

Adventist Review

General Organ of the Seventh-day Adventist Church

December 17, 1981

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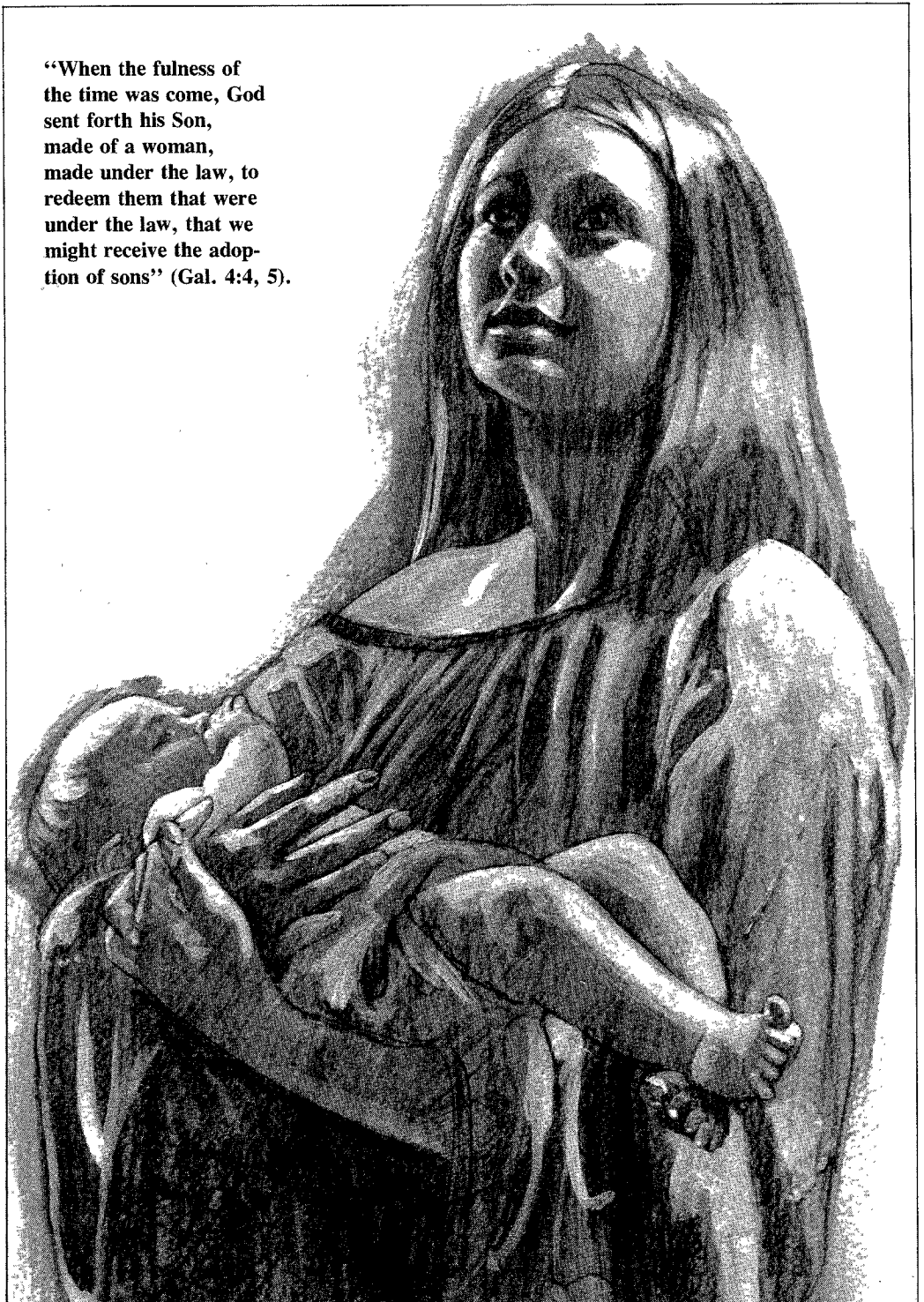
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“When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons” (Gal. 4:4, 5).



"A Better Lifestyle" (Editor's Viewpoint, opposite page) comments on a recent article in the *Reader's Digest* that discusses vegetarianism. The article is a condensation of a chapter in *Jane Brody's Nutrition Book*, in which the author mentions that "the Adventist Church recommends a vegetarian diet to its followers, but makes it a matter of individual choice." She also notes that in the previous century Dr. John Harvey Kellogg, of the Battle Creek Sanitarium, "prescribed an 'antitoxic diet' consisting chiefly of fruits, cereals, and fresh vegetables."

In another place Miss Brody, in commenting on the infant's need for animal protein as would be available in a lacto-ovo-vegetarian diet, quotes Dr. Mervyn G. Hardinge, former dean of the Loma Linda University School of Health and now director of the

General Conference Health and Temperance Department: "if food is reasonably chosen, the nutritional adequacy of the lacto-ovo or lactovegetarian diet is above question for the feeding of all age groups, including infants. Our study of adolescents raised on this diet, some of them second- or third-generation subjects, showed them fully comparable in development and health to adolescents raised as nonvegetarians."

E. R. Gane's article, "The Great Physician's Prescription" (p. 6), tells the story of Mary Pryce Gane, who was at the point of death when Ellen White told her attending physician how the Lord had showed her to treat Mrs. Gane. The author included a picture of Mrs. Gane with his article, which we are publishing with this column.

Art and photo credits: Cover,



Mary Pryce Gane

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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 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.

Obedience and love

Re "The Three Angels' Messages in Personal Experience" (Oct. 22, the last article in the series *By Beholding We Become Changed*). The author states: "The everlasting gospel has to do with Christ, not the Christian. Christ is the sum and substance of the gospel. . . . 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."

This view of the gospel, often called a "finished work on the cross for salvation," eliminates love expressed in obedience as the condition of salvation. Jesus placed the condition of salvation within the believer. He said a person must be born of the Spirit to have life (John 3:3, 5). To be born of the Spirit is to be born of God's love (Rom. 5:5). Jesus made known to the lawyer that if he would have eternal life he must have God's love in his heart as expressed in the law (Luke 10:25-28).

Jesus made no difference

between love as the condition of life and obedience as the condition of life, for He said to the ruler, "If thou wilt enter into life, keep the commandments" (Matt. 19:17). Obedience is the expression of love (*Sons and Daughters of God*, p. 51; John 14:21). Jesus also said that only those who do God's will have life (Matt. 7:21). Ellen White gives the same message. She points out that the Bible, from Genesis to Revelation, makes obedience the condition of life for those who have accepted Christ's salvation (*Review and Herald*, Sept. 3, 1901). Life is promised "on condition of fidelity to God's law" (*Patriarchs and Prophets*, p. 370).

God accepts only the obedient. We are saved by the life and death of Christ and made safe by the love of God expressed in obedience through the indwelling of the Spirit. This is our fitness for heaven. No error is more deadly than the teaching that keeping God's law is not necessary for those who have accepted Christ.

LOWELL SCARBROUGH
Oroville, California

The series *By Beholding We Become Changed* was timely, meaningful, and beautifully written. It elevated our Lord and what He can do in our lives once we accept Him. Once we accept Him, He accepts us.

MARIA SCHULTE
Long Beach, California

By Beholding We Become Changed was reassuring. With its emphasis that God's verdict is based on the sinner's response to the cross, it is apparent that the present judgment of our works in heaven is for the purpose of attesting to the rightness of God's verdict concerning us.

RICHARD DICKINSON
Apple Creek, Ohio

Ingathering

Ingathering was a very good idea at the time of its origin and through the years. I have great respect for those who have wholeheartedly participated in it. But it seems that the time is right for this massive annual effort to be altered to an ingathering of new souls for Christ.

In our denomination there seems to be a growing zeal for evangelism, and done in the right spirit, each church could gain many new converts through an annual ingathering-of-souls effort.

CHUCK WHITTEMORE
Klamath Falls, Oregon

► Read "Ingathering Campaign Is Given New Look" and "Statement of Ingathering Philosophy, Objectives, and Methods" on page 18 of this issue. This article and statement will explain how Ingathering philosophy and objectives were clarified at the recent Annual Council, incorporating the idea you mention.



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An index is published in the last Review of June and December. The Adventist Review is indexed in the Seventh-day Adventist Periodical Index.

The Adventist Review (ISSN 0161-1119) is published every Thursday. Copyright © 1981 Review and Herald Publishing Association, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$21.95. Single copy, 70 cents U.S. currency. Prices subject to change without notice.

Vol. 158, No. 51.

A better lifestyle

"How Healthy Is a Vegetarian Diet?" This was the title of an article in the September *Reader's Digest*. The article was a condensation of the chapter "Is It Healthy to Be a Vegetarian?" in *Jane Brody's Nutrition Book*, a new volume published by W. W. Norton & Co., and priced at \$17.95. The article began with the following interest-catching paragraphs:

"Let's face it: vegetarians have always been considered a little crazy. The domestication and slaughter of animals for food was, after all, one of man's great achievements. In the past, those who shunned meat for religious reasons were at least tolerated. But most people thought you had to be a nut to exclude such foods on mere dietary grounds.

"Not anymore. In recent years, the meatless way of life has surged in popularity, largely because increasing evidence indicates that a sensible vegetarian diet is better for you than the typical meat-heavy American one." The article went on to consider three reasons for switching to a menu that emphasizes vegetable foods: (1) To protect your heart, (2) To control your weight, and (3) To reduce the risk of cancer.

To support the first reason the author pointed out that heart disease is highest in countries where the most animal products are consumed. In this category, she said, the people of Finland are first and Americans are second ("except for Seventh-day Adventists, most of whom eat no meat or poultry; they have only 50 percent the amount of heart disease that other Americans have").

On point 3 Ms. Brody mentioned that "the same kind of high animal-fat-and-cholesterol diet that may set the stage for heart disease may also contribute to the growth of cancers of the colon, breast and uterus." Then she added: "Among Seventh-day Adventists and the Japanese, these cancers are relatively uncommon, but they are leading types of cancer among meat-eating Americans."

Ms. Brody declared that human beings were not designed to be meat eaters, and do not require animal protein for strength and energy. She said that "a host of studies have shown that it is not protein but carbohydrates, mostly from vegetables, grains, legumes and fruit, that fuel our muscles." Though most vegetable proteins are "incomplete," they become "complete" when eaten in combination with other foods. For example, legumes (such as lentils, peanuts, peas, and beans) can be combined with grains (such as wheat, barley, rye, or rice); legumes can be combined with nuts and seeds; or any vegetable protein can be combined with eggs or dairy products.

The author concluded her article by saying, "We would all be better off if we stopped thinking of vegetables and

grains merely as side dishes to embellish a chunk of meat. Meals based on vegetables can provide sound nutrition for everyone."

The same month in which the *Reader's Digest* article appeared, *Prevention* magazine published an article entitled, "The Strange Health Power of Religion." The author of the article, Kerry Pechter, declared that "researchers are finding that there's something about a religious lifestyle that contributes directly to well-being," then continued: "Two Christian groups, the Seventh-day Adventists and the Church of Jesus Christ of Latter-Day Saints (Mormons), seem to know how to walk through the valley of the shadow of death with considerably less than the average man's fear of illnesses such as heart disease and cancer. For more than a hundred years, the leaders of both groups have discouraged their flocks from using alcohol, tobacco, coffee, tea, cola and refined foods. They encourage the use of fresh fruits and vegetables, whole grains, milk, fruit juice and large amounts of water. Seventh-day Adventists typically avoid meat, while Mormons will eat it in moderation.

"Those dietary guidelines have rewarded both sects over the years with a health record that continues to intrigue researchers."

The author then reported that Adventist men in California are only about half as likely to get cancer as are other males, and less than 20 percent as likely to get cancer of the lung. "Diligent Adventists also suffer less from cardiovascular disease, perhaps largely due to their avoidance of animal fat."

Plutarch, the vegetarian

It is true, as Jane Brody said in her *Digest* article, that "vegetarians have always been considered a little crazy." At least this has been true until recent times. But throughout history some very sane, wise people have been vegetarians. One of these was Plutarch, the Greek biographer and moralist who lived shortly after Christ (c. 46 A.D. to c. 120 A.D.). In his essay entitled "The Eating of Meat," he made a strong case for vegetarianism. Inasmuch as his personal philosophy was not grounded in the Scriptures, we do not agree with everything he wrote, nevertheless he argued persuasively. Here are some excerpts from his essay:

"I wonder what was the disposition, idea, or motive of the first man who put to his mouth a thing slaughtered and touched with his lips the flesh of a dead animal. How he could set out tables of stale corpses and then give the name of food and victuals to things which but a little before were lowing and bleating and moving and seeing; how his sight could endure the spectacle of butchering, skinning, and mangling them; how his nose could bear the scent; and why his mouth did not sicken at the filthiness of chewing other creatures' sores and swallowing the saps and juices of their fatal wounds. . . . We ought to be inquiring who first started this custom, not who in late times gave it up."

Plutarch then suggested that if primitive human beings

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Together for a finished work

The General Conference president reports to the church on Consultation II.

By NEAL C. WILSON

Nearly 200 administrators and scholars representing every world division of the Seventh-day Adventist Church gathered in Washington, D.C., for four days of earnest dialogue and prayerful discussion, September 30 to October 3. Known as Consultation II, this meeting has significance for the whole church.

Perhaps some Adventists may question the need for such a gathering. Various ones informed me that such a meeting was unnecessary, and felt that the money spent on Consultation II should have been channeled into direct evangelism. Others seemed apprehensive and predicted a confrontation that would result in argument and debate and only exacerbate any undesirable feelings that might already exist between the church's academics and administrative leaders.

