Today we cherish our press clippings. Some of us residing in North America noted with a sense of pride that we were mentioned several times in the September *Reader's Digest*.

But we must not gloat over our clippings to the point of neglecting to guard against compromise. "Friendship of the world is enmity with God" (James 4:4). We must not let down those barriers that basically make our faith attractive to those disillusioned with what the world has to offer. Being distinct from the world is essential to Christian living and effective ministry.

L. R. V.

To be continued

LETTERS Continued from page 2

these vital decisions. I sincerely hope we have profited from this embarrassing fiasco and that not all of the \$21 million will be lost to the church.

EDWARD ARMBRUSTER
Overland Park, Kansas

► *Without our attempting to excuse church leaders for making loans without guaranteed collateral, it should be pointed out that secular entities, such as banks, made the same mistake.*

Every time I hear a mission story or hear an offering called for, the story is the same—no funds for needy projects. If the church has funds, why are they not being used for these projects instead of being loaned?

CHARLES Q. HARVEY
Orlando, Florida

It was heartbreaking to read that the church could lose more than \$21 million (loans plus accrued interest not paid) because of loans made to a real-estate developer.

In the same issue "Needed: A Renewed Commitment to Missions" stated that in 1980 North American Adventists gave a little more than \$23 million for mission offerings, which was a 3.1 percent decrease compared with 1970.

Could not the \$18 million loaned to Dr. Davenport have been put to better use? Of course,

the church would not get more than \$3 million in interest if it invested in mission work, but are we working for money or for souls?

When we do without and sacrifice to give our tithes and offerings, why should the church use money in this way?

ROBERT KNEPP
Hartville, Ohio

► *According to church policy these funds could not have been used for missions, et cetera, even if they had not been loaned to Dr. Davenport. Prudent financial policies call for church entities to maintain some reserves for emergencies. Such funds, plus trust or annuity monies, are loaned or invested to bring an acceptable return in harmony with Christ's parable of the talents (Matt. 25:14-30). It is not a case of the church's having surplus money. A future REVIEW will deal with this issue more fully.*

During the past few weeks there has been much public comment concerning the Adventist Church in the media. Not all of this comment has been negative. However, most newspeople have pointed to the information that is available concerning the Davenport situation, the controversy over our understanding of Adventist doctrine, and the comments concerning Ellen White.

As a result we have had inquiries made to our churches and to the Adventist Book Center about the beliefs of Seventh-day Adventists. Just this week we received an inquiry from an attorney relative to our beliefs. He was looking for something that was succinct and complete. This request is representative of quite a number that we have begun to receive.

Therefore, we are extremely pleased that the ADVENTIST REVIEW special doctrinal issue will continue to be available. While some people are uncomfortable with the press coverage we are receiving at this time, others are beginning to believe that there are at least some benefits. (Of course, it is unfortunate that we do have to face some of these developments.)

WILLIAM SKIDMORE, JR.
Manager
Adventist Book Center
Clackamas, Oregon

In regard to the Davenport loans, I would like to quote from *Counsels on Stewardship*:

"The Lord has given me instruction that at meetings I would attend I would find men encouraging our people to invest their money to work mines. I am bidden to say that this is a device of the enemy to consume or to tie up means that is greatly needed to

carry on the work of God. It is a snare of the last days, to involve God's people in loss of their Lord's entrusted capital, that should be used wisely in the work of winning souls. Because so much money is invested in these very uncertain enterprises, the work of God is sadly crippled for lack of the talent that will win souls to Christ."—Page 243.

"In the night season I was instructed to tell God's people that it is not according to His will that those who believe in His near coming should invest their means in mining stock. This would be burying our Lord's talent in the earth."—Page 242.

Is this not good admonition for us today?

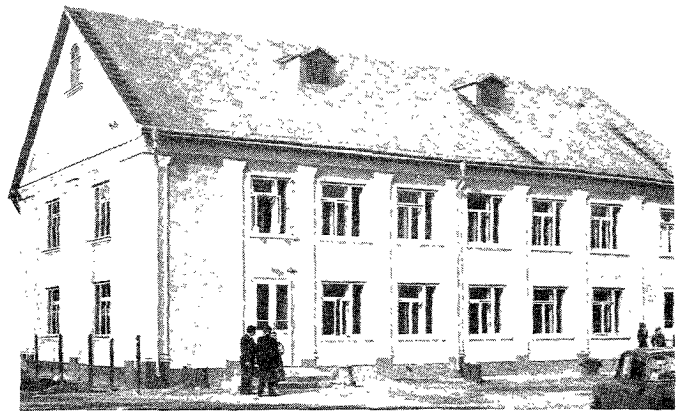
PAULINE LEE
Zwolle, Louisiana

► *Mrs. White's mention of stocks is always in the setting of counsel to Adventists not to invest money in mining stocks, real-estate deals, or other get-rich-quick schemes. She offered no guidance on the matter of corporate investments, either as to the wisdom of such investments or how they should be made. But she did encourage individuals to follow practices of thrift so that they would be able to lay aside funds to draw on in times of adversity. (See The Adventist Home, pp. 395, 396.)*

COVER STORY

GC officers celebrate three Sabbaths in Soviet Union

By ALF LOHNE



Baptists and Seventh-day Adventists share this new 800-seat church in Chernovtsy, in the Ukraine, which volunteers from both churches built.

The celebration of three Sabbaths in the Soviet Union during the month of June and association with the approximately 6,000 Seventh-day Adventists who attended the worship services marked the high point of the year for me. Elder and Mrs. Neal C. Wilson, who were visiting the Soviet Union for the first time, and my wife and I, for whom this was the fifth visit, arrived at Moscow's Sheremet'yevo

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

Airport on a Thursday evening at the beginning of June.

The eight-hour time difference between Washington, D.C., and Moscow made sleeping difficult that first night, yet we had to try to get some sleep, because the next morning, which would be midnight by our accustomed time, we were scheduled to meet with leaders of the Soviet Seventh-day Adventist Church. They represented different factions in the church. Pastor M. P. Kulakov organized these meetings.

