

Adventist Review

General Organ of the Seventh-day Adventist Church

October 22, 1981

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Among the ways John seeks to illumine things eternal are two symbols that make all the difference in the world to things seasonal—light and water. See page 4.

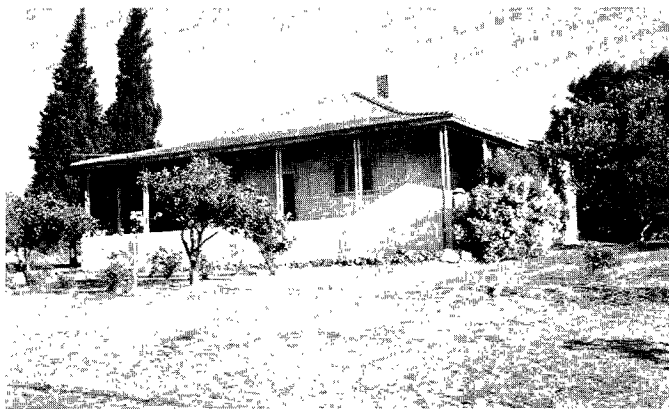
THIS WEEK

Kit Watts, author of "My Garden and the Book of John" (p. 4), is a religion and physical-education graduate of Union College, Lincoln, Nebraska, who has earned a Master's degree in library and information science from the University of Maryland and a Master's degree in religion from Andrews University.

Presently working as periodical librarian at the Andrews University library, Miss Watts has worked as assistant book editor at the Review and Herald Publishing Association and as minister of publications at Sligo church, Takoma Park, Maryland, editing the church's monthly newspaper.

Jean Bakker, author of our Family Living article (p. 11), writes from experience when she comments on the virtues of an old-fashioned home, for that is the environment in which she and her nine sisters and six brothers were reared.

With her article Mrs. Bakker included a picture of the homestead, whose displayed mottoes



prompted her to write for our Family Living section. Our readers, especially those who do not live in Australia and thus are unacquainted with the architectural style there, will no doubt be interested in seeing the actual home, so we are publishing the picture with this column.

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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.

Glad to pay

Re "A Financial Overview" (Sept. 24).

I will be glad to pay the increase in subscription price of \$4.00. The REVIEW is still a bargain in my estimation!

JEANNINE COOK
McMinnville, Tennessee

Davenport loans

Doubtless many people will be bothered by the news of almost \$18 million being loaned to Dr. Davenport. But there are several things to consider. First, while the amount may seem gigantic to those of us to whom an 18-cent stamp is staggering, \$18 million is, no doubt, a "drop in the bucket" compared with the total income of the 17 organizations listed on the Back Page of the September 10 REVIEW.

Second, the people who loaned these funds to Dr. Davenport are not dishonest people. They were not "borrowing" money from the church with the hopes of

enriching themselves through speculation. In all honesty and with the best of intentions they were hoping to increase the Lord's money, as good stewards should.

Third, they made a mistake in judgment. Is there any one of us who has never made a mistake?

Fourth, if we drive these "money changers" out of the "temple," as Jesus did in His time, whom would we get to take their places?

Let us hope and pray that our leaders will have learned from their mistakes—just as we all should. I'm sure they feel bad enough already. They need to know that we, as well as God, forgive them.

BOB MITCHELL
Joshua Tree, California

Disappointment resulting from unwise use of money is not new in the church. The following quotes are from *Counsels on Stewardship* in the section "The Lure of Speculation," which should be read in its entirety.

"I was shown that it is a dangerous experiment for people to engage in speculation" (p. 237).

"Many times when the Lord has opened the way for brethren to handle their means to advance His cause, the agents of Satan have presented some enterprise

by which they were positive the brethren could double their means. They take the bait; their money is invested, and the cause, and frequently themselves, never receive a dollar" (p. 235).

"I warn you to be careful what you do with your Lord's goods. By placing it in God's treasury you may ensure for yourselves a revenue from the inexhaustible treasures of His kingdom" (p. 244).

RALPH A. WILLARD
Lancaster, Massachusetts

Ellen White

I was deeply thankful to see the September 17 issue of the ADVENTIST REVIEW, with its discussion concerning Vincent L. Ramik's lengthy analysis of the writings of Ellen White in relation to the recent plagiarism charges made against her by certain individuals. If at all possible, it would be well if the legal summary by this professional copyright attorney, which so clearly exonerates her from charges of plagiarism, could, along with the relevant accompanying articles in the issue of the REVIEW, be reprinted and placed in the hands of every church member.

VANCE FERRELL
Harrisburg, Illinois

▶ When readers order the com-
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Adventist Review



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The Davenport loans

Three news items have appeared on the Back Page of the REVIEW in recent weeks regarding loans made by church entities to Dr. Donald Davenport, a California Adventist physician-turned-real-estate-developer, who filed for bankruptcy in July. The most recent item reported that Dr. Davenport owes church organizations nearly \$18 million in loans and more than \$3 million in interest. Newspapers and magazines (for example, the *Los Angeles Times*, *Washington Post*, and *Forbes*) have reported that Dr. Davenport owes additional millions to banks and about 150 individuals. The *Forbes* article stated that attorneys have confirmed reports that the Securities and Exchange Commission (SEC) is investigating Dr. Davenport's business dealings.

Some readers have accused the REVIEW of withholding information on the case. The charge is false. We have, however, been more careful than the secular press in reporting on the church's involvement with Dr. Davenport, for two reasons: First, we have insisted on sharing only truth, not rumor, and second, we have sought to avoid complicating the case for attorneys who are seeking redress for the church in the courts. Now that we have been able to present audited figures showing that some \$21 million of church funds are involved, we think it is appropriate for us to offer a few comments on the situation.

As soon as Dr. Davenport filed for bankruptcy, the church sent letters to two categories of members especially interested in the case—trustors and retirees. These letters made clear that the General Conference had not made loans to Dr. Davenport, hence funds that the General Conference had accumulated and invested in order to provide retirement benefits were not involved. These letters also informed the recipients that the special counsel and special auditors retained by the General Conference are "cooperating with and assisting local representatives to assert claims in the bankruptcy and to pursue all other sources to recoup any losses which may be incurred by virtue of the loans to Dr. Davenport."

It is too soon to know whether all, or any, of the money lent to Dr. Davenport will be recovered, but several points are clear: (1) careful compliance with financial policies adopted by the General Conference would have prevented the present embarrassing situation; (2) interest offered well above the "going rate" almost always involves high risk; (3) loans should be protected by guaranteed collateral; (4) people—especially leaders—should think for themselves and act responsibly, regardless of what others may do. God's counsel to ancient Israel is still

sound: "Thou shalt not follow a multitude to do evil" (Ex. 23:2). The fact that someone else takes a certain course of action is not sufficient reason for others to follow. Only when each member of a committee, board, or other group expresses his convictions freely, questions unsafe financial policies, protests unsound proposals, and is willing, if necessary, to cast the only negative vote, will responsible church bodies deserve full confidence.

Though it is too soon to obtain a clear picture as to why 17 church entities had loans outstanding to Dr. Davenport when he filed for bankruptcy, in our view it is not too soon for leaders to give their constituencies as complete a report as possible on the current situation. In some cases conference officers have already done this. They are to be commended for their openness and forthrightness. Christians should dissociate themselves from everything that savors of a cover-up. "Everything that Christians do should be as transparent as the sunlight."—*Thoughts From the Mount of Blessing*, p. 68. We are not saying that leaders, with their boards and committees, were guilty of anything more than poor judgment in their fiscal involvement with Dr. Davenport (although it is possible that some were), but we think that a blessing always follows when mistakes are acknowledged and confessed.

"Those who profess to be servants of the living God must be willing to be servants of all, instead of being exalted above the brethren, and they must possess a kind, courteous spirit. If they err, they should be ready to confess thoroughly. Honesty of intention cannot stand as an excuse for not confessing errors. Confession would not lessen the confidence of the church in the messenger, and he would set a good example; a spirit of confession would be encouraged in the church, and sweet union would be the result."—*Early Writings*, pp. 102, 103.

It is part of the human condition to make mistakes. Making one or more mistakes does not make a person unfit to be a leader (see *Testimonies to Ministers*, p. 304). That which disqualifies a person to lead is refusing to admit mistakes and not learning from them. "If you have made mistakes, you certainly gain a victory if you see these mistakes and regard them as beacons of warning. Thus you turn defeat into victory, disappointing the enemy and honoring your Redeemer."—*Christ's Object Lessons*, p. 332.

Clearly, it is entirely appropriate for Christians, including leaders, to admit mistakes. And Christians should know that not only God but their fellow Christians will forgive. "We should love and respect one another, notwithstanding the faults and imperfections that we cannot help seeing. Humility and self-distrust should be cultivated, and a patient tenderness with the faults of others."—*Steps to Christ*, p. 121.

Forgiveness, of course, does not mean exemption from consequences. Though forgiven by both God and man, a person may receive discipline or punishment for irresponsible actions. We think that the individuals, boards, and committees that lent funds to Dr. Davenport should be

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My garden and the book of John

Sun and rain awaken a tiny hard-shelled seed and transform it into flower and fruit. Jesus comes to us like that. He wants to awaken us.

By KIT WATTS

Last winter I took a class on the theology of the Johannine writings. In the spring I planted my first garden. I really did not understand one without the experience of the other, for among the ways John seeks to illumine things eternal are two symbols that make all the difference in the world to things seasonal—light and water.

I have spent most of my life in small, cramped places—mission compounds, dormitory rooms, and city apartments. But my first house is set on half an acre. Not a miniature Eden, perhaps, but one where the divine injunction “to dress it and to keep it” seems relevant, seems to linger with the land.

Let me begin by recounting February with seed catalogs, and March with messy bags of potting soil, assorted seed envelopes torn open, an unmatched collection of little containers, my east window, and an old teapot.

Throughout most of my life I have taken seeds for granted. They are the “waste” you dig out of squash,

peppers, and apples and wash carelessly down the garbage disposal. So as I emptied the seeds out of an envelope instead of an edible vegetable, they intrigued me. Could anything possibly come of them? Tiny, flat tomato seeds; feathery, arrowlike marigold seeds; little black ball-bearing sage seeds. Planting them, I felt the need for magnifying glass and tweezers. After trying to bury them at a miniscule one-eighth-of-an-inch depth, I found that the water pouring out of my teapot drowned my prospective garden and sent many seeds flooding out of place. It was with apprehension that I set the assorted containers where the morning sun would find them.

Marigolds turned out to be the most exciting. I had planted them in styrofoam egg cartons, three seeds to an egg space. One morning I opened the carton to a symphony of seedlings. Thirty-six stems were straining on tiptoe to get to the light. But I worried over the morning glories. Had I planted them too deep or not soaked them long enough? They remained submerged for so long. Then overnight they shot up three inches and sprouted two tiny leaves at the top.

To catch the fleeting Michigan sun, I daily moved my container collection from my desk by the east window to

Kit Watts is periodical librarian at Andrews University, Berrien Springs, Michigan. She is also a free-lance writer.



my bed by the south. All the seedlings—tiny, fragile, and slender as they were—leaned steadfastly toward the light. The water had ignited them; the sun drew them.

The importance of water gripped me the day I realized I had neglected one group of marigold seedlings. Lack of moisture had left the stems to wither and blacken. The roots were dry. Sadly I tipped out the skeletal remains—undergoing an involuntary sensation of murder.

Water also had been crucial with the honeysuckle I put near the bird feeder on the west wall. The long dry-stick stems I brought home from the nursery looked hopeless. To my amazement, a good soaking resulted in bright-green leaves within a few days. Two weeks later I checked back on them. The early promise was gone; I had forgotten too long; no amount of water could bring them back.

The yard responded vigorously to our long June rains. We received two months' worth of moisture in three weeks. The grass had to be mowed at least twice a week. Next we had three weeks of drought. The green turned to brown and cracked like twigs underfoot. I learned that it took me a week with a soaker hose to do what the Lord managed to accomplish in an hour's good rainstorm!

And so it was the planting of a garden that brought the book of John to life for me. Firsthand I experienced the incredible power of light and water.

Jesus was a master communicator who used familiar, everyday things to illustrate the kingdom. John develops some of these themes in a unique way. In fact, his Gospel is quite different from the other accounts of Jesus' ministry. Most of the stories in Mark, for example, have parallels in Matthew and Luke. By contrast, John mentions only a few of the usual teachings and miracles. But the way he reflects on those incidents reveals the deeper resonances of meaning in them.

John proclaims in his opening passage that Jesus was the Light of men—coming, shining, warming the darkness. Those verses ring with the poetry and drama of Genesis 1, where God brooded over the dark chaos and created light. The illusion is intentional.

Later, in the third chapter of John, we hear Jesus talking with Nicodemus. Significantly, the interview is by night. Jesus' words to the questioning Jewish leader clearly parallel the opening words of the book of John: He is the Light that has come into the world to penetrate darkness. After the interview Nicodemus fades into the shadows, not yet ready to profess faith openly.