The General Conference officers, however, supported my conviction that we would be derelict in our duty if we did not call Consultation II, no matter what the risks.

All of us know that the church cannot go forward where feelings of misunderstanding, suspicion, doubt, and distrust exist. The Adventist Church all along has been characterized by its warmth of fellowship. We are committed to a common cause—to preach the three angels' messages to every nation, kindred, tongue, and people. The Holy Spirit can work with us and bring power to our proclamation only as we are united in spirit and purpose. The Lord cannot bless us when we begin to argue among ourselves and to distrust one another.

How did these misunderstandings arise? No doubt there are several reasons. Scholars, because of their training and intellectual conditioning, sometimes speak and write in terms that others do not fully comprehend. When communication begins to break down, relationships quickly suffer. Some scholars have not acted wisely in their presentations: in classroom or from public platform they have left vital questions dangling, giving various viewpoints, but not letting it be known that their personal convictions were in harmony with the official teachings of

the church. This has led to confusion and reports that some of our teachers no longer hold to the fundamental beliefs of the Seventh-day Adventist Church.

At times administrators arrive at hasty conclusions about the loyalty and commitment of teachers without even talking personally with the individuals concerned. Regrettably—and it has saddened me—during the doctrinal discussions we have had over the course of the past year or two, there have been those both within and without the church who have sought to capitalize on the apparent differences in viewpoint and have tried to drive wedges between academics and elected leaders.

In calling Consultation II we had several purposes in mind. On the broad level we wanted to build bridges of understanding and communication, to bring scholars and leaders together in closer fellowship and unity of purpose and action.

But there also were more specific goals. We needed to clarify the area of academic freedom, for instance. Some have thought that academic freedom gives a teacher freedom to make any verbal or written statement he or she wishes, without restraint from employing organizations. A second area was the method Adventist scholars use in Biblical studies. Should they be free to use the same approach as that utilized by professors in secular universities? As a specific illustration of this area, I might mention the so-called proof-text method of Bible study. In recent years some scholars have spoken disparagingly of this approach, while critics of some of our fundamental doctrines, such as the belief that the investigative judgment commenced in 1844, have claimed that we can find support for these doctrines only by using the "outmoded" proof-text method. A third consideration concerned acceptable procedures for releasing preachers and teachers from church employment. In what way, if any, should the individual's peers be involved in such a process?

Small group discussions and plenary sessions

The format of Consultation II provided for a blend of small-group discussion and plenary session. After a general meeting for worship each morning, members of Consultation II separated to work in small groups throughout the morning and, following a lunch break, until 3:00 P.M. These groups brought scholars and leaders together to exchange viewpoints on the areas mentioned above, and also on other questions, such as "pluralism" of Adventist doctrine and the ways by which confidence and trust may be established and fostered. Each group appointed its own secretary, who reported the findings of his group to the 3:00 P.M. plenary sessions. On Sabbath the whole group remained together throughout the day, but the format was changed to emphasize the element of worship and to focus on issues in keeping with the Sabbath.

In my view, the Lord blessed us marvelously during the four days of Consultation II. Both our general and specific goals were substantially met. As administrators and

academics met in small groups and listened to each other, they began to realize that they were much closer in understanding than they had thought. It was evident that many of the difficulties had arisen as a result of problems in communication. Leaders were impressed with scholars' dedication to the mission of the church, while scholars gained a much better understanding of the concerns and demands that confront administrators.

In the area of academic freedom, Consultation II emphasized responsibility along with freedom. It called for a balance that safeguards the rights of both teacher and employing body. The prevailing opinion was that the study of academic freedom and responsibility should be broadened to include the rights and responsibilities of all employees of the church.

A consensus emerged that we must develop our own unique approach, one that avoids the extremes of both liberalism and conservatism.

Some of the most interesting discussions involved the method of Biblical studies appropriate for Adventist scholars. A consensus emerged that we must develop our own unique approach, one that avoids the extremes of both liberalism and conservatism, as these terms generally are defined in theological circles. Ellen White in her day affirmed that the Bible *is* the Word of God and does not only tell us *about* God! On the other hand, she rejected the "dictation" view of inspiration held by many of her contemporaries. In our study and presentation, we also must reject the idea of Biblical inerrancy and verbal inspiration, but we dare not treat the Scriptures as just another human document. While we must affirm and uphold the Bible as the Word of God, "it is," as Ellen White says, "true of the Bible, as it was of Christ, that 'the Word was made flesh, and dwelt among us' (John 1:14)." —*Selected Messages*, book 1, p. 25.

We must take due account of the "human" side of the Bible, such as the historical setting of each of its books. However, we cannot, without extensive modification and a different set of presuppositions, employ the critical method used by secular scholars in the study of the Bible. Recognizing the unity of Scripture, it was agreed that the use of texts in topical fashion (sometimes disapprovingly called "proof-texting") is a sound approach if we do not wrest passages out of context and try to make them say something the Lord did not intend.

Consultation II provided for further clarification and definition of both academic freedom and the approach to Biblical studies. It was voted that representative committees should be set up to develop definitive statements in

both areas, and, after obtaining input from those who attended Consultation II, these committees will report to the General Conference.

I have presented this report of Consultation II because the matter is of interest to all Adventists. But I also would like to express my conviction regarding some of the practical lessons that I find in the experience we shared.

First, we need a united front to finish the work the Lord has commissioned us to do. We need each other; we need all parts of the church; we need every Spirit-controlled skill, every talent, every advantage that natural ability or educational opportunity provides for the Lord's work.

Second, we need to proclaim the three angels' messages with clarity and conviction. While ongoing study in some areas may proceed, and we must always remain open to deeper understanding of truth, there must be no lack of certainty in our preaching and teaching. Pastors, evangelists, teachers, administrators—all workers and all members should give the trumpet a clear and certain sound.

Third, by God's grace we must resist Satan's efforts to involve us in suspicion, distrust, and judging motives. It is out of place for any person to use the pulpit or public platform as a forum to attack scholars, educational institutions, or leadership, just as teachers must not use the classroom situation to criticize leadership or cast doubts on the fundamental beliefs of this movement.

Fourth, we need to get back to the principle enunciated by our Lord in Matthew 18:15: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother." Instead of listening to gossip and rumor about leaders or scholars, instead of spreading secondhand reports about what this one or that one is supposed to have said or done, we should do what the Lord has told us to do, and check out the facts with the party involved. One often discovers that the facts bear only a slight resemblance to the reports!

Now is the time to unite

Now is the time for us to put aside all divisive tendencies. Now is the time for us to unite in a common love, a common devotion, a common zeal, and rise up together and be true to the mission the Lord has entrusted to us. Now is the time for us to finish the work. At the 1981 Annual Council we adopted a united soul-winning objective as a part of our Worldwide Prayer Offensive. We entered into a sacred covenant that beginning in September, 1982, we will all become involved in "a thousand days of reaping"—one thousand days of one thousand souls a day.

So let us follow the Lord's counsel and "press together, press together." "We want to press together. Oh, how many times, when I have seemed to be in the presence of God and holy angels, I have heard the angel voice saying, 'Press together, press together, press together. Do not let Satan cast his hellish shadow between brethren. Press together; in unity there is strength.'" —*Ibid.*, book 2, p. 374. □

The Great Physician's prescription

The doctors gave her only a few hours to live but Ellen White's prayer for her brought instruction that led to healing.

By E. R. GANE

In the 1890s an evangelistic tent meeting was conducted at Kellyville, a suburb of Sydney, New South Wales, Australia, by Robert Hare, assisted by David Steed.

Edward Pryce was the headmaster of the local public school, and his daughter Mary was the local post office mistress. She also served as senior Sunday School teacher in the Anglican church. Mary was vacationing in the Manning River district during the early days of the tent meetings. When she returned home to her post office duties a friend came into the post office and asked, "Miss Pryce, have you been to the mission yet?" "No," she replied. "I have my hands full at my own church and have no time to attend missions outside the Church of England."

Her friend urged: "You should come to the mission. They tell us we're keeping the wrong day."

"What nonsense," Mary answered. "I can show them we're not keeping the wrong day."

"Good," her friend responded. "I've been looking for proof in my Bible, but I can't find it. Will you show it to me?"

Mary Pryce sat up through most of the next night searching through her Bible and concordance for evidence to support Sunday observance. She became so frustrated and disappointed that she decided to attend the next meeting of the tent mission. Taking her Bible, notebook, and pencil, she sat in a front seat. Because a number of the Sunday School youth and their parents were attending the meetings, Pastor Hare and his associates were apprehensive, fearing that the Anglican Sunday School teacher had come to disrupt their interest. However, Miss Pryce became deeply interested in the message, accepted what she heard, and began to teach the same truths in her Sunday School, with the inevitable result that her minister was disturbed.

He told her, "Miss Pryce, you are teaching Seventh-day Adventist doctrine."

Mary replied, "I can only teach what I know from the Bible to be truth."

Mary was dismissed from her position in the Sunday School. But this resulted in a number of Sunday School students, together with their parents, leaving that church and joining the Adventist Church with Mary.

Mary attended the first camp meeting in Australia at Middle Brighton, a suburb of Melbourne, Victoria. During the camp she became ill and M. G. Kellogg was

called to attend her. Dr. Kellogg was concerned because the patient's illness progressed dangerously. It appeared to him that she was in a "rapid decline." When he expressed the desire to confer with a local doctor, if one could be found, he was informed that the government medical officer was resident in Brighton.

At first the doctor's response was ungracious and discourteous. He refused to confer with what he called an American "quack." But when he was told that Dr. Kellogg was a brother of the famous J. H. Kellogg, of Battle Creek Sanitarium, the doctor's attitude changed and he accepted the call. Both doctors agreed that Mary Pryce was in a "rapid decline." What followed is related by Ellen White:

"On one occasion a physician came to me in great distress. He had been called to attend a young woman who was dangerously ill. She had contracted fever while on the campground and was taken to our school building near Melbourne, Australia. But she became so much worse that it was feared she could not live. The physician, Dr. Merritt Kellogg, came to me and said, 'Sister White, have you any light for me on this case? If relief cannot be given our sister, she can live but a few hours.' I replied, 'Send to a blacksmith's shop, and get some pulverized charcoal; make a poultice of it, and lay it over her stomach and sides.' The doctor hastened away to follow my instructions. Soon he returned, saying, 'Relief came in less than half an hour after the application of the poultices. She is now having the first natural sleep she has had for days.'"—*Selected Messages*, book 2, p. 295.

Mary Pryce herself testified: "Mrs. White prayed earnestly for me and told me afterward that the Lord showed her that, if they applied a charcoal poultice around my body where the pain was so great, I would be relieved of suffering. I am certain that Sister White's prayers and the advice she gave were the means of saving my life."

Her recovery was complete and she was able to attend our first SDA Bible training school in Australia, located at St. Georges Terrace, St. Kilda Road, Melbourne. Later she became one of our first colporteurs in Australia, selling the books *Patriarchs and Prophets* and *The Great Controversy*. Later she was married to George W. Gane, the ceremony being performed by Dr. Merritt Kellogg. A total of seven children were born to this union, two of whom survive today. Mary Pryce Gane lived to her eighty-first year and was always an ardent local church leader and faithful witness to the Advent Message. Her grandson is Dr. Erwin R. Gane, a professor of theology at Pacific Union College. □

E. R. Gane is a retired minister living in Asquith, New South Wales, Australia.

The story of a pilgrimage

The revelation at Golgotha is better because it is supreme. It is God's ultimate gift to us.

By ALDEN THOMPSON

As Christians who take the entire Bible seriously, we have not always found it easy to reconcile the seemingly sharp contrast between the God of the Old Testament and the God of the New. Although the picture has often been overdrawn, the God of Sinai does appear rather forbidding when compared with the approachable God revealed in Jesus Christ.

The writings of Ellen White present us with a strikingly similar contrast, one that can be fully as perplexing. On the one hand stands the "encouraging" God of *Steps to Christ* and *The Desire of Ages*; on the other, the "discouraging" God of the *Testimonies*.

As a fourth-generation Adventist, I learned early in life to cherish the writings of Ellen White, but my own reaction was often mixed. Her works on the life of Christ I found immensely helpful, but the *Testimonies* were a struggle. Every time I started through them, I somehow managed to find an excuse for turning my energies elsewhere. That was troublesome, for I knew that every "good" Adventist should read the *Testimonies*. For a long time I had no answer, but kept the faith while continuing to be both blessed and perplexed by what God had done through Ellen White.

But then the light began to shine. From where? From Scripture, from Ellen White, and from Scotland. A curious mix, I know, but it worked. Here's how.

As American Adventists, my wife and I had never been confronted by a culture in which tradition is highly valued. Americans are on the move. If we have a problem, we tackle it. No sacred cows stand in the way. The challenges

of the frontier have vanquished the claims of tradition.

The work of the church reflects a similar pattern: Do we need a church school? Let's build one. In our evangelism we preach the truth and expect a decision. Now. Why should anything stand in the way? Away with tradition! That is typically American. But in Scotland we learned a thing or two about tradition.

Grocery shopping provides a good example. Americans like to buy in bulk, but the Scots prefer smaller daily purchases. Our desire to buy apples by the box dumbfounded the Scottish shopkeepers. And when we finally found one who would sell in bulk, the other customers were convinced we were running a boarding house. Numerous such experiences helped us understand tradition and its impact on the work of the church.

We had left a comfortable Adventist community in America with 6,000 Adventists among a local population of 40,000, where no one ever asks, "Seventh-day who?" By contrast, Scotland can claim no more than 400 Adventists among its 6 million inhabitants—everyone asks, "Seventh-day who?" We loved the land and its people, but the force of tradition made it extremely difficult to share our faith.