At the Sabbath services it

was evident that the ministers and church leaders had seen to it that our visit was widely publicized. Eloquent testimony to this fact was supplied not only by the large number of people who came but by the long distances many of them traveled to get there from the far corners of this huge country.

Largest country

The Soviet Union, with its more than 8.6 million square miles, is the largest country in the world, covering an even greater land area than did the

Roman Empire at the peak of its strength. When it comes to population, only China and India have more people than the more than 262 million who live in the Soviet Union. The distance between its eastern and western borders measures 6,800 miles and covers 11 time zones. This means that as twilight fades into darkness at one edge of the country, dawn is breaking at the other. In other words, it is morning and evening at the same time in the same country!

Through repeated visits during the past 12 years I have



Baptismal candidates in Kiev kneel with the pastor before their baptism. Church members in Russia come from most kinds of trades and professions.



Pastor Andreichuk makes a point during a workers' meeting in Moscow.

learned to know many of the believers personally, and already, at the first weekend service in the Baptist church building in Moscow, I recognized well-known and beloved faces among the packed-in congregation. I saw friends from such widely scattered areas as Moldavia near Romania, Tula in the Russian Soviet Federated Socialist Republic, Kiev in the heart of the Ukraine, and Armenia by the Caspian Sea. They also came from Alma-Ata near China and from many other places. They came to hear God's Word, to listen to fine choirs and musical groups, and to enjoy fellowship with other believers. And this time they came especially to meet the world leader of the Seventh-day Adventist Church, Elder Wilson, and his wife, Elinor.

Difference in attitudes

The separation that through the years has widened into a serious split between groups of believers in the Soviet Union is not based on doctrinal questions, although some minor points are involved. The main difference lies in attitudes toward organization and administration, especially as these relate to cooperation with the authorities. Other denominations face the same problems and have been struggling for years to find a solution.

That such difficulties have

arisen comes as no surprise to those who are acquainted with the circumstances of the church. First of all, for many years the churches were almost completely cut off from all official contacts with the world movement of the Seventh-day Adventist Church. All local and nationwide organizations were dis-

solved more than 50 years ago. During this long period the church had no permission to produce books, periodicals, or literature of any kind. Some typewritten material circulated among the members, but this could not take the place of a printed church paper or books in larger editions. No theological seminary existed to train its pastors and workers, and no church schools or church institutions of any kind have been opened. It was not possible to arrange for any large meetings where regular delegates from the churches could meet together for counsel. In addition to all this, the believers have been scattered over an area more than twice the size of the United States.

Under these conditions, I consider it one of the miracles of our time that the Soviet Seventh-day Adventist Church exists at all, and that the unity is as great as it is. During this visit by Elder Wilson more bridges were built over the chasms of separation. We hope this will

result in closer cooperation and a spirit of unity. Although we do not have the exact number of members within the 15 republics that make up the Soviet Union, we know that they can be numbered in the tens of thousands.

What kinds of persons belong to Seventh-day Adventist churches in the Soviet Union? Are they mostly elderly, or are there some youth among them? What kinds of jobs do they have? These are some of the questions members in the West ask.

Spectrum of occupations

My impression is that our members come from most kinds of trades and professions. I have met engineers, medical doctors, teachers, nurses, workers from collective farms, photographers, carpenters, housewives, and factory workers—in fact, the whole spectrum of occupations.

Visitors from Western countries are impressed to find that almost no unemployment



Ukrainian Adventist youth welcome the Wilsons and Lohnes. The General Conference officers and their wives spent 19 days in Russia in June. They were impressed with the number of young people who attend church.

exists in the Soviet Union. Rather, there is a lack of workers. For this reason, Seventh-day Adventists usually do not have any great problems in finding jobs where they can have Sabbaths off. The introduction of a five-day work week also has contributed to solving this matter.

Something else that is impressive is the great numbers of young people who attend church. In some places, such as Moscow, elderly persons predominate in the audience, but in the provinces things are different. The people love music, and the young people eagerly take part in the choirs and orchestras. I have not visited a single church where they did not have a group or two that brightened and blessed the meetings with music. In Riga we sat in a completely filled Lutheran cathedral and listened to a 60-voice choir perform Handel's *Messiah*. I wish all who read these words could have heard it. And when another mixed choir sang the theme song from the General Conference session of a few years ago, "We Have This Hope," I could hardly keep back tears of happiness.

The larger churches have not only excellent choirs with well-educated professional directors and musicians but also orchestras, brass bands, quartets, duets, and soloists. In one place they even had a mandolin orchestra.

Not only the young

But it is not the young people alone who impress the visitor. In reality it is as great a miracle, or perhaps a greater one, to see the elderly people who attend the meetings. It now has been 64 years since atheism became predominant in the Soviet Union. That means that those who are 70 years old today were only 6-year-old children when it happened. Those who are old today have been deluged most of their lives with atheistic instruction in schools, in children's organizations, in youth groups, in the newspapers, magazines, and books—everywhere. Yet they chose



Building for children dedicated on Pitcairn Island

Although Pitcairn Island first heard the Advent message preached in 1886 and a church was organized a few years later, the children have never had their own facilities for worship. In recent years the courthouse has been used for a Sabbath school for them—in some ways an unsatisfactory solution.

On July 4, new facilities were dedicated for the children. Materials for the building, first

planned by J. H. Newman, cost only \$4,000. Costs of ocean freight, however, nearly doubled the bill. Friends of Pitcairn in the United States raised funds for the project, supporting the work generously. Like the children of Israel in the wilderness, word had to be sent out that sufficient materials were in hand.

OLIVER STIMPSON
Pastor

the Christian faith. This is why these older Christians are strong witnesses to the power of the gospel!

In the city of Lvov near the Polish border, where we met N. A. Zhukaluk and A. N. Kolodyi, among others, we had the joy of participating in the dedication of the greatly enlarged and redecorated church. Elder Wilson preached the dedicatory sermon, and the program included several musical presentations, testimonies, and a history of the church. The meeting began at 11:00 A.M. and lasted until 4:00 P.M. Since the 600 seats could not hold the 2,000 who came, a greater part of the audience had to stand, both inside and outside the church. But no one left, even though some had been standing since eight o'clock in the morning. Many of those who were fortunate

enough to get seats took turns with some who were standing.

