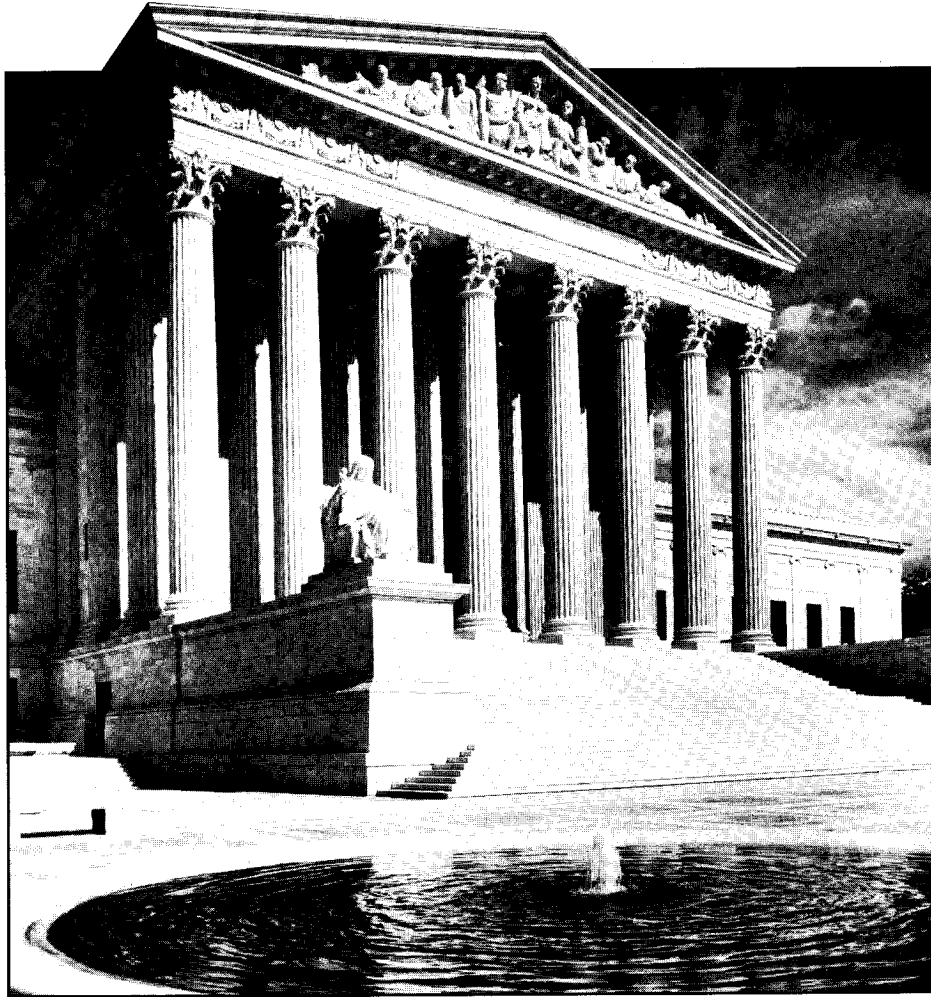


ADVENTIST REVIEW

Weekly News and Inspiration for Seventh-day Adventists

October 8, 1987



RELIGION G O E S T O C O U R T

• How U.S. Supreme Court rulings affected Adventists this year •

The Secret of Our Prosperity

Developing a Family Budget

The Dropout

I am one of those Seventh-day Adventists who dropped out. I am grateful to whoever subscribed to the *Adventist Review* for me. In response to several articles I have read recently, my free advice is as follows:

1. Once you are in the church, confused or not, stay in! Believe me, it's worse on the outside. Get as much help as you can to clarify all the perplexing issues. I now find myself even more confused and scared for my life.

2. Learn to enjoy the Sabbath! Use it to help people, especially if you are as restless as I am.

3. Don't ever tell yourself that you are going to take time off or take chances away from God and the church. Once God has given you your chance, and you have made the wrong decision, it is much more difficult, *almost* impossible, to come back. Satan's temptations become a part of you. You become possessive and selfish, and your goals turn to wealth, pleasure, and popularity. Satan will feed your inherent weaknesses.

FABIAN A. MARKS
Port of Spain, Trinidad,
West Indies

Diet

While "Our Changing Diet" (Aug. 13) pointed out some problem areas in the typical American diet, it did not give suggestions for positive change. This is unfortunate. Eating is a positive activity; cutting out all the bad items does not necessarily result in a good diet.

Certainly the American diet could be improved. But it will be improved by choosing lower-fat protein sources, more dry beans and legumes, low-fat rather than whole-milk products, vegetables and fruits rather than high-sugar desserts and sodas, and whole-grain breads and cereals rather than white flour items. And by being careful with the salt shaker and overly salty items.

CONNIE I. DAHLKE, R.D.
Arpin, Wisconsin

Islam

Having been born and raised (and having lived for 31 years) in a Muslim country, I concur with the content of Professor Keough's article on Islam (July 16).

Since direct evangelization is not the most acceptable outreach in Muslim countries, the healthful lifestyle (health message and food production) approach would be a better method to reach these people.

JOHN A. SIREGAR, PH.D.
Reading, Pennsylvania

Deliverance

"Deliver Us From . . ." (August 6) states: "But we balk at being the remnant and miss the Messiah's purposes for us when the *doctrines* that make us the remnant *don't change our lives.*"

For the first 50 years of my life I lived in the expectation that someday these doctrines would make me love my God. Sadly, they produced only the opposite effect. As the apostle Paul says: "The law only makes me want to sin all the more." My works produced nothing. It was only when in sheer desperation I threw myself before Jesus and said "Just take me, do whatever You must, but somehow make me one of Your own" that I came to know Him, and the changes began to take place in my life.

ROGER ANDERSON
Hurley, South Dakota

Worth It

The one article "All in the Family" (August 13) was worth the cost of the *Review* for a year.

How can we afford to be without the *Review*?

STELLA GREB
College Place, Washington

Confidence

Hooray for a churchman who has the courage to remind our leaders that authority is not automatically granted, but constantly earned by honest, humble, compassionate service ("Restoring Confidence in Leaders," July 23)!

Confidence in leadership will begin to be restored when the church actually begins to value parish ministry above conference, union, or GC offices.

The credibility of leadership will be restored the day ministry to hurting people is *truly* the highest calling in the church.

FERGUSON GRENDEL
Hollister, California

Superb

"Superbabies" (July 16) was a superb and timely article. Every parent of young children should read it carefully. It was good for us grandparents, too!

MELVIN ROSEN
Hagerstown, Maryland

Hearing

I was surprised and delighted to see Dr. Deborah Tannen's article "Did You Say What I Just Heard?" (July 30) reprinted in the *Adventist Review*. Dr. Tannen is a world-renowned sociolinguist and happens to be the head of my doctoral dissertation committee at Georgetown University.

As Christians we sometimes judge the level of the Christian experience of others by their conversational strategies. Understanding that strategies and their meanings may differ not only between male and female speakers, but also among ethnic groups, societies, and cultures, plus developing sensitivity to what is being communicated not only through words but other cues will help us as Adventists to understand our brothers and sisters around the world better and to be more effective in our witness. These are indeed "global strategies."

STELLA GREIG
Berrien Springs, Michigan

Letters should not exceed 250 words and should carry the writer's name, address, and telephone number. 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 denomination.

ADVENTIST REVIEW

October 8, 1987

General paper of the
Seventh-day Adventist Church

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COMING NEXT WEEK



◀ "The Sufferings of Christ: A Soliloquy," by Robert Johnston. Christ "learned obedience through suffering." But what does that mean?

■ "Teaching Children About Money," by Deborah Anfenson-Vance. What children need to know about money. And what parents need to remember.

■ "A Thousand Times Over," by Kit Watts. Adventist People features Nelly Enns, P. V. Jesudas, and Arabella Williams. They don't know each other, but they have thousands of things in common.

■ "These Are My Thoughts of October 3," by Richard Norman. Poetic visions of a real heaven.



TO GOD ALONE BE GLORY

"Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of water."—Revelation 14:7.

Who is God—One wholly apart from us on whom we depend, or ourselves? This is the ultimate question of our age.

Last week we noticed that the landmarks of Adventism derive from the events of 1844 and the teachings that grew out of those events. The landmarks embrace the three angels' messages, the heavenly sanctuary, the commandments of God and the faith of Jesus, and the nonimmortality of the wicked.

The overriding theme in these truths is a particular concept of God. Revelation 14:6-14 summarizes it in a threefold description:

God is Creator. The world, the universe, all that is, comes from God. Life isn't the product of chance, the happenstance collocations of atoms and molecules in a primeval sea.

We are part of His creation. He made us, "and not we ourselves" (Ps. 100:3). "In him we live, and move, and have our being" (Acts 17:28). Although people may forget God, ignore Him, deny Him, without Him they would cease to be.

God is Judge. Because God is, morality is. His own person sets the standard for justice and right. He who made all things will call men and women to the bar of His righteousness.

And that time of calling to account has begun! God has set in mo-

tion the work of judgment that will ring down the curtain on the history of Planet Earth.

God is Coming King. Soon Jesus, He who created us and gave Himself to redeem us from our sins, will return. The judgment complete, He will appear on the clouds of heaven to assume His rightful office of King of kings and Lord of lords.