As I embarked on my doctoral program, that Scottish environment provided a unique setting for my long hours of study in the Old Testament and for an intense dialogue with Scripture and my Adventist heritage. The result was an exciting new world opening before my eyes.

First, I learned to read the Old Testament. That is, I actually heard the Old Testament itself speaking instead of Uncle Arthur! I was startled to learn that Jephthah really did sacrifice his daughter, that Esther's concept of virtue was quite different from mine, and that Elisha actually had given Naaman permission to enter the temple of a pagan deity with his master. (Judges 11:31, 39; Esther 2:14-17; 2 Kings 5:15-19). I also began to ponder the implications of the God-given laws that assumed slavery, bigamy, and blood vengeance (Ex. 21:1-11; Num. 35:16-21). A twentieth-century American God would have abolished such customs on the spot.

I had probably been slighting the Bible

Second, I began to realize how creative Ellen White had been in interpreting the Old Testament. As I compared her interpretations in *Patriarchs and Prophets* with Scripture, I often found them much more understandable than the bare Old Testament narratives. For example, when Scripture tells the story of Israel's rebellion, God sends the snakes to punish the people (Num. 21:6). But as Ellen White tells the story, Israel turned away from God and thus had no protection from the snakes that were already there (*Patriarchs and Prophets*, p. 429). I liked what Ellen White did, but upon reflection I decided that I had probably been slighting the Bible in favor of *Patriarchs and Prophets*. Even in my Bible reading I had been hearing *Patriarchs and Prophets* (and Uncle Arthur) instead of the Bible itself. I needed to learn to hear them both.

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Third, Ellen White helped me come to grips with some of the sharp contrasts between Bible writers. How could the psalmists be inspired and yet pray such frightful things about their enemies? (e.g., Ps. 69:21-29; 137:7-9). It was a far cry from Jesus' prayer on the cross: "Father, forgive them; for they know not what they do" (Luke 23:34). But Ellen White noted that Bible writers "differed widely" even in their "spiritual endowments" (*The Great Controversy*, p. vi). Yes, it was possible that even an inspired writer had not yet grasped the full meaning of forgiveness. Without support from Ellen White, I probably would not have been bold enough to suggest that.

Fourth, I discovered that two Bible writers could tell the same story but give quite different interpretations. According to 2 Samuel 24:1, when David ordered his ill-fated census, God was responsible. But a second and later inspired writer assigned the responsibility to Satan (1 Chron. 21:1). Here was the Biblical confirmation for the process of inspired reinterpretation that I had already discovered in the writings of Ellen White.

Fifth, I had to learn to be more tolerant of those who use a different method of interpreting Scripture. "Reading in context" had been drilled into me by my teachers, but the New Testament writers seemed to break all the rules when they quoted the Old Testament (e.g., Matt. 2:15; Hosea 11:1; Heb. 11:27; Ex. 2:14). They often employed the Jewish practice of reading later events back into earlier passages.

Sixth, I finally was able to admit that the contrast that had puzzled me in the writings of Ellen White is thoroughly Biblical. If we let Scripture itself speak to us, the contrast between Sinai and Golgotha is unmistakable.

All these individual aspects were a necessary preparation for the day when the pieces of the puzzle would fall together. That day came when one of the professors urged me to attend a lecture he was giving to the theology students. Since I was focusing my attention on the problem of evil, his title was indeed of interest: "The Demonic Element in Yahweh."

Approaching the topic with evolutionary assumptions, the professor noted that because Satan is rarely mentioned in the Old Testament, both good and evil must come directly from the hand of God. To illustrate, he cited a string of "demonic" acts of God in the Old Testament: the destroying angel in Egypt, Uzzah's "electric" ark, and others (Ex. 12:23, 29; 2 Sam. 6:6-9; see also Ex. 4:24; Eze. 20:25, 26). His conclusion: the God of the Old Testament was a combination of a desert demon and a good deity.

The lecture brought no joy to the ministerial students, but it did do something for me. I was not interested in his evolutionary assumptions, but his observations about the absence of Satan in the Old Testament intrigued me. In fact, the great controversy story came together in such a way that I was almost tempted to preach a good Adventist sermon to those dejected ministerial students. If I had succumbed to the temptation, my sermon would have gone more or less as follows:

The problem of evil had its roots in heaven when Lucifer rebelled against the law of God, claiming it to be arbitrary. But God declared that love freely chosen and given is the law of life. There is no other choice, for selfishness leads naturally to death. The rebel was clearly a threat to the universe, but to destroy him instantly would simply confirm his accusations. The very nature of God's law required that Lucifer have time to develop a "government" based on selfishness. This world became the primary theater where Satan has been seeking to establish the rule of selfishness and God has been seeking to establish love. Only when the universe clearly understands that selfishness destroys can God destroy selfishness.

This cosmic struggle between good and evil provides the key for interpreting the Biblical data.

When Adam and Eve chose selfishness, they opened the floodgates of misery. Genesis 3-11 describes the tragic results of Satan's success as one rebellion after another undermines the foundations of truth and love. By the time of Abraham, the truth about God had almost died out. Abraham himself told half-truths and took a second wife with no apparent qualms of conscience. (Gen. 12:10-20; 16:1-7). Even his own family worshiped other gods (Joshua 24:2). Why did God allow such backsliding? Because Satan and selfishness must have their day in court.

A bold plan

But with Abraham, God embarked on a bold plan to win back His world. How far can He take Abraham? Not very far at first, for Abraham has to choose to follow. God cannot coerce, for that would be contrary to the law of love. (It was precisely at this point that our experience in Scotland proved to be a help to me, for I had begun to realize that deep-seated customs and habits do not change easily. Not even God can change people instantaneously, for that would be contrary to His law.)

As we follow the story from Abraham to Moses, we see the flame of truth flicker and almost die. But then we come to the Red Sea and Sinai. With massive, bold strokes, God vanquished the gods of Egypt, served notice on the gods of Canaan, and won the hearts of a reluctant people. As Sinai thundered and shook, Israel was petrified but impressed. Here was a God they could trust, One who had opened paths through the sea and moved mountains.

And where was Satan? Right there, to be sure, but for a very good reason the Biblical account does not mention him.* Israel had just come from Egypt, where the people worshiped a host of deities, beneficent and malevolent. Polytheism was thus a real threat for Israel. It would have been all too easy for them to worship Satan as a god, the god of evil. Rather than run that risk, God deliberately

*Satan is mentioned by name only in three Old Testament contexts, all of which belong to books that were either written or canonized toward the end of the Old Testament period: 1 Chron. 21:1; Job 1:6-12; 2:1-7; Zech. 3:1, 2. Job, significant for the Adventist "great controversy" story and generally attributed to Moses in Jewish tradition, was not accepted as canonical until the third section of the Hebrew Bible, the Writings.

chose to assume full responsibility for evil. The larger picture of the battle between good and evil would have to wait.

Since our Scriptures were written first for Israel, their first task was to meet Israel's needs. Had God told the story for us *instead of* for them, they could not have understood. Hence, in the five books of Moses and in much of the Old Testament, *everything* comes directly from the hand of God: the serpent in Genesis 3:1 is simply the most subtle creature "which the Lord God had made"; even in the book of Job, Satan makes only a limited appearance. God tells him: "'You moved *me* against him [Job], to destroy him without cause'" (Job. 2:3, R.S.V.). Job himself never once recognized the presence of Satan. As far as he was concerned, *God* was his tormentor (cf. chap. 16:7-14).

Another result of Israel's long years in slavery was the further development of customs that we find troublesome: slavery, polygamy, and blood vengeance. But if God were to win these people, some customs would have to be temporarily controlled rather than abolished immediately (see *Patriarchs and Prophets*, p. 515). God will not take His people faster than they can follow.

In that connection we face an important question: On what basis do we judge certain customs in the Old Testament to be "troublesome," even wrong? Is it not in the light of the cross? Polygamy as such is nowhere condemned in the Old Testament and nowhere in the entire Bible is slavery condemned. But as Christians we judge such practices to be out of keeping with God's law. Such a conclusion is possible only under the guidance of the Spirit as we meditate on the cross of Christ. The cross is supreme, but our understanding of it will ever deepen.

From my own experience, however, I know that we as Adventists have sometimes found that admission difficult. I think we need to overcome our shyness and admit that the revelation of God in Jesus Christ is the clearest revelation of God. Our attachment to Sinai is understandable. But if the New Testament can clearly see Golgotha as *better* than Sinai (Heb. 12:18-24), then we can too.

That word *better* could cause us to stumble, however, for two quite different emphases are possible: *better* in contrast with *worse*, or *better* as the next step up from *good*. For example, when someone in the family is sick, we automatically think in terms of "worse-better." But when it comes to the replacement of a much-used Bible with a new and "better" one, every one of us thinks in terms of "good-better," for the old Bible has served us well and has been very good.

As applied to Sinai and Golgotha, the word *better* suggests a certain ambiguity. Because of the terrors of Sinai, our feelings point toward the "worse-better" contrast, and that could lead to the rejection of Sinai. But from the standpoint of God's purpose, the "good-better" sequence is clearly to be preferred. Sinai was not bad; it was precisely what those people needed, and was good. Even today it still has its place to meet emergencies caused by sin. But the revelation at Golgotha is indeed better

FOR THE YOUNGER SET

The Christmas that wasn't

By RUTH PETERSON WATTS

Christmas was the most exciting time of the year as far as Connie was concerned. The bustle of shopping, the baking of extra-special treats, and the smell of the pine tree were wonderful!

Just a few days before, she had seen a big wooden dollhouse in Conley's department store. She wanted one.

At worship that night, Daddy finished praying, then, instead of saying, "It's bedtime," he said, "I have something I'd like to talk to you about."

Everyone waited expectantly.

"There are many refugees coming to our country right now. They have no jobs, homes, or any of the things we have that make us comfortable. Mother and I have been talking about what we could do to help them. We wondered if maybe you children would like to share your Christmas."

Puzzled, Connie asked, "But how, Daddy?"

"Well," her father answered, "we decided we could send the money that we would spend for gifts to each other to the General Conference to help buy food and clothing for the refugees. The question is, would you be willing to give up your presents this one year and send that money?"

There was silence as the two children thought about what Daddy had said.

John said slowly, "I'd like to do that, Dad. I had wanted a new bike, but I don't really need one; my old one is fine."

Smiling approval, Dad looked at Connie, who was still thinking about the dollhouse. How badly she wanted it! But with a nod of her head, she, too, agreed to the plan.

When Dad had written the check, John addressed the envelope, and Connie pasted on a stamp. There goes my dollhouse, she thought with a sigh.

Mother watched Connie as she walked to her bedroom. Picking up her Bible, Mother followed.

"Connie, I want to show you something that Jesus told His disciples. He was telling them about doing good deeds to others. Listen, 'Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.'"

"You mean that I gave the money to Jesus?"

Smiling, Mother nodded, "That is exactly what Jesus said."

Connie returned the smile and hopped into bed. "This is going to be the best Christmas that wasn't!" she said.



Connie wanted a dollhouse for Christmas. Mother explained that by giving the money to refugees instead, the family would be giving the money to Jesus.

because it is supreme. It is God's ultimate gift to mankind.

But having recognized the validity of both revelations, we must know why one is better, and here the choice is clear: on the one hand we find fear and command; on the other, love and invitation. God can and will use commands and even appeal to fear, but only in emergencies. A lasting bond can be built only on love and in response to a gracious invitation. That is what is much clearer at Golgotha than at Sinai. God was obvious and impressive at Sinai, but Golgotha seemed God-forsaken.

God-forsaken? Yes, at least to the ordinary eye. To be sure, the thief and the Roman centurion sensed the presence of God, but for the disciples, for Mary, and even for Jesus Himself, the words of the psalmist were painfully real: "My God, my God, why hast thou forsaken me?" (Ps. 22:1). Love had died, hope had gone, and Satan had won—apparently.

But the resurrection changed all that, and the cross

began to etch a new pattern of life on the souls of the disciples. They began to realize that Golgotha was the essence of God's gracious invitation to man. God was indeed present on that lonely mountain. He uttered no threats; He gave no commands, but offered instead a compelling invitation to life. The active presence of God's holiness threatened no one on Golgotha, for God did not come to kill, but to take our place. He gave no clarion call for the destruction of the wicked, but offered a prayer for the forgiveness of His enemies and showed the tenderest regard for a heartbroken mother. Here was the seal to God's promise that He would write His law on the hearts of men.

And so it is that Golgotha has become the symbol of the God who is willing to go to the cross so that we may live. That is the message that lies at the end of the Sinai-Golgotha road. □

To be continued

FOR THIS GENERATION By MIRIAM WOOD

The fragile thread

ONE SUMMER DAY'S CRUISE ON THE BAY ENDS IN TRAGEDY.

This sad headline captured my attention in the *Washington Post* of August 3, 1981. The simple outlines of the story were these: The head of a large business firm had taken a group of his employees for a sail on Chesapeake Bay. All in the group were much impressed by the 41-foot yacht, the latter being one of the great success symbols in modern society. The sky was blue, the clouds white, the air sparkling, the sun warm, the waves gentle, the spirits of the group exuberant. One of the guests, a 29-year-old assistant office manager, was a young woman only five feet one inch tall, who weighed exactly 105 pounds. Full of sparkle and vivacity, she was a favorite with everyone. Though accomplished in many areas, somehow she had never learned to swim.