Before the church building in Lvov was expanded, it was shared by three denominations: Baptists, Pentecostals, and Seventh-day Adventists. But now the Pentecostals, with a membership of 1,500, have put up their own church building on the outskirts of the city. At present the Baptists, with 800 members, and the Seventh-day Adventists, with 350, share the building. Members from both groups contributed 125,000 rubles in cash (one ruble equals approximately \$1.40), and most of the work was voluntary. Every work day from 40 to 50 volunteers from both denominations came to work on the building. The two groups alternated weeks for preparing the food for the workers. The Baptists agreed not to serve pork or anything else against

the Adventists' dietary principles. The cooperation was excellent. Now each denomination uses the building on specified days, the Baptists having their high day on Sunday and the Seventh-day Adventists on Saturday.

Expanded church

The Seventh-day Adventist church building in Frunze also had been expanded. When we visited there four years ago it had seating for only about 100 people. Now it has been extended to hold approximately 300 seats. During our visit to this city, only a few hundred miles from China, 600 people crowded into the church building. A novelty we saw in this church was an electronic signboard in the center of the auditorium that displayed on all four sides the numbers of the hymns to be sung. By moving three hands

on a little mechanism, the church elder could change the numbers as needed. Most of the work on this building also was done by volunteers, and an electrical engineer took care of the wiring. The baptistry, in the garden that surrounds the church, has an electric heater built into it.

Many of the members here speak German. They are descendants of the early settlers in the Volga area who were moved here during the last world war. Recently a shipment of several hundred German Bibles arrived, and this enabled every Adventist family that needed a German Bible to have a copy.

In this connection, we can mention that the authorities have given Seventh-day

Adventists permission to print 10,000 Russian Bibles. The first proofs were already in hand, and soon the Bibles will be out in the homes. These are being printed in the Soviet Union.

Everywhere we went we were greeted with great hospitality and friendliness. The interest in listening to God's Word was overwhelming. All our sermons and Bible studies were taped on dozens of tape recorders, and now they are being played in churches all over the country. Our impression is that the believers are filled with a deep and heartfelt spirituality. They are longing for God's people to be completely united and prepared for the realization of the blessed hope.



California member turns 100

Lon Wise, a member of the San Bernardino, California, Mountain View church, reached the age of 100 on June 13.

Mr. Wise was born in Jackson, Ohio, and moved with his family to a farm in Nebraska when he was 3 years old. At 16 he was baptized at a camp meeting held near the penitentiary in Lincoln. His family had studied the Bible with a German Adventist minister.

In 1907 he married Ella Mae Gettman. She has died, but their three children still are living: Weldon Wise, of Loma Linda, California; Ruth Patterson, of Sacramento, California; and Ivonne Wilson, of Mission, Kansas.

Mr. Wise, who farmed in Nebraska and then was foreman in a citrus pulp plant in California, retired at 72. At 100 he lives by himself and does his own cooking, cleaning, and yard work. He remembers the building of the Mountain View church, on which he worked.

Once when Mr. Wise was in the hospital after falling out of a tree, the doctor told him that the accident would lengthen his life rather than shorten it—by keeping him out of trees. The doctor may have been right, for as Mr. Wise says, "Here I am at 100!"

S. A. YAKUSH

Departmental Director
Southeastern California Conference

Inside Washington By VICTOR COOPER

● **After many days:** the president of the Adventist Church in Ethiopia, Gebre Michael Felema, together with his wife, Ethiopia, and three children, Jesse, Gohalem, and Biftu, visited the General Conference on their way back home to Addis Ababa. The president was severely injured in a car accident on September 25, 1980, and was unconscious for a month. Now, after six months of physical, occupational, and speech therapy as an outpatient of Loma Linda University Medical Center, the widely respected administrator is returning to his desk.

Commenting on the care of more than 30,000 Adventists in his home country, Pastor Felema said that all six Adventist pastors who were imprisoned have been released. Recalling the time he himself spent in prison, Pastor Felema said with shining face, "It was a great opportunity to share our faith."

● **The local church "voice":** The script service of the General Conference Communication Department has produced 260 new radio scripts, each about 450 words in length, for local church members or pastors who wish to talk for five minutes a day, Monday through Friday, to their communities.

The scripts, available from the Communication Department for an annual subscription of \$110, are used, after translation, in overseas broadcasts as well as in English in many countries.

● **"Big fella man":** "Big fella man belong mission belong you me." That's how Jonathon Yali, of Papua New Guinea, described the General Conference president in pidgin English. The translation greatly amused the attendees at a luncheon reception for this employee of the Ministry of Health from Port Moresby.

The father of four children, who is in the United States to study at Cornell University, said that in Papua New Guinea, after government working hours (4:00 P.M.), Adventist lay people spend their time in groups, using their own resources for witnessing and building churches.

For the success of the work, Yali gave thanks to God—"the Big Fella Man stop on top."

● **New clubs for old:** South Oregon and Oakwood College are the newest of some 25 to 30 recently organized Retirement Fellowships in North America. They are composed of Adventist workers who are no longer in full-time paid service for the church, according to D. A. Delafield, coordinator of retirees' affairs. Each of 6,800 retirees in North America receives a copy of *The Retirees' World* each quarter, edited by Elder Delafield, who also is a trustee of the Ellen G. White Estate.

● **Missionaries:** The Adventist Church sent out 356 new full-time missionaries in 1980, according to Eunice Rozema, director of the office of missionary records. Of these, 162 were from North America.

● **Educating educators:** Charles Hirsch, Education director, and Victor Griffiths, associate director, attended the denomination's first pan-division seminar for educational administrators. Some 55 delegates from the African divisions met in Nairobi, Kenya, and a similar number from Australia, Southern Asia, and the Far East met in Singapore.