Commentators suggest that Jesus' outcry "I am the light of the world" (chap. 8:12) probably was spoken at the Feast of Tabernacles during a particular ceremony where great golden candles were lighted in the Temple court. If this is the case, Jesus took advantage of a powerful visual event that His hearers had just experienced and gave it a thrust of new meaning.

Immediately following this are found two incidents that seem to play on the contrast of light and darkness. Jesus is first shown in dialogue with Pharisees who are contesting His claim of being "light," or true revelation. After all, they are in the lineage of Abraham, father of Israel, who made a covenant with God. Jesus points out their smugness: if they were Abraham's true children, they would do the deeds of Abraham rather than the deeds of the devil. It is a supreme irony that by the end of the chapter the Pharisees take up stones to kill Jesus. They have not comprehended the Light.

Light of faith restored

The second incident, which takes up all of chapter 9, recounts the story of the man blind from birth. Jesus miraculously restores both physical sight and the sight of faith—opening the man's eyes to the Light. The Pharisees confront Jesus, angry at the healing, angrier that it happened on Sabbath, and so angry that they miss the symbolism of what Jesus says and does. Jesus has come to divide light from darkness, belief from unbelief. His very presence is a judgment. Some are blind—but others actually refuse to see.

The symbol of light recurs in chapter 12, which marks the end of Jesus' public ministry and the beginning of His passion. Some Greeks tell Philip, "We would see Jesus." Realizing that His death is imminent, Jesus seems touched. He makes another appeal to the multitude, to Israel, to *His own*. Foreigners have come to the Light; will the keepers of the covenant accept it? "Walk while ye have the light," He pleads, "lest darkness come upon you."

Reflecting on the stupendous pathos of the moment, John recalls the sobs of Isaiah: "Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?" Plants turn naturally to light. People can resist and turn their backs on it.

John also develops the water theme in Jesus' sermons and private conversations. As with light, the symbol of

water appears in John 1. The Baptist heralds Jesus' ministry by baptizing; water suggests a new beginning. Nicodemus also hears Jesus' call for renewal by "water and . . . the Spirit." In these instances water indicates the act of washing or cleansing.

But the water is also itself a life-giving agent. In the dramatic dialogue of Jesus with the Samaritan woman at Jacob's well (chapter 4), the One who asked for a drink on a hot day is soon being asked for "living water," water that will change her life, that will quench an eternal thirst.

In chapter 5 a discouraged, sick old man lies beside a pool of water, believing in and waiting for its healing. But Jesus is the true source of health, the one who brings the physical and spiritual life the sick man wants so much.

And at the Feast of Tabernacles mentioned earlier, another event becomes a springboard for a further appeal to *His own*. It was traditional at the feast for worshipers to pray for the rain that would bring yet another cycle of seasons and harvest a year hence. Jesus intrudes on the ceremony to announce that He is the reality—He is the

source of eternal life, of living water. The Feast of Tabernacles reminds the people of their tents in the desert and of the miraculous water that sustained them when Moses struck the rock. Jesus declares that He is the culmination of the symbol. He is among them. He cries out, "If any man thirst, let him come unto me, and drink" (chap. 7:37).

Of course, symbols must not be strained. We would do injustice to the text to place meanings where John did not intend them. Yet, there is a wealth of meaning in these symbols that Jesus intended when He gave them, intending that they would refer to Himself and His relationship to us. Sun and rain awaken a tiny hard-shelled seed and transform it into flower and fruit. Jesus comes to us like that. Perhaps it is through the warm light of a friend's insight or in the gentle rain of a Bible parable. He wants to awaken us. He offers refreshment and growth if we will turn toward Him, the source and meaning of life. He is Water. He is Light. No one can truly live without Him. □

FOR THIS GENERATION By MIRIAM WOOD

The game—good manners

This column isn't going to be about tennis, though this particular sport must inevitably provide the background for the point I want to make. I am referring to the Men's Singles Championship held in Wimbledon, England, in early July of 1981. Specifically, I am concerned with the shocking exhibition of bad manners and social boorishness of the winner, John McEnroe. As a citizen of the United States usually I feel a stirring of pride when a countryman of mine excels in a sports arena. This time, however, I can state unequivocally that I am sorry Mr. McEnroe won and I feel inclined to apologize to the people of Great Britain, especially to Prime Minister Margaret Thatcher, to the Princess of Wales, and to Princess Grace of Monaco, who were among the spectators.

The question is not whether Mr. McEnroe is a superb tennis player, for certainly that has been proved beyond the shadow of a doubt. The question is: Is anything in life important enough to necessitate the total

abandonment of courtesy and good manners? Absolutely not. We humans have spent years surrounding ourselves with forms and procedures and consideration for others and styles of conduct that separate us from the animal kingdom. (Sometimes it seems that the animal kingdom is to be preferred.) Then in one swoop, an arrogant, ill-mannered, self-centered person shatters the whole delicate fabric of courtesy and consideration for others. And laughs and boasts about it.

There was a time when athletes considered it a part of their professional lives to set an example of good sportsmanship and flawless conduct before their younger admirers. Certainly this was an admirable stance, because when you admire another person you tend to "buy the whole package," in a manner of speaking. You do not easily compartmentalize your admiration, but simply feel that a successful person is a totality. Hence you are prone to emulate the object of your admiration.

Not long ago it also was felt by super-athletes that super-success imposed upon them an even greater obligation to present an unvarying picture of civility and flawless courtesy. In other words, a variation of *noblesse oblige*. But recently, an almost horrifying newer philosophy has evolved that seems to declare that if an athlete (or any other person) is outstandingly successful, this nullifies the rules by which other people are governed. "I'm at the top; I don't have to display anything remotely resembling graciousness and courtesy; I've earned the right to be a boor." Obviously that is Mr. McEnroe's credo. I wish we could point to a deprived, neglected childhood as an excuse, but no, he has "had it all" right from the beginning. Perhaps that is part of Mr. McEnroe's problem.

In thinking of Jesus' early years, it seems logical that He must have played boyish games with His peer group on the hot, rocky slopes of Nazareth. He must have wanted to win, wanted to excel. And while His life mission was not in professional sports, but in saving the world, His young years would have contained opportunities to test His regard for others, His courtesy, His good manners. It is inconceivable that He would not have measured up in every

way. Every pronouncement that He made, every example that He set, reinforced His life teachings—namely, that others must always be given thoughtful consideration. His enunciation of this principle is known around the world as The Golden Rule.

Rather frequently I have opportunities to watch young Christians competing in sports of various kinds. I am delighted and inspired by their energy, enthusiasm, high spirits, and enjoyment of their activities. But I am saddened when from time to time I witness conduct of the variety Mr. McEnroe typifies. Certainly God intended for us to enjoy the good things of life, among them healthy exercise; but to rail against others, use indecent language, and threaten physical reprisals are so far from the teachings of Christ as to be in a different world. I hope that every young Christian gives this a great deal of thought. No matter what is said, and no matter how the score stands on the scoreboard, a person never wins when he loses control of himself, has a temper tantrum, or fails to be courteous.

You may have heard the saying, "Nice guys finish last." Nothing could be further from the truth. "Nice guys" finish first—in everything that really counts.

“Take your time”

A tailor's advice points up a lesson for all of us.

By MABLE HILLOCK

I am one of those impulsive souls who, when we want to get something done, want to have it done yesterday, if not sooner. The other day when rushing around trying to attempt about two dozen things at once, or so it seemed, I suddenly thought of the little Chinese tailor who used to sit at the end of the hall in the girls' dormitory at the Far Eastern Academy in the days when the school was in Shanghai. He would sit there patiently sewing hour after hour, day after day, making wearing apparel for the students and teachers. Of course, there were no ready-made clothes to be bought in Shanghai—at least none that

Mable Hillock is a homemaker living in Red Deer, Alberta, Canada.

we knew of. Perhaps some of the elite stores in town had a few expensive gowns, but we from the academy did not move in those circles, so we would pore over the pages in a catalog or pattern book, choosing what we would like to wear, and our clever little tailor would create it for us.

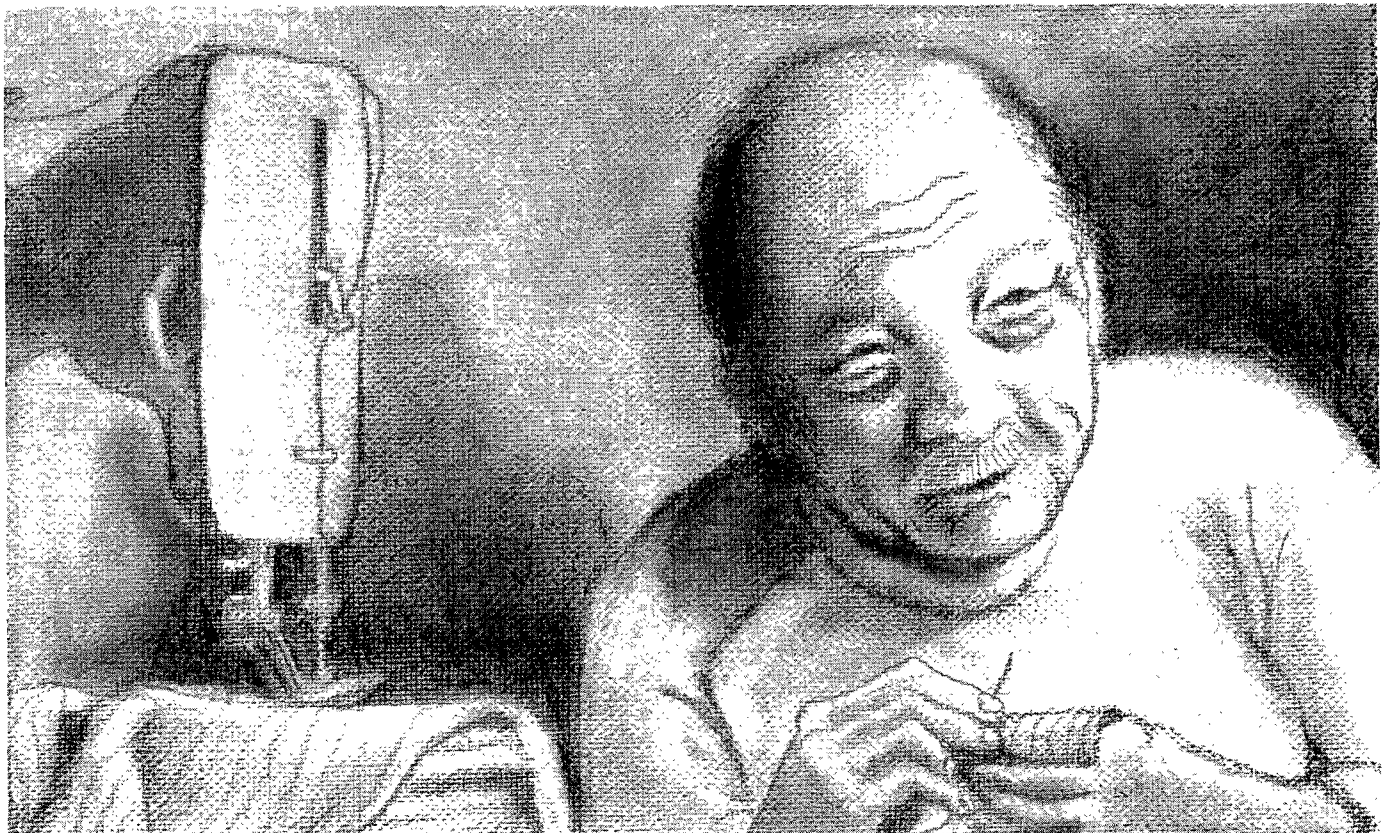
For his convenience, the dormitory ironing board was kept next to his sewing machine. I remember one day hastily running the iron over something I was trying to smooth out. The tailor noticed that I was not having much success as I hurriedly shoved the iron here and there. “Take your time,” he advised me. “That is the trouble with you people. You are always in too much of a hurry. Hold the iron in one place and move it slowly. It will iron much better.”

How many times that tailor's advice has come to me through the years: “Take your time. That is the trouble with you people. You are in too much of a hurry.”

An unknown author has written:

*“Slow me down, Lord;
That I may know
the race is not always to
the swift . . .
And that life consists of more
than an increasing tempo.”*

Sometimes I wonder whether God thinks of us in the same terms as that little Chinese tailor. “Wait on the Lord,” He tells us. “Wait, I say, on the Lord” (Ps. 27:14). “Let patience have her perfect work, that ye may be perfect” (James 1:4). “Be still, and know that I am God” (Ps. 46:10). □





By beholding we become changed—6

The three angels' messages in personal experience

By NORMAN R. GULLEY

The Seventh-day Adventist movement is likened to three angels flying in the midst of heaven, proclaiming present truth to a world close to its end. We use the emblem of the three angels, on our conference buildings and hospitals and in our journals and letterheads, as a distinguishing emblem for our church. But what do these

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

three messages have to contribute to our understanding of "By beholding we become changed"?

To answer this question, we need to penetrate beyond the historical data to the experience of which they speak. It is at this more personal level that vital truth comes to view. Please understand that I in no way wish to downgrade or weaken the primary significance of this historical application of the three angels' messages. Such an understanding is basic to Seventh-day Adventist belief. But may I

suggest another focus, one we ordinarily do not consider—the personal or experiential significance.