No one knows exactly what happened, and perhaps no one ever will know, even after the case has come to trial. Her

husband insists that it was made clear to all that Theo could not swim, and in view of that assertion, it is appalling to realize that late in the afternoon her employer, the host and yacht owner, picked her up "as a joke" and threw her overboard. Was liquor involved? One wonders, because she was on the bottom of the bay (at that point ten feet deep) for five or six minutes before someone dived down and brought her up. By then she was so far gone that a helicopter was called to rush her to the shock-trauma unit of a Baltimore hospital. But it was too late. Now her medical-student husband is alone with their 5-year-old daughter. The courts will eventually come to some sort of decision about the case; we need not carry it further or speculate.

In thinking about this tragedy, I felt, as I have felt so often, that many people seem totally unaware of the fragile thread by which life hangs. Does that seem to you an unduly pessimistic thought? Perhaps it would be if we spent every waking moment

dreading the idea that the next heartbeat might be our last or that our lungs might cease to function after the next breath. Fortunately, God has constructed our natures so that we seldom (under normal circumstances) contemplate for long the fact that life can be so fleeting. We have the ability to enjoy the sunshine, the love of those who are dear, the joy of accomplishment—everything that is good and wonderful about living.

Nonetheless, the irrefutable fact remains that the human body is, in many respects, extremely fragile. While it is amazing how much the body can endure and still live, it is horrifying to realize that its life can be taken instantly. When we are young and fearless and life seems so good we tend to think of ourselves as immortal, and to take chances of all sorts. This was not what killed the young woman in this newspaper article, she not being the architect of her death, but all too often the mutability of life is not considered as it should be.

Let us consider the question of dares. When a group of young people get together, quite frequently when a number of males are present, the situation turns into a contest of dares. Just as an illustration, if one person can climb to the top of a three-story building,

clinging precariously to the outside of the structure, then certainly the next fellow can do it—with one hand tied behind him. One slip and the climber could be either dead or maimed for life. But nothing matters except the dare.

Perhaps the most flagrant example of disregarding the fragility of life comes with drinking and then driving. A young friend of mine told me recently that he spends every Saturday night drinking beer and liquor for hours, and then he drives home in his new truck. He still is in one piece. But for how long? And how about the people he may take with him in a blinding moment of twisted steel, shattered glass, and mangled flesh? The human body is no match for an automobile in a one-to-one situation with speed and liquor thrown in.

Life is a precious gift from God. It comes only from Him, and it cannot be replaced by a repentant person who has taken another's life in a careless moment. Every day is a blessing, every moment a privilege. I'm not suggesting that you worry about the fragile thread by which life hangs, but that you live sensibly and show good stewardship in protecting your time on this earth in order to serve God and bring joy to others for as long as possible.



Make your homecoming count

A little thoughtfulness, a little touch, and a little extra focused attention make the difference between an average homecoming and a memorable one.

By KAY KUZMA

Down with the briefcase. Off with the shoes. Flop on the couch. Exhausted. Kids yell, "Hi." The electric train drowns your feeble reply. Wife—she's around. The whine of the vacuum confirms that. Why bother competing? Why bother? Here's why . . . Unless *you* initiate a meaningful relationship with your family in the next minute or two you have just scored the lowest possible homecoming score—a two-pointer. With the investment

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of only a little more time and thought it could have been a 15-pointer and you could have been well on your way to making your evening at home a gold-medal experience.

Do you want to be a winner? Here is how you can transform low quality time into meaningful, loving relationships. Love is best communicated at close range when you are together. But that's not always possible. The next best thing is to let your loved ones know you are thinking about them even while you are away. Pick up the laundry on the way home, surprise her with a fresh strawberry pie, call him mid-morning and say, "I can't keep my mind off you—just had to say Hello." Communicating love "long distance" is worth one point. It's what I call mental proximity.

Physical proximity is worth two points. Just being home is important. It suggests that you care for your family enough at least to come home to them. But it is what you do after you walk through the door that really determines the meaningfulness of your homecoming.

Here is how you can make your homecoming a 15-pointer. Give yourself three points for talking with your family. Be willing to listen as well as express. Don't just spout clichés (Hi, I'm home. How are you? What's for dinner?) but thoughtfully communicate. (I love coming home to you. You're so bright and cheerful. This is the best part of my day. You really know how to make me feel ten feet tall.)

You get four points for eye contact—actually focusing on the other person—and five points for physical contact. Don't forget the hug and kiss, or the rub of the back. Touch is essential for top-quality relationships. Now put it all together and you can have a 15-point homecoming.

"Hi, honey, I'm home" (2 points for physical proximity). "Hey, you look terrific. I'm the luckiest person in the world" (3 points for talking). "Mmmm, you feel good, too" (5 points for touching—as you give your spouse a squeeze and a nibble on the ear). Then as you focus on each other (4 points for looking) you say, "Called you about three—(1 point for thinking about a person while you were away)—but didn't get an answer. Thought you'd like to hear that the contract from Ross and Company came through . . ."

And there you have it. Just a little thoughtfulness, a little touch, and a little extra focused attention is what makes the difference between an average, nonmeaningful homecoming and a memorable one.

But don't stop here. If you have children waiting in the next room, give them a 15-pointer, too. Tell them you thought about them during the day. Then focus on them and listen to their needs. Top the occasion with a physical expression of affection—a hug, pat on the back, or a ruffle of the hair.

Time is precious. Tomorrow when you come home to your family don't waste a minute. Plan ahead so that you and your family can experience a 15-point homecoming. You'll find it worth the extra effort. □

Reprinted by permission from "The Parent Scene," a quarterly newsletter from Parenting Seminars, Loma Linda University, Loma Linda, California 92350.

Christ's jewel case

The title of this editorial leaps out from a beautiful Ellen White passage: "The church of Christ is very precious in His sight. It is the case which contains His Jewels, the fold which encloses His flock."—*Manuscript Releases*, vol. 1, pp. 236, 237.

Christ's church—His jewel case—contains many gemstones not yet fully polished that Jesus is preparing in order to give special luster to His eternal diadem. As we explore the contents of His jewel case we discover some that already are formed into exquisite pins or brooches designed to hold His robe of righteousness in place. We notice many small, sparkling diamonds (the children in the church) that are particularly precious to Him. Some of Christ's jewels appear to be mounted in clasps that cooperate in holding others close to His heart. There are even a few gold watches—their ticking alerts us to investigate what time it is on the prophetic clock. As we examine the jewels in Christ's case (His church) we find some that are damaged, but not beyond repair. In fact, Christ has commissioned the Holy Spirit to repair and restore them.

There are jewels of all sizes, colors, and descriptions. But they complement and enhance one another. Each has its place in His collection and He values each one for its special uniqueness and beauty.

Of course, all analogies break down somewhere as does this one when it comes to the size of the jewel case. Every jewel case we have seen has been static, circumscribed by its original size. But Christ's dynamic jewel case ever expands. The more it increases in size the more beautiful it becomes outwardly as well as in the glory of its contents.

What is most interesting is that the gems and jewels come to life through Christ's Spirit and help expand the jewel case. In fact, Christ's jewels really are not the kind of jewels He wants them to be unless they are living jewels actively carrying on His work.

Recently some of His jewels got together and decided that, beginning September 18, 1982, they will work as God blesses and uses them to add 1,000 new jewels each day to Christ's expanding jewel case. Doing so involves a leap of faith, but it also involves some drastic and thorough preparatory effort. In order for there to be a large increase in reaping there must be an unprecedented increase in sowing and cultivating between now and the anticipated beginning of such a large harvest. It will take an unusual expansion of effort and degree of participation on the part of those already in the gem box, but certainly such effort demands all that we can put into it in the glorious light of the many spectacular, sparkling jewels that will be added to Christ's jewel case. L. R. V.

The gift that means most

With a wistful smile the young widow watched her three children open their Christmas presents. Money was short, but with the help of *her* mother, she had tried to make this, the first Christmas without their father, a happy one for her children. Besides new bicycles to replace the outgrown ones her two oldest rode constantly every summer, she had purchased some necessary pajamas and a special toy or two for each. She had spent long hours making clothes for the doll that she gave her daughter. She was proud of the way the pink dress had turned out, long with layers of ruffles going up the skirt.

The recipient of the doll with its lovingly-fashioned wardrobe was thinking too as she watched the last presents being opened. But her thoughts were neither brave nor unselfish, for, as she looked at her pile of presents and at the piles of gifts belonging to her younger brother and sister, she detected what she imagined was an unfair distribution. The longer she thought about it, the more certain she became that she had been shortchanged that Christmas morning. It seemed to her that Mother was playing favorites. As she dwelled on her "less-favored" status, tears welled up in her eyes and overflowed, sobs quickly following.

Naturally, such an outburst did not go unnoticed; Mother and Grandmother quickly sought the reason. "I didn't get very much," wailed the girl.

As I look back upon that Christmas morning from the perspective of adulthood (yes, I was that ungrateful child), I often wonder at the patience of a mother who surely would have been justified in throwing up her hands, rushing out of the room, and wailing herself. Instead, I received an excellent lesson on how to tell the true value of a gift as Mother explained the time it took her to make the doll's clothes, and how much she had sacrificed to buy the bikes for us.

Love gives value to the gift

It has taken many years for the full import of that incident to register on me. But now I know that the only real value a gift has is the love that goes into it. It is the ingredient that enables dime store perfume proffered by a loving child to be as cherished as the \$100-an-ounce variety.

As was noted in the editorial "A Christian Perspective on the Coming Holidays" (Nov. 19), Seventh-day Adventists in North America will spend some \$50 million on Christmas this year, part of that money on gifts—some necessary, many not; some given in love, too many given out of a sense of obligation. Obviously, we need to reevaluate our gift-giving customs. One suggestion that comes readily to mind in regard to our "obligation" giving: we could send the person a card with a note explaining that we have given a donation to a church

organization in his or her name. (After all, what will Mrs. Jones do with the forty-second sterling silver pickle fork?)

With regard to the rest of the gifts, we need to remember to add a generous supply of love to each. Instead of buying Jimmy a motorized truck he can ride on, why not get him a simple dump truck and spend time building roads with him in the sandbox? Instead of purchasing a super deluxe food processor to make a wife's life in the kitchen easier, why not give her a promise (along with a manual food grater, if that is really more in keeping with the budget) that you will prepare the salad every night and then follow through? Along with sending Grandfather a monthly check to help him with expenses, promise yourself to write him a loving, chatty letter to include with the money.

Things cannot say "I love you" nearly as well as do actions. That is why, when God devised a way to rescue the human race, He sent His Son, a personal "I love you" to the entire planet. And when Jesus saw a need He did not answer it by sending a gift—fruit for the sickroom, money to the poor—but He gave His time, His energy, His ability to improve the person's situation. He gave Himself, the gift that means most.

A. A. S.

A better lifestyle

Continued from page 3

were to be resurrected they would say: "What folly and madness drives you who are living now to defile yourselves with blood, when you have an abundance of everything you need? . . . Are you not afraid to mix your cultivated crops with blood and butcher's work? You call snakes, leopards, and lions savage but yourselves are smeared with gore, and fully as cruel as they. For to them killing means necessary food, whereas to you it means luxury.'"

Continuing with his essay, he said: "As a matter of fact, we do not eat the lions and wolves against which we have to defend ourselves. We let them alone, but catch and kill the harmless and gentle creatures which have neither stings nor fangs to bite with. . . .

"It is not natural for man to eat meat. This is shown first of all by the shape of our bodies. The human body has no resemblance to that of a carnivorous creature. It has no hooked beak or sharp talons or pointed teeth, no stout stomach or hot breath able to convert and dispose of such heavy and fleshy fare. . . .

"Not only is this meat-eating unnatural for our bodies, but by clogging and cloying them, it does our spirits harm."

Recently we have been reviewing the book *Counsels on Diet and Foods*, by Ellen White. This volume, which has been available for more than 40 years, contains a wealth of counsel that, if followed, could improve the health of many Seventh-day Adventists and might save many lives. We believe that this book should be read by every person who joins the church, for it shows clearly that the light on healthful living has been given in these last days as a blessing, "to secure the highest possible development of mind and soul and body" (p. 23).

Merely from a selfish standpoint there are advantages in following the principles of healthful living advocated and taught by Seventh-day Adventists—obtaining plenty of fresh air, sunshine, and pure water; getting adequate exercise and rest; eating a well-balanced diet similar to that of Adam and Eve in Eden. (Wherever there is an adequate supply of fruits, grains, and vegetables, flesh foods are "second best" and should be eliminated from the diet.)

The apostle Paul urged the members of the church at Corinth: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31); also "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (chap. 6:19, 20). If the apostle were alive today, would he not press his point even more urgently on members of the remnant church, who not only have been "bought with a price" but hope to see their Saviour soon face to face?

K. H. W.

HYMNINSPIRATION

"Tell me Thy name, and tell me now"

By EDWARD E. WHITE

Jacob, returning from his 20 years' exile in Syria, is struggling with an unknown assailant whom he thinks, at first, is one of Esau's hirelings sent to murder him. But no human being has such superhuman strength as this formidable wrestler. With one touch on the hollow of Jacob's thigh, Jacob's leg is out of joint. Who is this divine visitant and what is His name? "Art Thou the Man that died for me?" asks Charles Wesley prophetically in his application of this experience to the internal struggle that Jacob was suffering in his battle against sin (*Church Hymnal*, No. 243). Later, in one of the 14 stanzas that compose this hymn or poem entitled "Wrestling Jacob," the author puts these words into the mouth of the victorious loser:

"Contented now, upon my thigh
I halt, till life's short journey end;
All helplessness, all weakness, I
On Thee alone for strength depend;
Nor have I power from Thee to move:
Thy nature and Thy name is Love."

