

# Adventist Review

General Church Paper  
of the Seventh-day Adventists

JULY 6, 1978

## Parable of the tomato plants

By MARGARET P. AAEN

The tomatoes I seeded in little boxes came up quickly and were soon ready for transplanting to the garden. How they grew after they were transplanted! I tended them well, watering and fertilizing them often, until in only a short time they were three feet tall and blooming. My mouth watered as I thought of the luscious fresh tomatoes I soon would be eating. But I resolved not to pick even one until it was fully ripe—I wanted the peak of taste.

When the vines were four feet tall I found one little tomato setting. But shouldn't vines that large have more than one tomato? After all, there were 18 healthy plants; surely they should produce more than one tomato. Perhaps they were not old enough to bear yet. Blossoms appeared as the vines reached five feet tall, and then six feet, but no fruit appeared. I continued to water and to fertilize my tomatoes; perhaps they would start to bear soon.

From those 18 plants, which grew so beautifully and looked so healthy, I harvested exactly five tomatoes, which were delicious because they were allowed to ripen on the vine.

As I recall those unproductive tomato vines, an outcome the government experimental station in Singapore says is not unusual, I think. How like my life! As God looks at my little corner of His garden here on earth and remembers how He has tended and cared for me, does He feel the way I felt about those tomatoes? A strong, healthy plant, but no fruit?

"Those who are but half converted are as a tree whose boughs hang upon the side of truth, but whose roots, firmly bedded in the earth, strike out into the barren soil of the world. Jesus looked in vain for fruit upon its branches; He finds nothing but leaves."—*Testimonies*, vol. 4, p. 155.

---

*Margaret P. Aaen, a teacher at Pacific Union College, Angwin, California, was teaching at Southeast Asia Union College, Singapore, when she wrote this article.*



# THIS WEEK

## Contents

General Articles	Pages 4-9
Columns and Features	
For the Younger Set	7
Bible Questions Answered	9
For This Generation	12
Response From Readers	14
Family Living	10
From the Editors	13
Newsfront	15-23
News Notes	21
Bulletin Board	23
Back Page	24

Our cover parable brings to mind an incident during the final week before Christ's crucifixion.

Hungry, He saw in the distance a fig tree fully leafed out. It was not yet time for figs to be ripe near Jerusalem, although a tree full of leaves would normally indicate ripe fruit, since figs appear early, developing along with the leaves. Approaching the tree, Christ found on it no fruit. He cursed the tree, and shortly afterward it withered and died.

The disciples were astonished at this seemingly harsh act of their Master's and questioned His purpose. Ellen White gives us this glimpse into the reason behind this curse: "The cursing of the fig tree was an acted parable. That barren tree, flaunting its pretentious foliage in the very face of Christ, was a symbol of the Jewish nation. . . . The Jews stood forth distinct from all other nations, professing allegiance to God. They had been specially favored by Him, and they laid claim to righteousness above every other people. . . . Like the barren tree, they spread their pretentious branches aloft, luxuriant in appearance, and beautiful to the eye, but they yielded 'nothing but leaves.' . . ."

"All the trees in the fig orchard were destitute of fruit; but the leafless trees raised no expectation, and caused no disappointment. By these trees the Gentiles were represented. . . . With them the time of figs was

not yet."—*The Desire of Ages*, pp. 582, 583.

Ellen White continues by saying that this "warning is for all time. Christ's act in cursing the tree which His own power had created stands as a warning to all churches and to all Christians. No one can live the law of God without ministering to others."—*Ibid.*, p. 584.

So, with Margaret Aaen, the author of our cover parable, we need to ask ourselves, "As God looks at my little corner of His garden here on earth and remembers how He has tended and cared for me, does He feel the way I felt about those tomatoes? A strong, healthy plant, but no fruit?" God grant that we may yet have time to develop the fruit He longs to bring into our lives.

**Art and photo credits:** Cover, p. 5, Terry Crews; p. 7, J. Byron Logan; p. 11, H. Armstrong Roberts; all other photos, courtesy of the respective authors.

## LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the *ADVENTIST REVIEW*. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

### Salt and incense

Every sin offering in the ancient ritual had to have salt added to it. According to *The Desire of Ages*, page 439, "This, like the offering of incense, signified that only the righteousness of Christ could make the service acceptable to God." According to *Patriarchs and Prophets*, page 353, "the incense . . . represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people." Would it make sense to say that the "salt" was the only necessary part, and that the sacrifice itself was unnecessary? Similarly, would it make sense to say that the righteousness that is imputed to us for our justification is of primary importance but that the righteousness that is imparted to us for our sanctification is secondary, lesser, and has no relevance to our standing before God?

We are cautioned against this fallacy in *Selected Messages*, 2 (698)

book 1, page 381, where Ellen White says, "Let no one say that your works have nothing to do with your rank and position before God. In the judgment the sentence pronounced is according to what has been done or to what has been left undone."

FLOYD A. SAYLER  
Armstrong, British Columbia

### Fine tool

I want to state my appreciation for the Friendship Issue of the *REVIEW*. I think it is one of the finest tools for Christian witnessing Adventists have produced in a long while. Whenever I have had the opportunity in recent weeks to talk to church groups or youth gatherings I have encouraged people to buy large quantities of this issue to use to share Christ with their friends and neighbors. It is positive, well done, and I feel, very well balanced.

CLAY FARWELL  
Southern Union Conference  
Decatur, Georgia

### Reply to "Name Withheld"

Your heartfelt plea (letter, June 1) for greater compassion and concern among church members for one another should be heard and heeded by each of us. Perhaps an experience of

mine might give you a new perspective with regard to your problem.

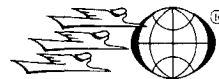
Approximately 25 years ago I was a church officer in our 350-member church at Boulder, Colorado. One day a woman sought medical advice in my office. Before leaving, she confided her concern about this same problem. Although she had been a member in Boulder for nearly four years, almost no one had spoken to her at church except the official greeter in the foyer. No one had invited her to his home.

Studying this problem, the church officers had discovered some interesting facts, one of which was that the average member had been in Boulder only about three years.

She seemed puzzled when I told her these facts, saying that more than half the people she rubbed elbows with each Sabbath had been there less time than she had. I asked what she had done to make these newcomers feel welcome in the church of which she was a part. She could scarcely believe that she was perhaps one of the cold, unfriendly churchgoers who needed to warm up and radiate to those around her.

T. E. WADE, M.D.  
Liberal, Kansas

# Adventist Review



128th Year of Continuous Publication

## EDITOR

Kenneth H. Wood

## ASSOCIATE EDITORS

J. J. Blanco, Don F. Neufeld

## ASSISTANT EDITOR

Jocelyn Fay

## ASSISTANT TO THE EDITOR

Eugene F. Durand

## ADMINISTRATIVE SECRETARY

Corinne Russ

## EDITORIAL ASSOCIATE

Aileen Andres

## EDITORIAL SECRETARIES

Pat Alden, Chitra Barnabas

## ART

Director, Byron Steele  
Designer, G. W. Busch

## CONSULTING EDITORS

Robert H. Pierson, W. Duncan Eva, W. J. Hackett, Richard Hamill, C. D. Henri, Alf Lohne, M. S. Nigri, G. Ralph Thompson, Francis W. Wernick, Neal C. Wilson

## SPECIAL CONTRIBUTORS

C. O. Franz, K. H. Emmerson, R. R. Figuhr, B. L. Archbold, W. T. Clark, K. S. Parmenter, R. S. Lowry, Edwin Ludescher, M. L. Mills, Enoch Oliveira, W. R. L. Scragg, C. D. Watson

## EDITORS, NORTH AMERICAN UNION EDITIONS

Columbia, Franklin W. Hudgins  
Southwestern, George Schram

## EDITORS, SPANISH EDITIONS

Inter-America, North America, Wanda Sample, Raul Villanueva  
South America, Gaston Clouzet

## EDITORS, AFRO-MIDEAST EDITION

Jack Mahon, Jean Thomas

## CORRESPONDENTS, WORLD DIVISIONS

Afro-Mideast, Jack Mahon;  
Australasian, Robert H. Parr, Gordon A. Lee; Euro-Africa, E. E. White;  
Far Eastern, M. G. Townsend; Inter-American, Tullio R. Haylock; Northern Europe-West Africa, Paul Sundquist; South American, Arthur S. Valle;  
Southern Asia, A. M. Peterson; Trans-Africa, Perry A. Parks

## CORRESPONDENTS, NORTH AMERICA

UNIONS: Atlantic, Geraldine I. Grout; Canadian, A. N. How; Central, Clara Anderson; Columbia, Franklin W. Hudgins; Lake, Jere Wallack; North Pacific, Cecil Coffey; Northern, Halle Brown; Pacific, Shirley Burton; Southern, Oscar L. Heinrich; Southwestern, George Schram  
UNIVERSITIES: Andrews, Ray Minner; Loma Linda, Richard Weismeyer

## CIRCULATION

Manager, Edmund M. Peterson

Monthly editions in English and Spanish and a quarterly edition in Braille are available.