Often the first five verses of the three angels' messages chapter, Revelation 14, are ignored. Yet they provide the context for understanding what follows. In verse one we see Christ standing with the 144,000. The first words of the chapter point us to Jesus: "And I looked, and, lo, a Lamb stood on the mount Sion." The 144,000 then "sung as it were a new song before the throne, . . . and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth" (verse 3). What is this new song that they alone can sing? "It is the song of Moses and the Lamb—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience."—*The Great Controversy*, p. 649.

This scene is painted before the three angels' messages because the messages have to do with spiritual deliverance—an experience that must precede physical deliverance. The three messages that follow show the 144,000 *how* to gain deliverance.

The first angel proclaims the "everlasting gospel" particularly in the context of the beginning of judgment in 1844. There is no new gospel or plan of salvation for the 144,000. Jesus is the only way to truth and life, the only means by which we can return to the Father (John 14:6). The everlasting gospel has to do with Christ, not the Christian. Christ is the sum and substance of the gospel. Therefore fear (reverence) Him, "give glory to him," and "worship him"—particularly in this judgment hour (Rev. 14:7).

Preoccupation with ourselves is contrary to the first angel's message. The Christian beholds Christ. He looks away from self. He is not interested in trying to establish his self-worth or frantically attempting to *prove* himself. He stands still and knows that God is God. He looks to Jesus and finds in Him all the self-worth he will ever need. He sees in Jesus a perfect human character that is his as a gift. Jesus is the source and substance of all joy and contentment that will never end. Why look within when he can look to Him?

While some fear the judgment of the living, wondering whether they will be accepted if the day their name is considered they slip into some sin, they should look instead to Christ's work for them on the cross. The words "It is finished" ring out from the cross, assuring, "You already are accepted in Me." This is good news. This is the everlasting gospel.

God does not need the judgment. He knows the end from the beginning, He knows those who are His. But He provides the judgment for the benefit of the onlooking universe that they may see that God is fair and Satan is false in questioning His justice in the great controversy (see Zechariah 3).

The Second Advent separation of the righteous from the wicked is a logical result of their response to what took place at the cross. Those who cling to Calvary and accept that judgment borne by Jesus *for* them will be saved.

Those who ignore that judgment as if it never took place, either by going their own way or in trying to be good by themselves, will be lost. Our eternal destiny is determined by our response to Calvary.

The 144,000 sing the song of deliverance not only from sin but from fear of the judgment. They glory, not in their making it through judgment, but in the cross where Jesus made it through for them, in their place. Paul understood this, proud Pharisee though he once was. Calvary made all the difference to him. He said, "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). The first angel says, "Give glory to him."

Thus the three angels' messages center in righteousness by faith—in "the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself" (*Testimonies to Ministers*, p. 456).

The first angel calls us to look away from ourselves and away from other people, to behold the only Man worth looking at, and by beholding Him become changed. No wonder reverence and worship spring spontaneously and joyously from this gaze!

The second angel comes to announce the fall of Babylon. What does this mean in the experiential sense (rather than in the historical)? Babylon epitomizes

When we look to Jesus the Babylon of self-dependence crumbles from within.

self-dependence. The Tower of Babel was a do-it-yourself plan of salvation in case God brought another flood. The plan said, in effect, "God, You defeated our ancestors, but next time we will be ready for You. Our tower will go above the waterline. You can send Your rain, but we will save ourselves."

It is easy to fall into an attitude of blasphemous self-dependence. The people of God anciently made this mistake, and so may we. "The trials of the children of Israel, and their attitude just before the first coming of Christ, have been presented before me again and again to illustrate the position of the people of God in their experience before the second coming of Christ—how the enemy sought every occasion to take control of the minds of the Jews, and today he is seeking to blind the minds of God's servants, that they may not be able to discern the precious truth."—*Selected Messages*, book 1, p. 406.

Today an all-out battle is raging for the control of our thoughts. This is why beholding Christ is so essential. It is *not* a luxury, an extra to the Christian experience, an enrichment. Without beholding Christ there is no Christianity. The second angel's message could be looked upon as a promise. If the Christian really beholds Christ, then

the Babylon of self-dependence will come crumbling down within him. Humility will replace pride, love will replace selfishness, the fruit of the Spirit will replace the spirit of the natural man. The mind of Christ will become the Christian's, and the Babylon of self-dependence will have "fallen."

The third angel speaks of the image to the beast. The image to the beast in historical fulfillment symbolizes the union of church and state. "In the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast."—*The Great Controversy*, p. 449.

However, in our personal experience the third angel says, "If you use your own power in an attempt to be religious, trying to work out your own salvation, then you have the image of the beast formed within you."

Putting the three messages together, we find a common focus—they shout out, "By beholding Jesus you will become changed." This is the good news of the gospel—particularly in this judgment hour when so many tend to look anywhere and everywhere else than to the only Saviour who can bring about the changes that are necessary if we are to be among those who "keep the commandments of God" (Rev. 14:12).

Winds are being held

Now is the time when the angels are holding back the winds of strife so that the 144,000 can be sealed (chap. 7:1-4). How much longer will they wait? And what are they waiting for? The sealing is "a settling into the truth, both intellectually and spiritually, so they can not be moved" (Ellen G. White, in *The SDA Bible Commentary*, vol. 4, p. 1161). It is spiritual deliverance. It is abiding as a branch to the Vine (John 15). It is knowing that He is able to keep us from falling (Jude 24), and to do for us that which we cannot do for ourselves. It is beholding Jesus until we really are changed. Then the three angels' messages have completed their mission and the storm can blow, for the 144,000 will not stand in their own wisdom or strength, like the Babel builders, but will stand because they are utterly dependent upon the only One who can take a Daniel through the lions' den, and the three Hebrew worthies through a fiery furnace.

Spiritual deliverance is offered in the three angels' messages for you. You can have it on one condition—taking time to behold the One in whom it already is a completed fact for you and allowing Him to so draw you to Him that He can settle you into Himself, the Truth. Then He will keep you spiritually and physically through all the coming events. Here is the basis of the great song of deliverance, the song of the Red-Sea-like miracle that is not within us to perform for ourselves. The subject of the song is the Saviour, who has done for us what we never could accomplish for ourselves and who will apply it in us if we let Him. That is worth singing about for eternity. By beholding Him we can become changed and join in that triumphant song of deliverance. □

Concluded

FOR THE YOUNGER SET

Lost in the store!

By NETTIE EDEN

"May I go shopping with you this time, Mommy, instead of staying with Grandmother?" Kelly asked.

"You may if you promise to stay close beside me," Mother answered.

The department store was large and was crowded with many shoppers. Again Mother cautioned Kelly to stay near her. For a while Kelly held Mother's hand. Then a toy display caught her eye. How nice the soft, cuddly animals were, with their shiny, beady eyes. Kelly could not resist picking up an elephant with big floppy ears and a curled-up trunk.

Kelly turned to show it to her mother. But Mother was not there. Kelly looked in every direction. Where was Mother? All those people looked so tall. I'm too big to cry, Kelly thought, as she brushed back a tear. She felt panicky and wanted to scream. "If you ever get lost, Kelly," Mother had told her many times, "stay right where you are. Let me find you."

But it was hard for Kelly to stand still. She closed her eyes tight. Then she remembered something else Mother had taught her: "Dear Jesus," she prayed, "I'm sorry I disobeyed,

but please help me find Mother. Thank You. Amen." When she opened her eyes she expected to see Mother. But she saw a tall man in a uniform like a policeman smiling down at her.

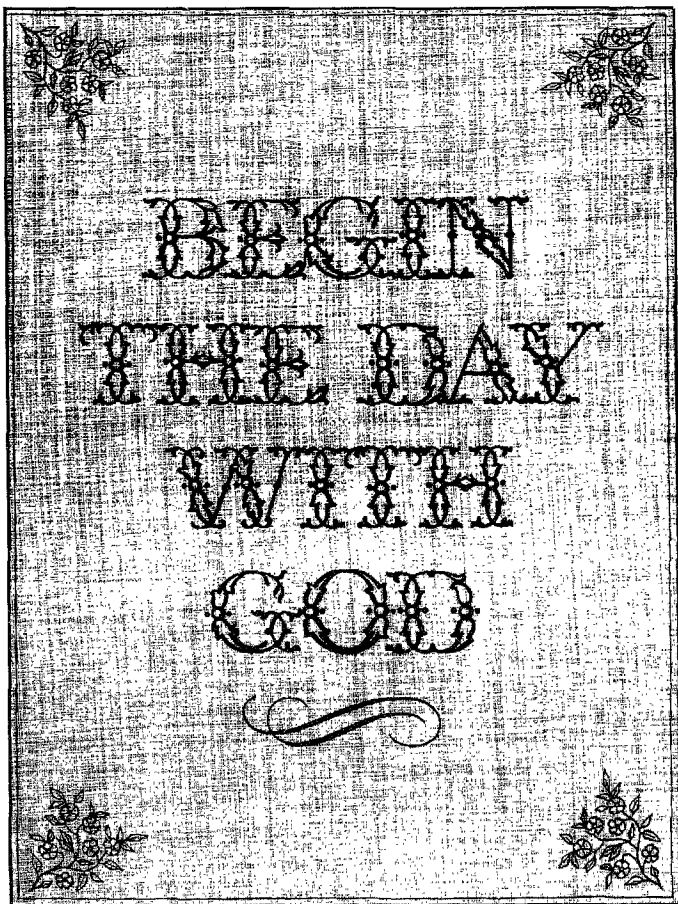
"Are you lost, young lady?" he asked kindly. In a quivering voice Kelly told him she could not find her mother. He said, "That's because you are too small to see above all these people and things." The man hoisted Kelly high into the air and stood her on his shoulders. "Now, look and see if you can locate her."

"There she is!" Kelly shouted, pointing to Mother, just a few aisles away. Both Kelly and her mother thanked the man as he lowered her from his shoulders and into Mother's arms.

"When I opened my eyes after I prayed," Kelly told Mother, "I thought you'd be there. But I didn't see you. I saw the policeman, and he helped me find you."

"Yes, God often uses other people or things to answer our prayers, dear. That's His way. But it is no less an answer. Remember, He has many ways of answering. He wants us to *ask* and then *trust* Him to answer in the way that is best."





God bless our old-fashioned home

What was it that made this old homestead a home?

By JEAN A. BAKKER

It was Begonia Festival time in Victoria, Australia. Because I am an enthusiastic gardener and have a special fondness for flowers, I often wished that I could see the display. Imagine my joy when my husband surprised me by taking me to Ballarat, the host city for the festival, on my birthday.

Jean A. Bakker is employed by the Signs Publishing Company in Australia.

The begonias, perfect in form, blending in colors, made me long for Eden restored. We spent a memorable weekend amid the beauty of the gardens.

Heading for home on Monday, we came to a beautiful old homestead that was open for inspection. Having grown up in an "old-fashioned" home, I have a passion for old-time things, so we paid the entrance fee and began browsing.

First we came to the family room with its dark-stained floor and handmade scatter rugs. A well-used rocking chair stood by the hearth; under the window was a comfortable-looking old chaise longue; and in one corner a small table, covered by a handmade lace cloth. On top of the table was a large family Bible.

Against the other wall stood an old pedal organ with a hymnal open to "Rock of Ages." In my imagination I could see the mother of the old homestead singing that grand old hymn softly and feelingly as her fingers, roughened and stained by long and honest toil, moved lovingly over the keys.

My youngest son caught sight of the baby's cradle just behind the door. It was a wooden one, obviously handmade and intricately carved. I wondered how many babies had used that little bed with its dainty embroidered sheets, pillow sham, and finely crocheted cover.

When we came across some old flatirons, one of my boys asked, "Did you really iron with those things when you were a girl, Mom?" I surely did, and with a family of 16, they raised many a blister on my hand.

We noticed some lamps with shades that were almost as beautiful as the flowers I had seen in the gardens. There were lovely china ornaments, fragile and yet still lasting. Large oval-framed photos of men and women of another era looked down on us from calico-lined walls. The boys were intrigued with the hand-split timbers that made up the outside walls, and the handmade nails that secured them firmly together.

As we wandered around, one thing began to make a deep impression on me that I was convinced had made this old-fashioned house a home.

On the wall above the door leading to the family room hung a carefully printed card. Edged in gold, it said, in letters of gold, "GOD BLESS OUR HOME." In the main bedroom, worked in fine needlework, I saw a wall tapestry with words standing out in beautifully blended colors, "GOD'S GIFT TO MAN, THE BIBLE." In the children's room, with its bright patchwork quilts and cushions and handmade Noah's ark, animals and all, I saw the motto "BEGIN THE DAY WITH GOD" worked in tapestry and hanging above the bed. Above the mantel in the family room, prominently displayed, hung a wooden plaque—probably a young son's birthday gift to his mother. It depicted a cross with an anchor entwined around it and the words "THE CROSS IS MY ANCHOR." Above the back door I saw another wooden, varnished plaque, with the inscription "DEEDS, NOT WORDS" standing out amid the pattern of flowers and leaves.