The entire poem, in fact, is studded with Scripture quotations not only from Genesis 32 but from other portions of the Bible, and is a sermon in itself. It is so powerful and moving that Isaac Watts, the world-famous hymnwriter, confessed that he would rather have been the author of this than of any of the 600 hymns that he did write.

Charles Wesley (1707-1788), born 33 years after Watts, manifested a typically unselfish attitude, which was also perfectly sincere, when he admitted that out of his 6,500 hymns, including this one on "Wrestling Jacob," he would rather have written "When I Survey the Wondrous Cross," the author of these majestic words being none other than Isaac Watts. Certainly this was a demonstration of the thought contained in the last lines of each of the last seven stanzas—"Thy name is Love."

Kosrae—a work of faith and courage

By JUDY OLSON

The story of the beginning of Seventh-day Adventist work on the beautiful Pacific island of Kosrae (formerly Kusaie) is more than one of buildings and statistics. It is the story of God's guidance of dedicated people, more specifically, the story of a man God prepared.

Oliod Moura, the son of the chief of Pingelap, a small island of about 400 inhabitants almost 1,500 miles west of Hawaii, lived during his youth and early manhood on the larger island of Ponape, about 200 miles still farther west. During his high school years he learned about the Voice of Prophecy Bible course, enrolled, and soon became known by his friends as a "seven-day boy." It seems that God was preparing him for his future work by enabling him to make friends of people from other islands and to learn four island languages—Kosraean, Pona-peian, Pingelapese, and Mokilens, as well as English.

In 1966 Frank Taitague, a Guamanian pastor, was sent by the Guam-Micronesia Mission to pioneer work on Ponape. Oliod and his wife, Eliwihse, were thrilled to meet another Sabbathkeeper, and became his first converts and assistants. Ponape has no sand because mangrove trees grow right out into the ocean,

Judy Olson is a homemaker in Summersville, West Virginia, where she and her husband, Dr. Wesley Olson, are starting work in that dark county. They served as missionaries in Guam for five years and gave three months of relief service on Majuro early this year, during which time they visited Kosrae.

so it is difficult to build a concrete block church. Precious sand for this purpose was procured by diving to the ocean bottom, filling gunny sacks, hoisting them onto small boats, and then rowing into shore. This they did over and over again.

In 1973 the mission sent Oliod and Elder Taitague to Kosrae, an island about 200 miles southeast of Pingelap, three days by boat, to investigate the possibility of opening work among the 4,000 inhabitants who live in four villages along its coast. Kosrae's officials, not interested in a new

religion on their island, demanded that they leave on the returning boat and not come back. But they had not reckoned with the demands of the Great Commission, "Go . . . and teach all nations."

Oliod was a Micronesian and could not legally be denied residence, but, because of the cool reception, the mission decided to send him alone until the situation settled down. When Oliod broke this news to his wife she responded, "Is this a call for you or is it a call for our family to witness together? If God has called you to Kosrae, and has called me to be your wife, the children and I will go with you, whatever the problems may be."

Within a few weeks, then, Oliod arrived on the mail boat, with his family. Who can know their feelings as, with their three small children, they watched the boat return to Ponape, leaving them utterly alone, with no earthly support, where they were not welcome, their only contact

with the outside world being the monthly visit of a mail boat. As they returned from the beach toward the tiny one-room thatch home they had rented, they asked courage from God to face whatever challenges lay ahead.

Opposition

For three years opposition took several forms. Oliod was repeatedly called before the local governing body and told to leave on the next ship. He responded that he and his family were willing to be jailed, but could not be forced to leave. People were warned not to have anything to do with him. Rocks were thrown at his little home. Two-by-fours with nails driven through, hidden in the sand of their driveway with the spikes pointed up, were intended to cause flat tires. Their little 2-year-old son Oliver often spontaneously woke up very early in the morning, returning to bed for the remainder of the night only after the entire family had joined in prayer.

During this time Oliod was perfecting his proficiency in the Kosraean language. The Old Testament also became available in the local language so that he now had Bibles to share with the people. Opportunities sometimes came in unusual ways. One Sunday morning a local minister, during a tirade against Oliod, dropped dead in his pulpit. Oliod demonstrated his Christian love by loaning his hand tools for building the casket.

As Oliod and Eliwihse were having family worship one evening a man came running by, chasing an errant child. By the time he passed the Moura home the child had far outrun him, and he was winded. Pausing for breath, he was invited to join the family, and was so impressed by the quiet and well-behaved children that he accepted Bible studies and was baptized.

While the island inhabitants attended church one Sunday morning Oliod took a walk along the beach. Just as Philip had found the Ethiopian many years before, Oliod came upon a lone man reading his Bible. That very evening they



When they moved to Kosrae, Oliod Moura and his family met opposition and were asked to leave the island. Because of their persistence and dedication, a church has been established in Kosrae with 56 members.

began studying the Bible with this man, who later gave land for the mission property.

The Sabbath truth had not been difficult for one man to accept, but his occupation, pig-raising, was another matter. During his struggle with this problem a hog-cholera epidemic broke out on the island. The government required that all pigs be butchered to eradicate the disease.

As news spread, Oliod became busy with Bible studies every evening and much of Sunday. By the time an ordained minister arrived from Guam in September of 1975 there were nine islanders ready for baptism.

The parents of Shruë, a pretty 20-year-old girl, upon learning of her intention to be baptized by a visiting minister from Guam, physically obstructed the door of their home to prevent her attendance at church that Sabbath. She was able, however, to get away the next Sabbath and followed her Lord in baptism.

Two members of the Kosraean church have brothers who are ministers of another denomination. Another member is raising eight children alone since the death of his wife who, though she had not been able to be baptized, told her husband a few hours before her death that she believed all she had learned, and that though she would not meet the members personally she would meet them in God's kingdom. Another member is the former government clerk of the island. Once known for his drinking, he has been transformed and wishes to become a minister. He speaks English well and occasionally serves as a translator.

Augustus, one of the first believers, has been diligent in bringing others to Christ. He sums up his experience: "Joining the Adventist Church is like getting a big piece of sweet cake. It's so good I don't want to eat it alone, but want to share it with my children and brothers and sisters and relatives."

Many members live in a village 30 unpaved miles from

the church. Before Oliod can begin each Sabbath service he must make two round trips (120 miles each Sabbath morning) in an old open pickup to bring his parishioners to church. The truck is in such poor condition that every week it is amazing that it runs. Others would like to attend if there were room for them. Since the island receives more than 200 inches of rain annually, the people, undaunted, carry with them a change of dry clothing.

Oliod now speaks each week on the local radio station. He also shares his sermon material with his father, a minister of another denomination on another island. Eliwhse directs a singing group of 26 young people, accompanied by two borrowed guitars. After only two-months practice the group has memorized more than 35 gospel songs in English and the local language. They attract audiences all over the island, and hope to earn enough money to share their witness in song with other islands.

It has been only a few years since the days of thrown

stones and nail-studded two-by-fours. Now, one turns down a foliage-lined drive to the mission property, a lovely area Oliod has cleared by hand with a machete. A well-kept lawn carpets the ground under the swaying coconut trees. A hedge of red hibiscus, planted by the loving hands of Eliwhse, blooms around the edge of the property. To the right is the home Oliod has built for his family, to the left the original church, also used as a school, staffed for two years now by volunteers and student missionaries. Straight ahead a new church large enough for the growing congregation is under construction.

As one feasts his eyes on the scene and observes the happy faces of the 56 members and their friends, contemplating the Holy Spirit's work in the lives of these people as a result of one island youth's dedication, Ellen White's words come to mind: "Successful work for Christ depends not so much on numbers or talent as upon pureness of purpose, the true simplicity of earnest, dependent faith."—*The Desire of Ages*, p. 370.

South American youth are active in evangelism

By J. H. HARRIS

During 50 days of traveling in the South American Division, I was impressed constantly with the major role youth play in the evangelistic outreach of the church, and the importance and care the church places on the youth.

In the South Brazil Union, 850 youth workers handle the day-to-day direction of youth ministries in the local congregations, and, amazingly, they have an additional 250 trained youth leaders awaiting an opportunity to fill leadership vacancies as they may occur. In the city of São Paulo, 225

J. H. Harris is associate youth director of the General Conference Youth Department.

Pathfinder Clubs are in active operation, with a membership that exceeds that of the Boy Scouts. Pathfinders are a big thing in this huge city and they are well known to civic officials. In many cases it is a distinct honor to belong to a Pathfinder Club because of the limited space available for new members. Hundreds are won to the Lord as a result of the evangelistic concept of the leaders in reaching out to the community.

In Belo Horizonte, the Pathfinder staff held 28 Voice of Youth meetings, resulting in 28 separate Bible classes. So far, 129 have been baptized and two new churches have been established. While I was

in this state capital city, a four-day youth congress was held, with 3,000 youth in attendance. The dedication and commitment of the youth was most impressive, especially in dealing with the civil officials who were honored as part of the congress activities.

At East Brazil College, 200 students completed a specialized leadership training course along with nearly 550 other lay persons. Leadership training is a much sought after goal by youth workers for extending the ministries of the youth.

Monument

In Santiago, Chile, in connection with the first national youth congress, the youth and conference leaders dedicated and donated to the city a Ten Commandment monument. The commandments were carved on two four-by-seven-foot granite slabs, each weighing 1,500 pounds. The monument, unveiled before civic officials, is located on a busy parkway median strip. At the ceremony were a band, a choir, and 3,000 congress delegates.

In the Inca Union, 500 Voice of Youth meetings have been held, each averaging 30 subjects. Fifty-two percent of those who join the church come from the youth evangelistic outreach ministries.

In Lima, Peru, the youth leaders of one church held a series of Voice of Youth meetings resulting in the baptism of 98 persons; they now have 20 others ready to join the church.

At Lake Titicaca a church is located approximately every three and one-half miles.

River Plate College is filled to overflowing with Argentine youth whose main purpose in seeking an education is to serve the Lord and the church. An unusual spirit of charm, spirituality, and friendliness pervades the campus.

South American youth are setting an example of commitment, dedication, and participation in the work of the church.

A highlight of my South American journey was my meeting with Geraldo Lemos

on the campus of East Brazil College. While Geraldo was a keeper of wild animals in a zoo, he attended evangelistic meetings, took Bible studies, accepted the Lord, and was baptized. When he announced to his fellow employees that he was a Christian, they immediately dared him to prove it by jumping into the den of lions. Startled by the exceptional challenge and not knowing just what to do, yet filled with humble and simple faith, he bowed his head in prayer and jumped.

The Lord worked a miracle and closed the mouths of the ferocious beasts. They only sniffed Geraldo. Six of his workmates were converted on the spot and now rejoice in the fellowship of the Lord.

NORTH AMERICA

Interdivision tours planned for 1982

Six of the Adventist colleges and universities in North America are conducting inter-division tours in 1982. According to General Conference policy, these tours are limited to institutions of higher learning, and must be approved by the General Conference. With representation from all the world divisions the Seventh-day Adventist International Board of Education approved the following list of tours at its October 4 meeting in connection with the Annual Council. Those interested should contact the tour director at the institution named.

Andrews University

Modern Language Tour of Europe (Federal Republic of Germany, Austria, Switzerland, France, Spain); June 10-July 22, 1982; Director, Wolfgang F. P. Kunze.

Biology Tour (South Pacific, Hawaii, Samoa, Fiji, New Zealand, Australia); December 28, 1981-March, 1982; Director, A. C. Thoresen.

English/History Tour (England, Federal Republic of Germany, Austria, Switzer-

land, France, Belgium, Italy); June 13-August 12, 1982; Directors, Merlene Ogden, Malcolm Russell.

Home Economics Tour (Belgium and Africa); December 9-December 31, 1982; Directors, Fonda Chaffee, Ruth Nielsen.

Columbia Union College

Teachers' Tour, Union Conference (Inter/South America); July 25-August 3, 1982.

Pro Musica European Tour (London, Holland, Federal Republic of Germany, Austria, Italy, France); May 2-May 22, 1982; Director, Robert Young.

Loma Linda University

Tour of People's Republic of China and Hong Kong (People's Republic of China [Peking, Hsian, Shanghai, Kwaling, Kuangchou], Hong Kong); August, 1982; Directors, Andrew Haynal and John Reeves.

Pacific Union College

European Study Tour (Central Europe—England, Holland, France, Federal Republic of Germany, Switzerland, Austria, Italy); June 17-July 20, 1982; Director, Charles T. Smith, Jr.

Pacific Study Tour (People's Republic of China); June 28-July, 1982; Director, Elmer Herr.

Southern Missionary College

European Study Tour—German and Spanish Language Tour (Federal Republic of Germany, Spain, Austria, Switzerland, France); May 17-June 8, 1982; Director, Robert Morrison.

European Arts and Letters Tour (England, Holland, Belgium, France, Switzerland, Italy, Austria, Federal Republic of Germany); May 13-June 27, 1982; Director, William Wohlers.

Union College

Unionaires' Concert Tour (Netherlands, Federal Republic of Germany, Denmark, Norway, Sweden, Finland, Austria, Italy, France, Belgium); April 27-June 1, 1982; Director, Melvin West.

CHARLES R. TAYLOR
Director
General Conference
Education Department

Inside Washington By VICTOR COOPER

● **Cable TV:** The executive director of the Cable Television Commission for Prince George's County, Maryland, Delores Early, told a meeting of public relations personnel at the General Conference that her organization has recommended two companies to obtain franchises to operate in the county. The cable will deliver between 52 and 116 channels, which will carry not merely entertainment or pay-TV, but a variety of programming. Local Adventists will have opportunity to supply programming for interfaith, education, and public access channels. Shopping and banking via the television set also will be possible. Ms. Early told the Adventist communicators that it is important for them to learn as much as possible about cable-TV and to examine their needs for communication, both among denominational organizations and within the community.