## TO CONTRIBUTORS

Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

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

The *Adventist Review* is published every Thursday. Copyright © 1978 *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 \$15.95. Single copy, 45 cents.

Vol. 155, No. 27.

## HEART TO HEART

A message from the General Conference president

# Thanks for your letter!

In flight, Washington to Dallas

As I read many of your interesting letters that came in response to my February Heart to Heart, "How Do You Really Feel About Your Church?" I felt like Mrs. Pierson and I used to feel years ago when we were in the mission field in Bombay, India, and we received our mail from home. Once a week the mail boat came in, bringing letters and papers from *home*—from loved ones. What a feast it was to open and enjoy the letters, the latest REVIEWS, and other church papers.

As I read your many letters the other evening, I felt as if I were receiving personal letters from my Advent family all over North America. After all, we *are* a family, and I love every one of you. You are my brothers and sisters.

Since not all the letters are in (I am writing this in March because of publishing-house deadlines), I am not in a position to give you the results of our little survey. You may look forward to that two or three months hence. Today I just want to give you a brief overview of the letters thus far. I will deal later with the issues involved.

Many of the letters begin with interesting observations and reactions. A member from New Hampshire writes, "You have lots of courage to invite comments on these subjects." One respondent was not quite sure how I would fare, being flooded with all sorts of ideas and criticisms. "Elder Pierson," he writes picturesquely, "I am afraid you have opened a big can of worms." Another, not very hopeful that the replies would be favorable or helpful, opines, "I predict that you will receive more criticism than praise, for the members will not worry about the aspects of the church program with which they are in harmony." Actually, thus far the letters—most of them—have been helpful and supportive.

My Heart to Heart message saved at least one member in California a trip to Washington. Says she, "I spoke with a family member recently and mentioned that I was planning to take a trip to the General Conference sometime. 'Why in the world do you want to go there?' I was asked. My answer was simply that I have some concerns that I want to share with church leaders."

The letters covered a broad spectrum of church members. There were senior citizens enjoying their golden years in the message. There were keen-minded youth who love the church and are anxious to provide input for those seeking solutions to church problems. The members of one academy Bible class wrote their reactions to the issues posed. College students on one campus printed their reply in the college paper.

One member wrote, "You see, I am in a wheelchair." My heart goes out to my brothers and sisters when they are ill or afflicted. What touches a single member touches us in the General Conference. What a wonderful day it

will be when all God's people are delivered from all sickness and suffering! May that day come soon!

One fact came through loud and clear in this first wave of responses—lay members and denominational workers alike appreciate an opportunity to be heard, to express themselves on the issues before the church today. "Believe me," wrote one member, "I was pleasantly surprised when I opened my copy of the REVIEW to your Heart to Heart." "This is the happiest moment of the year so far for me," another declares; "actually to be invited to write some of the views I hold regarding our denomination as a whole."

"How many of us lay men and women have longed to express our views in some respects to *someone* without stepping on toes."

Some wrote a bit apologetically, as did a member from Georgia: "I have mixed emotions as I respond to your REVIEW editorial. If I criticize, I hope that I do so constructively. I want to do that. I may mention problems, and yet have no solutions."

I appreciated the warm expressions of love for our church. This shone through brightly in so many of your letters. One sister from California writes, "I love the Seventh-day Adventist Church with all my heart, soul, and strength."

"I love our church and am happy with it," a doctor from California writes. "Of course, there is room for improvement, for the church is composed of people, and none of us is perfect."

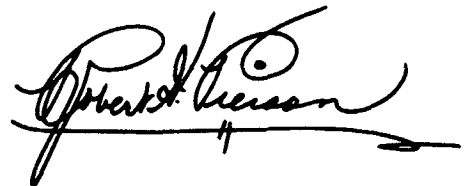
One member in Idaho writes: "I have been in the church four years today, and I would not exchange one day of it for the more than 50 previous years, though I was a devoted church member. I will forever thank God and the dedicated pastor who led me through the deep waters of truth from Genesis to Revelation."

Many members expressed strong support for church leadership. In days of complex problems such as we face today, all of us appreciate these strongly supportive expressions. "I feel deeply for those who are in leadership roles and pray for them daily," one member encourages. "It is not easy to guide the ship in these days, and our leaders need all the support we can give them verbally and in our prayers." Another writes, "Three times a day we pray for the leaders in the conferences and in the General Conference."

We are grateful for the assurance of prayers that comes to us frequently. We need your prayers every day.

Thanks so much to the hundreds of you who have written your helpful letters on real problems before the church at present. You will hear more about the survey as early as possible. As much as we would like to do so, I am sorry we will be unable to reply to your letters.

God bless and keep you and yours!



ROBERT H. PIERSON

# A door of hope

---

In a touching Biblical story, one  
of nearly unbelievable compassion  
and forgiveness, men and women  
may view the glorious  
way of salvation.

---

By J. MELVYN CLEMONS

People everywhere are running scared. A world torn by war, revolution, and heinous crimes, and sick with drug abuse, strikes men and women with stark hopelessness. They struggle to hold on, they strive to build a bridge of hope across the troubled waters. They are afraid and lonely.

God assessed their plight a long time ago and prepared a message to meet their need. Hosea was chosen and commissioned to write a book that would provide hope for days such as these. This book is designed to be a bridge by which people may confidently cross turbulent waters.

Hosea penned an exposé of the constitution of the human heart. The book assesses people's hopes and fears, their sin and repentance, and unfolds the dealings of human beings with God, and God with human beings. It relates a startling and painful piece of family history and swings wide a door of hope to the hopeless.

An unethical wedding introduces the reader to the prophet's writing. A woman of ill repute or at least from a family of ill repute is wed to a well-known man of God. This episode must have been made known to all the townspeople in a short period of time. The church might well have been severely rocked. The faithful were doubtless jolted. The wedding must have become a dynamic conversation piece. Since this alarming event in the family life of the prophet would be much talked about and known to everybody, it would thereby serve the magnificent purpose for which it was intended. Even today the story startles and thrills the reader and bears to us the same wonderful lessons that it was charged to deliver to the people of God more than 2,500 years ago.

The community must have been quite uneasy as Hosea continued, for eight or nine years, to denounce their ungodliness. Moreover, his three children were given names by prophecy—God named them. The firstborn was named Jezreel, "God sows." Lo-ruhama, the name of the second child, means "not pitied," and Lo-ammi signifies "not my people."<sup>1</sup> These names were a severe rebuke. The marriage was a critical object lesson to the

nation. For 150 years the worship of calves, which Jeroboam, Israel's king, set up at Dan and Bethel, had been in practice. Consequently, the land was filled with lustful indulgence and idolatry. Driven by lust and stricken with spiritual poverty, a nation was brought to the razor's edge of chaos.

One day tragedy struck Hosea's home. Gomer, his spouse, became unfaithful. She left her husband and children for a paramour. Soon she was deep in slavery. The brokenhearted father continued to care for the motherless children and remained faithful to his high calling. Knowing he was set for a sign to the people, he resolutely continued preaching the word of his God. No doubt he used the brokenness of his home as the basis of his public messages. The people must see their standing before God. They must know exactly how God feels about them.

Determined to find Gomer, Hosea launched a search. He must have trudged up and down the narrow streets and through the busy shopping center. Over and over he inquired whether anyone had seen her. One day his search ended. There she stood before him. No doubt the thin, disheveled, and confused woman faltered as she scanned his face. She might even have urged him to go away and leave her alone. She probably felt unworthy and possibly even hopeless. The prophet was determined not to let her go.

## Gomer reinstated

It may seem impossible, but God directed Hosea to go bring back his wife, take her to his home, and reinstate her. So Hosea urged Gomer to accept his gracious offer.<sup>2</sup> He would make a new beginning. In imagination we can see them arm in arm as they turn their faces toward home, the children, and a new life. As the people along the way and the neighbors watched the return, they knew God was delivering a message to the human race. In that touching scene, one of nearly unbelievable compassion and forgiveness, they could see the Good Shepherd bringing back the lost sheep. They were viewing the glorious way of salvation.

Through the prophet, God appeals to the world to consider His true nature: "Come, and let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up."<sup>3</sup> "I will heal their backsliding, I will love them freely: for mine anger is turned away from him."<sup>4</sup>

Thus, God claims love without limit. This is His true nature. Instead of discarding the worldling or casting off the gross sinner, the lovingkindness of our Lord persists in holding out hope for recovery.