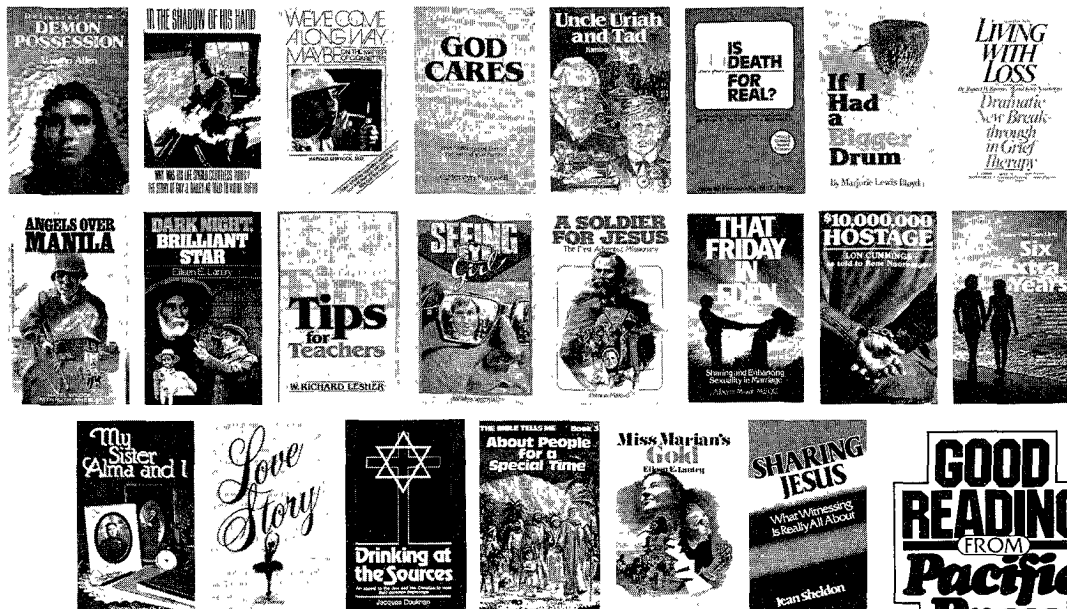
Dr. Hirsch also was present for a groundbreaking ceremony for the church's college in the Philippines, in Bacolod, in the Central Philippine Union.

● **Child evangelism:** Yvette Norcott, 12, and her sister Claire, 9, have been holding Story Hour programs at their home in Takoma Park, Maryland, for ten neighborhood children during the summer vacation. Helped by Heather and Holly Mitchell, visitors are provided with a busy program of stories, games, singing, *Primary Treasure* and flannelgraph illustrations, coloring books, punch to drink, and gifts to take home.

Every book listed here can be a great holiday treat for someone.

These new titles from Pacific Press are solid, meaningful additions to an already-select list.

- **DELIVERED FROM DEMON POSSESSION**
By Vaughn Allen \$3.95
- **ANGELS OVER MANILA**
By Hazel Wilcox with Ruth Wheeler \$4.50
- **MY SISTER ALMA AND I**
By Alonzo L. Baker \$4.50
- **IN THE SHADOW OF HIS HAND**
By Vinnie Ruffo \$4.95
- **DARK NIGHT, BRILLIANT STAR**
By Eileen Lantry \$3.95
- **LOVE STORY**
By Judy Savoy \$3.95
- **WE'VE COME A LONG WAY, MAYBE**
By Harold Shryock, M.D. \$3.95
- **TIPS FOR TEACHERS**
By Dr. Richard Leshler \$4.50
- **DRINKING AT THE SOURCES**
By Jacques Doukhan \$7.95
- **GOD CARES, BOOK 1**
By Mervyn C. Maxwell \$8.95
- **SEEING EYE GIRL**
By Barbara Westphal \$4.95
- **ABOUT PEOPLE FOR A SPECIAL TIME**
By Gladys Sims Stump \$6.95
- **UNCLE URIAH AND TAD**
By Kimber J. Lantry \$5.95
- **A SOLDIER FOR JESUS**
By Patricia Maxwell \$5.95
- **MISS MARIAN'S GOLD**
By Eileen Lantry \$5.95
- **IS DEATH FOR REAL?**
By Jack W. Provonsha, M.D., Ph.D. \$3.95
- **THAT FRIDAY IN EDEN**
By Alberta Mazat, M.F.C.C. \$4.95
- **SHARING JESUS**
By Jean Sheldon \$4.95
- **IF I HAD A BIGGER DRUM**
By Marjorie Lewis Lloyd \$4.50
- **\$10,000,000 HOSTAGE**
By Lon Cummings as told to Rene Noorbergen \$3.95
- **LIVING WITH LOSS**
By Dr. Ronald W. Ramsey and Rene Noorbergen \$8.95
- **HOW YOU CAN LIVE SIX EXTRA YEARS**
By Lewis R. Walton, M.D., Jo Ellen Walton, M.D., John A. Scharffenberg, M.D. \$3.95



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Afro-Mideast

• The Nile River, in Juba, southern Sudan, provided the scene for the baptism of nine converts as a result of a city-wide campaign held by Evangelist David Ogillo.

• Forty-six graduates received their diplomas on June 21 at the conclusion of graduation exercises at Tanzania Adventist Seminary and College in the foothills of Mount Meru, Tanzania's second-largest volcano. A number of these graduates have been employed by the Tanzania Union as part of their working force, while others have joined the student body at the University College of Eastern Africa, in Kenya, in order to complete their last two years of degree work.

• With happy hearts members of the Nyatoto church, in the Lambwe Valley of Kenya Lake Field, gathered for a day of special events on July 8. It is not often that both a Sabbath school and church are organized in the same church on the same day, so for this event the field executive director, Joseph Okello, with other members of the field staff, came for the occasion. The head deacon and elder, Jeremiah Habuto and Jeremiah Ocholo, were ordained. At the conclusion of the services six people asked to join the Bible-study class held at the church each week.