This concept of God calls for a threefold response on the part of men and women:

Fear Him. We fear, not in terror of God's majesty or condemnation, but in profound respect and awe. We acknowledge that He is God, that we are His children.

Give glory to Him alone. When man has left his footprints on the lunar dust, when he has flung his spacecraft to the farthest reaches of the solar system, when he has conquered ancient scourges, shouldn't man be glorified?

No. I rejoice in human progress and achievements, but they all derive from our origin—God made us in His image, with the power to invent, imagine, do. To God alone is glory appropriate.

Worship Him. Worship is the key term in the three angels' messages. The first message calls us to worship God; the second and third warn us against all false systems of worship.

Anciently people worshiped idols of wood or stone, gods and goddesses whose exploits dazzled the imagination. Today people worship objects of steel and concrete, "stars" of the silver screen and TV, athletes, sports heroes, business magnates.

But Babylon is fallen! All systems

of religion, politics, or human genius that would supplant the Lord of heaven and earth will crash in ruins at His coming in judgment.

These great ideas spoke powerfully to Adventists 100 years ago. After the blasted hopes of 1844, they assured the believers that all was well—Christ was in the heavenly sanctuary, sitting in pre-Advent judgment, and soon would come to earth in glory. Unpopular though the Adventists might be, to worship God and to obey His will were the most important things in life.

These ideas speak even more powerfully to men and women today:

● On one hand, our age in a thousand ways, subtle or explicit, flaunts self-sufficient man. If people don't deny God, they ignore Him—they can get along fine without Him.

● On the other hand, New Age thinking—a loose conglomeration of ideas from Hinduism, mysticism, and self-help—proclaims that man is God.

One of the leading proponents of New Age thinking is popular movie actress Shirley MacLaine, whose books have sold more than 4 million copies. In her latest work, *Dancing in the Light*, we find this incredible claim, blasphemous from a biblical perspective:

"The total understanding and realization of my self might require eons for me to accomplish. But when that awareness is achieved, I will be aligned completely with that unseen Divine Force that we call God.

"For me to deny that Divine Force now would be tantamount to denying that I exist.

"I know that I exist, therefore I AM.

"I know that the God-source exists. Therefore IT IS.

"Since I am part of that force, then I AM that I AM" (p. 404).

● With the setting aside of God as Creator and Judge of all, men and women today have collapsed the basis of morality. Right and wrong, good and evil, truth and error—all have become relative.

At such a time as this, Seventh-day Adventists are to call the world back to the one God. "It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its

power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth" (*Christ's Object Lessons*, p. 415).

Next week I will demonstrate how the theme of *loyalty* to God that runs through Revelation 14:6-14 also touches life today.

WILLIAM G. JOHNSON



SOME SEE ONLY GIANTS

I am learning that Adventist Church leaders do not have easy jobs.

Why? Not because their responsibilities have changed dramatically in recent years, but because the church itself is changing continually—in its size, its makeup, and in the mind-set of its members.

Each year the church adds hundreds of thousands of new converts to its membership roles. Each year the church's overall ethnic mix continues to change. And each year the church loses some members through apostasy while most members hold down the fort and some members continue to push for more openness in church affairs and for added roles in the church's decision-making process.

In many respects, these have become bittersweet times for church leaders.

On one hand, they sense the overwhelming joy that comes from working for God and being part of a church that is helping record numbers of people find salvation in Jesus Christ.

But they also feel great sadness, for their management decisions often bring forth great opposition

from various church members who deliberately seek through various unorthodox means to influence the church to their individual way of thinking—the right way, of course.

Often it is the presidents who get caught in the crossfire of conflicting advice—good and bad—and who must attempt to bring healing to those members whose advice is not followed.

Historical Perspective

In the light of history, it has never been easy to be a religious leader. James White had his opponents. So did Martin Luther, and John the Baptist, Jeremiah, David, and even Moses.

I think of the 10 spies who came back from the Promised Land and told the Israelites that all they could see over the Jordan were the walled cities and giants. The Israelites murmured so much against Moses that he and Caleb and Joshua were nearly stoned to death. Their only fault: trusting in the word of God to move forward.

I sometimes fear that various church leaders, under the fear of failure or opposition, may pull in the reins a little bit and venture

forth a bit more timidly unless the results are certain.

In times of stress and opposition, that is the easy way out—to retreat into the safe channels, to restrict the flow of money only to the *sure* ventures, those that get the greatest initial returns for the dollar, the greatest number of baptisms.

But what we need is the continued leadership of those who don't let the chance of failure diminish their efforts. Old and New Testament religious leaders took risks. Our pioneers took risks. They ventured everything for God's cause.

We need the kind of leadership that looks to the past, recognizes the causes of success and failure, but looks forward, plans wisely, and ventures all for God.

We Have Such Leaders

I am certain we have that kind of leadership in our church today, both among the paid leaders and the laity. And to you I say, move forward. Today is no day for slacking off in giving the gospel commission.

Even in 1873 Ellen White wrote an encouraging letter to a youthful church leader on the need for venturing out. "Somebody must venture; someone must run risks in this cause. Those who will not venture and expose themselves to censure will stand all prepared to watch those who do bear responsibilities, and will be ready, if there is a semblance of chance, to find fault with them and injure them if they can" (*Testimonies*, vol. 3, p. 316).

And later she wrote: "Some may be so constituted as to see failure where God intends success; they may see only giants and walled cities, where others, with clearer vision, see also God and angels, ready to give victory to His truth" (*Review and Herald*, July 17, 1883).

Today some still see only giants. But may we and our church leaders see God and His angels ready to give us victory when we venture all for Him.

MYRON WIDMER

West Coast Churches Rally to Aid Fire Disaster Victims

Adventist churches in the Pacific and North Pacific Unions gave emergency help to victims of the more than 600 forest fires which raged in six Western states in August and September.

In the North Pacific Union six southern Oregon church Community Services centers helped displaced families who were evacuated or whose homes burned during a two-week period when lightning sparked Oregon fires, reports Ed Schwisow, North Pacific Union communication director.

The Cave Junction Adventist Church, through its Community Services outreach, served as a mass shelter for hundreds of families. The relief work was coordinated with the Red Cross through the Oregon Volunteer Organization Active in Disasters, which is supported heavily by the Adventist Church in Oregon. Other churches involved in the emergency outreach included Canyonville, Grants Pass, and Myrtle Point.

Pacific Union Conference churches in Yreka, Orleans, Antioch, and Crescent City, California, also lent a helping hand. In Yreka several members helped the emergency effort by driving trucks loaded with supplies and fire fighters between various fire sites. In Crescent City, members distributed food, clothing, and furniture to 40 families.

Orleans pastor Tom Benefiel, a National Guard chaplain, was activated by the National Guard to minister to the family of a killed fire fighter. Benefiel subsequently conducted the fire fighter's funeral and later ministered at eight separate campsites with a total of 8,000 fire fighters.

The lightning-sparked fires destroyed an estimated 400,000 acres in Arizona, California, Oregon, Idaho, Montana, and Wyoming, reports the *Washington Post*. More than 900 National Guardsmen, plus some prisoners, assisted fire fighter crews.

WORLD CHURCH

New Press Dedicated in Brazil. The Brazil Publishing House (BPH) dedicated a new Heidelberg



Speedmaster four-color sheetfed press on August 24, reports Ron Appenzeller, General Conference publishing director.

BPH, located in Tatui, is the third-largest Seventh-day Adventist publishing house in the world and operates around the clock five and a half days a week. So far in 1987, South American Division literature evangelists have sold more books and magazines than any other world division, Appenzeller says.

Attending the dedication were Joao Wolff (center foreground), SAD president, and Enoch Oliveira (center), General Conference vice president.

Tabasco Trains Laymen. Some 120 delegates attended the Tabasco Mexican Conference's first training camp for laymen August 14-21 in Tabasco, Mexico.

Among the subjects in the four-year program were public evangelism, public speaking, sermon preparation, and church administration, reports the Inter-American Division.

Bella Vista Modernizes Maternity Ward. Bella Vista Hospital, in Mayaguez, Puerto Rico, recently built a new addition for its maternity unit. "Experts say the maternity unit is the most modern maternity nursing department in Puerto Rico," reports Adalgiza Archbold, editor of the Inter-American edition of the *Adventist Review*.

Montemorelos Enrollment Inches Upward. The 1987 student enrollment at Montemorelos University, Montemorelos, Mexico, stands at 1,375, an increase of 8.3 percent over last year's 1,269. This year's enrollment is the highest ever for the university that houses the church's only medical school outside the United States.

Bahamas School Built in 10 Days. Volunteers from Mission Impact, a youth outreach ministry of the Carolina Conference, built a classroom, cafeteria, and two offices for the Bahamas Academy Elementary School in 10 days.

Among the volunteers were several pastors, teachers, nurses, and high school students.

French-speaking Women Organize. More than 60 women and men from 10 different countries took part in the third annual Convention of French-speaking Adventist Women from July 30 to August 2 at Newbold College.

Future plans for the organization include the establishment of a European Adventist women's organization and an International Convention of Adventist Women, reports John Graz, Euro-Africa Division communication director.

South India Headquarters Under Construction. Construction of the new South India Union Section



headquarters was recently started in Bangalore.

The new complex replaces the current 53-year-old office building, reports Jesudas Bhaggien, communication director. During a ceremony, retiring union president Weldon Mattison (third from right) laid the cornerstone for the complex.

GENERAL CONFERENCE

GC Opens All Standing Committees to Women.