Gomer little deserved it, but a savior came. He came with the redemption price—"fifteen pieces of silver."<sup>5</sup> Where is recorded a more meaningful divine simile? The redemption story is enunciated. Here is a miniature of the fulfillment of the hope of the ages to be consummated in the life, death, resurrection, and second advent of Jesus Christ. The Messianic element may not be crystal clear, but the element of assurance is intelligible. God will open in the Valley of Achor "a door of hope."<sup>6</sup>

What hope could be there? Hosea must have reflected on the day when an army of nearly 600,000 men of Israel stood jammed into the sides of the valley—the Valley of Achor. Down in this valley of trouble, exposed to the

---

*J. Melvyn Clemons is a pastor in Battle Creek, Michigan.*

host of soldiers, stood a solitary soldier, Achan the troubler. At his feet were the golden bar and the silver talents. Notice also the bright colors of the Babylonish garment. Behold the garish pile, "the accursed thing" for which Achan had sold his soul. The finger of God had detected sin, exposed it, and must reveal His wrath against it. Mercy and justice confront each other. Sin

the pitiless stones spelled justice and death for the offender. Then the tribes filed in order along the corridor of the Valley of Achor. Each man placed a stone on the growing mound that would stand as an eternal reminder that sin destroys, sin separates. The heap of stones became a monument against lawlessness.<sup>7</sup>

How could the Valley of Achor ever become a door of hope? How can hope be gleaned from hopelessness? How could salvation ever rescue such loss? To find the answer is to discover God's eternal plan to deal with sin, to recover all that man has lost by indulgence in evil. This is the key to Hosea's message. There is hope—sure and eternal.

Hosea declares that even from the Valley of Achor the unfaithful, abandoned wife shall go out through the "door of hope." She shall escape the fearful past, the condemnation of the crowd, the cries of shame of her neighbors and friends upon learning of her unfaithfulness and upon exposure of her sin.

Even so, we who live in this generation of perverted justice, poverty, debauchery, idolatry, adultery, blasphemy, skepticism, dishonesty, and mutual distrust need a way out. Any man who has crumbled beneath the load of sin may find a door of hope, open. Whereas Achan is a tragic example of the person who perishes in his sins, Gomer's experience verifies the eternal faithfulness of God to save to the uttermost all who turn to Him.<sup>8</sup> Whatever life has done to you or to me, God has not written a bill of divorcement. Rather, He has opened a door of hope.

Jesus' experience in the Garden of Gethsemane is the New Testament presentation of the same great truth about hope and salvation. The pilgrim tents were very quiet that night. The passover moon shone full and broad in the clear sky. Jesus prostrated Himself in Gethsemane.<sup>9</sup> The weight of the sins of men through all time had converged upon His soul. Jesus had lived for this hour. He had walked deliberately into that unrivaled test of His pledge to become God's substitute for sinful man. He had lived the perfect life. Even so, He could lose the battle in the Garden.

The devil came for the last conflict. Our Lord went through a terrible struggle to fulfill His pledge. Will sin be so abhorrent that it will close Him out eternally from His Father's presence and fellowship? Will He in His human nature be able to stand the attempts of the enemy to scuttle God's plan for man's salvation? Will the door of hope be closed to the sinner? As the sense of divine wrath against all lawlessness pressed upon Jesus, He clung to the ground and prayed, "Thy will be done."<sup>10</sup>

The terrifying moment had come—the moment for the decision. Even now He could turn back. He beheld the tide of iniquity set to engulf and eternally destroy the human race. Our Lord also beheld by faith the host of men who would be redeemed by such a sacrifice. He determined not to turn back, and He did not. Setting His face toward Calvary, He made the decision that opened to you, to me, and to people everywhere a door of hope. The door still stands ajar beckoning to the unsaved, the hopeless, to enter. □



In powerful imagery God offers to make the Valley of Achor "a door of hope" (Hosea 2:15). Achor literally means "trouble." Israel, symbolized by Hosea's adulterous wife, was deep in trouble. But God offered her a door of hope on the basis of her turning to Him from her backslidings.

must not rule. God will be consistent with Himself. Sin must go.

The men who had unearthed the stolen loot from the hole in the tent floor were standing with stones of execution in their hands. The vast, expectant throng listen intently for Joshua to give the verdict. The thuds of

#### REFERENCES

<sup>1</sup> Hosea 1:3-9.

<sup>2</sup> Chap. 3:1, 3.

<sup>3</sup> Chap. 6:1.

<sup>4</sup> Chap. 14:4.

<sup>5</sup> Chap. 3:2.

<sup>6</sup> Chap. 2:15.

<sup>7</sup> Joshua 7:15-26.

<sup>8</sup> Heb. 7:25.

<sup>9</sup> Matt. 26:36, 39.

<sup>10</sup> Verse 39.



# Where were King Solomon's gold mines?

Recent researches of a gold-mining area in Saudi Arabia point to it as a possible site for Biblical Ophir.

By SIEGFRIED H. HORN

King Solomon's fabulous wealth was partly a result of the great amount of gold that he was able to obtain from expeditions to Ophir. It was because of the richness of the mines at Ophir that the term "Gold of Ophir" (Ps. 45:9; Isa. 13:12) became an idiomatic expression for fine gold. The term is also attested by an eighth-century-B.C. inscription scratched into a potsherd found during the excavations at Tell Qasile near Tel Aviv in Israel.

The site of Ophir has been the subject of many discussions and studies for centuries as Ophir has been sought in such widely scattered gold-producing areas as India, South Africa, southwestern Arabia, and Somaliland. In recent years scholarly opinion reached a certain consensus that Ophir should be identified with either one of the two last-mentioned areas, since both of them in ancient times seem to have possessed the products and animals mentioned as coming from Ophir as far as such exports can be identified with certainty.

Yet there remained the problem of finding ancient gold mines either in western Arabia or in Somaliland large enough to have produced the incredible amounts of gold that Solomon is said to have obtained from Ophir. According to 1 Kings 9:26-28 a single overseas expedition to Ophir, conducted by experienced Phoenician sailors joined by Israelite sailors, brought back 420 talents of gold. Four hundred and twenty talents is about 14,000 kilograms (14 tons) of gold, a vast amount. A text in Kings (1 Kings 10:14) says that on another occasion Solomon obtained 666 talents of gold from Ophir, which is the equivalent of nearly 23,000 kilograms (23 tons).

It is not easy to find gold mines in a single geographical area that can produce such large amounts of gold in the lifetime of one king. The total production of gold in the United States at present—the fourth-largest gold-producing country in the world—is only about 50,000 kilograms (50 tons) each year.

Furthermore, in our search for Ophir we must probably look for a geographical area from which the other civilized nations, such as Egypt and Mesopotamia, did not procure gold. This means that we must eliminate from consideration gold-producing countries that had

been known for centuries, such as Nubia (the present Sudan), from whose rich gold mines the ancient Egyptians obtained so much gold that the kings of Babylonia were jealous of them, as we know from the Amarna Letters. Solomon's realm, including Palestine and Syria, did not produce enough exportable goods to meet the needs of its own population, and in addition serve to purchase the tremendous amounts of gold that came to the kingdom of Israel during Solomon's reign.

Hence we must assume either that the king's merchants had found a distant country rich in gold whose population producing this metal had not yet come into contact with civilized nations and therefore was ignorant of the real value of gold (so that large amounts of gold could be bartered for trinkets or other products of much

## Adam's new song

By MABEL YOUNGS

O shout and sing, make heaven ring,  
My Saviour is my God and King!  
My sin of sins brought deep regret,  
But now my Lord has paid my debt.  
My heart is filled with joy today,  
For God has wiped my tears away.

O hear my song, my joyous song.  
These flowers are those I walked among,  
These vines are mine—I trained them all—  
These creatures answer to my call,  
This Eden home once more I own.  
Such joy my heart has never known.

This tree of life, this lovely tree,  
Its fruit once more brings health to me.  
In heaven now, this gladsome place,  
I talk with Jesus face to face.  
O shout and sing, make heaven ring,  
My Saviour is my God and King!

*This poem was written in response to "Adam's Song" published on the cover of the March 17, 1977, issue. In it Adam lamented the loss of his Eden home and of his communion with God. "Adam's New Song," a song he sings in Eden restored, is based in part on Ellen White's vivid description of the new earth in The Great Controversy, pages 647-649.*

*Siegfried H. Horn, Ph.D., formerly chairman of the Department of Old Testament at the SDA Theological Seminary, Berrien Springs, Michigan, and recently dean of the Seminary, is currently engaged in research writing.*

less value than gold), or that Solomon's expeditioners had discovered a gold mine or mines in a sparsely populated area, which they themselves exploited.