Northern European

• Five student missionaries from the Northern European Division are serving away from their own countries. Bert Onno de Buck, from the Netherlands Junior College and Seminary, is serving at the Bazega Horticultural Training Center in Upper Volta. Vejlefred Junior College in Denmark has sent Tina Christensen to Iceland as assistant preceptress at Iceland Secondary School. From Newbold College Ray Allen has gone to Adventist World Radio in Portugal; Kathleen Calder is serving at Yele Secondary School, Sierra Leone; and Brenda Perry is at Masanga Leprosy Hospital, Sierra Leone.

• From August 9 to 16, 43 persons traveled to Broomhill House, the small conference cen-

ter operated by the South England Conference, for an annual Health Holiday. John and Else-Lill Berglund, guest speakers, spoke on the completeness of the philosophy of the Adventist health message.

South American

• Daniel Belvedere, South American Division Ministerial secretary and evangelist, began a three month evangelistic campaign of nightly meetings the last part of August in La Serena, Chile. Elder Belvedere's associate in the division office, Jose Bessa, Jr., is conducting a series in Caruaru, Brazil.

• The campaign to collect a million stamps to build schools in the South Brazil Union is receiving support. It is the hope of the union education department that members around the world will help in this project so that the thousands of Adventist children in that territory needing Christian education can have it.

• The Inca Union is continuing to obtain new tents for public evangelism. Workers in the union have contributed funds to help in this campaign, but there is still a need for more tents. The union's goal for 1981 is 16,000 baptisms.

• During the first six months of 1981 literature evangelists in the South American Division sold US\$12,526,222 worth of books and magazines as compared with US\$6,849,194 during the same period last year. The sale of 734,047 books and 2,257,602 magazines shows a substantial increase (in spite of the high inflation and monetary devaluation in several South American countries) over last year's sale of 615,511 books and 1,794,459 magazines through June 30.

Southern Asia

• In North East India ten evangelistic series have been conducted, resulting in 240 baptisms.

• In East India 450 persons have been baptized so far this year. Three churches have been organized, one church building has been dedicated, and eight jungle chapels are under construction.

• A new section has been set up for the Nagaland-Manipur areas

in northern India. The headquarters location has not yet been determined.

• Three literature evangelists in the South India Union last year sold more than Rs100,000 each. There are now 101 colporteurs in the South India Union; this is the first union to reach the 100 mark.

• India's South Kerala Section has reached a milestone of 10,000 Sabbath school members. Twenty branch Sabbath schools also operate in the section.

• There are 47 temperance societies in South Kerala. Members are students studying in Adventist and other Christian schools.

• Thirteen village evangelistic series have been conducted in the North India Section this year, resulting in the baptism of 282 persons.

North American

Canadian Union

• On Sunday, August 9, church members and friends met on the front lawn of the new Alberta Conference office for special opening exercises. Guest speaker was J. W. Wilson, president of the Canadian Union Conference. The first Alberta Conference office was established in Red Deer in 1906, moving to Edmonton and Calgary before returning to Red Deer. When it was necessary to vacate the old office in Calgary, after the sale of the property, temporary headquarters were established in Red Deer until the new building was occupied April 15.

• The Salmon Arm, British Columbia, church was dedicated on July 18. L. L. Reile, retiring president of the Canadian Union Conference, preached the dedicatory sermon, and G. E. Maxson, British Columbia Conference president, led in the Act of Dedication.

• Fitzroy Maitland is the new pastor of the Toronto East and Agincourt churches in Ontario. He has served in the South and East Caribbean conferences as pastor and youth director. Prior to his move to Ontario, he earned his Master's degree in religion at Andrews University.

• One hundred and nineteen persons were baptized after a five-week crusade conducted by Fitzroy Maitland, pastor of the Toronto East church in Ontario.

• The British Columbia chapter of Maranatha Flights Interna-

tional helped members of the Sechelt church and their pastor, Cliff Driberg, build a church and better-living center. Two weeks after they began, the first worship service was held in the completed upper-floor sanctuary.

Lake Union

• More than 460 new members have been added to the Illinois Conference during the first two quarters of this year, reports E. E. Cumbo, president. Net growth in the conference was 350, putting the conference well over the 9,000 mark in membership.

• Eight persons were baptized on June 27 at the Aurora, Illinois, church as members worshiped in their new church for the first time. The church seats 320 persons.

• Battle Creek Sanitarium Hospital in Michigan opened a psychiatric evaluation center on May 26. According to the center's manager, Don Wallace, the 24-hour service provides access to the hospital's programs in general psychiatry, outpatient psychiatry, and physiological and substance-abuse services.

• Members of the Hastings, Michigan, church dedicated their elementary school on August 22. The cost of the project, including the portable classrooms and the land, is \$27,594 to date.

Mid-America Union

• A prefabricated church building was donated to the Palace of Peace church in Colorado Springs, Colorado. The donor, Otis Rupright, of Lafayette, Indiana, delivered the building and paid for the foundation and exterior construction. The Palace of Peace church is in the Central States Conference.

• Literature evangelists in District 1 of the Iowa-Missouri Conference have sold literature valued at more than \$200,000 so far this year and have been responsible for 11 baptisms. These 15 workers, under the direction of Gene Richardson, hope to reach \$300,000 in sales by the end of the year.

• Nine persons recently were baptized in Blackberry, Minnesota. Wilbur Chapman is the pastor.

• Seventy-two persons attended the first meeting of the branch Sabbath school in Grand Rapids, Minnesota, sponsored by the Blackberry church.

• Jerry Page, Rocky Mountain Conference personal ministries

and Sabbath school director, reports that more than 50 Vacation Bible Schools were held in that conference, with more than 2,500 children in attendance.

- Fifty-two new members have joined the St. Charles, Missouri, church as a result of an evangelistic series by John and Clara VanDenburgh. Local Pastor Murrell Tull assisted.

North Pacific Union

- Under the direction of their pastor, Skip Bell, members of the Grants Pass, Oregon, church have developed a training program for their members. The purpose is to help those in the congregation to extend the use of their spiritual gifts in ministry for Jesus Christ. Twenty fundamental courses have been developed for the program. The first class began in September, but other courses are scheduled each month through the third quarter of 1982.