In a bold stroke for affirmative action, the General Conference Executive Committee approved an action on September 24 appointing women to all standing committees of the General Conference.

In all, 88 new committee positions were established to accommodate female representation. The appointments follow a recommendation by the Women's Ministries Advisory Committee.

General Conference president Neal Wilson said the measure is part of the fulfillment of the 1985 General Conference mandate to provide wider opportunities for service to women in all areas that do not require ordination.

White Estate Releases 1888 Documents. The Ellen G. White Estate recently released 186 unedited letters and manuscripts related to the 1888 General Conference session, reports Robert Olson, secretary.

The release comes just one year prior to the centennial of the 1888 General Conference session, which is planned for November 1988, in Minneapolis, Minnesota.

"No General Conference session has undergone such analysis and scrutiny, or has elicited as much comment as the 1888 meeting," Olson says.

NORTH AMERICA

College Enrollment on the Up-and-up. Student enrollment is on the rise at several Adventist colleges in North America. Atlantic Union College increased its enrollment by 27 percent, from 403 in 1986 to 527 this year, reports Mary Norcliffe, college public relations director. Credit hours increased by 47 percent, from 5,038 last year to 7,417 in 1987.

Columbia Union College logged a 14 percent increase

in enrollment, from 1,045 students last year to 1,194 in 1987. The freshmen class enrollment rose 59 percent, from 125 in 1986 to 199 this year, reports Barbara Sudarth, public relations director.

Southern College of Seventh-day Adventists marked a 3.2 percent gain in enrollment, rising from 1,041 students in 1986 to 1,075 this year, reports Doris Burdick, spokesperson.

Oakwood College marked its first enrollment gain since 1983, reports Dr. Roy Malcolm, public relations director. This year's enrollment totals 1,010 students, up 1 percent from 1986. The *Review* will report other college enrollments after they begin their school year.

Correction. Assets of the Adventist Health System/United States total \$2.9 billion. The September 17 edition of the *Adventist Review* had listed total assets as \$42.9 billion.

ALSO IN THE NEWS

NRB Establishes Ethics Panel. The National Religious Broadcasters (NRB) is taking steps to have its new code of ethics made mandatory for all members and to develop a cooperative relationship with the Evangelical Council for Financial Accountability.

During their September 4 meeting, the NRB board formally established an Ethics and Financial Integrity Commission (EFICOM), reports Religious News Service.

If accepted at NRB's annual convention in January, EFICOM standards would require members to disclose all sources of income and all expenditures.

Robertson for President? Spurred by an upset victory among Iowa republicans on September 12 and an apparent victory in a vote by the Michigan's Republican Central Committee on September 15, televangelist Pat Robertson announced that he will formally enter the race for the 1988 Republican presidential nomination.

The 57-year-old founder of the Christian Broadcasting Network will make an official declaration of his candidacy on October 1, reports Religious News Service.



CHURCH CALENDAR

- Oct. 10 Voice of Prophecy Offering
- Oct. 10 Sabbath School Community Guest Day
- Oct. 12 Canadian Thanksgiving Day
- Oct. 17 World Health and Temperance Day Offering
- Nov. 7 Personal Ministries Day
- Nov. 7 Week of Prayer begins



With Ellen White's encouragement at the 1903 GC session, the church reorganized.

During the days of Moses, the government of Israel was characterized by the most thorough organization, wonderful alike for its completeness and its simplicity. The order so strikingly displayed in the perfection and arrangement of all God's created works was manifest in the Hebrew economy. God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in His name. From the elders of the tribes a council of 70 was afterward chosen to assist Moses in the general affairs of the nation.

is to let each pursue his own course. But if we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, can not work for us successfully. They turn away in grief; for they are not authorized to bless confusion, distraction, and disorganization. . . .

God desires that His work shall be done with system and exactness, in order that He may place upon it the seal of His approval.

The Result of Organized Effort

It is nearly half a century since order and organization were established among us as a people. I was one of the number who had an experience in laboring for their establishment. I know of the difficulties that had to be met, the evils that organization was designed to correct, and I have watched its influence in connection with the growth of the cause. At an early stage in the work, God gave us special light upon this point; and this light, together with the lessons that experience has taught us, should be carefully considered.

From the first our work was aggressive. Our numbers were few, and mostly from the poorer classes. Our views were almost unknown to the world. We had no houses of worship, but few publications, and very limited facilities for carrying forward our work. The sheep were scattered in the highways and byways, in cities, in towns, in forests. The commandments of God and the faith of Jesus was our message.

"Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh

THE SECRET OF OUR PROSPERITY

What following the Captain's orders has done for us.

BY ELLEN G. WHITE

Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were "captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens"; and, lastly, officers who might be employed for special duties. . . .

There was order in the church when Christ was upon the earth, and after His departure, order was strictly observed among His apostles. And now in these last days, while God is bringing His children into the unity of the faith, there is more real need of order than ever before; for, as the Lord unites His people, Satan and his evil angels are very busy to undo this unity and to destroy it.

It is Satan's studied effort to lead professed Christians just as far from heaven's arrangement as he can; therefore he sometimes deceives even the professed people of God, and makes them believe that order and discipline are enemies to spirituality; that the only safety for them

Our God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host.

should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glorieth, let him glory in the Lord."

Our numbers gradually increased. The seed that was sown was watered of God, and He gave the increase. At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in school houses; but it was not long before we were able to build humble houses of worship. As our numbers increased, it was evident that without some form of organization, there would be great confusion, and the work could not be carried forward successfully. To provide for the support of the ministry, for carrying the work in new fields, for protecting both the churches and the ministry from unworthy members, for holding church property, for the publication of the truth through the press, and for many other objects, organization was indispensable.

Feeling Against Organization

Yet the feeling against organization was very strong among our people. The Adventists generally, who had withdrawn from the churches of the various denominations under the call of the second angel's message to come out of Babylon, opposed organization, and many Seventh-day Adventists were fearful that church organization would bring us under condemnation. We sought the Lord with earnest prayer that we might understand His will, and light was given to us by His Spirit, that there must be order and thorough discipline in the church—that organization was essential. . . .

We had a hard struggle in establishing organization. Notwithstanding that the Lord gave testimony after testimony upon this point, the opposition was strong, and it had to be met again and again. . . .

As the development of the work called us to engage in new enter-

prises, we were prepared to enter upon them. The Lord directed our minds to the importance of educational work. We saw the need of schools, that our children might receive instruction free from the errors of false philosophy, that their training might be in harmony with the principles of the Word of God. The need of a health institution had been urged upon us, both for the help and instruction of our own people and as a means of blessing and enlightenment to others. This enterprise also was carried forward. All this was missionary work of the highest order. Our work was not sustained by large gifts and legacies; for we have few wealthy men among us.

Our work has steadily advanced. What is the secret of our prosperity? We have moved under the orders of the Captain of our salvation. God has blessed our united efforts. The truth has spread and flourished. Institutions have multiplied. The mustard seed has grown to a great tree. The system of organization has proved a grand success. Systematic benevolence was entered into according to the Bible plan. The body has been "compacted by that which every joint supplieth." As we have advanced, our system of organization has still proved effectual.

Machinery Too Complicated

In some parts of the work, it is true, the machinery has been made too complicated; especially has this been the case in former years in the tract and missionary work; the multiplication of rules and regulations made it needlessly burdensome. An effort has been made to simplify the work, so as to avoid all needless labor and perplexity.

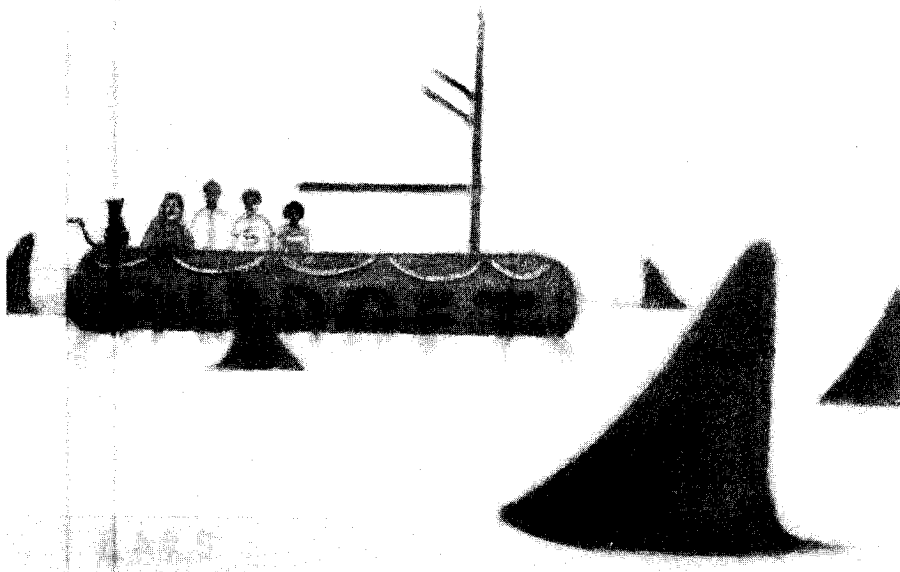
The business of our conference session has sometimes been burdened with propositions and resolutions that were not at all essential, and that would never have been presented if the sons and daughters of God had been walking carefully and prayerfully before Him. The fewer rules and regulations that we can have, the better will be the effect in

the end. When they are made, let them be carefully considered, and, if wise, let it be seen that they mean something, and are not to become a dead letter. Do not, however, encumber any branch of the work with unnecessary, burdensome restrictions and inventions of men. In this period of the world's history, with the vast work that is before us, we need to observe the greatest simplicity, and the work will be stronger for its simplicity.

Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. *In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled.* At God's command, "Go forward," we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let everyone be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause.

The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history. □

From the Advent Review and Sabbath Herald, Oct. 12, 1905.



DEVELOPING A FAMILY BUDGET

A realistic budget can help you manage finances without going into debt.

BY CHAD MCCOMAS

It's been said that the average American family is only two paychecks away from bankruptcy. Whether

or not this overstates the case, the truth is that many people live uncomfortably—if not desperately—in debt, trapped in a vicious cycle of deficit spending.

However, it is possible for families to manage finances without sinking in over their heads. The secret is a family *budget*.

Many people cringe at the mere mention of *budget*. "We can't live by a budget," they protest. "Our income fluctuates from month to month." Or "We tried to develop a budget years ago, but couldn't agree

on how to do it. It's just not worth the bother."

But if you find yourself unhappy with the alternatives, maybe it's time to give a budget a chance. Here's how.

Step 1. Total your monthly income. Include all wages earned from all sources. If your income varies, check your last year's income and divide by 12. This will give you an estimated monthly income. Write your total income figure under "income" on the budget form (see sidebar).

Step 2. List bills and expenses for the year. (If you need help figuring out what expenses to list, check last year's expenditures.) And don't forget things such as car club fees, magazine subscriptions, house insurance, taxes, birthday gifts, savings, life insurance, checking account charges, an allowance for you and your spouse, and of course, tithes and offerings.

Step 3. Here's where the rubber meets the road. Total your monthly expenses and see if the amount is equal to or less than the amount of monthly income. If it is less, you have something to be thankful for. If it is more, sharpen your editing pencil.

Of course, some expenditures are fixed and cannot be cut. But look at estimated expenditures such as clothing, food, and household items. Perhaps you can trim expenditures in these areas. Also consider canceling some magazine subscriptions, stopping health club dues, or cutting down on gifts. These adjustments may hurt for a while, but the financial peace and security will be well worth the sacrifice.

It Works

For nearly six years my wife and I operated without a budget. We always seemed short on funds. Large bills, such as car insurance, left us stressed, anxious, and scrambling to cut back other expenses so we could make the payment. Money was not a joyful topic in our family.

Finally we decided things had to change. We followed the process

LARS JUSTINEN

listed above and developed a family budget. Since that time, our finances have taken a 180-degree turn. Each month we distribute our income into the needed areas. Some funds we spend monthly, while others accumulate until needed. Now when the car insurance bill arrives, we can pay it without starving.

Our budgeting has worked for nearly four years now. All our bills

are paid, and we have been able to increase giving to our local church. Our savings account continues to grow, as does our financial peace and security. Controlling our finances is better than letting our finances control us. □

Chad McComas is a pastor from Corvallis, Oregon.

Budget Form

MONTHLY INCOME: _____

MONTHLY EXPENSES:

Church (tithe, offerings) _____

Housing (rent, mortgage) _____

Food (household items) _____

Loans (car, school, other) _____

Insurance (car, house, life) _____

Taxes (property, federal, state) _____

Savings (account, IRA, annuity) _____

Utilities (electric, gas, phone, water, sewer, garbage) _____

Medical _____

Travel (gasoline, tolls, etc.) _____

Car (maintenance, new car fund) _____

Clothing _____

Furniture _____

Magazines, newspaper _____

Entertainment _____

Vacation _____

Gifts _____

Laundry _____

Miscellaneous () _____

Miscellaneous () _____

TOTAL EXPENSES _____

Dollar Stretchers

1. Pay tithe and offerings. God promises to bless the rest.

2. Purchase on a cash basis. If you don't have the money, don't buy it.

3. If you do use credit cards, pay what you charge each month before the company adds interest.

4. Have several bank savings accounts for special projects.

5. Carry a minimum amount of cash in your purse or billfold.

6. Make long-distance calls during the cheaper rate times.

7. Don't make a major purchase decision without "sleeping on it."

8. List items you *need*. Don't buy items not on the list. Avoid impulse buying.

9. Before buying a high-depreciation new car, check into purchasing a good used car.

10. Purchase good-quality items that last longer.

11. Shop at discount and resale stores.

12. Use coupons.

13. Plant your own garden. Can and freeze garden produce and fruits.

14. Find less expensive housing.

WAYS TO SAVE ENERGY

1. Take a shower instead of a bath.

2. Use a wood stove for heat.

3. Turn heat down at night and when not at home.

4. Turn off water heater when away from home several nights.

5. Turn off TV, radio, or stereo when no one is watching or listening.

6. Install water saving devices on shower, faucet, and toilets.

7. Insulate home; seal heat leaks.

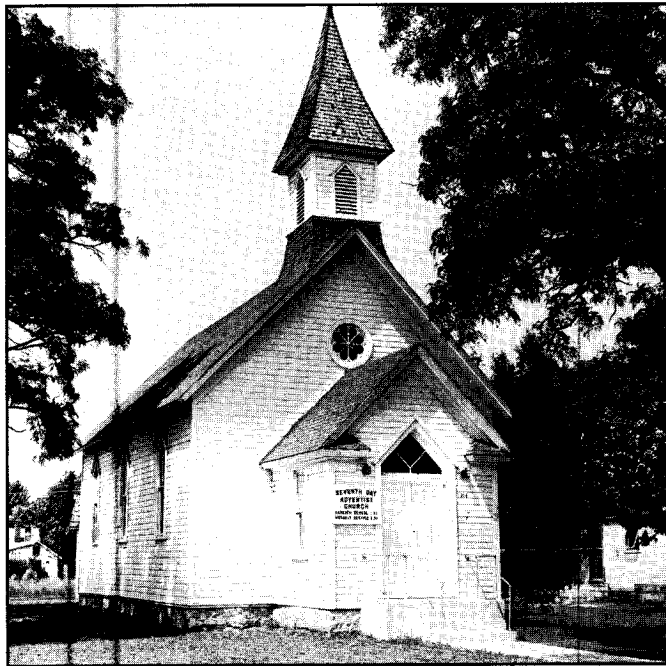
8. Use low-wattage bulbs. Turn off lights you're not using.

9. In winter, close curtains when sun isn't shining.

10. Do full loads of laundry.

Church-state separation did rather well at the United States Supreme Court during the 1986-1987 term, completed July 1. The Court handed down decisions in seven cases involving religion. Of those, five appear as wins, one as a draw, and one as a clear loss.

The victories include decisions that churches may require their employees to be members in good standing; states may not deny unemployment benefits to employees fired for refusing to work on the Sabbath; states may not require the teaching of creationism; witnessing in an airport terminal may not be totally prohibited; and municipalities may not prohibit door-to-door solicitation except from 9:00 a.m. to 5:00 p.m.



The single loss for religion in a major case involved the religious rights of prisoners, and the draw centered on the accommodation of religious practices in the workplace.

In other cases the Court refused to review lower court decisions holding that plaintiffs lacked standing to challenge the constitutionality of United States diplomatic relations with the Holy See.

■ Michigan may require church school teachers to have state teaching certificates.

■ Oregon can forbid a teacher to wear religious dress in a public school classroom.

■ An Adventist pastor was properly convicted for breaking the North Dakota compulsory school-attendance law.

■ Courts should not become involved in employment disputes involving ministers.

■ Volkswagen of America improperly fired a Sabbatarian employee.

■ A Michigan Seventh-day Adventist was properly convicted under that state's compulsory school-attendance law.

■ A Seventh-day Adventist couple in Indiana was properly convicted of involuntary manslaughter and unlawful practice of medicine in the death of a patient treated in their home.

■ Free exercise of religion is not a defense to a charge of sheltering illegal aliens.

Of the seven decisions, two came early in the term. In November 1986 the Court ruled in *Ansonia v. Philbrook* that although an employer must accommodate a Sabbatarian employee (unless such accommodation would cause undue hardship to the employer), any full accommodation is enough; it does not have to be the specific accommodation requested by the employee. This case is seen as a draw in that it upholds the duty to accommodate but seems to weaken that duty.

U.S. Supreme Court rulings

RELIGION GO

As a result, we fear that employers may offer Sabbathkeepers undesirable scheduling as an accommodation. Yet in most cases, Adventists should be happy to work any shift, no matter how undesirable, that does not conflict with the Sabbath.

Seventh-day Adventist Case

Another early case this term, *Hobbie v. Unemployment Appeals Commission*, must be viewed as a major victory in protecting the free exercise of religion. In requiring the state of Florida to grant unemployment benefits to Seventh-day Adventist Paula Hobbie (fired for refusing to work on the Sabbath), the Court made two important points.

First, religiously motivated conduct, such as failure to work when assigned on the Sabbath, may not be considered "misconduct connected with work."

Second, governmental burdens on the practice of religion may be justified only by a governmental interest of the highest order. *Hobbie* thus affirmed the test for judging such governmental actions first set out in 1963 in the case of Seventh-day Adventist Adele Sherbert, known to students of constitutional law for almost a quarter century as the Sherbert test.

Virtually all the other major rulings came during the final week of the Court's term, including decisions on job discrimination and creationism.