I jotted down these mottoes and later pondered their value.

“GOD’S GIFT TO MAN, THE BIBLE”—how lost we would be without the sustaining promises of God’s Word in our home! Promises such as “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (Matt. 11:28) give me strength to get through my seemingly unending tasks.

“BEGIN THE DAY WITH GOD.” It takes time and planning to do just that. Each morning we gather our boys around the family altar in our worship period. Knowing that we have committed them and ourselves to our heavenly Father for the day sends us forth with reassurance.

As I contemplate the cross of Calvary and its deep and wonderful meaning, I can truly say, “THE CROSS IS MY ANCHOR.” My heavenly Captain guides me safely

amid the storms and stresses of life, and, praise God, my Anchor holds.

How appropriate the placing of the motto “DEEDS, NOT WORDS” above the door leading outside. In imagination I can hear the patriarch saying to his children as they go out, “Remember, children, it’s ‘Deeds, not words.’” Perhaps I need to place that saying in my kitchen. I have noticed that my children respond more to deeds of love and kindness than to my rebukes.

As we journeyed homeward I thought how good it would be if in this twentieth century we could bring God into our homes as they did in those old-fashioned days. Inasmuch as our homes are full of labor-saving devices, we should have more time than the pioneers had for the spiritual things of life.

If we do our part, God will help us make the prayer a reality: “GOD BLESS OUR HOME.” □

Rusty pans

By MAGGIE WEEDEN BUMBY

As I pushed my grocery cart along the aisles of a large supermarket, intent on getting my week’s supplies, a familiar voice greeted me. Looking up, I saw the mother of two children who had been in my school some years before. She seemed happy to see me, and with motherly pride was eager to talk about the children. Ann, whom I had taught in the first grade, was making all As in high school, and Parker, the older child, was working and doing well.

“You know,” she said, “Parker still talks a lot about you. He loved and respected you. He says that you helped him over a rough spot and started him on the right road.”

Human as I am, I was more than pleased to hear words like these. Laughing, she continued, “Parker says he will never forget those rusty pans!”

How well I remembered those years when I was principal of a small village school in South Carolina. In most of the families, both mother and father worked in the cotton mill, and home discipline was sketchy at best. In one of the upper-grade rooms, a group of five youngsters seemed attracted to one another and sometimes gave the teacher a hard time. It was not a gang; they were not bad, but in the exuberance of youth they often found their minds working overtime on things other than math and spelling.

Periodically, when their teacher was at wits’ end, this group would be sent to me. I tried talking to them and keeping them after school, but idle time merely gave them opportunity to think up more mischief. To keep them busy, I had them write sentences by the page, although I knew that good educators frowned upon such a practice.

One day when they were sent to me again for discipline, I took them to a storeroom where I had recently found

some rusty baking pans. I gave each of the children a good supply of steel wool, scouring powder, rags, and a rusty pan. They were to scrub the pans until they shone. Each afternoon after school they were to spend thirty minutes at the chore. The work took several days and much effort. Some worked harder and finished more quickly, but all had to stay until the task was finished.

That group did not have to come to me again during the remainder of the year! Parker was one of them.

God has groups and individuals similar to those lively youngsters to deal with. Since we are only grown-up children, He has to deal with us in many and varied ways. He tries less strenuous forms of discipline at first. Then one day, He sends a rusty-pan experience. There is no way of getting out of it. We must sweat and toil, either mentally or physically, until the Master decides that we have had enough.

It was not because I hated those youngsters that I gave them such an arduous task. In fact, they were all likable, and I enjoyed talking with them. Does God hate us when He lets trials come, when sickness or reverses seem more than we can bear? No, a thousand times no! It is only in love and pity that He finds it necessary to let hardship come into our lives. If we can learn to say with Parker, He “set my feet in the right path,” then God’s purpose has been served.

Would you question God’s motives or check on the divine plan for your life? Is there ever a trace of resentment when the winds blow hard? The apostle Peter writes in 1 Peter 1:7: “The trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus.”

The Davenport loans

Continued from page 3

called to account for their actions. If it can be shown, for example, that organizations continued to place funds with the doctor, contrary to policy and in spite of strong counsel by the General Conference to cease and make certain that all monies lent to anyone be protected by guaranteed collateral; and if it can be shown that individuals used their office for personal advantage—that there was “conflict of interest”—the seriousness of these actions should not be minimized. The facts should be brought out into the open, and the responsible parties should be dealt with firmly but fairly.

We take this position, not because we feel vindictive, but because we believe that God can bless His people only when wrongdoing of any kind is treated seriously by leaders and when guilty individuals see their mistakes and forsake them. Who can forget the stunning defeat that came to the hosts of Israel at Ai because Achan had

sinned? Who can forget, too, that Achan confessed his sin only when concealment no longer was possible? Only after sin had been put out of the camp did the blessing of God again rest upon His people.

We have no doubt that the SEC will inquire carefully into all aspects of the Davenport case. If it discovers irregularities it will report them. Should the church be less serious about bringing the truth to light? And should the church be less serious than “the world” about expecting its leaders to handle funds in harmony with sound policies and the highest standards of ethics?

Whatever may be the ultimate outcome of the Davenport affair, we think we should remind ourselves that the strength of the Adventist Church is not its money, but its message. Not the temporal assets of the church, but its spiritual assets are of ultimate importance. Though funds are valuable for the spread of the gospel, no amount of money can take the place of the Holy Spirit.

Moreover, although some entities of the church are embarrassed for lending funds without adequate collateral (as are professional moneylending institutions, such as banks), we do not doubt for a moment that God will see His people through this difficulty, and that He will enable the church to fulfill its mission. “Although there are evils existing in the church, and will be until the end of the world, the church in these last days is to be the light of the world that is polluted and demoralized by sin. The church, enfeebled and defective, needing to be reprovved, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard.”—*Testimonies to Ministers*, p. 49. Christ’s promise still holds good: “Lo, I am with you alway, even unto the end of the world” (Matt. 28:20). Through Christ’s presence and power, the remnant church will fulfill its mission to carry the three angels’ messages to the entire world. Let us, then, seek God’s power and commit ourselves anew to the completion of our task.

K. H. W.

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

Why an appendix?

By ALBERT S. WHITING, M.D.
Associate Director

Far from being a vestige of evolutionary development, as some have held, the human appendix, attached to the cecum at the beginning of the large intestine, plays a role in the body’s defense mechanism. As the cecum contracts, small portions of bowel contents enter the appendix. The appendix contains large numbers of lymphoid follicles (lymph glands) that sample the bowel contents for foreign substances (antigens). In response to the sampling, the follicles release lymphoid cells (“white cells”) that pass into the lumen of the intestine as “soldiers” to protect against invasion. One example of their action is the immobilization of certain parasites. Also, specific antibodies (immune globulins) are produced that provide a chemical defense against specific potential harmful agents.

The appendix is only part of the complex immune system of the intestinal tract that works in conjunction with the lymphoid tissue of the entire body. When the appendix becomes diseased and is removed, other lymphoid tissues help to do its work.

In spite of great advances in medical science, the complexity and interrelationship of the human organism still holds many mysteries that are known only to the Designer.

Popularity a mixed blessing—2

The pleasure hunt

In our last editorial we quoted from and commented on the significant lessons Adventists can learn from Jon Johnston’s recently published volume, *Will Evangelicalism Survive Its Own Popularity?* Dr. Johnston suggests that evangelical Christians are pandering to the praise of our culture by accepting the world’s debauched value system. “Much of the world,” he suggests, “is on a frantic, veering drunk. Pleasure is the intoxicant. Anything for a thrill. And tomorrow’s thrill must surpass the ‘high’ we felt today.”—Page 47.

He points out that Americans seem to feel that the fun they have on golf courses more than compensates for their high maintenance costs, the fact being that more fertilizer is used on our fairways than on all the farmlands in India.

Even American Christians, he states, seem to think it is a sin *not* to have pleasure. But "when pleasure becomes our taskmaster, we are severely restricted from realizing fulfillment in this world as well as in the world to come."—Page 57. He makes a distinction between joy and pleasure, viewing joy as a strictly Christian concept. "Unlike pleasure, joy is not temporal, occasional, exhaustive, nor destructive. If we can tune in to real joy [which is generated by the consciousness of the living presence of the living Lord], pleasure will never be able to tempt us away from it. And neither will unpleasant circumstances."—Page 59.

The 1970s ushered in the "me" age, and "me-mania" became entrenched in our culture. Even though the reaction to the excessive egotism of the 1970s may explain part of the popularity of evangelical teachings today, enough of the emphasis on existential philosophy lingers on that we still live in a society in which "letting it all hang out and being candid are viewed as virtues" (p. 66).

As antithetical as it may seem to Christian values, many Adventists place a high priority on personal comfort and selfish gain. We are caught up in the race to acquire more and more of that which does not satisfy. Instead of yearning for salvation, we yearn for satisfaction.

Dr. Johnston points out that evangelical Christians have adopted these materialistic values, even rushing to pick up "Christian" frisbees, "Heaven or Hell: Turn or Burn"

T-shirts, and praying Santas for Christmas manger scenes. "The evangelical church [also] has fallen for celebrityism—pencil, pad, and autograph. In many ways the born-again community is even upstaging the rest of society in its enthusiastic pursuit of the famous."—Page 131.

In addition, "The idea that technological advancement automatically brings about increased bliss has penetrated into the very heart of the church. As in the secular world, we have come to rely on the products of our industrial society. In particular, we have substituted technology for direct, personal involvement and ministry."—Page 191.

What bothers Dr. Johnston most is that these subversions of Christian values cause little concern among Christians who should be spending time on their knees to counteract their insidious undermining of faith. Accommodation is often followed by assimilation and amalgamation to the point where Christian identity and religious distinctions are blurred.

His clear message should cause us to stop, look, and listen. What is happening in the Seventh-day Adventist Church? Are we compromising principle for the sake of pleasure? Has popularity made us placid? We must realize that to compromise with the world is to lose the Christian battle. Then we must let Christ take over again as Lord of all in the kingdom of our hearts.

L. R. V.

Concluded

LETTERS Continued from page 2

plete legal document (available by request, with \$5.00, to the General Conference Legal Services Office, Dept. RD, Takoma Park, Washington, D.C. 20012), they also will receive copies of the REVIEW articles. A reprint is being prepared.

When I finished reading "Ellen White's Use of Sources," I remarked, "Praise the Lord." Then I read "'There Simply Is No Case'" and again said, "Praise the Lord." I turned to page 7 and read "The Story Behind This Research" and said a much clearer "Praise the Lord."

Then I turned to the editor's page and read "'This Work Is of God, or It Is Not.'" At that point I burst forth with a tremendous "Praise the dear Lord, from whom all blessings flow!"

W. P. BLAKE
Clanton, Alabama

Attorney Johns should be commended for consulting with a neutral expert in copyright law. It is thrilling to see Mrs. White vindicated.

Attorney Ramik is candid and objective in his observations and assessments. His comments reflect the feelings of many of us who have read and reread Mrs.

White's writings and have always discovered deep meanings in the messages she conveys.

LAURICE DURRANT
Keene, Texas

I pray this magazine issue may strengthen confidence in the Spirit of Prophecy among those whose faith has been shaken. To me the magazine provided a small but sweet example of the wonderful day when God will be vindicated before all His creation.

EDWIN OLSEN
Maitland, Florida

Deacons

In "Who May Be a Deacon?" (Windows on the Word, Aug. 6) the question seemed underdeveloped by focusing on 1 Timothy 3:12. The entire chapter suggests that a Christian who divorces his spouse without Biblical sanction would not be qualified for the office of deacon or elder. It emphasizes that church leaders must be exemplary in their secular and spiritual life.

Further, they must have a blameless reputation and be able to manage their households well. If a person is not successful with his own family, how can he be qualified to lead God's congrega-

tion? "No less than bishops, they must first undergo a scrutiny, and if there is no mark against them, they may serve" (verse 10, N.E.B.) is God's standard for selecting deacons.

STEVE RIEHLE
Santa Maria, California

More Needed

I appreciated the editorial "Do We Need to Keep the Law?" (Sept. 3). Certainly in these days and times people in our denomination, as well as other Christians, need to know that God expects obedience from us and that this obedience is most explicitly defined in the Ten Commandments.

I do feel, however, that the quotation from the book *Steps to Jesus (Steps to Christ, adapted)* should have gone just a little further and not have ended where it did. I feel that the quotation as used left the impression that obedience to the law of God and perfect righteousness are what gives us eternal life and that we can give that to God, and therefore, receive His righteousness. I believe that if the editorial had gone on to quote the next few paragraphs, the proper perspective of obedience to the law would

have been maintained. Those paragraphs say:

"It was possible for Adam before he sinned to form a righteous character by obeying God's law. But Adam failed to do this. Because of his sin we are all sinners, and we cannot make ourselves righteous. Because we are sinful and unholy, we cannot perfectly obey God's law. We have no righteousness of our own to help us obey.

"Christ has made a way of escape for us. He lived on earth, facing the same trials we have to face, but He lived a sinless life. He died for us, and now He offers to take our sins and give us His righteousness.