Recent studies of a large gold-mining area exploited in ancient times in western Arabia lend support to the second assumption. A team of scientists of the U.S. Geological Survey of the Department of the Interior, headed by Dr. Robert W. Luce, joined by scientists of the Saudi Arabian Directorate General of Mineral Resources, made a new study of the gold-mining area of Mahd adh-Dhahab, meaning "Cradle of Gold," which lies about 150 miles inland from the Red Sea coast, halfway between the holy cities of Mecca and Medina. The site was discovered in 1931 by K. S. Twitchell, an American mining engineer, who considered the possibility of identifying this area with Ophir.

T. A. Richard, another American mining engineer, rejected the suggestion because he did not believe that the mines of that area had produced gold in the quantities mentioned in the Bible. However, the Saudi Arabian Mining Syndicate, working the mines of Mahd adh-Dhahab from 1939 until 1959, when they stopped the exploitations because of unprofitable returns, extracted 55 tons of gold from underground workings and from the ancient mine dumps in which there were still 0.6 ounces of gold in each ton of waste material.

### Hammers are mute witnesses

A news release issued by the U.S. Department of the Interior in May, 1976, states that new studies of the amount of dump material left by the ancient miners show that Mahd adh-Dhahab "could have produced 31 metric tons of gold in ancient times," according to the spokesman of the U.S. Geological Survey. The scientists, estimating that the ancient miners left a million tons of dump and waste rock, by far the largest waste dump found anywhere in Saudi Arabia, came up with the following suggestion: Solomon's earlier expedition, mentioned in I Kings 9:26-28, after having discovered the gold-bearing site, may have found a large amount of gold on the surface in the form of nuggets, wire, and crystals, but the later expeditions would have had to carry on actual underground mining operations with their crude tools such as stone hammers and chisels of copper or iron. Thousands of stone hammers and grindstones now litter the mine slopes and are the mute witnesses of the activities of the ancient gold miners.

If we are correct in our assumption that it was Solomon's men who discovered these gold mines of western Arabia at Mahd adh-Dhahab and had exploited them with a labor force coming from Solomon's realm, then we can understand why it took an expedition three years (I Kings 10:22) before it returned to its home base, even though the total distance from Ezion-geber at the Gulf of Aqaba to Mahd adh-Dhahab is only 720 miles by sea and 150 miles overland.

This new evidence must not be considered proof that the suggested identification of Ophir with Mahd adh-Dhahab in southwestern Arabia is correct. Further evidence such as inscriptional material would be needed. However, the discovery of the rich ancient gold mines at Mahd adh-Dhahab makes southwestern Arabia a likely site for the destination of Solomon's Ophir expeditions. □

## FOR THE YOUNGER SET

# Love without a price tag

By DOROTHY SIMMS

Dedra was to leave the orphanage soon. An older woman who lived alone on a farm had asked Dedra to live with her. At the same time a middle-aged couple who lived in town, near a park and in a neighborhood with plenty of other children, and who would be able to give Dedra all the things she needed, had also asked about having Dedra live with them. Now she had made her choice.

"I hope you will like living here, Dedra," her foster mother commented.

"Oh, I will! It is so nice here. Mrs.—, moth—, oh, dear!"

"What is it, Dedra? Is something wrong? Mrs. Wallace expressed concern.

"Oh, no!" giggled Dedra. "It's just that I don't know what to call you!"

"Well, I'm sure that won't be any problem. You may call me Mom, Betty, or Mrs. Wallace. Just whatever makes you comfortable!"

"OK! I'll just wait until I need to call you something, and then I'll see what pops out of my mouth!" Dedra laughed.

"Oh, Dedra, you are going to be such a joy!" And she was. Mrs. Wallace could hardly get her housework done for watching her

new daughter explore the outside.

Dedra would often lie in the sun as though she had never felt the warmth of sunshine before.

"Hey, Mom!" yelled Dedra.

Tears trickled down Mrs. Wallace's cheeks as she hurried to the door.

"Why are you crying, Mom?" asked Dedra.

"Do you know what you just called me?"

It took Dedra only a second to shout, "'Mom'! I called you 'Mom'!"

"Oh, my child, you have made me so happy. Just to have you here and now to hear you call me 'Mom'!"

After they had dried their tears, Mrs. Wallace asked, "Dedra, dear? Why did you want to live with an old lady like me with little to offer you when you could have had anything you wanted with the other family?"

"Well, when we played outside at the orphanage, I would often see you stop to watch us. You always looked so lonely. When you came to adopt me, I knew I wanted to live with you. The other family had each other, and it didn't seem that they really needed me. All I want is to love and be loved, and you can't put a price tag on that!"



# Using life wisely

---

A newly appointed director of stewardship discovers that many have a limited understanding of what stewardship involves.

---

By GORDON A. LEE

“So you’ve been appointed to the stewardship department,” said a church member to me shortly after I took office. “In our church we’ve decided not to bother with the stewardship program. We’ve developed our own system of church finance.”

A little later another church member informed me, “Yes, we had the stewardship secretary come to our church to conduct a program. But I was disappointed. He could have gotten it all over with in one meeting. Instead, he kept hedging and preaching on revival. It wasn’t until the last night that he came out into the open and made it plain that he was there to raise money. Not that we mind paying our tithes and offerings, but he should have told us the purpose of his visit right from the start.”

These two conversations made it evident to me that there was still work to be done in getting church members to understand stewardship in its wider aspects and the purposes of the department of stewardship and development in the church’s organization.

Stewardship is not merely a plan to raise extra money in a church. It is not merely a formula to establish a healthy bank account or general-expense fund. “Stewardship involves the wise and unselfish use of life; the management of one’s body temple, material possessions, abilities and time. It includes the proper administration of all the resources God has made available in your sphere of influence.”—*Stewardship Handbook*, p. 3.

Let us analyze this statement. “Stewardship involves the wise and unselfish use of life.” Life is made up of work, play, eating, drinking, singing, communicating, study, prayer, worship, home, family. On and on we could expand this list. Life and living is our everything, and the wise and unselfish use of this is stewardship.

---

*Gordon A. Lee is director of communication and stewardship and development for the Australasian Division.*

The statement then adds this phrase: “the management of one’s body temple.” This involves temperance, dress, hairstyle, moral state. This, too, is stewardship.

“It includes the proper administration of all the resources God has made available in your sphere of influence.” Someone says, “That’s talking about money.” Yes, I must agree. It is. But it’s talking about more than our money. Our resources include our time. How much time are we prepared to dedicate to the direct service of God’s work? Can I offer God full devotion during His sacred time, the Sabbath? To this, add time to study His Word daily. Time to pray. Time to go from door to door to pluck brands from the fire. Time to offer my skills in service for the Master as a volunteer.

Our resources include our talents: a voice to sing, a tongue to preach, a power of words to lift, an experience that enables us to share another’s burden. Our resources are our gifted hands, capable of building a church, playing a violin or a guitar, performing a delicate operation, painting a picture or creating a masterpiece. Stewardship is the proper administration of all these resources, using them in a wise and unselfish way.

Let us consider for a moment those two expressions, “wise” and “unselfish.” The wise way to use all our resources is to follow the plan that God has set down for us, His created beings. Stewardship, then, involves us in studying diligently the Word of God, to discover to what use we are to put all our resources. Since our resources cover our everything, even life itself, we need to enter into a relationship of total and unrestrained dedication with our God. Stewardship thus means revival and reformation. It means putting sin aside and experiencing a spiritual arousal, followed by a complete change in our life style.

I believe every thinking Adventist agrees that revival and reformation within our ranks is long overdue. Ellen White says that it is time to seek the Lord. “A revival of true godliness is the greatest and the most urgent of all our needs. To seek this should be our first work.”—*Selected Messages*, book 1, p. 121. She says further, “A revival and reformation must take place, under the ministration of the Holy Spirit.”—Page 128.

The word “unselfish” immediately brings us face to face with the high and holy requirement of the tenth commandment. Jesus warned, “beware of covetousness” (Luke 12:15). The early church dramatically learned the lesson of the sin of “covetousness” in the experience of Ananias and Sapphira.

## A subtle sin

The sin of covetousness is the most subtle of sins. It is the most difficult to detect. From its cancerous presence stem many other sins. It leads people to steal, to cheat, to lie. It uplifts distrust and hatred in the soul of man, driving out faith and love. From its presence in the heart of man, his passions and lust are released in waves of selfish and soul-destroying acts of immorality.

Our greatest battle is against self. A person must decide between self and the Creator. It was on the issue of self that the human race fell into sin. It is by dying to self that a person is saved from sin. The self-centered, covetous soul must surrender to the indwelling unselfish Christ.

If the stewardship department focuses merely on the



finances of the church, it will fail. Hearts can be stirred to give liberally, but unless the giving comes from a person totally surrendered to God and His cause, the gift may later be regretted. The covetous spirit in a person returns and rebels. The heart hardens, and the presence of the Holy Spirit is driven out.