● **Marathon:** General Conference employees Kevin Mayhugh, Jonah Kumalae, and Ronald Flowers each ran 26.2 miles, starting at the Washington Pentagon, in the Marine Corps Marathon, Sunday, November 1. There were 9,753 participants in the country's second largest marathon. William G. Johnsson, ADVENTIST REVIEW associate editor, also completed the course.

● **Ministry to the Armed Forces:** Charles Martin, director of the National Service Organization, has been elected secretary for the National Conference on Ministry to the Armed Forces (NACMAF). The purpose of the newly-formed conference is to provide a common forum for all religious bodies in selecting chaplaincies and religious ministries for the armed forces. Its members are those churchmen who provide endorsement for their clergy to serve as chaplains. Twenty Seventh-day Adventist clergymen serve as active-duty military chaplains; three more will begin service in 1982.

● **Picture Rolls:** The Review and Herald has printed 1,500 Picture Rolls with texts in Kiswahili for the new East Africa Division (formerly Afro-Mideast Division). Costing \$10 each, they will provide six months of illustrated Picture Roll texts for children in Kenya and adjacent countries.

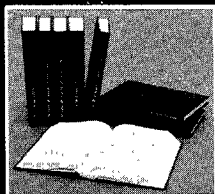
● **To Strengthen Industrial Arts:** To evaluate and help meet the needs for industrial education in Adventist schools, ASI president Harold Lance reports that the 275 members who attended the annual meeting in Colorado Springs gave or pledged—in one night—some \$83,000. The group recommended the appointment of Kenneth H. Livesay of the Southeastern California Conference as executive secretary of ASI—an appointment that has been confirmed by the General Conference Committee.

● **Youth aims high:** During the International Temperance Society annual meeting, Student Mike Norton, of Reading, Pennsylvania, told the members for six months he has operated a weekly program, Health Happenings, on a local radio station. A local poll found the popularity rating of the Mike Norton program to be next to that of Paul Harvey. Mike aims to extend his program to 100 stations.

● **Missionary profile:** In order to assist the Missions Appointees Committee in placing workers where they are most likely to succeed, potential missionaries who appear to have the necessary academic and experiential background are now invited to provide information for a new confidential Personality Profile. The results are analyzed by computer and evaluated by a professional counselor, John Cannon. Appointed candidates then attend the Institute of World Mission, conducted three times a year either at Andrews University or Loma Linda University.

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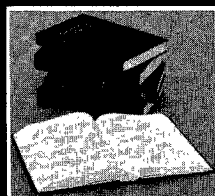
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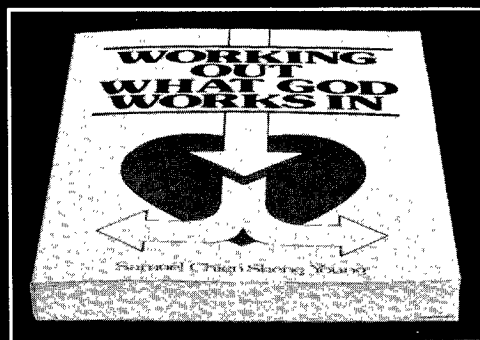
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p. 381.

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Ingathering campaign is given new look

By NORMAN L. DOSS

Ingathering philosophy and objectives were clarified and sharpened at the recent Annual Council. The box accompanying this article contains the new statement.

In addition, plans have been laid to revise and modernize the Ingathering magazine. The 16-page, 7-by-9½-inch new format will include at least one spiritual message besides a well-balanced report of Adventist work and will accurately reflect the purpose of the Ingathering program. As space permits, articles on family, home, health, temperance, and youth interests will be published in this magazine.

Allocation of Ingathering funds also was studied. By January 1, 1983, at least 50 percent of the amount reverted to conferences is to be designated for use in health and Community Services, assisting in educational expenses for nonmember underprivi-

leged students, sponsoring underprivileged children to summer camps, purchasing and operating mobile medical, dental, Community Services vans, and disaster units. Local churches will receive 10 percent of funds raised, up to the local church's goal, and 50 percent of funds raised in excess of the goal. Future issues of the Ingathering magazine will carry a brief report of how Ingathering funds raised in North America are being used.

The General Conference Lay Activities Department is studying the possibility of selecting a new name for the Ingathering crusade that will represent the objectives of the program more meaningfully. The crusade itself is to be limited to four weeks, with the possible exception of adding a few nights for caroling just before Christmas. The suggestion was made that Ingathering be conducted earlier in the fall when weather is favorable and during daylight hours where possible.

In order to take advantage

of this home-to-home contact program, follow-up should be provided in each church, including such Community Services classes as Five-Day Plans, nutrition classes, weight-control programs, and stress seminars.

Cutoff day for calculating Ingathering funds for the year will be December 31 instead of January 31 as at present. If any recognition is given to individuals participating in the Ingathering crusade, the suggestion now is that it be given for the number of hours spent or the number of times a person goes Ingathering rather than for the amount of total funds reported by those participating.

AUSTRALIA

SDAs contact world leaders

Australia hosted the biennial Commonwealth Heads of Government Meeting (CHOGM) when the leaders of 41 countries met in Melbourne and Canberra, September 30-October 7.

The nations represented ranged from India's 700 million to small island states that number their people by the thousands. Some were among the richest countries in the

world, while others were among the poorest. Together they represent a quarter of the people living on the earth.

The importance of this meeting can be gauged from the fact that 30 countries were represented by their president or prime minister. These leaders spent one week considering the great issues of the world.

News of CHOGM went far beyond the shores of Australia to many distant lands by satellite and radio telephone. About 1,194 accredited correspondents and members of radio and television crews represented the major media channels on Planet Earth.

Armed with a special CHOGM pass, the obtaining of which was a miracle in itself, I was able to penetrate the tight security and share the elaborate press facilities available to the media. Through the good offices of the media secretariat, I was able to attend media briefings and contact extremely busy world leaders.

I was surprised at how much some of these world leaders know about Adventist work in their own countries, especially in Africa. Many spoke in glowing terms of our schools, hospitals, and mission stations. For example:

G. N. Nyaanga, undersec-

Norman L. Doss is associate director of the General Conference Lay Activities Department.

Statement of Ingathering philosophy, objectives, and methods

Seventh-day Adventists have conducted Annual Ingathering Crusades since 1908, attempting to reach every home with a spiritual message of hope and courage in this time of world crisis. We believe that Christ is the only hope for a world plagued with such problems as runaway crime and poverty, devastating wars, polluted environments, and other social ills. We have taken as our objective teaching the everlasting gospel and commandments of God to all nations. This objective challenges us to present a steady, consistent witness to the world.

Because Seventh-day Adventists believe in dealing with people as whole people, we attempt to minister to the physical, social, mental, and spiritual needs of those for whom we labor. Consequently, Adventist work around the world includes more than preaching the gospel as we understand it. Such activities as healing the sick, distributing food and clothing, and educating children and youth have become integral aspects of our ministry as we do all that we can to contribute to people's wholeness of life and being.

Specifically, we seek to reach these objectives by:

1. Bringing the love and hope of Jesus to as many people as possible.
2. Becoming acquainted with people who need spiritual and material assistance.
3. Bringing the nature of the work of the Seventh-day Adventist Church to the attention of the public.
4. Providing opportunity for people to enroll in free health and Bible courses.
5. Leaving Christian literature with each home visited.
6. Giving every individual contacted opportunity to contribute an offering for the financial support of the worldwide humanitarian work of the Seventh-day Adventist Church.

As our Adventist volunteer workers make personal contacts, contributing their time as well as monetary gifts to bring to the world the Biblical message of an unending hope in God, they invite those they contact to join us in this humanitarian and spiritual undertaking.



Kenneth D. Kaunda, president of Zambia, looks through *Alert* magazine, Australasian Division temperance journal, with R. E. Clifford, secretary-treasurer of the Trans-Australian Union Conference, Melbourne.

retary of the Ministry of Foreign Affairs in the Kenya Government, attended Adventist schools. He spoke highly of their influence upon him in earlier years. His parents are Adventists.

Edward Seaga, prime minister of Jamaica, has Adventist parentage and tells people he was reared an Adventist.

The prime minister of Sri Lanka, Ranasinghe Premadasa, is a nonsmoker, a non-drinker, and a vegetarian.

Kenneth Kaunda, president of Zambia, is a practicing and praying Christian. Son of a Presbyterian missionary, he was reared on a mission station.

In an exclusive interview on the forty-ninth floor of the Wentworth Hotel, Dr. Kaunda told R. E. Clifford and the writer of his personal convictions on healthful living. He is a nonsmoker and nondrinker and does not drink tea, coffee, or colas.

Dr. Kaunda also assured us of his belief in the power of prayer and how he prays before important engagements and speeches. At his suggestion, while his aides waited outside his executive suite, we knelt together in prayer. Pastor Clifford prayed and asked God's blessing upon this head of state and the important conference that was in session.

Let us pray for the leaders of the nations. Many are great and good people, trying

within the limits of human wisdom to make this world a saner and safer place. They need the support of our prayers in providing a favorable climate for the proclamation of the everlasting gospel.

R. K. BROWN
Communication Director
Trans-Australian Union
Conference

Adventist sees the value of church publications

This past summer about 45 members of the Iraq Adventist church drove to Amman, Jordan, for a camp meeting. They spent about three weeks at the Adventist orphanage there, partaking of a spiritual feast.

As assistant publishing director of the Middle East Union and circulation manager of Middle East Press, I could not pass up this opportunity to place some literature before these people to take back into their country.

Just before I was to leave Amman for Beirut, G. F. Fargo came to me and laid a \$100 bill on the table for me. He said, "Please see that I get the *REVIEW* and *Ministry* with this money."

Our *REVIEW* is valuable enough that some people will pay \$100 for it. We are thankful that we can have its benefits for much less than that.

When my son asked me, "Daddy, why can't we use something else for money, like leaves or something?" I answered him that a large quantity of anything makes it less valuable to people. He easily could see that when he had a whole boxful of Matchbox cars it was easy to lose or break one or even give one away. But if he has only two or three they are much more valuable to him. Just because our church magazines are readily available and inexpensive, let us not underestimate their value.

HOWARD G. SCOGGINS

INTER-AMERICA

LLU offers degree in public health

At the request of the Inter-American Division, the Loma Linda University School of Health began offering a Master of Science in Public Health in Inter-America in the fall of 1979. Eighty-four of the first 131 students were sponsored by their denominational employing organization.

When the M.S.P.H. program began in Inter-America, we had only a handful of public-health graduates. When the Spanish, French, and English students complete their course, we will have a fine team of doctors, ministers, teachers, nurses, and administrators with M.S.P.H. degrees.

The student body consists of approximately 20 percent doctors, 5 to 10 percent nurses, 5 to 10 percent teachers, and 60 to 70 percent ministers and administrators.

Courses are offered every

six months for a period of two weeks in four different locations in the division. Twenty-five to 45 students meet in each place. Except for the program in the Franco-Haitian Union, the programs are shared by two unions each.

The program consists of 25 courses, or a total of 66 credit units, spread over nine sessions and four years. The students thus participate in 18 weeks of very comprehensive courses with 30 to 40 contact hours each week. Students are involved in the study program continually during the four years. As a part of the program the students also participate in a field school of health evangelism and a 600-hour field project.

Many of the sessions have been held in the senior colleges in Inter-America, but others have been held in hospitals or youth camps. Lectures are held from morning until night during the two-week sessions, with no time available for library work. Students are expected to do their research in the library facilities near their homes.

The students in the off-campus programs are demonstrating a high degree of maturity. Their academic achievements are measuring up very well with the on-campus student body.

A great interest in the program has been demonstrated by the health ministries in the various countries in which it has been offered, and we could have had scores of non-Adventist students joining in the program, but in this initial phase it has been limited to Seventh-day Adventists.

For the amount of money it costs the division to sponsor the program, we could have sent only a few students to the Loma Linda campus. Thus, the program has become a great blessing to this field. Besides the academic progress it has brought to so many students, it has already proved to be an important tool in bringing souls to Christ.

SIEVERT GUSTAVSSON
Health/Temperance
Director
Inter-American Division

Euro-Africa

- At the Adventist youth center in Monoblet, France, 25 leaders responsible for summer camps and vacation colonies met recently. They planned approximately 20 camps during 1982, some emphasizing special subjects such as sports, scouting, riding, mountain climbing, and missionary efforts.
- On October 4 the opening night for a series of lectures on the Bible and archeology attracted more than 1,000 visitors to the cultural center of the French city of Namur. Unfortunately the hall seated only 500, so 500 had to be sent away. Conducting the series were H. Van Der Veken, J. Raseaud, and M. Cartiaux.
- An Adventist-owned FM radio station in the French city of Limoges opened in November with a unique program format. It is known as the "better living" station. The director, Jean-Paul Piquet, is an experienced conductor of stop-smoking campaigns.
- Many Western Europeans have aided Polish church members recently. A number have sent parcels to their local conference offices, which collected the gifts and delivered them by truck to Poland. The West Berlin Conference, for instance, sent a ton of clothing and a ton of food to the Adventist church in Chajnuwka, close to the Russian border. In October the North Bavarian Conference sent 3.8 tons of food and other urgently needed goods. One church in Mariendorf gathered US\$3,000 one Sabbath morning for their Polish brothers and sisters.
- Organized aid to members in Poland by the Northern European and Euro-Africa divisions totaled 45 tons of food and financial support of more than US\$25,000. Medicine worth US\$35,000 is ready to be shipped to the Polish Union office in Warsaw and to different Polish hospitals.