"We may give our sinful selves to Him and accept Him as our Saviour. Then we are counted as being righteous because of Him. Christ's character will stand in the place of our characters. We are accepted before God just as if we had not sinned."—Pages 62, 63.

The chapter continues on to show the glorious truth how Christ changes our hearts. This change enables us to desire to please Him by obeying His law.

BOB HUNTER
Madison, Tennessee

The miracle of Truk

By G. RAY JAMES

Within the vast expanse of the Pacific Ocean a miracle is taking place—a miracle of God's love and power and leading.

In the closing months of the second world war, as the Japanese forces were retreating westward, a battle of tremendous military significance took place at an out-of-the-way, idyllic lagoon in the Eastern Caroline Islands named Truk. It was here that the Japanese navy had chosen to establish the nerve center of their operations in the Pacific area.

Today a host of rusted, coral-covered ships and planes submerged in the clear waters of the lagoon provide mute testimony to the holocaust of that day. Scuba divers from around the world make this spot, with its silent legacy of war, a vacation destination of stark contrasts.

It was only a few years ago that the Guam-Micronesia Mission recorded its first baptism on Truk. Today there is

G. Ray James is president of the Guam-Micronesia Mission.

an expanding company of believers who quickly are outgrowing their temporary worship quarters in a carport. A school is being built on the mission property to provide Christian education for the children, who comprise more than half the population.

In 1976, the first missionary worker was dispatched to begin work on Moen, largest of the high volcanic islands in the lagoon. A house was built by volunteer labor from North America, but evangelistic progress was extremely slow. Public evangelism was attempted, with little results, although a foundation of good will and understanding was being built.

Then came "Uncle Bus" and "Aunt Flo"—Charles and Florence Templin, retired volunteer workers with tireless energy, boundless enthusiasm, and a complete dependence upon the Lord. The Pathfinder Club was resurrected; the majority of the children who joined came from non-Adventist homes. The only radio station in the district began to broadcast the Know Your Bible program,

produced by Bus in both English and Trukese. Bible lessons were translated into Trukese for mass distribution in the villages. Funds were made available for a locally built boat to provide much-needed transportation to the other islands in the lagoon. The stage was set for another plunge into public evangelism.

The target date for the meetings was set in prayerful consultation between Evangelist Harry Krueger, from mission headquarters on Guam, and Bus and Flo. It was decided to pour more help and service into Moen. Two months prior to the start of the meetings, a Five-Day Plan to Stop Smoking was held, followed by an eye clinic and a dental clinic, all these services being provided by missionary workers from Guam and the SDA clinic there. At last the date for beginning the meetings approached. John Marais accompanied Elder Krueger to give the health presentations that would be a part of the evangelistic outreach.

God's plans different

It had been decided that the mission grounds would be the meeting site for the more than three-week evangelistic series. Also, a translator had been carefully selected. But God's plans are not man's plans. Just as the doctor and evangelist arrived, word came that the chosen translator had been called off-island for an emergency. Now what to do?

Bus had an idea. During the Five-Day Plan he had made friends with the pastor from the large Congregational church in the main town. Why not ask him to translate? When asked, the pastor volunteered not only his services but also his church for the meetings.

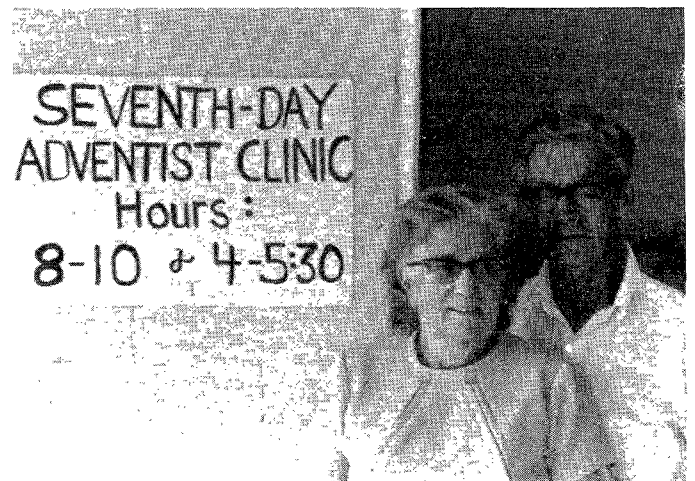
On the opening night the building was packed. Dr. Marais treated the sick right in the church building each evening, just before Elder Krueger gave the message from the Scriptures, illustrated by slides, and translated by Pastor Apel. During the daytime the evangelist and physician visited from house to house, giving treatments, singing, playing their accordion and guitar, teaching from the Bible, and giving health lectures. God's Spirit was impressing hearts.

Before the meetings began there were eight active church members, plus children, attending the Sabbath services. Before the close of the meetings 20 persons were baptized.

But one of the greatest wonders was yet to come. During the nightly presentations Pastor Apel was both hearing and repeating God's message to His people. As Elder Krueger talked about the Sabbath, he noted that the translation was becoming longer and longer in comparison to the English message. This development could hold alarming consequences. What was Pastor Apel saying? Upon questioning the church mem-



John Marais treats a Trukese man before the evening meeting begins.



"Uncle Bus" and "Aunt Flo"—Charles and Florence Templin, volunteers from the U.S.—stand next to the newly made sign for their dispensary.

bers in attendance, Elder Krueger learned that Pastor Apel was taking special pains to make sure that each thought and scriptural reference was explicitly understood by everyone; he wanted to be sure that no one misunderstood the message.

Just as there once had been a great battle for possession of the Truk lagoon, so now an even more intense spiritual battle was being fought for the allegiance of Pastor Apel. It was on the last night of the meetings, just before Elder Krueger was to leave for Guam, that Pastor Apel followed his Lord in baptism. The battle had turned; his new life had begun. He told friends the next day, "I was so happy I couldn't even sleep last night!"

The opportunities the Lord is providing in Truk today are endless. The government authorities were so impressed with the quality of the health care provided by the church that they have asked the mission to take over the medical care for the whole district. A Lutheran church with hundreds of members, located on another island in the lagoon, has asked, through their pastor, for someone to come and teach them; they all wish to become Adventists. A remote village is asking that a church be built so that their people can worship with the "Seven Days." A modest school was built through the efforts of a volunteer builder from the United States, Larry Martella.

New opportunities are opening as the days pass.

God's miracle—the miracle of Truk—continues.

AUSTRALASIAN DIVISION

SMC orchestra takes 26-day tour

Twenty-two thousand miles of travel, a 70-piece college orchestra, enthusiastic reviews in major newspapers, and the applause of audiences—all this characterized the 26-day tour of the South Pacific by the Southern Missionary College concert orchestra under the baton of Orlo Gilbert, orchestra leader for 14 years. Under the direction of the leaders of the Australasian Division and with the cooperation and assistance of government officials, the orchestra visited principal cities and church centers in Australia, New Zealand, and Fiji. The first two performances were in Hawaii.

The enthusiasm of the two back-to-back audiences of the first night's programs on Saturday night in Wairoa, Australia, was an inspiration to the orchestra members. Weekend tours of Sydney, the Sydney Hospital, the Sanitarium Food Company, and adjacent scenic attractions were followed by a Sunday bus ride to Avondale College, a school of special interest to the visiting Americans.

Other cities followed: Bris-

bane, Canberra, Melbourne, Adelaide, Tawoomba, and Warburton. In New Zealand the orchestra played in Christchurch, Palmerston North, and Auckland. In each of these cities the concert was held in the principal concert hall, and in each instance the audience was far larger than had been expected, especially since admission was by ticket purchase only.

The orchestra's visit to Fulton College, Fiji, was a memorable one. The rousing welcome by Fulton students enchanted their American guests, as did the fire-dance display by native South Sea Islanders during the concert intermission. The most poignant memory carried away by the guests was the sight of hundreds of Fulton students leaning out of windows, waving from the tops of buildings, and lining the banks above the road as the buses drove away

with the orchestra members the morning after the concert.

The final concert was in the civic auditorium of Fiji's capital city, Suva. Most of the diplomatic corps of nations with Suva offices were in attendance, together with the social, financial, and political leaders of Fiji. This audience was especially enthusiastic and demanded a full half-hour of encores. Later they held a supper reception for the orchestra group.

Adventists in the South Pacific opened their homes as housing for the orchestra members during the weeks in the Australasian Division. The privilege of fellowshiping with Seventh-day Adventists overseas will be a precious memory for the young people in the orchestra.

Principal reasons for the tour were to give the SMC students a greater awareness of the church's world mission



The Southern Missionary College orchestra toured the South Pacific recently. Above, they are officially welcomed to Fiji by Fulton College students.

THE 1982 DEVO- TIONAL BOOKS

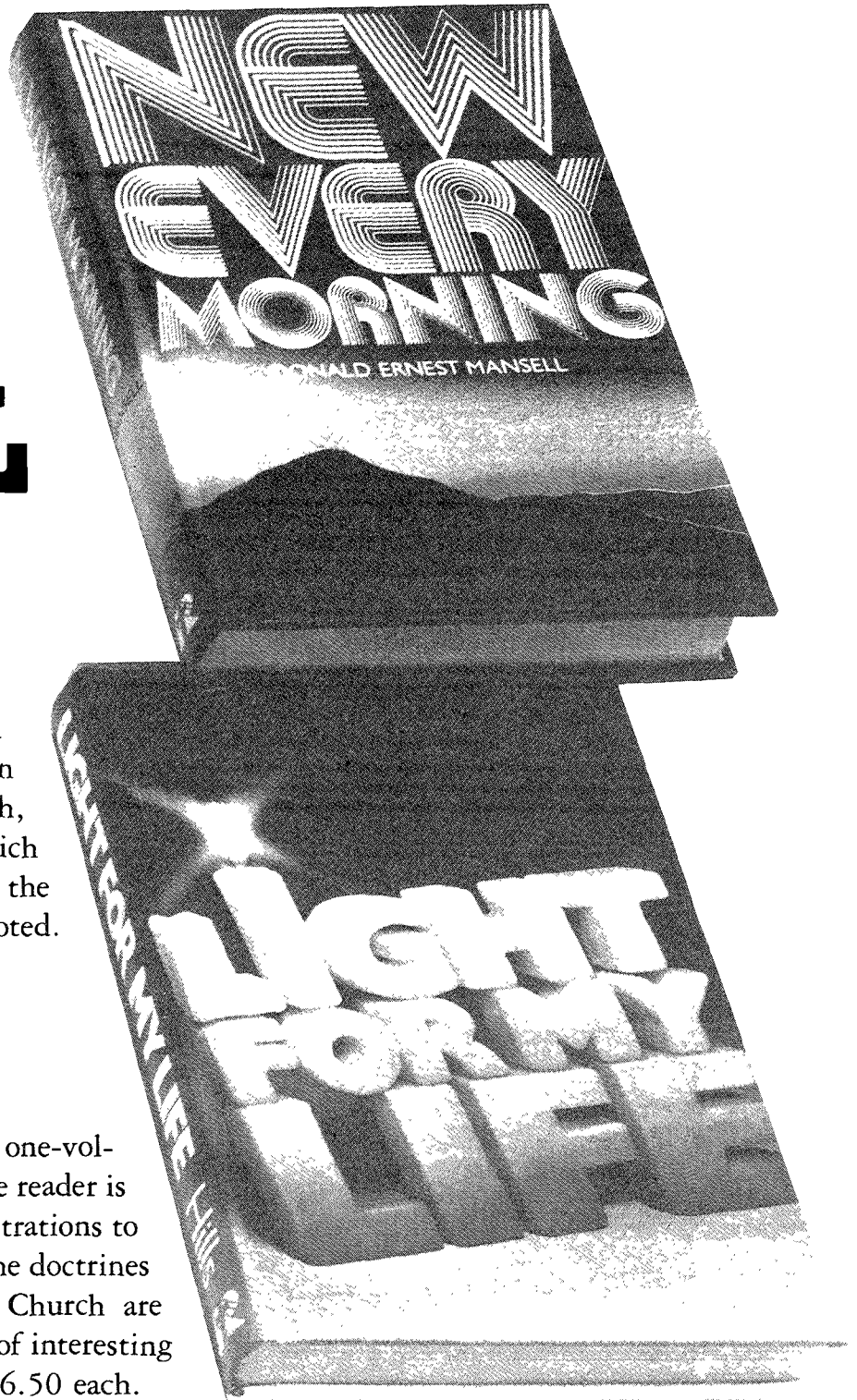
New Every Morning

Centered around the general theme of successful living with an optimistic, yet realistic approach, the readings in this book are rich with illustrations. Many of the significant days of history are noted.
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outreach, to share with fellow believers and others a type of music seldom sponsored by American college youth, to help demonstrate to the world that Seventh-day Adventists have a cultural contribution to make to society, and to help develop within church schools the attitude that good music is one of the most important avenues to the soul.

Soloist Bruce Ashton at the piano, violinists Linda Im and Jeanine Fryling, and local soloists Jeannie Aldrich and Bob Breece complemented the repertoire, which included a full range of classical music, uniquely American.