### Sin must be put away

For the financial structure of our church to be sound and abundant, it is important that there first come revival and reformation. Sin must be put away. By deep heart-searching and determination the cancerous evil of covetousness must be rooted out.

Every church and every church member needs the blessing of a Spirit-filled stewardship program, for such a

program produces spiritual revival and reformation. No other form of stimulation is acceptable. When the heart has been led into conformity with Christ, when Christ has full control, then and then only will the spirit of unselfishness be manifested in the returning to the Lord of our tithes and offerings.

“No man can succeed in the service of God unless his whole heart is in the work and he counts all things but loss except for the excellency of the knowledge of Christ. No man who makes any reserve can be the disciple of Christ, much less can he be His collaborer. When men appreciate the great salvation, the self-sacrifice seen in Christ’s life will be seen in theirs. Wherever He leads the way, they will rejoice to follow.”—*The Desire of Ages*, p. 273. □

## BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

### Children; meats

In Isaiah 49:25 it is stated, “I will contend with him that contendeth with thee, and I will save thy children.” I would like to know how this promise relates to our grandchildren, nephews and nieces, adopted children, and stepchildren. Can they be included?

First let us see what this passage means in its context. The general context is one of deliverance from Babylonian captivity. Babylon is mentioned a number of times in the Book of Isaiah as the great enemy of God’s people. God promises to fight against Babylon and deliver His people: “And Babylon . . . shall be as when God overthrew Sodom and Gomorrah” (Isa. 13:19). God will “do his pleasure on Babylon, and his arm shall be on the Chaldeans” (chap. 48:14). When the deliverance comes, His people will “go . . . forth of Babylon” (verse 20).

It is in this setting that Isaiah 49:25 must be understood primarily. The captive Israelites will be delivered. Notice how the verse reads: “Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, and I will save thy children.” The word translated “children” is the Hebrew *banim*, liter-

ally, “sons.” The Hebrew word may refer to descendants of the first generation as well as to descendants of any generation after that. For example Christ is declared to be the “son of David” (Matt. 1:1; et cetera; the Greek *huios*, “son,” is here the equivalent of the Hebrew *ben*). It was a number of generations from Isaiah’s day that the captives returned from Babylon.

Can parents take Isaiah 49:25 and claim it as an unconditional promise that God will save their children? Hardly, although some have thought that the text can be used in this way. A check with the Scripture index to the writings of Ellen White shows that Ellen White does not apply it in this way, although she uses this passage to show that it is possible for the captives of Satan to be delivered (see, for example, *The Desire of Ages*, p. 259).

In a comment on this Isaiah passage in *The Ministry of Healing*, Ellen White makes this observation: “God does not control our minds without our consent; but every man is free to choose what power he will have to rule over him.”—Page 93. In other words, God forces no one to serve Him, be he our child or the child of someone else. He created the human family

with the power to choose. On the other hand, God does all He can to save every person. He wants all to be saved. If a person is lost, the blame will not rest on God. Of each one He will be able to say what He said about the ancient Israelites, “What could have been done more?” (Isa. 5:4).

Thus, whether a person is our child, grandchild, nephew, niece, an adopted child, or a stepchild, God is equally anxious to have him saved. We may rest assured that God will do all He can to effect his salvation, short of forcing the will.

#### Please let me know how to explain to friends 1 Timothy 4:1-5, the part about the “meats.”

First of all, it should be noted that “meats” as used in this scripture is an Old English word meaning simply “food.” The Greek word is *brōma*, a term meaning food in general. *Brōma* is related to the verb *bibrōskō*, “to eat.” While flesh meats could be included in the term *brōma*, it certainly is not limited to these. *Brōma* occurs in Matthew 14:15, where it is translated “victuals,” that is, “foodstuffs.” It occurs also in John 4:34, where Jesus says, “My meat [food] is to do the will of him that sent me.” What particular items of food were forbidden by the heretical sect mentioned in this Timothy passage are not stated.

When did the “latter times” begin, mentioned here as the time when these heretical teachers would appear? According to Bible

terminology, the coming of the Messiah to this world ushered in the last days. Hebrews 1:2 reads, “[God] hath in *these last days* spoken unto us by his son.” Speaking of the antichrist, John said, “Little children, it is *the last time*: and as ye have heard that antichrist shall come, even now are there many antichrists; whereby we know that it is *the last time*” (1 John 2:18). Therefore one could look as early as Paul’s day for a fulfillment of the prediction. Already active in the first century, the Gnostics taught that matter was evil and that the human body needed to have its passions destroyed. They considered marriage sinful. The asceticism commended spread also into other areas—namely the forbidding of certain foods.

“Creature,” a term commended in this passage as suitable for food, is literally “something created.” Animals, of course, would be included, but again, as with *brōma*, the term is much broader and includes the various foods that God has created to be eaten by the human family.

Thus this Timothy passage has nothing to do with the Adventist stand on vegetarianism. Nor does it teach that the distinction between clean and unclean animals as set forth in Leviticus 11 has been abolished. Biblical passages must always be interpreted in context. The student of the Bible must always inquire, What did the Bible writer mean by what he said?

Send questions for this column to the Editor, ADVENTIST REVIEW.

# Next to godliness

---

“Those who are to represent  
the high and holy God must keep  
their souls pure and clean,  
and this purity must extend to  
their dress and to everything  
in the home.”

---

By CORA STARK WOODS

Every year I search for her among the crowds at camp meeting. I call her the girl who never grows old. At least 20 years have passed since she began rearing her little flock. One by one, they filed into church, like six little cherubs, scrubbed and shining. Year after year she remained slim, serene, and immaculate. Her husband proudly walked beside her. Then one year I noticed three extra children, obviously of another flock. Upon inquiry I learned that these had been temporarily inherited because of a family emergency.

People became concerned about the added burden. It seems that the Dorcas women felt sorry for the “poor girl” and set about to lend assistance in a practical, domestic way. To their amazement, they found that all was running smoothly. Inside the home they witnessed unbelievable order and efficiency. No wonder the mother remained so lovely! Each child had been trained to care for his personal needs and various household tasks. The performance was like a factory assembly line, only with love and a sense of personal contribution.

I am sure this did not happen overnight and equally sure that a strong father figure was present. When the last little one started school the still-capable, confident mother went back to complete her nursing degree so that more money would be available for accelerating tuition costs as the children progressed to higher grades.

“The Impossible Dream”? It would be to most of us. But perhaps her remarkable achievements will inspire us to operate more efficiently in our own sphere. God’s

biddings are enablings, and certainly He bids us to keep our persons, homes, yards, and children neat and clean in order to ensure harmony within and a proper witness without. “Those who are to represent the high and holy God must keep their souls pure and clean, and this purity must extend to their dress and to everything in the home.”—*The Adventist Home*, p. 22.

Sometimes we search for excuses or exceptions when we find it difficult to measure up to God’s requirements—or even to our own standards. How easy it is to rationalize even in areas of service, ignoring priorities, consoling our consciences with some act of do-gooding. True, there will be emergency situations demanding immediate response—bereavement, marital problems, or illness of family or friend. But a well-organized home can survive such deviation from routine.

Where shall we start once we have resolved to put forth greater effort to fulfill God’s requirements of us as efficient wives and mothers? How often I recall the counsel of an elderly woman whom I observed sitting with Bible in hand at an early-morning hour. Without apology she said, “I believe God makes up to us any time we spend with Him.” To those of us with strong “Martha” tendencies the idea of a half-hour in study and prayer amidst undone tasks seems unthinkable. But if you try it you will feel a surge of energy and efficiency that will more than compensate for the delay in your routine tasks. God will reveal many timesavers to you.

Never look upon homemaking as menial. Accept it as a challenge, and manage it with the same pride you would feel if you were working in a store or office or factory. If you have ever worked at an assembly-line-type job you have learned the value of a second. The principle of utilizing every second can be applied to household tasks, as well. And we should try to keep our motions to a minimum, as efficient factory workers do.

## Try timing tasks

Most of us have read *Cheaper by the Dozen*, a book in which the father, an efficiency expert, reared his children by the clock. His accomplishments were unbelievable and could be copied in every home. Timing household tasks can turn drudgery into a satisfying game. As incentive, you could reward a child who beats his own record in performing a given task. This motivates adults, also. Haven’t we all felt a surge of energy when rushing to finish a task before going on an outing?

There are many sources of information on home efficiency. The book *Around the Kitchen Like Magic*, by Jean E. Laird, has helped me. So have friends, and trial and error. It took me many years to discover a method that saves me much time and frustration. I have found that it all begins in the basement! Once I established cleanliness and order in the storage area, then the rest fell into place. If you are restricted budget-wise you will find these simple suggestions inexpensive.