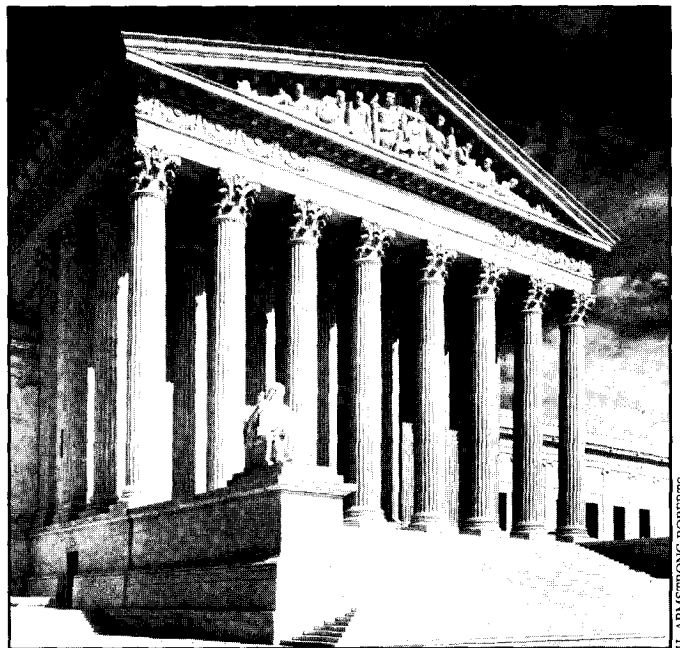
The Most Important Decision

Possibly the most important decision of the term was *Bishop v. Amos*, in which the Court ruled that Congress did not unconstitutionally favor religion 15 years ago when it exempted churches and religious institutions from complying with the Civil Rights Act's ban on religious discrimination in employment.

The plaintiffs, supported by a lower federal court in Utah, argued that churches should be able to limit em-

ployment to their own members only in jobs that are purely religious, and that all other jobs should be filled without reference to religion. To continue the present exemption for churches, they said, would go contrary to the establishment clause by giving a benefit to religious groups but not to others.

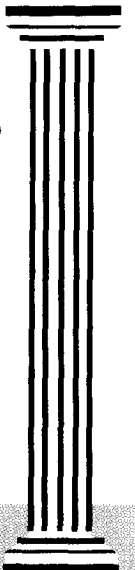
Neither side argued that a church should not be free to hire whomever it chooses as ministers or in other doctrinally sensitive positions. At issue in this case was the job of a building engineer at a Mormon church-owned gymnasium. The engineer said that religion had nothing to do with his job and therefore the church should not be permitted to fire him simply because he wasn't a Mormon in good standing.

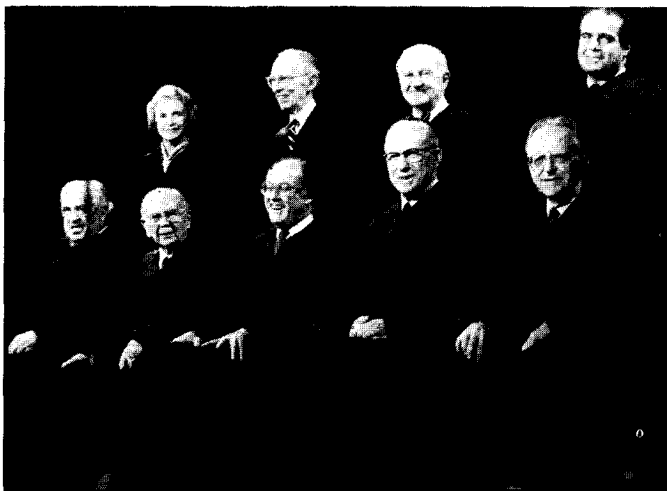


H. ARMSTRONG ROBERTS

of interest to Adventists. BY MITCHELL
A. TYNER

ES TO COURT





A.P. WIDE WORLD PHOTOS

The Supreme Court justices are: Front row, from left, Thurgood Marshall; William Brennan, Jr.; Chief Justice William Rehnquist; Byron White; and Harry Blackmun. Back row, from left are, Sandra Day O'Connor; Lewis Powell, Jr.; John Paul Stevens; and Antonin Scalia.

Most religious groups saw it differently. They argued that all denominational employees are seen as church representatives and therefore must be in agreement with church standards. Seventh-day Adventists have long held that every job on an academy or university campus has religious significance.

The Court, upholding the exemption, held that to do otherwise would require a detailed examination of the work of every church employee to see which jobs should be exempted. Such inquiry, said the Court, would lead to an unacceptable level of entanglement between church and state. Therefore the exemption, rather than violating the establishment clause, is a rational way to prevent just such a violation.

Creationism Versus Evolution

Of much greater media interest, but of somewhat less legal importance, was *Edwards v. Aguillard*, which struck down a Louisiana law mandating equal time for creationism whenever evolution is presented in a state public school. According to the Court, that law was a violation of the establishment clause in that it had no secular purposes. Writing for the Court, Justice Brennan said that "the preeminent purpose of the Louisiana Legislature was clearly to advance the religious viewpoint that a supernatural being created mankind."

Those who on first glance oppose this ruling should look at what the Court did *not* do. It did not rule on the relative scientific merits of creationism versus evolution. It did not muzzle teachers whose faith prompts them to look beyond science for ultimate causes. It did not say that creationism could not be discussed in a public school. Justices Powell and O'Connor specifically noted that since "a familiarity with the nature of religious beliefs is necessary to understand many historical as well as contemporary events, . . . schoolchildren can and should properly be informed of all aspects

of our nation's religious heritage."

Then what *did* the Court do? It said, as it has in the past, that to *require* public school teachers to expound a religious doctrine violates both the U.S. Constitution and fundamental fairness.

Perhaps this term's most regrettable decision was handed down June 9 in *O'Lone v. Shabass*. The case involved attendance at Islamic worship services on Friday. The Court ruled that prison officials may burden the free exercise rights of prisoners if the burden is reasonably related to prison needs. The chief justice wrote: "Prison regulations alleged to infringe constitutional rights are judged under a reasonableness test less restrictive than that ordinarily applied to alleged infringements of fundamental constitutional rights," which must be justified by a compelling public interest.

Justice Brennan, in dissent, noted that "the Constitution was not adopted as a means of enhancing the efficiency with which government officials conduct their affairs. Rather, it was meant to provide a bulwark against infringements that might otherwise be justified as necessary expedients of governing."

New Court

The exact Court that made all these rulings will never sit again, owing to the resignation of Justice Lewis Powell. Federal appellate judge Robert Bork has been nominated as his successor.

Judge Bork has spoken and written on many subjects. Substantial evidence indicates that he would prefer to alter the Court's course in matters such as abortion and affirmative action. But his views on church-state relations are not so clear. He has been quoted as opposing previous rulings against public school prayer and the use of government funds in parochial schools, yet he denies having taken a position on the constitutionality of those issues.

If he hasn't, he may do so very soon. One of the five cases already accepted for the Court's term that began October 6 is a challenge to a New Jersey law that requires public schools to permit a one-minute period of silence to begin each school day.

Is this contrary to the establishment clause? Does the law have a secular purpose, or is it a thinly disguised effort to benefit religion? Will Judge Bork, if confirmed, join Justices Rehnquist, White, O'Connor, and Scalia in searching for a new standard to apply to such cases? Time will tell—in this case, on or before July 1, 1988. □



Mitchell A. Tyner serves as an associate director and legal counsel in the General Conference Department of Public Affairs and Religious Liberty.



ANNIE LUNSFORD

ter an hour or so, your depth of sleep lessens. Though you are completely relaxed, your eyes move back and forth in what is called rapid eye movement (REM) sleep. On the average, 20 percent of a seven- to eight-hour sleep period is REM sleep.

During deep (or non-REM) sleep the muscles and organ systems of the body recuperate. REM sleep restores the mental and emotional functions of the central nervous system to a rested state, making it vital for mental composure and the maintenance of sanity. Sleep overcomes fatigue, restoring the function of body and mind to normal levels.

SWEET DREAMS

Facts and fallacies about sleep

BY MERVYN G. HARDINGE

Only a handful of people have ever stayed awake for more than 10 days; when deprived of sleep, most of us become incapacitated after 36 hours.

Just what is sleep, this phenomenon that occupies approximately one third of one's life? If you live to age 75, you will have spent about 25 years sleeping! Something very important must happen during sleep for the Creator to plan our lives this way.

REM Sleep

Interestingly, you don't spend much of the night in deep sleep. Af-

The Creator designed humans to work during the daylight hours and sleep during the night. Technology, however, has changed all this. The time of wakefulness, or daylight hours, can be extended by the flick of a switch. This may exaggerate fatigue, as it affects both the quantity and quality of sleep.

Physiological fatigue induces sleep. As sleep progresses, fatigue begins to lessen. The nighttime slowing of the metabolic rate, indicated by a steady drop in body temperature, prolongs the period of deep sleep. As morning approaches, body temperature begins to rise, the sounds of life increase all around, and you awake ready for another day.

For reasons not understood, some people have difficulty waking in the morning but become increasingly active as the evening progresses. These are called "owls," in contrast to early-morning risers, who are called "larks."

People have a remarkable ability to adapt to varying situations. Many enjoy working during the night and have no trouble sleeping during the day. But for most of us, day is for work and night is for sleep.