FRANK KNITTEL
President
Southern Missionary
College

NORTHERN EUROPE

Offering benefits three countries

Three unions will benefit from the fourth-quarter Thirteenth Sabbath offering in December—Finland, Poland, and Norway.

With a population of 4,743,160 and an Adventist membership of 5,921, Finland is the easternmost of the Scandinavian countries. At Finland Junior College, the threat of closure because of safety requirements makes a new dormitory and dining block an urgent necessity in order that our school in Finland can continue with its excellent program for our youth.

Poland is a land of almost 121,000 square miles, a population of more than 35 million, and an Adventist membership of 4,084. The Adventist Church in Poland has many needs and opportunities. Because of the climate of liberty and goodwill, many strong local churches have been established.

The church in Poland is enthusiastic to share this faith with others. For this purpose they plan to purchase an evangelistic center in the city of Skoczow, where large audiences can hear the Adventist message.

Norway, known as the land of the midnight sun, is the northernmost country of Europe. Its population numbers 4,066,461, with 5,541 Adventists. The church plans to build a child-evangelism center in Tromso, north Norway, where Vacation Bible Schools, Bible Story Hours, Pathfinder Clubs, and a day school can be conducted.

D. LOWE
Sabbath School Director
Northern European
Division

TANZANIA

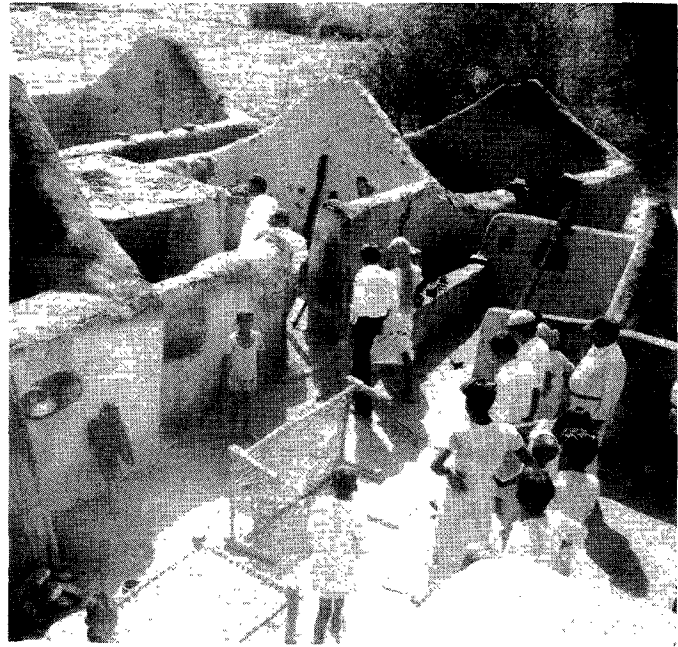
Nine women teach health

The Seventh-day Adventist health Services in Tanzania is establishing Mother and Child Health Services in nine of its 30 dispensaries, with the assistance of a grant from F.P.I.A. (Family Planning International Assistance) through their African regional headquarters in Nairobi, Kenya.

In addition to supplying funds for the establishment of these services, the grant provides for the selection, training, and employment of a family-health promoter for each dispensary. The dispensaries and the local churches were asked to cooperate in choosing mature women with families who show leadership potential.

Nine women recently completed a two-month course of training and are beginning a five-month period of field work. Their full-time work includes distributing health materials and teaching health in the dispensary, as well as visiting people in their homes in the surrounding areas. In addition to promoting general health and the church's evangelistic program, their primary emphasis will be in promoting health of mothers and children through education in family planning, care of infants and young children, and the importance of vaccination and follow-up in the children's clinic.

During their two-month initial training period, these nine women showed an enthusias-



Fire destroys Adventist homes in northern India village

Sabbath, June 20, was a heartbreaking one for the predominantly Seventh-day Adventist village of Kalali, northern India. Fire swept through the village, destroying dozens of homes and wrecking machinery vital to the barely-above-subsistence-level economy of the farmers. The acrid smell of smoke was still strong in the air when I visited the village after having attended a baptism in another village some miles away. Appeals have been made to the local section (conference) for aid, but the limited resources already have been depleted by other disasters.

J. R. L. ASTLEFORD
Departmental Director, Northern India Union

tic spirit, and already in their dispensaries they are initiating interesting new programs and seeing exciting results. Hundreds of people have been enrolled in the *Maisha Bora* (Better Living) health course, and a number are taking the *Sauti ya Unabii* (Voice of Prophecy) lessons. The women are teaching regular classes in the dispensaries for those who are interested in various aspects of health. Counseling mothers and fathers on an individual or family basis also is a part of their work.

We believe that these women will demonstrate how effective a health evangelism program can be in connection with our dispensaries.

KENNETH HART
Church Health Services
Director
Tanzania Union

EUROPE

Family life seminars held

Approximately 500 couples from 17 European countries recently participated in family-life seminars conducted by the General Conference Home and Family Service. The six-week-long seminars were held in Denmark, Holland, the German Democratic Republic, France, and West Germany. Pastoral couples made up the majority of the participants. Conference, union, and division administrators and departmental leaders and their spouses, as well as a number of local church members, also attended.

The program, designed and presented by Delmer and Betty Holbrook and Ron and Karen Flowers, was intensive

and broad in scope, covering marriage, parenting, family communication, conflict resolution, sexuality, family finance, worship, family council, and premarriage education. Films, small-group work, lectures, tests, and a wide variety of resource materials made up the framework of the seminar.

The couples had the opportunity to review the strengths and weaknesses of their own marriages and family lives in an effort to model more effectively in their churches. They studied many approaches to strengthening families with an emphasis on selecting and adapting methods and materials to fit their own talents, as well as local-church and community needs. Participants left with a family-life program outlined for one year that they had designed to integrate into their regular work.

Seminar materials were uniquely Seventh-day Adventist in their approach, and the combined use of Bible and Spirit of Prophecy was deeply appreciated. This approach quite effectively resolved transcultural barriers.

Response to the seminars was enthusiastic and positive. The strengthening of Adventist families is a major concern today in Europe, where the pressures on marriage and family are as strong as in any other part of the world.

Neal C. Wilson, General Conference president, who was in Europe soon after the seminars, comments: "The General Conference Home and Family Service approach to strengthening family life has captured the imagination and enthusiasm of our European workers and church leaders in an unprecedented way. They felt the material presented, unlike that in many promotional plans in the past, dealt with basic issues and principles that were of a very helpful and practical nature. According to the presidents of the Northern European and Euro-Africa divisions, a number of lay leaders, pastors, and educators are already implementing family-life education programs in many European

countries and institutions. We all can be grateful for these efforts in Europe to strengthen the church through stronger, more committed Adventist families."

MICHIGAN

SDA optometrists discuss missions

Adventist optometrists from the United States and Canada attended the twenty-third annual convention of the Association of Seventh-day Adventist Optometrists, July 2-5, in Battle Creek, Michigan.

The educational emphasis of the meeting centered on contact lenses, but the largest discussion centered upon overseas mission activities, according to Clarence Omans, who hosted the meeting.

Donald Ackley, of La Mesa, California, and Pete Heinrich, of Yuba City, California, recently returned from

Thailand, gave a report on the activities of SAWS (Seventh-day Adventist World Services) in the area of eye care. These men, sponsored by SAWS, were the first to give eye care to Cambodian refugees in Thailand.

All Cambodians who wore glasses in their own country had them taken away from them before leaving, Dr. Ackley said, so there are thousands who need help in securing new ones. About 90 percent of the glasses used in the project are donated by people in the United States and Canada.

The General Conference has given a \$20,000 grant through SAWS to promote a two-year eye-care project for the Cambodian people. Through arrangements with the United Nations, United Airlines is providing air passage to optometrists helping with the project.

MARJORIE SNYDER
Communication Director
Michigan Conference

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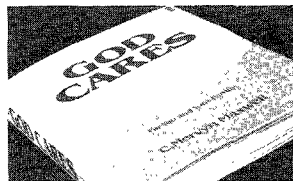
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Religious Newsbriefs

from Religious News Service

• **Bible translated into 27 additional languages:** The complete Bible is now available in 275 languages, says the Bible Society of London. In a report collating statistics from around the world, the society said parts of the Bible appeared in 27 more languages in 1980, making a total of 1,710 languages in which at least one book of the Bible is available. The New Testament has been published in 479 languages.

• **China gets donation of 3,200 pacemakers:** These artificial heart pacemakers, valued at \$7.6 million, have been donated by American Hospital Supply Corporation and given to China by the American Friends Service Committee in Philadelphia. The pacemakers will go to hospitals in Peking and Shanghai.

• **Mormons break ground for church museum:** Work has started on the new Museum of Church History and Art being built by the Church of Jesus Christ of Latter-day Saints near Temple Square in Salt Lake City. The new museum will house artifacts that have been carefully preserved over the past 150 years, including a collection of artwork and numerous items of interest and significance to the history of the church.

• **Scriptures shared at Hindu festival:** Fifty volunteers from the Bible Society of India recently distributed two million copies of Scripture selections to Hindus at the largest animal fair and Hindu festival in that country.

• **Theft of Torah scrolls rising in New York:** More Torah scrolls have been stolen from New York synagogues in 1981 than during the entire decade of the 1970s, says the Jewish Community Relations Council of New York. In the five boroughs of the city, more than 70 Torahs have been stolen this year, the agency reported. It said that was 20 more than in 1980.

Afro-Mideast

- At recent workers' meetings in Mara Field of the Tanzania Union, four workers were ordained to the gospel ministry.
- Attendance at the first camp meeting ever to be held in the fast-growing city of Nazareth, 85 kilometers south of Addis Ababa, Ethiopia, was far larger than had been expected. The theme of the meetings, "The Bible—the Ever-New Book," seemed to provide a unifying and sanctifying influence on the gathering.
- Two thousand people attended on opening night of a four-week evangelistic campaign, May 30-June 27, held by Tanzania Union's publishing director, Z. Kusekwa, and literature evangelists, in his home town of Bariadi, South Nyanza Field. At the close of the meetings 142 were baptized, and another 180 have enrolled in the Bible class. Knowing that the local church did not have room for all the converts, the speaker made an appeal for an offering to help with a new church building. People responded liberally, giving TSh20,000 (US\$1,250). One man has offered to pay for the concrete for making the blocks for the building.
- The East African Union reports that during the months of July and August 250 people were baptized in the Uganda Field. Excluding Uganda, this union reports an increase of 1,227 baptisms for the first six months. There were 2,146 persons baptized during the first six months of 1980, and 3,373 during that same period this year.

- At a recently held baptismal service in Nairobi, capital of Kenya, 27 new members were added to the Nairobi Central church and 14 to the Kin'geero church.

Euro-Africa

- Wilfried Werner has been called to join the faculty of Friedensau Seminary, German Democratic Republic, as an Old Testament teacher. He replaces Johannes Mager, new Euro-Africa Division Ministerial Association secretary.

- On his return to the United States from the U.S.S.R. and Poland, Neal C. Wilson, General Conference president, visited the German Democratic Republic June 28 through July 5. He was accompanied by Edwin Ludescher, Euro-Africa Division president. They attended board meetings, counseled with denominational leaders, attended workers' meetings and church services, and met with representatives of the government.

- Raul Posse, president of Sagunto College and UNESCO consultant, organized the second annual session of summer courses for teachers of the Southern European Union at the school in Florence, July 17 through August 8. The program included: organization and administration of schools, philosophy, psychology, and theology of education.

- The Home Study Institute of the Euro-Africa Division in Berne offers ten courses in French and three in German. A new course of 18 lessons covering the history of the Christian church from its beginning to the time of the Waldenses recently was added to its course offerings.

- On June 14 the first class of Adventist nurses graduated from the seminary in Marusevec, Yugoslavia.

- Six foreign students have enrolled in the department for advanced ministerial studies at Friedensau Seminary, German Democratic Republic. Three of them came from the People's Republic of Mozambique, the other three from the U.S.S.R.

Far Eastern

- The National Research Council of the Philippines has granted regular membership to Engracia Rasa, chairman of the biology department of Philippine Union College. Dr. Rasa discovered the cause of the coconut disease "cadang cadang," a discovery that was of benefit to the country's economy, as the Philippine Islands are considered one of the world's top copra exporters.

- Members in Palau organized themselves into 13 teams to visit hundreds of former Adventists, conduct Bible studies, and bring interested persons to the Breath of

Life crusade held recently in Koror, Palau.

- Seventy-four Japanese Pathfinders, led by Tadaomi Shinmyo, Japan Union youth director, spent a happy and busy four days at the Guam-Japan Pathfinders Friendship camp, July 23-27, on the ten-acre campus of Guam Adventist Academy.

- Palau's second four-day annual camp meeting was held on the Palau Mission Academy campus July 15-19.

- Forty-three student missionaries will connect with church educational and medical institutions on Guam and Micronesia this school year. Forty will be teachers, and three will serve in health institutions.

Inter-American

- The 120-bed medical center in Montemorelos, Mexico, is nearing completion. Business Manager Samuel Leonor reports that it is scheduled for inauguration on December 10, 1981.