You will need cinder blocks or cement bricks and long boards, the size depending on your particular area. These can be made into shelves that can be yours wherever you move, since they are not attached to floor or wall. They can be used to store canned goods, paint, tools, or outdated magazines. Old dressers can be purchased secondhand for storing Christmas decorations, extra bed-

---

*Cora Stark Woods is a homemaker and free-lance writer living in Springfield, Massachusetts.*



ding, and surplus toys. Garment bags and closet accessories can be hung for extra, or out-of-season, clothing. Everything should be up off the floor at least six inches so that the storage area can be vacuumed easily. Plastic cloth can be nailed to top shelves and dropped down over canned goods and tools to keep dust and lint to a minimum.

Once this storage area is ready there will be no need for accumulation or clutter in living areas. If your husband has hobbies such as woodworking that create dust his work area should be situated in the far corner of the basement, where it can be sealed off in such a way as to prevent this dust from spreading.

Try to maintain a family room or some area where a puzzle can remain unfinished, a picture half painted, or sewing left for later completion. Such a room can furnish a relaxed atmosphere for munching popcorn or playing games, yet will not affect the overall appearance of the home.

One year, just before my semiannual house cleaning, I was feeling overwhelmed. I asked my husband why

someone didn't invent a house with a gentle vacuum in the ceiling to lift all the dust and then spray with hot soapy water, rinse, and blow dry. He said, "That sounds like a car wash, not a home." And of course he was right. Soft fabrics, pictures, toss pillows, and knickknacks individualize our homes and reflect our personalities. But those extras should be limited by our time and energy to clean them. Better to have a bare, clean house, than soiled furnishings and bric-a-brac!

We have all heard the adage "A place for everything and everything in its place." We might add that the wastebasket is the place for some things!

The convenient arrangement of often-used articles such as can openers and vacuum cleaners can save a great deal of time. Replacing those little wires that close plastic bags with tiny plastic clothespins can save a few seconds. Try folding laundry from line or dryer so that it need not be refolded for rack or drawer. Or taping a picture hanger to the back of furniture to lift electric cords off floor for easier vacuuming. Or using dry or slightly damp soft sponges instead of dust cloths. Or

using a long enough cord for the vacuum to reach every room so that no time is lost in replugging.

Depressing as semiannual cleanings are, they are a must in a well-organized home. If an emergency situation should occur and the mother is incapacitated for a time, then a friend or family member could step into this kind of home and perform the routine tasks much easier than if the home were in a state of chaos.

Working according to a schedule is the greatest weapon against poor housekeeping. Tasks should be divided up so that every day can leave a little time for relaxation, self-improvement, and service to others.

Who says that all the cleaning and cooking for Sabbath has to be done on Friday? Perhaps years ago this was the only way to be ready for the Sabbath, but today, with such things as easy-care fabrics that keep ironing to a minimum and refrigeration that makes food preparation possible ahead of time, we can begin Sabbath preparation

early in the week, and greet the Sabbath in a relaxed frame of mind.

Every member should take pride in the home and do his share to beautify it. Mother and father together can plan the operating of the home so that no one is overburdened. Parents who say, "Put away your toys," should be sure there is a convenient place for children to put them. Shelves and hooks should be within reach of the little ones. With mother and father in control and a heavenly Father to sustain, any home can be the foretaste of heaven it is meant to be. Such a home is a true witness, and social status or economic barriers need not be considered when opening the home to visitors. Hospitality is an attitude, and the appearance of our homes reveals that attitude.

We may never achieve the super-success of the lovely mother previously mentioned, but a few simple changes can improve our performance. □

## FOR THIS GENERATION By MIRIAM WOOD

### Talking frankly—2

In our last column we discussed the importance of forming one's own set of convictions and values, rather than relying on those of parents or teachers or anyone else. This discussion was prompted by a letter from a young reader asking how she could be sure that her convictions were really her own, rather than a result of her having been "brain-washed" (her word) by her parents. We tried to make the point that when you're young but on the way to being grown, you resent feeling that you're controlled by parents. Her specific area of concern was the modern sexual scene.

The first suggestion we made was that each young person do a topical study of the Bible in whatever area he/she feels the most need. A good concordance and Bible dictionary are important here. Actually, this study of the Bible can be so convincing that little further reinforcement is needed. But just to be sure of your ground, it seems to me that the next logical step is to study the writings of Ellen G. White, again taking the topical approach. You'll need an *Index to the Writings of Ellen G. White*; if you haven't one at home; all

SDA school libraries have a copy, or your church librarian can supply one. If your family does not own many of Mrs. White's books, then certainly you'll need to study in a school library setting or borrow books from your pastor, being sure to return them promptly.

Now let me point out one aspect of this particular study that might give you a bit of trouble. You'll need to remember that authors—even inspired ones—are a part of the culture of their times. They write in the style that was prevalent at the time they lived. How could they do otherwise? And so it was with Ellen White. Her prose is formal, somewhat Victorian, restrained, and controlled, which is how people wrote in those days. You, however, are used to rather lean, sparse prose, much of it elliptical, much of it frank to the point of near-crudity at times.

Some young people in this situation make the mistake of feeling that Mrs. White is "out of it" and that she isn't relevant—whatever that overworked word means. But if you'll consider carefully what Mrs. White is saying, you'll have an immensely rewarding

experience. You'll reinforce the convictions that you can't help having gotten from your study of the Bible.

As for contemporary secular authors, you need always remember that the first thing to do is ascertain what are the authors' basic convictions and attitudes toward life. What are his values? If he/she has no firm belief in God, if he feels the Ten Commandments are something to be laughed at, if immediate gratification of every desire, sexual or otherwise, is the philosophy of the author, then you're in big trouble if you are influenced by the oh-so-authoritative stance of the writer. Just the other day someone phoned and excoriated me for a firm stand I'd taken on a moral issue, stating that "all sorts of new books are being written on this and they don't agree with you." My answer was, "Are the authors inspired? Are they committed to love of God and obedience to His laws?"

Unfortunately, though, you'll find some religious writers—perhaps even a few Adventists—who seem to take pleasure in iconoclasm. They shoot verbal darts at all the old certainties. They do untold damage—but, of course, they don't have to pick up the pieces of the lives they've ruined. They've been used beautifully and efficiently by a power opposite to the power of God.

Now a brief word on the subject of morality. Why did God place such strict boundaries around sex? Because the One who created people knew how they must live in order to be emotionally whole. He knew what pattern of conduct would give an optimum chance for that ephemeral thing called "happiness." To argue with one's Creator on this point is like stamping your foot and declaring that, in the Western Hemisphere, you *will not have* the sun setting in the West. Foolish? Well, one makes as much sense as the other.

Now for one last point. Should parents discuss these sensitive topics openly with their children? I would hope that this can be the case. But sometimes I realize that it is not possible, for any number of reasons. Some parents—and some children—have a very short fuse. Each can determine that the other will not "win," and in this determination may find themselves making ridiculously extreme statements. Nothing is accomplished. Some parents are deeply embarrassed when certain topics are introduced.

Even if your parents aren't comfortable with frank discussions, you can always find a responsible adult who'll talk with you, someone in your school or church. And if you take the study route I've suggested, God will talk to you—and He's the final authority.