South American

- It is possible that Brazil College in São Paulo will be moving to another site about 100 to 125 miles into the interior. Most of the present campus would be sold,

but the buildings would be retained for a day school.

- Plans are under way to create two new fields by dividing the North Coast Mission in the North Brazil Union and the Minas Mission in the East Brazil Union.
- A special 5-million-copy edition of a missionary magazine is to be used in 1982 for visiting 5 million families in South America.
- Henry Feyerabend, pastor-evangelist in Canada who worked for many years in Brazil, recently conducted a Week of Prayer at Brazil College, São Paulo. This school has 2,200 students on the elementary, secondary, and tertiary levels.
- The East São Paulo Conference in Brazil, largest conference in the South American Division, has 44,776 members in 140 organized churches and many companies. Two hundred sixty of these churches and groups, with 32,000 members, are in the Greater São Paulo area. The conference maintains 47 elementary schools (grades 1-8), with a total of 10,700 students; has 5,000 Pathfinders in 144 clubs; and conducts a continual program for alcoholics and smokers in its 45 centers.
- On September 13 the Brazil Publishing House conducted its second open house for the public. Sixty-five hundred visitors toured the institution and took advantage of the opportunity to purchase books and magazines.
- Tithe received in the South American Division for the first three quarters of 1981 amounted to US\$19,717,764, as compared to US\$17,280,004 during the same period last year. Sabbath school offerings were US\$1,430,445 as compared to US\$1,263,589 in 1980.
- In Brazil 1 million copies of *The Great Controversy* have been distributed.
- The Santa Catarina Mission, in the South Brazil Union, has acquired 100 hectares of land on which to build a boarding academy.
- One hundred and seventy-two newly baptized members have been added to the church in La Serena, Chile, as a result of meetings conducted by Daniel

Belvedere, South American Division Ministerial Association secretary. By year's end the total is expected to rise to 300.

- A total of 1,610 Pathfinders from the South Brazil Union recently converged in Florianopolis in the Santa Catarina Mission for a camporee.
- The average number of persons baptized by each ordained minister in the South American Division during the past three years is 65.6 in 1978, 71.0 in 1979, and 72.9 in 1980.
- The number of churches built in the division has increased as follows: 1976, 1,295; 1977, 1,333; 1978, 1,392; 1979, 1,483; 1980, 1,550.
- Radio programs are broadcast on 530 stations in the South American Division—260 daily programs of from five to 15 minutes' duration and 1,370 weekly programs. It is hoped that ultimately all the weekly programs will be converted to daily broadcasts.

North American

Canadian Union

- In an action taken to strengthen the publishing work in Atlantic Canada, the publishing work of the Maritime Conference and the SDA Church in Newfoundland will be merged. Roy West, the director, will be in the maritime, and his assistant, Gordon Houston, will live in Newfoundland.
- Three churches have been organized in the Maritime Conference during 1981, the first new churches since 1973.
- The Ontario Conference has conducted 20 evangelistic crusades so far this year.
- G. D. Karst, president of the SDA Church in Newfoundland, reports that members have launched into two dark counties on the north shore, Lumsden and Cape Freels. An evangelistic team and a pastor are in the area. The goal of Newfoundland members is to double the number of persons baptized this year over last year.
- Newest church in the Alberta Conference is the Maskewiches church on the Samson Band Reserve, Hobbema. The building, in disuse for many years, has been transformed into a beautiful place of worship. The church has a main sanctuary area, which can accommodate about 100 people, and two rooms in the rear of the

building that can be used for Sabbath school activities. Basil VanDieman, the new conference native worker, is pastor of the church. He and his wife, Ivy, who is a supervisor in education for the adjacent Louis Bull Reserve Tribal Administration, are on an extensive visitation program on the reserve and hold regular services on Sabbaths, as well as special meetings.

Columbia Union

- A personal ministries seminar recently was conducted for Bible instructors of the Allegheny East Conference. Alfred R. Jones heads the personal ministries department.
- Adventists are conducting Sabbath services for inmates of the Chillicothe (Ohio) Correctional Institute. Twenty inmates have been baptized by Stephen T. Lewis, of the Columbus Ephesus church. Other churches in the Chillicothe area also assist in this ministry.
- Walter Zarske, of the Chestertown, Maryland, church, has participated in his sixty-second Ingathering campaign, having started as a boy in the Philadelphia area. His continued enthusiasm for the program is an inspiration to the Chestertown congregation.
- An ambulance in Belleplaine, New Jersey, is moved out of its garage weekdays to make room for a 17-student church school. Roger Forss, school board chairman and president of the ambulance corporation, suggested this combined usage as a way to cut costs for both organizations. Students, parents and others made the garage attractive for the school.
- One hundred members and friends of the Valley View, West Virginia, church turned out to worship in their new facility on September 19. Fourteen children now use the new school rooms that have been incorporated into the building. Roland Smith is the church pastor.
- Denominational retirees within a 50-mile radius of Mount Vernon, Ohio, are working toward organizing a retirees club.
- The baptism of 24 persons climaxed a month-long evangelistic series in the newly remodeled Lancaster, Pennsylvania, Spanish church. The Trio Maranatha, a lay group from Puerto Rico, led out in the services, with José Rivera as crusade speaker. Pedro Clausell is the pastor.

Lake Union

● Recent baptisms in the Michigan Conference include two in Edmore by Roscoe Nelson, four in the Stevensville-Chikaming district by Franklin Horne, and two in the Twin Cities church, Alma, by James Micheff.

● Members of the Elkhart, Indiana, church recently purchased four and one-half acres of land to build a church and school. Part of the funds for that purchase came from garage sales, which netted \$2,700.

● Members of the Cicero, Indiana, church conducted Vacation Bible School as a day camp this year in the Cicero Community Park. In addition to Bible stories and crafts, this VBS featured a Red Cross first-aid demonstration, and animals from the Indianapolis Zoo, according to Ramona Trubey, communication secretary.

● Twenty-three people joined the Chicago Beverly Hills church recently as a result of the first baptism during the Voice of Prophecy crusade of Evangelist L. B. Baker.

Mid-America Union

● A new church school has opened in Dickinson, North Dakota, with ten pupils. The teacher is Delores Tarasenko.

● John Morrison, pastor of the Cedar Rapids church in Iowa, has been involved in radio evangelism with a five-minute program twice daily, Monday through Friday, and a half-hour program on another station. Since the church board voted to expand the radio ministry another five-minute program and a half-hour Saturday evening program are being aired on a stronger station that reaches into 20 States and Canada.

● In cooperation with the Department of Food and Nutrition at the University of Nebraska—Lincoln, a Union College staff member, Lenore McEndree, is doing doctoral research on the effects of vegetarianism on iron absorption. Mrs. McEndree, currently on a study leave during her eighth year of college teaching, is assistant professor of home economics. A vegetarian herself, she hopes to dispute claims that vegetarianism is related to a lowered ability of the blood to utilize iron, a mineral essential for oxygen ventilation.

● Student Days at Enterprise Academy in Kansas found each department of the school represented by a booth.

● An environmental school was conducted by the Kansas and Nebraska Adventist elementary schools in cooperation with the Kansas-Nebraska Conference. Fifty-eight sixth-grade students attended such classes as "Stake Your Claim" (Bible), "Forests" (language-arts emphasis), "Orienteering I and II" (mathematics), "Man and Water" and "Wildlife" (sciences), and "Plains Indians" (social science).

● James C. Culpepper, administrator of Moberly Regional Medical Center, has been elected to the Missouri Hospital Association board of trustees for a three-year term. He becomes the representative for 13 member hospitals in northeastern Missouri.

North Pacific Union

● Consecration services have been held in each of the churches that has a church school in Montana, to demonstrate publicly the importance of the work of education ministry that the teacher has entered into. Educational Superintendent Paul Bonney has been leading out in the services.

● It took only six and a half years from the time that the Glide, Oregon, church was formally organized until a new sanctuary was dedicated. Constructed in the shape of two adjoining octagons, the church includes a sanctuary and Sabbath school classrooms in one module and a Community Services center and fellowship hall in the other. The church is finished in a stone veneer. Officers from the Oregon Conference, as well as former pastors, participated in the dedication services.

● Sergio Perelli marked six months of Hispanic work in Yakima, Washington, with the baptism of five candidates. Lay members aided in developing the evangelistic outreach that culminated in the baptisms.

● The North Pacific Union executive committee has voted a change in the union publishing department. Since 1973 the district publishing directors in the conferences have been under the supervision of the union and have been union employees. Under the new program the publishing directors again will be conference employees and will be under the direction of the local conference. The change will become effective January 1.

● Robert Goransson, from the Potomac Conference, has been

called to the North Pacific Union Conference as a Spanish evangelist. The continued growth of the work among the Spanish-speaking population of the Northwest led to the move.

● More than 1,000 people turned out for a birthday celebration at Portland Adventist Medical Center on November 1. They were a part of the more than 40,000 people who have been born at the hospital during its 89-year history. Dolores Atiyeh, the first lady of Oregon, was the guest of honor. Mrs. Atiyeh was born at the "old San" on November 8, 1923.

● Dumitru Popa, president of the Romanian Union of Seventh-day Adventists, recently visited the Walla Walla College campus during a trip to the United States to attend the Annual Council. In addition to participating in weekend worship services, Elder Popa presented a brief talk on Sabbath afternoon detailing current church conditions in Romania.

Southern Union

● The "Helping Hands" of the Kentucky-Tennessee Conference met in Paris, Tennessee, to construct a new church school building. Starting early on the morning of October 18, the crew of 92 men and women erected the building in one day. By late evening the shingles were on the roof.

● Opening services for the Shoals church in Florence, Alabama, were held October 10. The 100-member congregation, formerly known as the Sheffield church, comes from the quad-city area of Florence, Sheffield, Tusculumbia, and Muscle Shoals. In addition to the sanctuary and church-related rooms, ample classrooms for the church school have been included in the structure.

● Scott Memorial Hospital, Lawrenceburg, Tennessee, sponsored a fair booth at the recent Middle Tennessee Fair. The booth featured an audio-visual presentation on the hospital's various departments and activities and also offered a free blood-pressure program. During the five days that the booth was in operation, an estimated 700 people came by for a blood-pressure check.

● The annual convention of the Georgia-Cumberland Conference Professional and Business Association was held at Cohutta Springs camp, Crandall, Georgia, October 30 and 31. Since 1967 the association has helped

finance 33 church buildings, worth a total of more than \$5.7 million. Since their completion these churches have registered a gain of more than 2,200 members and returned more than \$10 million in tithe and mission offerings. John Loor, Northern New England Conference president, was the featured speaker for the meeting. O. D. McKee is president of the association.

Southwestern Union

● The Adventist Youth Society of the Berean church of Baton Rouge, Louisiana (Southwest Region Conference), visits the Louisiana Training Institute, a facility for wayward youth, every fourth Sabbath. They have been doing this since January of 1980. The Youth Society has "adopted" thirty-five 15- to 17-year-old men. They cater to the young men's spiritual and social needs.

● In a recent Texico Conference committee, Sergio Hernandez was elected secretary of the conference, replacing Max Martinez, who will be joining the union staff January 1, 1982. Hernandez is the conference youth and education director.

Loma Linda University

● The School of Health recently received 377 new books, valued at nearly \$9,000. Presented to the School of Health at the close of the annual American Public Health Association meetings in Los Angeles in early November, the books represent the most up-to-date information available in several areas of public health.

● Loma Linda University Medical Center is nearing completion of a new film, *A Coat of Many Colors*. The film deals with the prevention of skin impairment for those patients who are immobilized or have long-term chronic problems.

● Loma Linda University joined with the American Cancer Society in sponsoring the Great American Smokeout in late November. The Medical Center offered free pulmonary lung function tests for all smokers.

● Several hundred nursing students, nurses, and others interested in nursing attended a nursing fair sponsored by Loma Linda University School of Nursing in mid-November. The fair is offered annually to provide students with the opportunity to develop job-seeking skills and learn of job market opportunities.

Health Personnel Needs

NORTH AMERICA

Clinical laboratory technologists: 3
 Clinical psychologist: 1 (Ph.D.)
 Food-service personnel: director 1
 Nurses R.N.s: 19; and ICU/CCU 36, medical-surgical 18, pediatrics 5, OB-GYN 5, orthopedic-urology 1, psychiatric 2, rehabilitation 2
 Nurses L.P.N.: ICU/CCU 13, medical-orthopedic-rehabilitation-psychiatric 5
 Nurses CNA: 1
 Nursing leadership personnel: supervisor (medical-surgical) 1
 Occupational therapist: 1
 Physical therapists: 7
 Physicians: surgeon 1, pediatrician 1
 Radiologic (X-ray) technologists: 4
 Respiratory therapists: 4
 Secretary: medical transcriptionist 1
 Social worker: M.S.W. 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.

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

Norman Eric Bunker (Newbold Coll. '72), returning to serve as farmer/engineer, Kibidula Farm, Mafinga, Tanzania, left Toronto, Ontario, June 7, 1981. **Linda Louise (Huedepohl) Bunker** and three children left Edmonton, Alberta, October 2, 1981, to join him.

Paul LaVerne Cole (WWC '66), returning to serve as stewardship/family life/Spirit of Prophecy director, South Chile Conference, Temuco, Chile, and two children left Los Angeles, September 27, 1981. **Coralie Ann (Emmons) Cole** left Los Angeles, October 25, 1981, to join her family.