- The Sir Roland Symonette Camp Complex, in James Cistern on Eleuthera Island in the Bahamas, has been given to the Bahamas Conference of Seventh-day Adventists. The 27-acre complex will be used as a youth camp.

- The Iporoman Industrial Building in the Adventist village and school complex of Erowarte, Surinam, was recently opened and dedicated. Funds for the construction of this industrial building were contributed by an anonymous donor from the Netherlands Union. Businesses in Surinam supplied the most necessary tools. This new industry, under the direction of R. Roseval, is manufacturing ladders, tables, and chairs.

- One hundred and thirty-five literature evangelists of the Caribbean Union, representing the North, East, and South Caribbean conferences, with representatives from Guyana and Surinam, converged on the Lelydorp Camp Center, Surinam, for seven days of promotion, instruction, and fellowship July 13-20.

- At the ministerial councils of the Pacific Colombia Conference and Atlantic Colombia Mission plans were made to conduct a nationwide evangelistic crusade in 1982, when simultaneous preaching will take place in 650 evangelistic centers in Colombia.

- Two hundred forty prisoners in the Central Pavon Prison in Gua-

temala completed a Bible correspondence course. Five hundred prison inmates attended the graduation. Luis Feldman, a layman, conducts a branch Sabbath school in the prison every week. Twenty prisoners recently indicated their desire to be baptized.

- The food factory Alimentos Colpac, in Navojoa, Mexico, sponsored an evangelistic crusade in the cultural hall of San Pedro, 15 kilometers from the factory. The speakers were the general manager, Filiberto Verduzco, and production manager, Manuel Rubio. Attendance has averaged 70 each night. Thirteen families have requested Bible studies.

- The fires of evangelism burn brightly in the West Jamaica Conference. C. S. Plummer, conference secretary, recently conducted a tent series at Tangle River, in the hills of the parish of St. James. A new company of 150 believers was added to the church.

- The Surinam Mission hosted 150 colporteurs from the Caribbean Union in July. The mission provided food, lodging, and transportation for the guests. A. Burgzorg, the mission publishing director, led the visitors in distributing literature and Bible-course enrollment cards. C. M. Willis, of the General Conference Publishing Department, joined with union and division publishing leaders in teaching classes. C. R. Grando, a colporteur for 49 years, was honored for the longest period of colporteur service in the Caribbean Union.

- More than 3,000 persons attended Fellowship Day August 9 in a stadium in Santiago, Dominican Republic. A youth marathon was included in the day's activities. Master Guides and Pathfinders also gave demonstrations of their skills. Guests included the governor of the province and representatives of the Antillian Union.

North American

Atlantic Union

- Between July 31 and August 10, Greater New York Conference literature evangelists delivered more than \$22,838 worth of books. From January 1 through July 31, 14 persons were baptized in the conference as a result of contact with literature evangelists.

- Forty-eight Community Services leaders and workers from the Northern New England Confer-

ence gathered at Camp Lawroweld for training in disaster relief July 17-19.

- Ken Greenman, a 1970 graduate of Atlantic Union College, is the winner of AUC's centennial play-writing contest. College students will perform the play, entitled "The Waiting," on November 22.

- Approximately 300 persons, including two of William Miller's relatives, gathered at the William Miller Memorial Chapel in Low Hampton, New York, on August 29 for the annual service. Regular services in the little chapel ended in the mid-1920s. Guest speaker for the annual service was Roger Coon, of the Ellen G. White Estate. Miller preached his first public sermon in Dresden, New York, 150 years ago.

- Bruce Borgersen, of the New York Conference, was selected Literature Evangelist of the Year for the Atlantic Union. His selection was announced at the annual literature-evangelist institute at Camp Berkshire August 11 to 16. He has been a literature evangelist for five years.

- As a result of the Grand Course series held from July 5 through August 15 under the "big tent" at the corner of 169th Street and Findlay Avenue, South Bronx, New York, 65 persons were baptized. D. Robert Kennedy, assisted by Linford Martin, conducted the series.

Canadian Union

- After many years, Maple Ridge, British Columbia, again has an SDA church. There was one in the area between 1910 and 1918, and again around 1935. June 30, 1981, was a special day for the 28 charter members of the Maple Ridge company when they were organized into a church.

- In January, 1980, some of the young people of the McBride church, in British Columbia, organized an early morning prayer group. Those who attend the 6:00 A.M.-8:00 A.M. Sabbath morning sessions find spiritual strength and encouragement and have witnessed several baptisms as a result.

- Recently seven persons chose to be baptized in the Kitwancool River in British Columbia. Seven others recently were baptized in Beauvallon, Alberta.

- An all-new dairy barn was officially opened Sunday, September 13, on the campus of Canadian Union College. A fire on January 8, 1981, destroyed the

old barn and 72 of the college's prize herd of milk cows. The modern barn includes a milking parlor with 15 stalls. Fire insurance covered a large portion of the costs of the new building, but not much of the cost of herd replacement. Donations to a fund named Project Bossy have begun to help the college rebuild its depleted herd.

- During August literature evangelists of the Manitoba-Saskatchewan Conference sold more than \$36,000 worth of literature, the highest sales record for any month during the past four years.

- P. F. Lemon, Canadian Union secretary, participated in the dedication ceremonies of the Nelson church in British Columbia on August 29.

- On August 16 members from the Ponoka and Wetaskiwin churches assisted in a work bee on the Hobbema Cree Indian Reserve, north of Lacombe, Alberta. They cleared the recently acquired church site of rubble with equipment lent by the Cree Tribal Administration and repaired and cleaned the building in preparation for the grand opening.

Columbia Union

- Carl Menninger, dean of American psychiatrists, and Neal C. Wilson, General Conference president, were honored guests at a celebration of rededication for Harding Hospital in Worthington, Ohio, on October 18. The afternoon ceremonies celebrated the completion of the hospital's \$7.2-million-dollar renovation-and-expansion program.

- Forty-seven persons were baptized as a result of evangelistic meetings conducted in Canton, Ohio, by Jay Baker, the conference evangelist, and Ivan Morford, local pastor.

- Declining enrollment in recent Vacation Bible School programs of the Frederick, Maryland, church forced leaders to consider a new approach. This year's child-evangelism outreach featured a health fair and a cooking school for children aged 5 through 13. As a result of promotion, 125 enrolled, 69 from non-Adventist homes.

- A half-marathon sponsored by the youth department of the Ohio Conference attracted 110 runners, including two from Saudi Arabia who were in Ohio on vacation. Youth Director Gary Rust had announced Ohio's first run in *Runner's World* magazine.

North Pacific Union

- Two series of Christian leadership conferences have been held in the Washington Conference. R. R. Bietz, former vice-president of the General Conference, directed the program. He was assisted by Walter Blehm, president of the Pacific Union, James Crawford, of Loma Linda University, and Lloyd Wyman, Ministerial secretary of the Pacific Union. Conference department heads and pastors attended the sessions.

- Ben and Doyleen Anderson led out in a series of evangelistic meetings in the Renton, Washington, church that resulted in the baptism of eight persons.

- Four persons were baptized after a five-week evangelistic campaign conducted by Richard E. Delafield, a retired pastor who lives in the Bonners Ferry, Idaho, area. Elder Delafield worked with the local pastor, Don Reiber, in presenting studies on Daniel and Revelation.

Southern Union

- The Kentucky-Tennessee Conference opened two new church schools this year, bringing the total number of schools operated by the conference to 26, with a combined enrollment of nearly 900 students, according to Lyle C. Anderson, conference education superintendent. The new schools are in Owensboro, Kentucky, and in Dickson, Tennessee.

- H. J. Carubba, Florida Conference president, reports that since the beginning of 1981 five new churches have been organized: West Hialeah Spanish, Pine Hills in Orlando, Belleview, River-view, and the Mandarin church in Jacksonville. At least one more church is scheduled to be organized this year.

- A new company was organized in Crystal Springs, Mississippi, August 29, in what had previously been a "dark county." Jackson, Mississippi, pastor Roger Morton and Douglas Tilstra organized a branch Sabbath school about a year ago.

Southwestern Union

- Cleburne, Texas, business, civic, and professional leaders met in September at Southwestern Adventist College for a luncheon meeting of the College-Community Council. Founded in 1980, the council meets three

times a year to discuss ways in which the college and the surrounding Johnson County community can best serve each other. Council members make recommendations regarding academic programs and services the college should offer to the public.

- Members of the Mountain Home, Arkansas, church participated in a building project this summer, adding three new classrooms to their junior, primary, and kindergarten Sabbath school departments. The pastor, David Copey, drew up the plans and coordinated the project.

- A special seminar for four new BIESDA (language school) teachers was held from August 21 to 24 on the campus of Valley Grande Academy in Weslaco, Texas. This new group will begin teaching classes on the second anniversary of the founding of BIESDA in Brownsville, Texas. In two years about 3,500 people have taken the two-month course in conversational English.

Loma Linda University

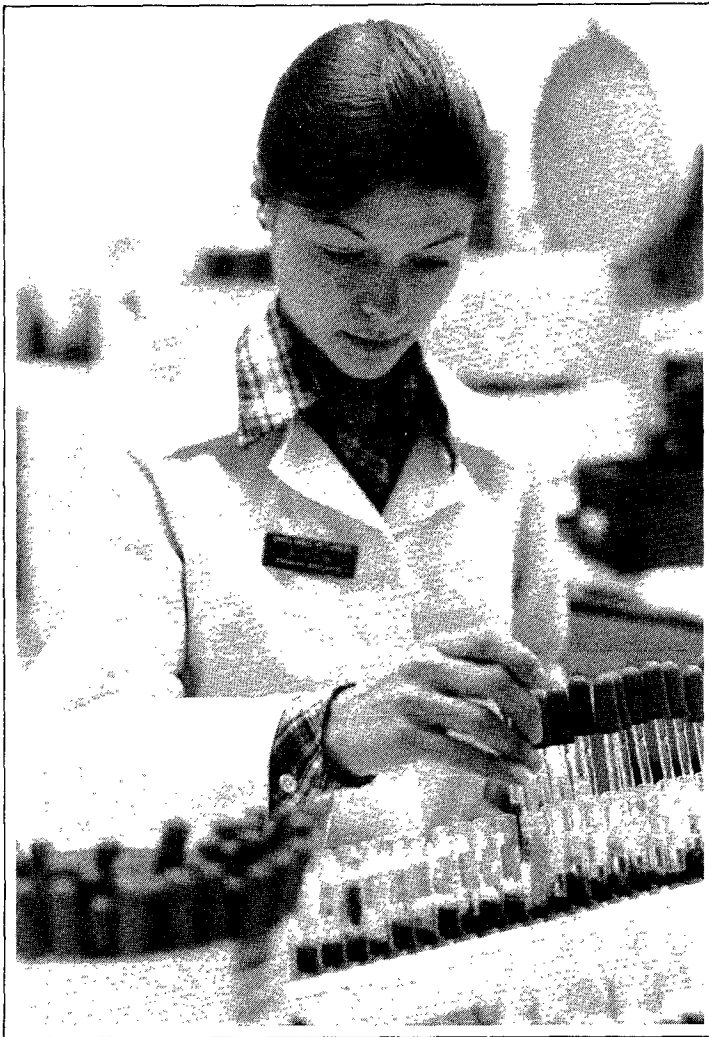
- About 50 persons have received authorization from the General Conference to teach Spanish home-nutrition courses. The department of nutrition in the School of Health offered the instructor's course in the Spanish language at Loma Linda University.

- Eleven Loma Linda University faculty members received "seed money" awards for pilot research projects. Awarded by the LLU faculty research committee, the money is for projects that will run during the 1981-1982 academic year. The total amount awarded to LLU researchers was \$15,000. Out of 23 competitive proposals from seven departments, 11 faculty members received grants ranging from \$721 to \$3,000.

- Miles Pharmaceutical donated a new \$3,000 videodisc player to the Loma Linda University library, along with a number of medically related videodiscs, which provide students and staff with a new learning resource. Included in the library of discs are programs on venipuncture, trauma, emergency-room techniques, surgical procedures, oncology, and the American Society of Hematology's slide bank.

- Sir David Willocks, director of the Royal College of Music and the Bach Choir, London, conducted a week-long choral workshop on the La Sierra campus of the university during late August.

423 Careers at Kettering Medical Center



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To New Posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Gary Lynn Affolter (LLU), returning to serve as health and science teacher, Adventist Seminary of West Africa, Ikeja, Lagos State, Nigeria, **Dianne Elaine (Humpal) Affolter** (LLU), and three children, left Chicago, August 6, 1981.

Albert Ronald Deininger (Geo. Wash. U. '73), returning to serve as administrator, Taiwan Adventist Hospital, Taipei, Taiwan, left Los Angeles, August 7, 1981. **Marilyn Gail (Wehtje) Deininger** (WWC '67), and three children, left San Francisco, August 23, 1981, to join her husband.

Paul Michael Eagan (AU '69), returning to serve as Bible teacher, Rusangu Secondary School, Monze, Zambia, **Shirley Lynne (Dymott) Eagan**, and two children, left Chicago, August 9, 1981.