# Support...

**SEVENTH-DAY ADVENTIST**

# OUTREACH

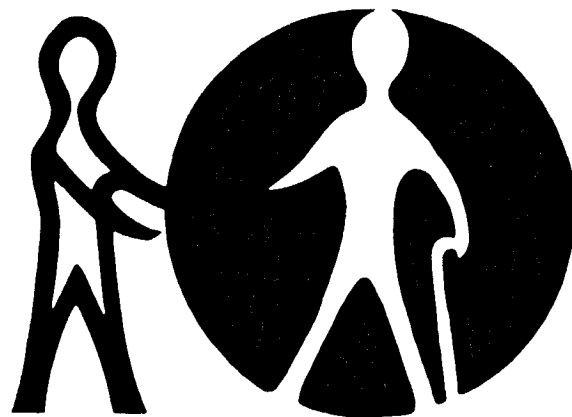
**TO**

# BLIND PEOPLE

# JULY

# 8

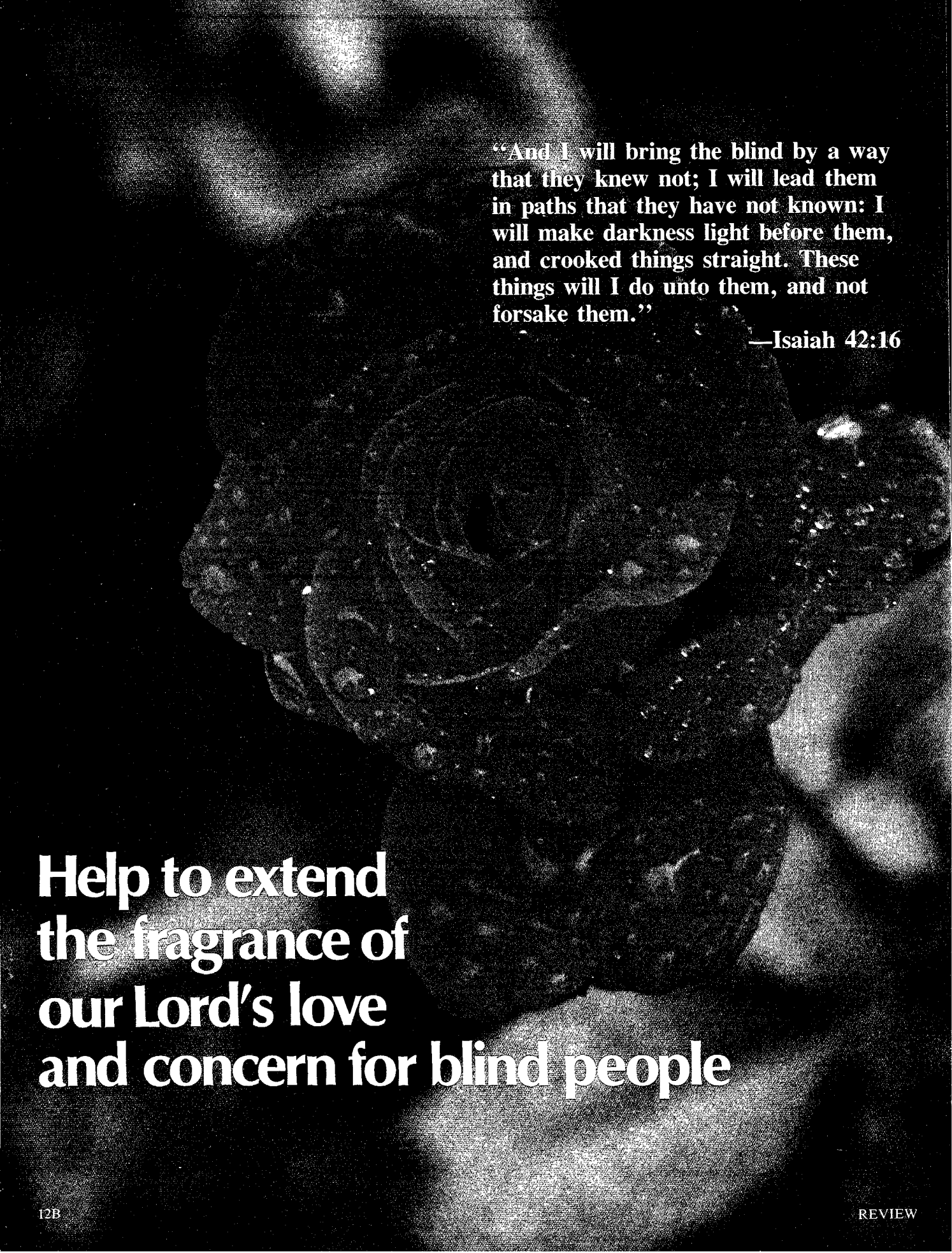
# 1978



Serving the Blind Since 1899

The Christian Record Braille Foundation, Inc.  
4444 So. 52nd St., Lincoln, Nebraska 68506

Call Toll Free 800-228-4189 Regarding Services for Blind People



“And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them.”

—Isaiah 42:16

**Help to extend  
the fragrance of  
our Lord's love  
and concern for blind people**



# "I will bring the blind . . ."



The Christian Record Braille Foundation is the outreach of our church organized to minister specifically to the blind and visually handicapped. Unfortunately, each year thousands more are added to the millions of sightless in the world today.

While we wish we were able to minister to a larger number, we are thankful that during 1977 our representatives were able personally to visit 43,980 blind persons. The circulation of our 11 monthly publications in various media totaled 76,736. Baptisms resulting from the study of Braille and recorded Bible lessons, as well as from participation in our nationally sponsored camping program, are an assurance that this is truly a vital part of God's work. With your liberality and your prayers you can join with the 40 plant workers to support and increase the effectiveness of the 110 field personnel who daily, throughout North America, seek out and visit blind people and acquaint the public with the services we offer. May each of us have a part in this ministry begun by our Saviour, who prophesied through Isaiah, "I will bring the blind by a way that they know not. . . . These things will I do unto them, and not forsake them" (Isaiah 42:16).

E. M. STILES  
General Manager

## 1. Enriching free services . . .

- ☆ 16 Bible correspondence courses
- ☆ Bible lesson quarterlies
- ☆ Bible in Braille from CRBF lending library
- ☆ National Camps for Blind Children and Adults
- ☆ NU-Vision Camps for people who are blind and multidisabled
- ☆ Books on records (Talking Books)
- ☆ Books on tape-cassettes
- ☆ Braille books
- ☆ Large-type books for those with some sight
- ☆ Magazines in Braille for both youth and older persons
- ☆ Home personal assistance and referrals by CRBF field representatives



## 2. Bring soul-winning returns . . .



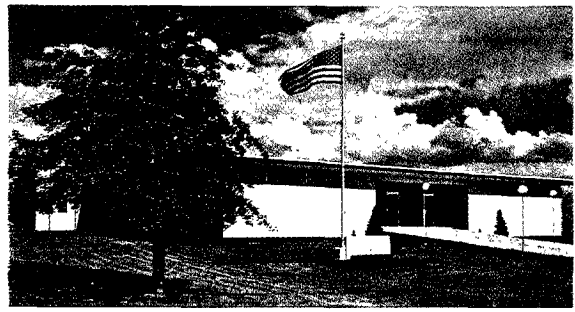
## 3. Made possible by your gift . . .

- \$125 provides one full Braille Bible from the lending library.
- \$ 70 provides Braille and recorded publications for one blind person for one year.
- \$ 70 sends one blind child to camp for one week.

- \$ 40 provides full-vision Braille and print books for a blind person with a sighted child.
- \$ 40 provides one recorded Bible in the lending library.
- \$ 25 provides Braille reading material for one blind person for one year.

**Support SDA outreach to blind people July 8, 1978**

International office of the Christian Record Braille Foundation—the Seventh-day Adventist center for providing evangelistic outreach services for blind people. Based in Lincoln, Nebraska, home office houses administrative offices, printing presses, library, recording studio, departments of Field and Camp, Editorial, Public Relations, plus kitchen, shop, recreational and storage facilities.



The CRBF family includes administrative, production, and field workers serving blind people throughout North America & the world.



Exhibits, displays, materials.



Blind, disabled find joy in participation.

**Remember: Support SDA outreach to blind people, July 8, 1978**

## Perfection in the Old Testament

The Bible meets the needs of all the varied experiences and personalities of the human race. It is a complete moral guide for all people. No one who follows its precepts will be lost. Some find in Scripture apparent contradictions, but there is an underlying harmony not open to the natural man, because spiritual things are spiritually discerned.

Often philosophical concepts are superimposed on the plainest words of Scripture until the Bible is made to appear to contradict itself. Perfectionism and similar ideas often confuse what is said in Scripture about men whose faithful lives are in the English spoken of as perfect. For instance, the Hebrew word *shalem*, translated "perfect" in 1 Kings 11:4; 15:3, 14; et cetera, may also be translated "faithful" and does not have the meaning of flawlessness so often associated with the English word "perfect." To understand Scripture better, one should determine a word's meaning by using the context in which that word appears, not a dictionary only.

The Bible is written on a practical level and unfolds with a perfect adaptation to the needs of the human heart. God reaches out to where people are and requires only a response proportionate to their understanding. The experience of Asa the grandson of Rehoboam gives one Old Testament example of the type of experience implied in *shalem* ("perfect" in the K.J.V.).

### Reflection By MONT HURST

*God is a Spirit: and they that worship him must worship him in spirit and in truth." John 4:24.*

We glorify God by worshiping Him, by bearing witness to His love, and by being humble and obedient. We feel His presence through the indwelling of the Holy Spirit. These are ways in which we see Him by faith as the Holy Spirit gives us vision.

A famous picture of the aurora is in the Palazzo Rospiglioso in Rome. Since the painting is on the ceiling, it is difficult to view it from the floor. To help visitors view and study the painting, the curator placed a mirror on a table to reflect the picture.

The Incarnation brought the reflection of the glorious person of God to earth. In Christ, people saw God's express image. Today Jesus is present in the person of the Holy Spirit. His image is a glorious reality. And if we are what God would have us be we are reflecting images of Him. Our own character and our testimony should reflect and glorify Him in all His beauty and reality.