Much research has been done on sleep deprivation. Signs of sleeplessness appear within 24 hours and continue to increase in type and severity. Sleep-starved people make fewer movements. Their eyes may itch or burn, vision may be blurred, and the size of objects may appear distorted. Performance deteriorates.

Lack of Sleep

Mental and emotional changes are even more severe. The attention span decreases, and it becomes increasingly more difficult to read or watch television. Commands are ignored, and commonsense attitudes to rules are altered. Mood changes occur frequently, as irritability and quarreling increase. Criminal offenses will be confessed, and some can be made to believe they committed offenses of which they are not guilty.

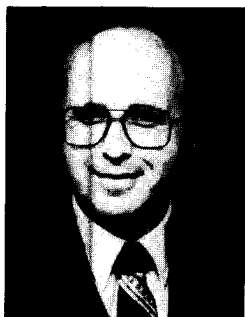
You would think that someone in bed, completely relaxed with his eyes closed, would receive the same benefits as from sleep. But long periods of sleepless rest do not replace the benefits of sleep.

A 12- to 15-hour sleep, even after days of wakefulness, restores an individual virtually to normal. This should reassure those who suffer from insomnia. We have no evidence that sleepless nights lead to insanity.

Probably the most important ingredient in a good night's sleep is to leave your problems and cares of the day behind. A mind free from concerns allows both body and mind to rest.

Prime Minister Gladstone of England had carved into the footboard of his bed a favorite promise in the Bible: "Thou wilt keep him in perfect peace, whose mind is stayed on thee" (Isa. 26:3). Trust in an all-loving God provides the surest way of enjoying a good night of refreshing sleep. □

Mervyn G. Hardinge, M.D., Ph.D., D.P.H., is former director of the Health and Temperance Department of the General Conference, which provided this article.



NEW YORK STATE— **CONFERENCE OF MANY FIRSTS**

BY JAMES R. NIX

As one thinks of beginnings in Adventist history, New York State does not come to mind as readily as Portland, Maine; Rocky Hill, Connecticut; or Battle Creek, Michigan. But many firsts occurred in New York.

This year as the New York Conference commemorates the 125th anniversary of its October 25, 1862, organization, let us note some of the things that began there.

Doctrines

The Advent movement in America had its origin in New York State. William Miller lived in Low Hampton, New York. There, about 1818, he discovered the 2300-day prophecy of Daniel 8:14. In August 1831 Miller gave his first series of lectures in Dresden, New York.

Rachel Oakes Preston, a Seventh Day Baptist, introduced the Sabbath to the Washington, New Hampshire, church in the spring of 1844. She had become a Seventh Day Baptist in Verona, New York. Rachel was on a visit to New Hampshire to see her daughter Delight when she shared the Sabbath truth that she had discovered in her home state.

Likewise, the sanctuary doctrine had its origins in New York. On the morning of October 23, 1844, the day after the Great Disappointment, Hiram Edson, of Port Gibson, New York, received his first insight into why Christ had not returned the previous day as the Millerite Adventists expected. Further study culminated with O.R.L. Crosier's writing out their findings for publication. In the fall of 1846 Joseph Bates, who by then had accepted the Sabbath, came to Port Gibson. There

the sanctuary and Sabbath doctrines were first joined.

As early as 1842 George Storrs, a Millerite Adventist pastor from Albany, New York, published a book on the state of the dead. His study had brought him to the conclusion that people are unconscious in death, that immortality comes only through Christ, and that the wicked will eventually be annihilated. His book influenced the thinking of those who eventually became Seventh-day Adventists.

Publications

In 1849, in Oswego, New York, James White published his first small book, a hymnal entitled *Hymns for God's Peculiar People That Keep the Commandments of God and the Faith of Jesus*. Two years later, in Saratoga Springs, New York, he published his wife Ellen's first book, now part of *Early Writings*.

Also beginning in 1851, the *Review and Herald* was printed in Saratoga Springs and later Rochester, New York. The last issue of the *Review* printed in Saratoga Springs marked another first: the March 23, 1852, issue contained the first illustration ever used in the paper—a woodcut engraved by Uriah Smith.

In 1852 the Rochester church was organized, making it the oldest continuous congregation of Sabbath-keeping Adventists in the world. Beginning May 27, 1852, the *Review* was printed in Rochester on a Washington handpress. That little press had been purchased for \$652.95 after a meeting of Sabbathkeepers at Ballston Spa, New York, decided that the fledgling church should

have its own press.

That Washington handpress printed some firsts: the first hard-bound book produced by Sabbathkeepers, the 1852 hymnal; and in August of 1852, the first paper published for Adventist young people, *The Youth's Instructor*.

In 1853 the first Sabbath school began in Rochester. The same year the first church school was started at Buck's Bridge, New York, taught by Martha Byington, who later married George Amadon. In 1854 the Sabbathkeepers in Michigan decided to purchase a tent for evangelistic purposes. They sent to Rochester to obtain it, the same city in which Millerite Adventists had acquired their great tent.

On December 25, 1865, in the Lamson home in Rochester, Ellen White had a vision calling for the establishment of a health institute. The following year our first health-care facility, the Western Health Reform Institute (later renamed the Battle Creek Sanitarium), began in Michigan. But the vision calling for it was given to Mrs. White in New York.

The twenty-first session of the General Conference opened on December 7, 1882, in Rome, New York—the first such session held outside Michigan.

In 1910 the first Seventh-day Adventist minister, Frederick Wheeler, died and was buried in West Monroe, New York. Though pastor of the Washington, New Hampshire, congregation in 1844 when Rachel Oakes Preston first introduced the Sabbath to him, the last several decades of his life were spent in New York.

This month as we join our fellow believers in the New York Conference in remembering the many Adventist firsts that have occurred there, may we renew our own commitment to the completion of the task begun by the pioneers there and elsewhere so long ago.

Sponsored by the Heritage Room, Loma Linda University Libraries.

Doom Reports Boom in French Polynesia Mission

During the past 12 months, 311 persons were baptized in French Polynesia, according to mission president Marcel Doom. "Fifty-seven of these new adherents resulted from 13 Voice of Youth efforts. In a population of 160,000, 3,000 Seventh-day Adventists is not a large number, but a 10 percent growth rate in one year is encouraging."

French Polynesia consists of 120 islands, some of them no more than coral atolls. The Polynesian population is augmented by Chinese and Europeans. French painter Paul Gauguin called this adopted home "the earthly paradise."

Tahiti, on which the capital Papeete and Adventist mission headquarters are located, is the largest island, covering more than 400 square miles (1,036 square kilometers), with a rugged but beautiful mountainous interior. Between the mountains and the shore lies a belt of fertile soil that accommodates three quarters of the population.

"Pitcairners"

The Seventh-day Adventist message came to French Polynesia largely as an extension of the outreach to and from Pitcairn. The link between Pitcairn and Adventists is memorialized by the fact that Adventists in the region are still known as "Pitcairners." Adventist work began here in 1891, with the establishment of the Eastern Polynesia Mission taking place in 1906.

The larger part of Adventists in French Polynesia is under 30 years of age. For 1987 the constituency plans to conduct 20 Voice of Youth programs. Whereas in 1914 the mission reported 43 converts with four church buildings on Tahiti, Moorea,

Huahine, and Raiatea, Adventists presently have 13 churches on Tahiti alone. Three fourths of the membership return their tithes regularly. Fifteen pastors minister to our believers, assisted by four full-time literature evangelists.

Christian education has a high profile, with both a primary and secondary school in Tahiti. In the primary school, seven teachers instruct 240 students. In the secondary school overlooking Papeete, five teachers serve 90 students. Led by Jean-Michael Martin, a young enthusiastic French national with two doctoral degrees, the secondary school also employs a mathematics

teacher from Mauritius and a staff of nationals.

The recent outreach to the Marquesas Islands, located northeast of Tahiti, has encouraged our believers. This contact was facilitated through the president's wife's family, which resides in that area. On a recent holiday and family reunion, Pastor Doom was able to establish some promising contacts. Several months later, in the summer of 1986, Pastor Roger Brotherson, departmental director of the French Polynesia Mission, spent one and a half months in the Marquesas. In October of last year the mission sent two unordained workers to the area. These labors resulted in the baptism of eight believers this past December.

The Adventist Book Center at mission headquarters, which also serves as a health food outlet, has



JEANIE ROBERTSON

Die Meistersinger, a 27-member male chorus from Southern College of Seventh-day Adventists, gave six performances for capacity crowds in Seventh-day Adventist churches in Russia and Poland during May.

As the chorus was traveling under the auspices of Friendship Ambassadors, the government set up six church concerts for them, in addition to six other official concerts in cathedrals, cultural halls, and music conservatories.

The tour extended from the Black Sea to the Baltic, reaching beyond Moscow, Odessa, Warsaw, and Gdańsk. In L'vov (above) Die Meistersinger learned that they were the first choir from outside the U.S.S.R. to sing in that church.

By Arthur J. Ferch, Field Secretary, South Pacific Division.

done a booming business. Adventist health food companies from France, Switzerland, Germany, and Australia supply the store, which finds an eager market, particularly among non-Adventist customers whose interest has often been aroused by Five-Day Plans or cooking demonstrations.

Because the official language of the South Pacific Division is English, French-speaking territories have not always received adequate support, particularly in the training of indigenous ministers. However, a four-week ministerial training session was conducted during July and August this year, with Dr. Martin and Dr. and Mrs. R. Lehmann as instructors. Dr. Lehmann serves as head of the School of Religious Studies at our school in Collonges, France. His wife attended particularly to the needs of ministers' spouses. Plans call for this ministerial training session to become part of a larger training program that will lead to a degree.