Dwight Charles Evans (LLU '73), returning to serve as physician-professor, Montemorelos University, Montemorelos, Nueva León, Mexico, **Donna June (Taylor) Evans** (LLU '72), and one child, left McAllen, Texas, August 20, 1981.

Arthur Dale Garner (LLU '61), returning to serve as dentist-associate health director, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Marilyn Betty (Dasher) Garner**, and one child, left San Francisco, August 18, 1981.

David Leroy Gouge (WWC '62), returning to serve as teacher, Guam Adventist Academy, Agana, Guam, and **Leona Grace (Peach) Gouge**, left San Francisco, August 4, 1981.

Robert Lee Hancock (AU '63), returning to serve as head of Bible department, Indonesia Union College, Bandung, Java, Indonesia, **Janet Patricia (Baker) Hancock** (CUC '53), and two children, left San Francisco, August 17, 1981.

Wallace Neil Ingram (Oreg. St. U. '71), to serve as industrial arts teacher, Far Eastern Academy, Singapore, **Elizabeth Ann (Hessong) Ingram**, and three children, of Mt. Vernon, Ohio, left San Francisco, August 25, 1981.

Jewel Parker Laurence (Wayne St. U. '73), returning to serve as science teacher, Rusangu Secondary School, Monze, Zambia, and **Wau-tella (Rickmon) Laurence**, left Houston, Texas, August 9, 1981.

Alfendy Bontor Mamora (New York U. '80), to serve as music teacher, West Indies College, Mandeville, Jamaica, **Minda R. (Ricarte) Mamora** (U. Coll. of Nursing, Philippines '66), and two children, of La

Puente, California, left Miami, August 18, 1981.

Najeeb W. Nakhle (AU '74), returning to serve as theology teacher, Chile College, Chillan, Chile, **Anees B. (Mashni) Nakhle** (AU '73), and two children, left Miami, August 24, 1981.

Jerry Lee Potter (San Diego City Coll. '71), to serve as publishing director, Thailand Mission, Bangkok, Thailand, **Sharon Rose (Sproul) Potter**, and two children, of Kailua, Oahu, Hawaii, left Los Angeles, August 17, 1981.

Robert Samuel Pressley (OC '76), to serve as business manager, Adventist Seminary of West Africa, Ikeja, Lagos, Nigeria, **Emma Janice (Wylie) Pressley**, and two children, of Huntsville, Alabama, left New York City, August 26, 1981.

Robert Stewart Prouty (AU '73), returning to serve as teacher, Lukanga Adventist Secondary School, Butembo, Kivu, Zaire, **Diane Kathleen (Van Belle) Prouty** (AU '73), and three children, left Detroit, August 20, 1981.

Arthur William Robinson (PUC '61), returning to serve as principal, Far Eastern Academy, Singapore, and **Lola Beth (James) Robinson** (PUC '61), left Los Angeles, August 11, 1981.

Lucille Ann Taylor (AU '80), to serve as head of string department, Montemorelos University School of Music, Montemorelos, Nueva León, Mexico, of Buchanan, Michigan, left McAllen, Texas, August 27, 1981.

Steven Wayne Thompson (U. of St. Andrews '76), returning to serve as professor, Newbold College, Berkshire, England, **Ellen Kristin (Peterson) Thompson** (AU '72), and two children, left Washington, D.C., August 20, 1981.

Marvin Daniel Walter, to serve as pastor-pilot, Kalimantan Mission, West Indonesia Union Mission, Balikpapan, Kalimantan, Indonesia, **Dorothy Ellen (Hallock) Walter** (LLU '65), and four children, of Berrien Springs, Michigan, left San Francisco, August 18, 1981.

Naomi Zalabak (U. of Mich. '52), returning to serve as teacher, Far Eastern Division, Singapore, left San Francisco, August 10, 1981.

Student Missionaries

Wanda Lynette Bailey (OC), of Germantown, Ohio, to serve as English teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, August 20, 1981.

Connie Rochelle Epperson (LLU), of Alta Loma, California, to serve as teacher in junior academy, Franco-Haitian Adventist Institute, Port-au-Prince, Haiti, left New York City, August 28, 1981.

Mark Anthony Finley (OC), of Los Angeles, to serve as English teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 22, 1981.

Jaylene Renae Graham (PUC), of Glendale, California, to serve as elementary teacher, Ponape Elementary School, Kolonia, Ponape, left Los Angeles, August 11, 1981.

Lillie May Jackson (UC), of Denver, Colorado, to serve as teacher, Truk Seventh-day Adventist Elementary School, Moen, Truk, left Washington, D.C., August 16, 1981.

Belinda Elizabeth Kellom-Brown (OC), of Somerville, New Jersey, to serve as English teacher, Franco-Haitian Adventist Institute Junior Academy, Port-au-Prince, Haiti, left New York City, August 23, 1981.

Stephen Theodore Krunich and **Valerie D. (St. Clair) Krunich** (AU), of Berrien Springs, Michigan, to serve as elementary teachers, Ponape Elementary School, Kolonia, Ponape, left Chicago, August 9, 1981.

Jeanette Marie Littler (WWC), of Moscow, Idaho, to serve as elementary teacher, Ponape Elementary School, Kolonia, Ponape, Eastern Caroline Islands, left Seattle, August 7, 1981.

Elizabeth Ann Odell (PUC), of San Dimas, California, to serve as teacher, Majuro Elementary School, Majuro, Marshall Islands, left Los Angeles, August 11, 1981.

Joyce Ellen Perrine (AU), of Dayton, Ohio, to serve as English teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left San Francisco, August 25, 1981.

Stephanie Lynne Peterson (OC), of Oberlin, Ohio, to serve as teacher, Franco-Haitian Adventist Institute, Port-au-Prince, Haiti, left New York City, August 23, 1981.

Trudy Susannah Preston (WWC), of Kennewick, Washington, to serve as elementary teacher, Hongkong Adventist Hospital, Hong Kong, left San Francisco August 18, 1981.

Michael Wayne Smith (UC), of Kapeau, Hawaii, to serve in maintenance, Kasai Field, Kananga, Zaire, left New York City, August 25, 1981.

John Allen Teehee (WWC), of Portland, Oregon, to serve as maintenance worker, Egypt Field Academy, Heliopolis, Egypt, left Seattle, August 23, 1981.

Charles James Washington (OC), of Cleveland, Ohio, to serve as teacher, Seventh-day Adventist English Language Schools, Seoul, Korea, left Los Angeles, August 17, 1981.

Ross Eugene Winkle (WWC), of College Place, Washington, to serve as English teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Seattle, August 27, 1981.

Tammi Rae Wolosuk (CUC), of Yale, Virginia, to serve as teacher, Ponape Elementary School, Kolonia, Ponape, left Los Angeles, August 7, 1981.

Volunteer Service

Ben L. Hassenpflug (UC '32) (Special Service), to serve as speaker, Weeks of Prayer, Far Eastern Division organizations, and **Lucile Adelle (Miller) Hassenpflug** (UC '32), of Keene, Texas, left Los Angeles, August 30, 1981.

Garth Kevin Hibbert (Helderberg Coll. '80) (Special Service), to serve

as teacher, overseas elementary school, Indonesia Union College, Bandung, Java, Indonesia, of Berrien Springs, Michigan, left San Francisco, August 18, 1981.

Garrison Towne Redd and **Joan Marie (McGinley) Redd** (WWC '81) (Special Service), to serve as maintenance worker and biology and chemistry teacher, respectively, Middle East College, Jeddah, Lebanon, of College Place, Washington, left New York City, August 26, 1981.

Health Personnel Needs

NORTH AMERICA

- Business office personnel: dept. head 1
- Chaplains: chaplain/public relations 1; dept. head 1
- Clinical laboratory technologists: 5
- Cooks: 2
- Dietitians: 1
- Health educators: 2, and health educator/physical therapist 1
- Housekeepers: 2
- Maintenance personnel: 2, and supervisor 1, director of environmental service 1
- Medical-records personnel: 7
- Nurses, R.N.s: OR 4, psychiatric 1, medical/surgical 46, ICU/CCU 16, OB 3, staff 29
- Nurses, L.P.N.s: medical/surgical 11, others 2
- Nursing leadership personnel: director of nursing 1, part-time pediatric in-service instructor 1, educational training, neonatal outreach 1
- Physical therapists: 12
- Physicians: family practice 5, cardiologist 1, urologist 1, internist 1, psychiatrist 1, pediatrician 1, orthopedic 1, general practice 2
- Psychologist, clinical: 1
- Purchasing agent: 1
- Radiologic technologists: 5, and dept. head 1
- Respiratory therapists: 9, and dept. head 1
- Secretaries: 4, and administrative 3
- Social workers: M.S.W. 1, and dept. head 1
- System analysts: data programmer 1

For further information write to North American Health Careers, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012, and indicate the type of position. Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

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

Vietnamese churches open

Recent information from Vietnam indicates that several churches have been meeting regularly. In the former Saigon area the Cholon and Phunhuan churches have been particularly active. It has become necessary to have two services each Sabbath in the Phunhuan church, and plans are being made to enlarge the present edifice to accommodate the congregation.

In addition, it has been learned that 500 copies of the *Church Hymnal* recently have been printed and are in use. The mission reports that the youth and Pathfinders are active.

G. O. BRUCE

Annual Week of Sacrifice Offering

Seventh-day Adventists always have been characterized by the spirit of giving—even sacrificial giving—and this spirit of sharing is contagious. It is still with us.

I saw it demonstrated by a grandmother in Africa, her beaming face reflecting heaven's glory as she placed her offering in the plate. It probably was all she had. You have seen it too and felt the warm glow in your heart as you gave sacrificially to the cause of God. This wonderful, exhilarating spirit is the spirit of heaven.

One of the Puritan preachers used to say that the problem is not so much getting into heaven as it is getting heaven into our hearts. The revival we seek so much, the preparation for heaven that is the essence of this message, cannot come to a people whose hearts are hard and whose hands are tightly closed. Those who are ready to meet the Bridegroom have heaven in their hearts already.

Liberality and sacrifice are not strangers to them.

We should, therefore, welcome the opportunity to give liberally on Sabbath, October 31, for the annual Week of Sacrifice Offering. It is indeed another God-given opportunity to expand and enlarge our spirits, to approach more nearly the example of Jesus, our Example, who, "though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (2 Cor. 8:9).

C. E. BRADFORD

Consultation II fosters unity and fellowship

Consultation II, a meeting of Bible teachers, administrators, and other workers and lay persons, convened in Washington, D.C., September 30 to October 3. There were 186 in attendance, many of whom had come to Washington for the Annual Council. The purpose of the meeting was to discuss issues germane to the relationship of administrators and Bible teachers.

Neal C. Wilson served as chairman of the meeting, and W. Richard Leshner as secretary. Devotional messages were presented daily at the start of the agenda. The speakers were Neal C. Wilson, Gerhard Hasel, and Frank Holbrook.

The agenda addressed three basic issues: (1) Toward unity in the message we hold; (2) terms of employment of pastors and teachers, and (3) decision-making in the church. The attendees were divided into ten discussion groups. About three and one-half hours daily were scheduled for small-group meetings. Each group presented a report of their discussion to the plenary session in the late afternoon, at which time the

entire body discussed the reports. The topics that attracted special attention were: (1) academic freedom; (2) methods of Bible study; and (3) grievance and termination procedures for pastors and teachers. Additional study will be given to these areas, leading to the circulation of documents on the topics for input and further development.

The meetings were marked by a growing fellowship and unity that bodes well for future cooperative action in furthering the Lord's work.

W. RICHARD LESHER

Daniel and Revelation committee

The recently appointed Daniel and Revelation Committee of the General Conference met for two full days in Washington, D.C., September 28 and 29, to review studies made by Adventist Bible scholars in recent years on topics relevant to Daniel 7-9. A representative cross section of documents produced by members of the former Daniel Committee (1962-1966) were reviewed, as well as selections of more current studies.

The committee members appreciated the older papers for their historical interest and were impressed by the large amount of material that has been researched and published in the past decade through various channels (*Andrews University Seminary Studies, Ministry*, and documents produced for the Biblical Research Institute) in the areas of prophecy and the sanctuary. *The Sanctuary and the Atonement*, a 730-page paperback published this August by the Biblical Research Institute, contains a number of these recent studies (available through local ABCs or the BRI office). A second edition is being printed.

Future meetings of the Daniel and Revelation Committee will focus on new research.

FRANK B. HOLBROOK

FED reports SS growth

In the Far Eastern Division, the junior and earliteen departments of the Sabbath school are growing at an average yearly rate 247 percent faster than both the primary and kindergarten divisions. This new trend in winning and holding baptismal-age children can be attributed largely to the programming for this age group provided by the new *Junior-Earliteen Program Helps* and visual aids being used throughout the division. The Sabbath school department's strong emphasis on this age group, beginning with the first quarter of 1980, already is reaping rich rewards.

Plans call for the strengthening of all the children's Sabbath school departments with program helps and visual aids during the 1980s—the Decade of the Child.

ROBERT B. GRADY

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