Patricia Jo Gustin (AU '75), returning to serve as pastor, Ubon city church, Ubon, Thailand, and two children left San Francisco, October 8, 1981.

Patricia Arlene (Webber) Kim (Calif. St. U. '79), returning to serve as director of nurses, West Indies College, Mandeville, Jamaica, West Indies, four children, and mother, **Orpha Webber**, left Miami, October 1, 1981.

Anthony Wetzel Lewis (LLU '73), to serve as biology professor, Philippine Union College, Manila, Philippines, **Doyne Suzanne (Allen) Lewis** (LLU '65), and two children, of Riverside, California, left Los Angeles, July 13, 1981.

Volunteer Service

H. Marvyn Baldwin (SOS), to serve as fund raiser, Bangkok Adventist Hospital, Bangkok, Thailand, and **Rose Marie (Fellabaum) Baldwin**, of Hendersonville, North Carolina, left San Francisco, October 25, 1981.

Charles Simeon Cooper (PUC '41) (SOS), to serve as pastor, Karachi Seventh-day Adventist church, Karachi, Pakistan, and **Virginia May (Kellar) Cooper**, of Sorrento, British Columbia, left Toronto, Ontario, October 13, 1981.

Leo Lorenz Raunio (AU '69) (SOS), to serve as librarian, Solusi College, Bulawayo, Zimbabwe, and **Elfrieda Carla (Kolling) Raunio** (U. of So. Calif. '63), of Munising, Michigan, left Chicago, October 25, 1981.

Noreen Sealey (AVSC), to serve as English teacher, Zaire Union, Lubumbashi, Zaire, of Huntsville, Alabama, left New York City, October 31, 1981.

Carlos Charles Swanson (LLU '61) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, July 13, 1981.

Roy Leslie Walin (SOS), to serve as internal auditor, Bangkok Adventist Hospital, Bangkok, Thailand, of Lebanon, Oregon, left San Francisco, September 11, 1981.

Student Missionaries

Tito G. Correa (AUC), of South Lancaster, Massachusetts, to serve as pastor, Palmer, Bolivia, left Miami in September for Peru, traveling on to Bolivia in early October.

Hederka Elizabeth Newberry (OC), of Los Angeles, to serve as English teacher, Songa Adventist Secondary School, Kamina, Zaire, left New York City, October 31, 1981.

David R. Riley (WWC), of Rockaway, Oregon, to serve as English teacher, English Conversation School, Jakarta, Indonesia, left San Francisco, September 22, 1981.

Jeffrey Hubert Shankel (WWC), of College Place, Washington, to serve as English teacher, Franco-Haitian Adventist Institute, Port-au-Prince, Haiti, left New York City, September 28, 1981.

Anne Michelle (Shelly) Summers (WWC), of Boring, Oregon, to serve as teacher, Majuro Elementary Schools, Majuro, Marshall Islands, left Seattle, July 29, 1981.

Jean Paul Vaudreuil (WWC), of Post Falls, Idaho, to serve as teacher, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, left Miami, September 23, 1981.

Glen Paul Volyn (WWC), of Liberty Lake, Washington, to serve as teacher, Majuro Secondary School, Majuro, Marshall Islands, left Seattle, August 7, 1981.

Jeff Scott Weijohn (WWC), of Wapato, Washington, to serve as construction worker, Linda Vista Academy, Solistahuacan, Chiapas, Mexico, left Los Angeles, September 27, 1981.

Kellie Lorraine White (LLU), of Monrovia, California, to serve as English teacher, English conversation Schools, Jakarta, Indonesia, left Los Angeles, September 19, 1981.

Bernice Esther Zaft (AU), of Richmond Hill, Ontario, Canada, to serve as English teacher and Pathfinder leader, Parana Academy, Rodovia Maringa-Campo Mourao, Parana, Brazil, left Toronto, September 1, 1981.

Literature Requests

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mision office. Individual requests ordinarily will be published only once during each calendar year. In the list below, when only name and address are given, send general missionary supplies.

Burma

Pastor Rual Chhina, SDA Mission, Box 977, Rangoon, Burma: *Liberty, Life & Health, Listen, These Times*, books.

Ethiopia

Communication Department, Ethiopian Union Mission, P.O. Box 145, Addis Ababa, Ethiopia: *Life & Health, Signs of the Times, These Times, Message, Spirit of Prophecy* and doctrinal books.

Haiti

Drs. Gladys Smarth and Frantz Perpignan, Boite Postale 1339, Port-au-Prince, Haiti: health-related slides and visual aids.

India

K. Stanley Paul, Principal, SDA English School, Basavanagudi, Bangalore-560 004, India: *Spirit of Prophecy* books, Bibles, used greeting cards, Picture Rolls, magazines.

Jamaica

Walter R. Thomas, 25 Bob Marley Blvd., Cooreville Gardens, Kingston 20, Jamaica: tracts, *Signs, Message, Sentinel*, Bibles, books.

Miss R. Nesbitt, Andrews Memorial Hospital, 27 Hope Road, Kingston 10, Jamaica: *Signs of the Times, Message, Guide, Life & Health*, small books.

Nigeria

Dr. J. M. Michel, Mobile Clinic Program, PMB 2054, Jos, Plateau State, Nigeria (new address).

Philippines

Pastor Efenite S. Layson, Lambajon, Baganga 9702, Davao Oriental, Philippines: Bibles, songbooks, Picture Rolls, *Spirit of Prophecy* books, magazines.

Ruth H. Layson, Lambajon, Baganga 9602, Davao Oriental, Philippines: Bibles, songbooks, books, Picture Rolls, greeting cards, magazines, visual aids.

Saturine Requillo, Hebron, Cateel, Davao Oriental, Philippines: books, magazines.

Ephraim Gersava, Lambajon, Baganga, 9602 Davao Oriental, Philippines: magazines, books, Picture Rolls, Bibles, songbooks.

Lilbeth Dealdo, Lambajon, Baganga, 9602 Davao Oriental, Philippines: Bibles, songbooks, Picture Rolls, magazines.

Felomino P. Hervas, Lambajon, Baganga, 9602 Davao Oriental, Philippines: magazines.

Cathy Gasapo, Bacolod Adventist Center, Taculing, Bacolod City, Philippines: Sabbath school materials, Bibles, hymnals, songbooks, *Guide, Adventist Review, Signs*.

V. D. Flauta, Lay Activities and Sabbath School Director, Central Luzon Mission of SDA, P.O. Box 2494, Manila, Philippines: *Signs, These Times, Adventist Review, Guide, Insight, Life & Health, Spirit of Prophecy* books, used greeting cards.

Nilda P. Aranas, Lapu-lapu Extension, Digos, Davao del Sur, Philippines 9502: Bibles, *Church Hymnals*, doctrinal and *Spirit of Prophecy* books, Picture Rolls, *These Times, Signs, Adventist Review*, songbooks, greeting cards.

Ernesto T. Pido, Temperance Director and Evangelist, South Philippine Union Mission of SDA, Box 208, Cagayan de Oro City, Philippines 8401: Bibles, books, magazines.

Reynaldo P. Letran, Seventh-day Adventist Good News Center, 237 Bonifacio Street, Leyte, Leyte, Philippines: Bibles, books, magazines.

Minda A. Esparagoza, SDA Church, Notre Dame Avenue, Cotabato City 9301, Philippines: *Signs, Review, Bibles, songbooks, Spirit of Prophecy* books.

Tonga

Palu Fautapu, Evangelist, Tonga and Niue Mission of SDA, P.O. Box 15, Nukualofa, Tonga: pictures of Christ, Sabbath school materials.

Trinidad

E. Weekes, MO99 Penal Rock Road, Penal, Trinidad: tracts, magazines, Bibles.

Coming

December

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

March

6 Tract Evangelism
 6 Church Lay Activities Offering
 13-20 Adventist Youth Week of Prayer
 13 Adventist Youth Day
 20 Sabbath School Community Guest Day
 27 Spring Mission Offering
 27 Thirteenth Sabbath Offering (Southern Asia Division)

April

3 Missionary Magazine Campaign
 3 Church Lay Activities Offering
 10 Literature Evangelism Rally Day
 17 Andrews University Offering
 24 Educational Day and Elementary School Offering (Local Conferences)

May

1 Community Services Evangelism
 1 Church Lay Activities Offering
 8 Disaster and Famine Relief Offering
 15 Spirit of Prophecy Day

June

5 Bible Correspondence School Emphasis
 5 Church Lay Activities Offering
 12 Inner City Offering
 19 Servicemen's Literature Offering (Alternates With North American Division Offering)

REWARDING



Mrs. Ellen White, at work in the Volunteer office at Washington Adventist Hospital.

Rewards were the last thing Ellen White was looking for when she became a volunteer at Washington Adventist Hospital. In 1971 when Mrs. White discovered that she had Erythematosis, a progressive, disabling disease with a life expectancy of three to five years, she vowed that as long as God sustained her life, she would glorify Him in both words and deeds. And that's what she's been doing for the past ten years—helping to make peoples' stay in the hospital a little smoother, a little more cheerful, spreading God's words of hope and healing to patients who need it.

And what could be more rewarding than that?

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Washington Adventist Hospital.

WASHINGTON ADVENTIST HOSPITAL
7600 Carroll Avenue / Takoma Park, MD 20912 / 301-891-7600

SAWS sends aid to Burma

Responding to requests from embassy officials in Washington, Seventh-day Adventist World Service (SAWS) has sent 50,000 pounds of emergency supplies to assist 60,000 homeless in Burma.

Shipped from the Watsonville, California, resource center were clothing for 30,000 people—infants to adults—200 six-person tents, 1,000 blankets, and special medicines valued at \$20,000.

"We're told that the fire raging in Mandalay and Taundwingyi is the third-largest fire in the history of the world. It's one of the worst disasters ever in Burma," says W. Lee Grady, assistant executive director of SAWS.

"Moreover, by the time this shipment of 25 tons arrives December 30 on the *America Maru*, there probably will be even more people in need," says Elder Grady. "We've begun stockpiling more just in case."

The SAWS center in California serves the Far East and Central and South America. Although SAWS cooperates with the Red Cross and US AID, the Burmese need was brought directly to Adventist Church headquarters, where leaders made an immediate appropriation to handle the disaster relief.

SHIRLEY BURTON

UN supports freedom of religion

November 25 was a red-letter day for religious liberty. After about 20 years of on-and-off discussions at various levels, the United Nations General Assembly adopted the long-sought-after Declaration on the Elimination of All Forms of Religious Intoler-

ance. This was a historic moment. After considerable backstage work during late October and early November—and by adding a word here, subtracting a phrase there, and agreeing on a compromise or two—the Declaration was adopted "without a vote," that is, by unanimous consent.

The Declaration consists of a preamble and eight articles and proclaims that everyone shall have the right to freedom of conscience and religion, including "the freedom to have a religion or whatever belief of his choice." All states are asked to enact legislation to combat discrimination or intolerance based on religion or other beliefs or to rescind restrictive legislation where necessary. The Declaration contains specific references to the freedom "to observe days of rest . . . in accordance with the precepts of one's religion" and to "maintain communications with individuals and communities in matters of religion . . . at the national and international levels."

B. B. BEACH

Ingathering report—3

The following experience comes to us from Northern California Conference, where R. C. Schwartz is the director of personal ministries:

It was November 29, the first evening of the 1980 Ingathering campaign in the Galt church. Ben Stevens and his wife, Pat, decided to participate in the door-to-door solicitation, in spite of their feelings of reluctance. At one door they were greeted by a friendly teen-ager. They asked to speak to his father, but noted that the young man stood in the background, listening to the conversation.

As they returned to their car the boy approached them from

the rear of the house and engaged them in conversation about their church. The Stevenses discovered that 16-year-old Bryan Smith had been keeping the Sabbath through his personal study of the Scriptures and the influence of an earlier contact with a literature evangelist.

Bryan later said, "When I stood behind my dad and realized there were Seventh-day Adventists on the porch, I knew that was my opportunity."

Bryan immediately began attending the Adventist church, and when an evangelistic series was conducted he was baptized. Bryan is active in the Sabbath school and youth departments and is bringing his mother and sister to church with him. The pastor is conducting Bible studies with them in preparation for their baptism.

At the close of the third week of Ingathering a total of \$3,847,935 was reported. The amount raised this week is \$616,198.

NORMAN L. DOSS

Poland presents opportunities

Recent political, economic, and social changes in Poland have brought about changes in religious life, also, including changes in the activities of the Seventh-day Adventist Church.

While the state's printing and publishing institutions have experienced shortages of paper and chemicals, and labor problems, the "Znaki Czasu" Publishing House has produced more literature in 1981 than in previous years. The monthly printing of *Signs of the Times* will be increased from 20,000 to 30,000 copies as of January, 1982. In 1981 eight new books were printed, including 30,000 copies of *The Great Controversy* and 50,000 copies of *Steps to Christ*. Hundreds of thousands of leaflets were printed and distributed.

While the Solidarity labor union was preparing for its first congress in September

with posters in towns and cities around the country, the central Warsaw Adventist church put up posters and distributed thousands of leaflets advertising the public evangelistic meetings of John Fowler, from the United States, and Wladyslaw Kosowski. And people came. Today 150 people are studying the Bible and 40 are preparing for baptism.

Public evangelism has become a new challenge for the church in Poland, and the help of all who will give generously to the Thirteenth Sabbath Offering on December 19 will enable the Polish Adventists to realize their dream—the evangelistic center planned for the southern Polish town of Skoczow.

The Polish Union is thankful to all those who have helped the Polish believers with their prayers, shipments of food and other goods, and in numerous other ways.

RAY DABROWSKI

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