- Alf Lohne, a General Conference general vice-president, was the featured speaker for a week-end retreat for the North Pacific Union office staff, held at the Gladstone Convention Center. Elder Lohne showed pictures of his recent visits to Russia and China.

- Young pastors returning from the Theological Seminary at Andrews University are taking their ninth quarter of work at the newly established Northwest Ministries Training Center in Auburn, Washington. In addition to course work each morning, pastors participate in visitation in the afternoons, and during the fall quarter are taking part in an evangelistic series in the Auburn area conducted by Herman Bauman, Oregon Conference Ministerial secretary. The program is directed by William McVay, North Pacific Union Conference Ministerial secretary, with help from area pastors and leaders.

- In an innovative program designed to make it easier for members in the Northwest to order materials from their Adventist Book Centers, a special WATS telephone line has been established. Members will be able to phone in their orders and have the reply in the mail within 48 hours.

- Seventy people took part recently in a three-day construction project to erect a 40-by-70-foot building in Astoria, Oregon. The building will house what is known as Operation Canvasback, a project of Jamie and Jacque Spence. The couple, who have

spent the past seven years on a cruise on a 31-foot trimaran, have decided to use their vessel to aid island people. They plan to spend two years building a 65-foot welded-aluminum catamaran. When completed it will be used as a training ship for Adventist college students.

- Annabelle Kelsey, Kelso, Washington, and Bert Likes, Kalispell, Montana, have been named Literature Evangelists of the Year. The recognition came at the annual literature-evangelism institute held at Upper Columbia's Camp MiVoden.

Southern Union

- All past and present pastors were on hand August 22 for dedication services at the Phenix City, Alabama, church. The day of praise and worship was led by Robert H. Pierson, past president of the General Conference. The Phenix City church was begun as a branch Sabbath school in 1973 by the Yuchi Pines Institute, Seale, Alabama. A church was organized the next year. The church met in a mobile chapel until the new sanctuary was opened in January of 1977. John Hanson is the present pastor.

- More than 1,500 Spanish-speaking youth from the Florida Conference met in Miami for the fourth annual Spanish Youth Congress, August 7 and 8.

- Florida Hospital's clinical laboratories have received certification by the College of American Pathologists (CAP). The certification followed an eight-hour inspection by 22 pathologists, who checked 1,400 items. The lab performed more than 4 million tests in 1980, requiring nearly 250,000 working hours, according to Archie Weemes, administrative director of the lab.

- Sixteen Adventist academies in the Southern Union showed a total enrollment of 2,057 on registration day, August 16. Oakwood College Academy, Huntsville, Alabama, and Bass Memorial Academy, Lumberton, Mississippi, showed the largest gains.

- The Oakwood College Aeolians returned recently from a concert tour of Romania, where they served as Friendship Ambassadors. This opportunity came as a result of a competition the Aeolians entered by submitting an audition tape to Friendship Ambassadors, Inc., which annually sends musical groups abroad to foster good will between countries of the world. The Aeolians

gave concerts in the Romanian cities of Brasov, Piatra-Neamt, Iasi, Bacau, and Eforie Nord during their 14-day tour of that country.

- At a cost of nearly \$40,000, Madison Hospital has upgraded the nuclear-medicine capabilities of its radiology department, according to Bill Campbell, director. The department is staffed by 12 certified radiologic technologists and eight radiologists.

- Baptisms in the Southern Union for the month of August numbered 1,429, bringing the total for the year so far to 4,697, a gain of 123 over the same period in 1980.

Southwestern Union

- Reach Out Ministries is the name of a new program at Southwestern Adventist College that will give students an opportunity to share their Christian testimonies and talents with interested Seventh-day Adventist churches and with those of other denominations. Reach Out Ministries will consist of ten groups of five students who will provide music, testimonies, student missionary reports, and sermons for church services.

- The Bible in Perspective, a weekend seminar on Bible study, is being offered this year to Southwestern Union churches by the department of religion at Southwestern Adventist College. Doug Clark and Rob Sheppard, assistant professors of religion, are providing a series of three programs dealing with Biblical archeology, faith, and study tools and methods.

- The Southwest Region Conference conducted its annual teachers' convention in Kingston, Oklahoma, September 13-16.

- Marin Vieco was one of Colombia's most celebrated sculptors. This fall his son Jorge gave one of his father's bronze sculptures, "Beethoven," to Southwestern Adventist College for its planned fine-arts building. Jorge, a concert pianist in his native country, is a sophomore at Southwestern.

- Southwestern Adventist College recorded the second-highest student enrollment in its 88-year history when fall registration closed in September. Seven hundred and forty-four students, a 6 percent increase over last year, have enrolled.

- When Cyril Miller, Texas Conference president, conducted

an evangelistic crusade in Atlanta, Texas, 17 persons made decisions to accept the teachings of the Adventist Church.

Loma Linda University

- More than 300 Loma Linda University students received diplomas at summer commencement services held in the University church on Thursday, August 27. Of the 315 students who received degrees, 22 were from the College of Arts and Sciences, 58 from the School of Nursing, 59 from the School of Health, 87 from the Graduate School, and 89 from the School of Allied Health Professions.

- A photograph of Loma Linda University Medical Center was featured in *Time* and *Fortune* magazines. The ad, placed by the Southern California Gas Company, commended Loma Linda University for its progress in the energy-conservation field.

- During their August board meeting, the Loma Linda University trustees toured the new university maintenance facilities recently built by LLU workers at a cost of \$1 million, a savings of \$400,000 over outside estimates. The new facilities replace an older building complex built nearly 50 years ago.

- Loma Linda University trustees recently voted to move ahead with the planned art-department building to be constructed on the La Sierra campus of the university. The total cost of the construction project is estimated at \$900,000.

- A total of 8,264 students were enrolled on the university's two campuses during the 1980-1981 school year. Of that number, 7,744 were enrolled in academic programs and 520 in continuing-education programs. During the past five years the number of students enrolled on the two campuses has increased by nearly 2,500. More than 2,800 students enrolled for classes during the 1981 summer sessions. The new facility will be completed in late 1982.