Woman Gives New Meaning to Sacrifice

She first caught my attention with the sound of her shuffling feet. I sat in a pew that Sabbath morning listening to a report of soul-winning activities. Hesitantly she advanced

By R. J. Kloosterhuis, general vice president, General Conference.

up the center aisle.

The woman wore two skirts, one over the other. The longer one, with a printed pattern on a green background, reached almost to her ankles. The other, a solid medium blue, reached to the calf. She had on a pair of dark-brown men's socks. Wrapped around her shoulders was a heavy blue sweater. On her head perched a light-blue woolen winter cap with the earmuffs pulled partially over her ears. The temperature outside registered at least 85° F (30° C). With the heat and high humidity, I felt uncomfortable even in my light tropical clothing.

Her face, lined with wrinkles, told of many years of living—I guessed 70 or more. Clutched in her hand was a dollar bill.

A woman seated three rows from the front motioned to the elderly woman to sit in the pew in front of her. The elderly woman shook her head, then placed the dollar bill in the other woman's hand.

Stepping into the aisle, the second woman walked to the front and deposited the dollar bill on the pulpit. The aged lady remained standing in the aisle, watching. (During all this drama the church ministries leader kept right on with her presentation.) Mission accomplished, the giver turned to the rear of the church, ambled back up the aisle, and out.

My curiosity, thoroughly aroused, demanded an explanation. As I started forward toward a small

room to the right of the platform to prepare for the worship service, I stopped to ask the lady near the front for an explanation. "Who was the visitor?" I asked.

"A church member," came the reply.

"Why did she have you put that dollar bill on the pulpit? Why was she dressed as she was?" I persisted.

"She told me that she did not feel well, that she has a fever. Although ill, she came to make certain her Week of Sacrifice Offering would be given today."

As I continued toward the elders' room, I pondered what I had just observed and heard. In spite of her illness and because of her love for her Saviour, she wanted to give her Week of Sacrifice Offering. Today. And she gave one dollar! I do not know her annual income, but I do know that in that particular area tithes per capita comes to US\$1.50 a year.

I thought of what I had done for the Week of Sacrifice Offering. I had the feeling that she, like the widow who gave two mites in Christ's time, had given much more than I.

Richards Brothers Carry on Tradition

Voice of Prophecy Offering October 10

The Voice of Prophecy, pioneer radio voice of the Seventh-day Adventist Church, is presently celebrating 57 years of religious broadcasting. H.M.S. Richards began the broadcast in 1930 with a dream of being on the air every day, everywhere—reaching people with the good news of salvation.

Today his sons, H.M.S. Richards, Jr., director-speaker, and Kenneth Richards, associate speaker and producer, continue the work he began, encouraged by the phenomenal growth of the radio ministry.

By Phil Draper, director of development, Voice of Prophecy.

How to Renew the

REVIEW

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According to a recent study, 16 million people in the United States are acquainted with the Voice of Prophecy, with 6 million people being frequent listeners.

Every month the Voice of Prophecy beams more than 7,500 broadcasts across North America. Every week more than 8,200 completed study guides arrive at the Voice of Prophecy from Bible school students. Every day hundreds of phone calls and personal letters go out to guide these students in their search for truth.

The Voice of Prophecy is reaching people like Gina, who recently wrote to us with her testimony:

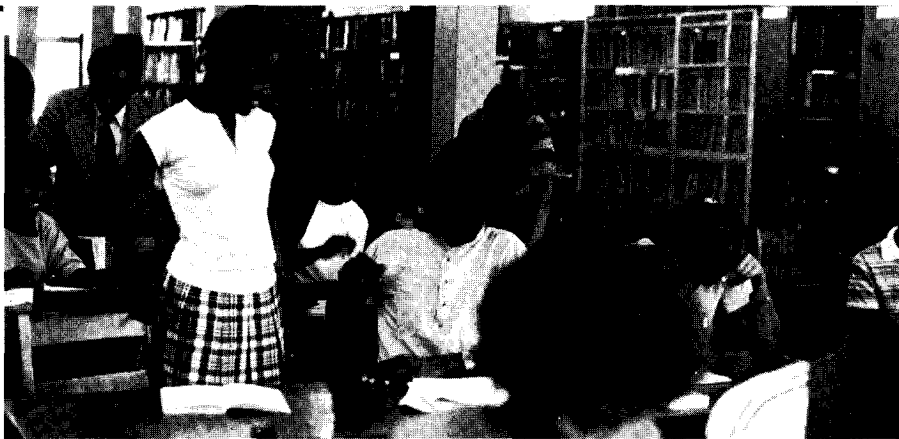


“This past Sabbath I was baptized into the Seventh-day Adventist Church! Wonderful joy fills my heart, because I know Jesus is my Saviour. Your New Life guides are tremendous—they helped me make my final decision. Thank you.”

Letters have begun to come from Adventist World Radio Guam contacts. Listeners on the other side of the world are hearing the *Voice of Prophecy* program and requesting Bible study materials.

Radio reaches those thought unreachable a few years ago. With satellite technology, it remains one of the best bargains for spreading the gospel.

“For years we’ve been praying for the day when our message would spread like wildfire,” says Pastor Richards. “Our time has come! I’m encouraging Seventh-day Adventists to give with all their hearts on Voice of Prophecy Day, October 10. Remember, the Adventist Voice would have no voice without you. Let your Voice be heard.”



The need for shelf space at WIC’s library is delaying formal accreditation.

Sabbath Schools to Support Mission Schools

During the fourth quarter 1987 Sabbath schools around the world will feature missions in the land of Chocós, Cunas, Guaymiés, and the Canal—the Central American country of Panama.

The attention of Seventh-day Adventists, however, will focus not on the country’s most famous piece of real estate—the Panama Canal—but

on Panama Adventist Institute. This Adventist academy is located six hours west of Panama City on the Pan-American Highway and only 40 miles (64 kilometers) from the border of Costa Rica. The 250-acre (101-hectare) property provides ample space for work and play.

Fully recognized by the government, the school attracts many chil-



The books of master storyteller Norma Youngberg were favorites with kids a few years back. Now five of her best storybooks have been reprinted by Pacific Press for the enjoyment of another generation.

With redesigned covers, the five-book set, **Taught by a Tiger, Fire on the Mountain, Singer on the Sand, Jungle Thorn, and Nyla and the White Crocodile**, is perfect for another generation’s enjoyment.

Don’t miss this limited-time reprint offering. Five-book set is just US \$24.95/Cdn \$34.95.

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Another fine product from Pacific Press.

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2257

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dren of government officials, as well as Adventist youth. One third of the student body is composed of Guaymi Indians—children of subsistence farmers who work hard to earn their tuition.

The 73 baptized at the institute in the past three years came from non-Adventist families. (Adventist children are usually baptized before they come to the academy.)

“Dormitories are overcrowded and not up to the standard that most of the students are used to in Panama City,” academy principal John Parchment reports. Referred to good-naturedly as “the oven,” the



Female students at Panama Adventist Institute find it necessary to cope with overcrowded dorm accommodations.

girls' dormitory desperately needs to be replaced.

Other projects for the Thirteenth Sabbath Special Projects Offering this quarter are a new library for West Indies College in Jamaica and child evangelism centers in Jamaica and Costa Rica.

The formal accreditation of West Indies College is being delayed by lack of shelf space for all the books required by a college library. “Our schools not only train workers for the church and the nation,” says L. Herbert Fletcher, Inter-American Division education director, “but they also serve as centers of evan-

gelism.” Inter-America's schools and colleges have an outstanding record in baptizing students and witnessing in the community.

Children's Sabbath schools in Costa Rica and Jamaica also figure among this quarter's special projects. “We desperately need centers where children's leaders may be trained in the art of storytelling

and the use of visual aids,” says Sergio Moctezuma, church ministries director of the division. Part of this quarter's Thirteenth Sabbath Offering will help provide two such centers—one in Jamaica and the other in Costa Rica.

By Noelene Johnsson, editor, Mission.

If You Like the *New Review*, Tell a Friend.

Some people won't believe that the *Adventist Review* is improving unless they hear it from someone they trust. So if you have noticed that the *Review* discusses church decisions more openly

... if you've noticed the practical articles on family living ... if you've noticed that the news is a little fresher than before ... tell a friend.



Obituaries

Obituaries should be sent within one month of the date of death and must include date of birth and death, place of birth and death, denominational employment, and survivors. Obituaries must be sent to: ADVENTIST REVIEW, 6840 Eastern Ave., NW., Washington, D.C. 20012.

KLEIN, Laurice Spicer—b. Jan. 21, 1913, in South Dakota; d. May 2, 1987, Wilmington, N.C. As a music teacher, she served with her husband, Obed, in the Michigan, Carolina, and West Virginia conferences. Survivors include her husband; one daughter, Norma Bagnelli; one sister, Marie Trumper; and three grandchildren.

LIU, Sunny W. C.—b. Apr. 6, 1924, Kealia, Kauai, Hawaii; d. May 20, 1987, Portland, Ore. He began his service as a singing evangelist for the Upper Columbia Conference, where he served for eight years. He received a call to the Greater New York Conference as an associate pastor and singing evangelist. In 1965 he went to the North Pacific Union, where he remained for the past 22 years as pastor. Survivors include his wife, Bernice; two sons, Charles and Edward; five grandchildren; two brothers; two sisters; and his mother, Violet.