- The department of nutrition in the School of Health is the recipient of a \$6,000 grant from Loma Linda Foods, according to V. Norkov Olsen, Loma Linda University president. The grant will be used to support a nutrition-research project under the direction of James Blankenship, professor of nutrition. Dr. Blankenship and his colleagues hope to determine the relationship of diet to factors related to heart disease.

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For more information write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue, N.W., Washington, D.C. Telephone (202) 722-6709.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

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

Yoshiyuki Paul Aoyagi (LLU '73), returning to serve as physician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Esther (Flores) Aoyagi** (UC '71), and one child, left Los Angeles, August 18, 1981.

Wilfred Alveston Benwell, to serve as production superintendent, Oriental Watchman Publishing House, Poona, India, and **Hazel Doris (Ginbey) Benwell**, of Oshawa, Ontario, left Toronto, Ontario, Canada, August 30, 1981.

Robert Wayne Brock (SMC '77), to serve as business manager, Lukanga Adventist Secondary School, Kivu, Zaire, **Deborah Gay (Pohle) Brock**, and one child, of Apopka, Florida, left New York City, August 23, 1981.

James Alfred Bryan (U of TN '69), to serve as physician, Ebeye Hospital, Ebeye, Marshall Islands, **Sandra Kay (Anishanslin) Bryan**, and five children of Memphis, Tennessee, left Los Angeles, August 6, 1981.

Helen Emma Ferrier, to serve as secretary, Africa-Indian Ocean Division, Abidjan, Ivory Coast, of Ukiah, California, left Seattle, August 23, 1981.

Charles Leslie Prowant (U. of Nebr. '65), returning to serve as

dentist, Adventist Medical Center, Naha, Okinawa, **Mollie Sue (Halsell) Prowant**, and one child left Los Angeles, August 29, 1981. Two other children left San Francisco on August 19, for Singapore, where they will attend academy.

Byron Lewis Reynolds (LLU '74), to serve as physiotherapist, Bangkok Adventist Hospital, Bangkok, Thailand, and **Carol Lavonne (Neall) Reynolds**, of Weimar, California, left Los Angeles, August 22, 1981.

Paul Julio Sanchez (UC), returning to serve as secretary-treasurer, Chile Union, Santiago, Chile, left Los Angeles, July 6, 1981. **Orva June (Cole) Sanchez** (UC) left Miami, August 25 to join her husband.

Neal Talbert Scott (Pillsbury St. U. '77), returning to serve as technical adviser, Ethiopian Advent Press, Addis Ababa, Ethiopia, and **Matilda Amelia (Brubacker) Scott** left New York City, September 1, 1981.

Ciro Sepulveda (U. of Notre Dame '76), returning to serve as associate history professor, Montemorelos University, Montemorelos, Nueva León, Mexico, **Gloria (Bahamondes) Sepulveda** (Mich. St. U. '77), and one child left McAllen, Texas, August 25, 1981.

Mogens Homelund Sorensen (AU '71), to serve as teacher, overseas elementary school, Hongkong Adventist Hospital, Hong Kong, **Sid-sel Linnea (Norheim) Sorensen**, and two children, of Harvey Station, New Brunswick, Canada, left Los Angeles, August 23, 1981.

Fay Phyllis Welter (AU '56), returning to serve as administrative secretary, Far Eastern Division office, Singapore, left San Francisco, August 25, 1981.

Kenneth Ray Wright (AU '76), to serve as biology teacher, Gitwe College, Nyabisindu, Rwanda, **Cynthia Lee (Smith) Wright**, and one child, of Tyngsboro, Massachusetts, left New York City, August 29, 1981.

Nicholas Germanis (PUC '53), returning to serve as pastor, principal, and departmental secretary, Athens Adventist Academy, Greek Mission, Athens, Greece, and **Ramona (Coombs) Germanis** left New York City, August 24, 1981.

Deaths

BUTKA, Irene—b. Sept. 12, 1890, in Jewett, Tex.; d. Aug. 24, 1981. After completing the nurse's training course in Boulder, Colorado, she married Dr. Leslie Butka. In 1924 they left from St. Helena, California, to serve as medical missionaries in China and were the first staff members at the Adventist hospital in Yencheng, Honan, China. Because of internecine wars in China they were forced to move for a year to a hospital in Korea. When peace was restored in Honan Province, they returned to rebuild the hospital, church, and school in Honan. In 1931 they were

transferred to the large Adventist hospital and clinic in Shanghai, where Dr. Butka served as chief surgeon and Irene as the superintendent of nurses and head of the nursing school. When Americans were forced out of China in 1938, the Butkas moved to Pomona, California, where Dr. Butka joined his brother, Dr. Hershah Butka, in establishing the Butka Medical Clinic, at which Irene served as a nurse for several years. In 1948 Irene and Leslie returned to China to help reestablish the SDA medical work. They reopened the Shanghai Hospital and Clinic, only to be forced out again in 1949 by the Chinese civil war. They returned to Pomona in 1949 and rejoined the Butka Medical Center. Survivors include her son, Dr. Donald; her brothers, Reggie, Howard, and O. O. Mattison; six grandchildren; and five great-grandchildren.


CLARK, Ervil D.—b. Jan. 23, 1927, Angwin, Calif.; d. Aug. 29, 1981, San Francisco, Calif. After completing his Master's degree at Pacific Union College in 1955, he served as a professor at the same college from 1956 until his death. He received his Ph.D. degree from Oregon State University in 1971. While teaching at PUC, he established permanent and mobile Creation Museums and became widely known as a spokesman for the Biblical story of Creation. Survivors include his wife, Eloise; a son, Marlin; a daughter, Diane Hill; his father, Dr. Harold W. Clark; his stepmother, Edith; five sisters; and two brothers.

LUTZ, Kenneth R., Sr.—56; d. Aug. 23, 1981, after a short illness. He was associate professor of communicative disorders at Andrews University, Berrien Springs, Michigan. He had served on the faculty for two years. Before coming to Andrews, Dr. Lutz was in private practice in speech-language pathology and audiol-

ogy in Loma Linda for several years. He also served as assistant professor of orthodontics, speech, and hearing at Loma Linda University from 1961 to 1976. Prior to this he had been a speech and hearing consultant for the Iowa Department of Public Instruction, speech therapist in Iowa, a clinical assistant at the University of Pittsburgh, and instructor in oral pediatrics at the Loma Linda University School of Dentistry. Survivors include his wife, Viola; two sons, Kenn and Leonard; two daughters, Lana Briggs and Cheri; his mother; a sister; two brothers; and five grandchildren.

Coming

November	
7	Church Lay Activities Offering
14	Ingathering Crusade
Jan. 2	
December	
5	Ingathering Emphasis
5	Church Lay Activities Offering
12	Stewardship Day
19	Thirteenth Sabbath Offering (Northern Europe-West Africa Division)
1982	
January	
2	Soul-winning Commitment
2	Church Lay Activities Offering
9-16	Liberty Magazine Campaign
16	Religious Liberty Offering
23	Medical Missionary Day
February	
6	Bible Evangelism
6	Church Lay Activities Offering
13	Faith for Today Offering
20-27	Christian Home and Family Altar
27	Listen Campaign Emphasis



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Upswing in alumni giving

Figures just released by the colleges and universities in the North American Division for the fiscal year ending June 30, 1981, show that the number of alumni supporting their alma maters rose by 84 percent while dollar amounts went up by 92 percent.

This significant upward trend is in large measure the result of the commitment expressed by the Business Executives' Challenge to Alumni (BECA) program launched a year ago. A group of concerned business leaders, on learning that only 6.5 percent of Adventist college alumni were contributing to their alma maters (the national average for private education is 23 percent) determined to help bring about a change. They set up a \$2 million five-year plan that assigns yearly challenges to alumni groups to increase recurring annual unrestricted giving.

In the fiscal year just concluded, 8,289 alumni (11.5 percent) gave \$795,294 to the colleges. In the previous year 4,513 (6.5 percent) gave \$413,911. The collective goals for the year ending June 30, 1982, are 13,069 donors giving \$1,027,868.

WILLIAM L. MURRILL

Antitobacco letters requested

Letters, telegrams, and telephone calls have been effective to a large measure in causing the United States Civil Aeronautics Board to decide to retain most of its regulations benefiting nonsmokers aboard aircraft. These efforts by many of our members aided the impact made by oral presentations.

"After considering the oral presentations, dozens of formal written comments, and thousands of letters from indi-

viduals, we have decided to retain a smoke rule, with some modifications to simplify it and ease the burden of compliance by airlines," says the Civil Aeronautics report.

Action on Smoking and Health (ASH), with whom the church's temperance organization cooperates, is suing the Civil Aeronautics Board for a retention of all former regulations. More letters expressing consideration for nonsmokers and urging a complete elimination of smoking on aircraft would be helpful.

While the U.S. Government is cutting many other subsidies no interruption to tobacco subsidies has been planned. Senator Mark Hatfield, therefore, has introduced a bill, S1515, for removal of Federal support for the tobacco subsidy.

To weaken tobacco's influence and its impact on the individual, the American Temperance Society urges that church members write letters, send telegrams, or call Senator Jesse Helms, chairman, Agricultural, Nutrition, and Forestry Committee, to support bill S1515 and to hold public hearings as soon as possible.

ERNEST H. J. STEED

Creation Workshop

A Creation Workshop for academy science teachers, conducted by the Geoscience Research Institute, was held at Mount Ellis Academy, Bozeman, Montana, July 30 to August 15. Sixty-two participants, representatives of every union conference in North America, were in attendance.

The major objectives of the conference were to acquaint the participants with current and valid research in creationism and to relate science to the Bible.

A full schedule of lectures and discussions included such

topics as the evidences for Creation, Flood modeling, rates of speciation, the age of the earth, dinosaurs, the origin and age of the Grand Canyon, and Ellen G. White statements on science and geology. Four days of field trips gave the participants opportunity to observe the petrified forests of Yellowstone, the layering of the earth's surface, major thrust faulting as seen in Heart Mountain in Wyoming, mountain uplift (Beartooth and Bighorn Mountains), erosion, Yellowstone thermal features, and the destructive force of the Hebgen earthquake.

Staff for the workshop were Ariel Roth, Robert Brown, Richard Tkachuck, and coordinator Harold Coffin, of the Geoscience Research Institute; Leonard Brand and Arthur Chadwick, of Loma Linda University's biology department; and Robert Olson, of the Ellen G. White Estate. F. R. Stephan, of the General Conference Department of Education, and Richard Fearing, president of the North Pacific Union Conference, assisted with weekend services.

F. R. STEPHAN

For the record

New position: Ralph S. Watts, Jr., president, Southern California Conference, formerly president, Iowa-Missouri Conference.

Conference music coordinator: John Read, for many years chairman of the Southwestern Adventist College music department, has been named music coordinator of the Texas Conference. He will help to train choirs and musicians, establish new musical groups among the churches, and help broaden concepts of making music enhance worship and evangelistic outreach.

Additional information on Bible contest winner: T. Ferreira, president of the Israel Mission, reports that Brazilian Adventist Francisco Alves de Ponte received a gold medal as winner of the Fifth International Bible Contest in

Israel, even though he placed second. (See Back Page, October 1.) According to Pastor Ferreira, Francisco received full marks for all questions in the final contest, as did the Jewish teacher who was declared the winner. Points from previous contests determined the final rank of these two Bible scholars.

Academy commendation: Northeast Luzon Academy, Alicia, Isabela, Philippines, was commended recently by the chief of the intelligence section of the military command. Among the 260 high schools and 44 colleges in the seven provinces in the northeastern area of Luzon, he said, there is only one school that is not affected by fraternities and drug addiction—the school, located along the National Highway, that is operated by the Seventh-day Adventists.

Died: Dorothy G. Champion, wife of Maurice G. Champion, longtime worker in Southern Asia, on September 10, in Molalla, Oregon.

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