LONERGAN, Lester H.—b. Apr. 12, 1905, Topeka, Kans.; d. May 5, 1987, Legaspie, Philippines. He began his teaching career in 1931 as a member of the faculty of the Loma Linda University

School of Medicine. Survivors include his wife, Elsa; one daughter, Joanie; one son, Tad; and six grandchildren.

QUIMBY, Paul Elmore—b. July 20, 1894, Lyndonville, Vt.; d. June 13, 1987, Deer Park, Calif. He taught secondary school for three years before serving in China as instructor and later dean at China Training Institute. During his term he was employed by the government for his educational skills. For three years he headed the Religion Department at Southern Junior College in Tennessee. After World War II he returned to China for three more years. He taught religion at Pacific Union College for more than 10 years and continued part-time after his retirement. Survivors include his wife, Mae; and one brother, Harvey T. The Quimby's only child, Donavon Henise Quimby, died in 1965.

SMITH, Clarence Estus—b. Feb. 7, 1902, Half Rock, Mo.; d. May 18, 1987, Modesto, Calif. He served as teacher and pastor-evangelist for more than 45 years in the Texas, Wisconsin, Oklahoma, Cumberland, Kansas, Minnesota, Colorado, and Central California conferences. Survivors include his wife, Velvah; two daughters, Cherie Stump and Shandalyne Hemeger; one brother, Walter; one sister, Lela Bogle; six grandchildren; and one great-grandchild.

WALTERS, Willard Bucher—b. July 20, 1900, Brooklyn, N.Y.; d. Apr. 18, 1987, Loma Linda, Calif. In 1927 he graduated from the College of Medical Evangelists. He practiced medicine for 47 years in

Washington, D.C., and southern California. Survivors include his wife, Ethel; one brother, J. Arthur; and stepmother, Mary.

WILCOX, Lorena E.—b. June 30, 1893, Dover, Okla.; d. Jan. 6, 1987, Lodi, Calif. She served as Southwestern Union Conference departmental secretary and elementary school principal at Sligo, Keene, and various other schools. She was dean of women and matron at Southern Missionary College, and she assisted in the education department at Washington Missionary College. At Southwestern Junior College she conducted a teacher training program. Survivors include one brother, Benton H.; and two sisters, Lauretta James and Nina Vee Ramsey.

To New Posts

Regular Missionary Service

Jack Bruce Bohannon, to serve as president, Uganda Union, Kampala, Uganda, and **Donna Jean (Weber) Bohannon**, of Columbia, Maryland, left March 31.

James Emery Hamer, returning to serve as maintenance director, Central Zaire Field, Kanga, Zaire, and **Genevieve (Kutebua) Hamer**, left June 19.

Michael Kim Mehlenbacher, to serve as builder/supervisor, Malamulo Hospital and Leprosarium, Makwasa, Malawi, **Mary Kay (Jene) Mehlenbacher**, and two children, of Boulder, Colorado, left June 9.

ARMAGEDDON: NOW THE GOOD NEWS

Popular religious authors have Armageddon all figured out. It is an inescapable nuclear war that was destined from the time of Bible prophets.

They make this somber prediction after matching the prophecies of Revelation to their clippings from *Time* magazine.

Bible scholar and teacher Hans K. LaRondelle offers an interpretation of Armageddon

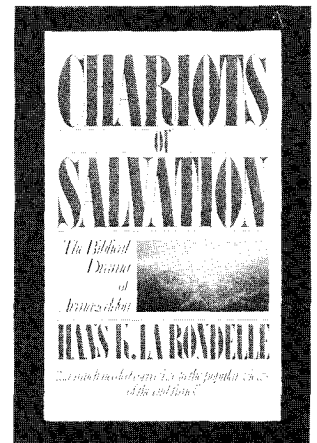
that is centered in Christ, not the news.

Searching for deep spiritual truth, he finds that Armageddon is connected to the holy wars God fought for the children of Israel. The Revelation prophecy is a promise of deliverance for those who trust in God.

LaRondelle has a message that builds faith. His clearly written presentation is also academically sound,

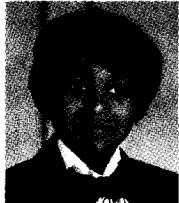
making it a source of convincing answers for questions that come up in Revelation seminars and Bible studies.

Chariots of Salvation gives the sincere student of Bible prophecy a new, Christ-centered perspective of Armageddon that dovetails into the redemption story.



Hardcover, 192 pages. US\$12.95/Cdn\$18.15. Available from your Adventist Book Center.

IN NATURE I SEE JESUS



By Swithin
Ahilan David,
age 9

Birds fly through the sky,
Bees make tasty honey,
This land is richer than money,
For in nature I see Jesus.

Grasshoppers are hopping,
Ponies are trotting,
Gems and rubies glow,
And in nature I see Jesus.

Flowers are so bright,
The gentle breeze is so light,
Plants and trees show
That in nature I see Jesus.

Fishes shine colorfully,
Ducks swim gracefully,
Frogs croak quietly,
So in nature I see Jesus.

I have seen a few places,
On nature's walk some traces,
but in heaven someday
Forever I'll see this way.

HIDDEN TREES

By Alyce Pickett

Jesus walked among the trees,
and our quiz has hidden these.

In the sentences below,
you can find each one, I know.

1. I like to live in the country.
2. My friend Opal made all the cookies.
3. The first thing she does is pin every part in place.
4. Wrap plenty of papers on the dishes you pack.
5. I'm afraid I will owe more than I can pay.
6. Please peel my orange too.
7. He was home when they needed him.
8. We must go first to the post office, and then we can play in the park.
9. The stain will come out if you soak the shirt.
10. Our pet rabbit once darted into the woods and was lost all day.

ANSWERS: 1. olive, 2. palm, 3. pine, 4. apple, 5. willow, 6. elm, 7. ash, 8. fir, 9. oak, 10. cedar.

Special People

The Lord is looking for a few special people. Could it be that you are one of them?

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WHO'S SORRY NOW?

An old song has the words "Who's sorry now? Who's sorry now? Who's sad and blue? Who's crying too?"

One who ought to be quite sorry now is a Columbus, Ohio, police officer. She lost a lawsuit and may have to pay substantial punitive damages out of her own pocket.

It began in 1984 when she arrested a waitress who had run a red light. The officer allegedly mistook the waitress's Southern accent and missing dentures for slurred speech, suspecting alcohol or drugs. One thing just led inexorably to another.

The drunk-driving charge was eventually dropped, but the offended waitress sued the officer and the city because she felt she had to "salvage her pride."

Her attorney declared, "This case would have gone away if someone had just said 'I'm sorry.'"

One can only wonder how many vocational, domestic, and other personal disputes of greater or lesser moment would be avoided or at least relieved if people like the police officer could become more willing to say "I'm sorry."

Powerful Humility

I'm reminded of a powerful, practical example of proper humility. The great nineteenth-century evangelist Dwight L. Moody was discussing the high standards of a true minister of Jesus Christ. A young student in the meeting spoke out,

"Mr. Moody, I don't see any such ministers as you describe."

In his characteristically impetuous, almost brusque way Moody retorted, "You will, young man, if you live long. Tarry in Jericho until your beard be grown."

One can wonder how many disputes—vocational, domestic, or personal—would be avoided or relieved if we were just willing to say "I'm sorry."

Moody continued his address, but as one hearer described it, in an uncomfortable atmosphere.

Moody reached his close, paused, then dramatically shifted gears:

"Friends," he said, "I want to confess before you all that I made a great mistake at the beginning of this meeting. I answered my young brother down there foolishly. I ask God to forgive me. I ask *him* to forgive me."

In his customary zeal, this famous evangelist stepped down from the platform, rushed over to this insignificant and anonymous youth, and shook hands.

It was a lesson that those in the assembled crowd would never forget. A world-renowned celebrity had mastered some of the hardest words in any language—"I'm sorry."

"And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you" (Eph. 4:32).

"Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble" (1 Peter 5:5). □



Bernard R. DeRemer writes from West Liberty, Ohio.

BY BERNARD R. DEREMER

IT'S OKAY TO CRY.

For 16-year-old Karen, the unexpected death of her mother was a loss she found too great to bear.

"She promised she'd never leave me," Karen cried to the nurses in Shady Grove Adventist Hospital's Intensive Care Unit. "She promised."

"Karen was so angry and helpless," recalls Pat Reed, R.N., head nurse of the ICU at Shady Grove Adventist Hospital.

"She couldn't cope with the reality that her mother was gone. She cried, she screamed—and nothing we could do seemed to help. Even though she knew logically that her mother didn't plan to leave her, her heart was still aching."

"As I sat with Karen, we both cried together. When she was much calmer, I

walked out to the nursing station and found my staff—who had comforted Karen through the long, difficult night—crying and hugging each other for support as they shared Karen's pain. I was reminded again how important it is that our nurses never become calloused to the suffering around them. It's so important to remember that we work with people—people whose emotional needs are as important as their physical needs.



"I tell my nurses it's okay to cry—okay to express their feelings. We must always remember that we are working with people who need our caring as much as they need the physical care we provide."

Caring—and sharing that care: That's the Shady Grove difference.

Shady Grove
Adventist
Hospital