Heavenly Father, may others know me as Thy reflector.

Asa's father, Abijam, reigned only three years over Judah, and Scripture contrasts his sinful ways with the faithfulness of his great-grandfather David. Scripture says, "And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the Lord his God, as the heart of David his father" (1 Kings 15:3).

After the death of Abijam, Asa took over the reins of government, and Scripture continues, "Asa did that which was right in the eyes of the Lord, as did David his father. And he took away the sodomites out of the land, and removed all the idols that his fathers had made. And also Maachah his mother, even her he removed from being queen, because she had made an idol in a grove; and Asa destroyed her idol, and burnt it by the brook Kidron. But the high places were not removed: nevertheless Asa's heart was perfect with the Lord all his days" (verses 11-14).

It is evident that God's approval and acceptance of David and Asa, indicated by His "nevertheless," was not based on their flawlessness. But God does consider attitudes and actions, as Asa's later experience shows.

### Asa's dependence

In 2 Chronicles, chapters 14-16, further light is shed on the reformation initiated by Asa when, as a man of action, he took away the strange gods from the people, commanded Judah to seek the Lord, and took the sun images out of the cities of Judah (chap. 14:3-5). A few years later, when the Ethiopians came against him, he cried unto the Lord and said, "Lord, it is nothing with thee to help, whether with many, or with them that have no power: help us, O Lord our God; for we rest on thee, and in thy name we go against this multitude" (verse 11).

God heard Asa's prayer, and his army routed the Ethiopians. When he and his men returned from battle the prophet Azariah met him and said, "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you. Now for a long season Israel hath been without the true God, and without a teaching priest, and without law. But when they in their trouble did turn unto the Lord God of Israel, and sought him, he was found of them. . . . Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded" (chap. 15:2-7).

Asa accepted this conditional promise as a challenge, and when he "heard these words, and the prophecy of Obed the prophet, he took courage" (verse 8). Soon he led out in a second reformation, which attracted great numbers from the northern kingdom. And the people "entered into a covenant to seek the Lord God of their fathers with all their heart and with all their soul. . . . And all Judah rejoiced at the oath; for they had sworn with all their heart, and sought him with their whole desire; and he was found of them" (verses 12-15).

In these verses Scripture clearly points to the conditional nature of such a faithful relationship. Faithfulness is not bestowed nor is it a gift. More often than not it is the result of severe conflict with self (see *Education*, p. 57). God's people must do their part. God cannot remain with those living in opposition to available instruction and light. Attitudes and actions are expected by God of

His people proportionate to the light received. No one with the wrong attitude can enter the kingdom of heaven; nor is a right attitude adequate when action is called for. Both attitude and action are required to receive the blessings of such a relationship with God.

In his later years Asa failed to maintain his earlier fidelity. When Baasha, king of Israel, came up against Judah and encroached on Judah's sovereignty by establishing a new settlement, Asa responded by hiring mercenaries from Syria. He did not rely on God to protect him as he did when the Ethiopians came against him. God responded by sending to Asa a decisive rebuke for his distrust.

Scripture says, "And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the Lord thy God, therefore is the host of the king of Syria escaped out of thine hand. Were not the Ethiopians and the Lubims a huge host, with very many chariots and horsemen? yet, because thou didst rely on the Lord, he delivered them into thine hand. For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him" (chap. 16:7-9).

Unfortunately Asa responded negatively to God's reproof. The record continues, "Then Asa was wroth with the seer, and put him in a prison house; for he was in a rage with him because of this thing. And Asa oppressed some of the people the same time" (verse 10). The final scriptural comment says, "And Asa in the thirty and

ninth year of his reign was diseased in his feet, until his disease was exceeding great: yet in his disease he sought not to the Lord, but to the physicians" (verse 12). Two years later he died.

Commenting on Asa's experience, Ellen White says, "Asa's long record of faithful service was marred by some mistakes, made at times when he failed to put his trust fully in God. . . . Instead of humbling himself before God because of his mistake, 'Asa was wroth. . . .'"—*Prophets and Kings*, p. 113. There is no scriptural record to clarify whether Asa will be saved or not. Some think that his refusal to humble himself as one of the last acts of his life meant that he turned from God and was lost. Others see this experience as a result of his disease, possibly involving senility. We think that because Scripture says, "Nevertheless the heart of Asa was perfect all his days" (chap. 15:17), Asa's life can safely be compared to the life of David, whose heart was perfect (see 1 Kings 14:8; 15:3).

In the case of Asa, the scriptural meaning of the English word *perfect* is not "flawless," but "faithful." On the one hand, mistakes made in not fully trusting God do not destroy or terminate a person's relationship with Him; on the other hand, men and women should not presume on God's goodness, take Him for granted, or use His grace and longsuffering as an excuse for sinning. The message to Asa was unequivocal when it said, "The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you" (2 Chron. 15:2). J. J. B.

## RESPONSE FROM READERS

### Homosexuality

A "Name Withheld" letter (Nov. 10) asks if Adventist theologians have begun research on the Biblical references to homosexuality. The implication of the question seems to be that perhaps the church's stand on this issue may not be Biblical. Would it be fair to ask the writer if, in fact, he or she has prayerfully, carefully studied God's Word on the subject of sexual aberrations?

Even taking the question at face value, one could ask, Should the theologian spend his time studying the counterfeit or the genuine? Is it not still true that those responsible for detecting counterfeit bills are taught the identifying characteristics of the genuine? Then it is easy to recognize the counterfeit when it does not

match the genuine. Is not this principle hinted at in Paul's counsel, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8)?

Rather than asking if the church has talked to the homosexuals within its ranks, it might be well to ask the homosexual if he has sought to know how to be saved from his predicament. The church has the answer to that question. The Scriptures have the answer to that question.

The writer asks if the church has "used the arm of

scientific inquiry and the body of data that has been accumulating over the past two or three decades"? But scientific inquiry is not infallible. And who has supplied the "body of data" that should be examined?

This group of people may think that a divine response to scientific inquiry and scientific data is too simplistic. But when we stand in the judgment, the scales of the balance will be tipped by the divine response, and the "body of data" will be seen in the light of the problems connected with it.

Gay people may be within the church, but if they are practicing this sin, they are not of the church. When the recording angel's book brings to light all behavior, unnatural, sinful practices will be seen for what they are. Those who practice them and who have not been transformed by divine grace will turn in shame and dismay from the presence of a sinless Redeemer.

In these modern times Jesus continues to say,

"Neither do I condemn thee." But He also adds, "Go, and sin no more" (John 8:11).

As a denomination, this church has never fully accepted the rationale that alcoholism is a disease. Those who are knowledgeable realize that illness, physical aberrations, and psychological weaknesses make temptation more difficult to overcome. However, the greater the difficulty in overcoming, the more marvelous the grace of God that gives the victory.

John also wrote, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). Perhaps it is the word "cleanse" that should be emphasized here.

Some may have no temptation in the area of sex but may have temptations just as difficult and just as malignant in other areas. The promise to one is the promise to all.

FRANCIS L. OWENS  
Seattle, Washington

## South American enrollment surpasses North American

By CHARLES R. TAYLOR

Elementary school enrollment in the South American Division recently surpassed the North American Division's enrollment to become the highest among the church's 12 world divisions. Elementary enrollment in the South American Division is 56,475. On the entire South American continent, which includes the Colombia-Venezuela Union Mission (part of the Inter-American Division territory), it is more than 61,000.

Adventist Education Year, 1978, began on the South American continent with a series of teachers' conventions in seven unions—six in the South American Division and one in the Inter-American Division. Each convention began with a communion service on Friday night or Sabbath morning.

More than 400 teachers and educational leaders met January 3 to 8 at Colombia-Venezuela Union College in Medellin, Colombia. The auditorium was filled to capacity for the evening and weekend meetings. In this single union, about 1,000 students and others were baptized in 1977 through the evangelistic impact of Adventist schools.

A new thrust in education, featured in slide programs, is financed entirely through student labor and the productivity of the soil. Henry Niemann, Upper Magdalena Conference president, reported on the new school on the eastern side of the Andes on the plains of the Amazon basin. He noted that the school has about 1,700 acres that were acquired with no down payment. The cost is to be paid off by the sale of crops. Seventy-five students are currently working with

their teachers in a successful work-study program. The school accepts only students who cannot afford to pay cash.

A former college student, active as a layman, reported on another school carved out of the forest in the foothills of the Andes and commented that, "It was established with an initial investment of our *machetes* and a ten-peso bill." Today 100 Adventist families have settled in the vicinity of this self-supporting school, modeling their economy and their spiritual life on the independent self-reliance of these youthful Adventist pioneers,

who are working closely with Pastor Niemann and the conference administration.

The Wednesday and Friday morning devotionals dealt with the cautions as well as the positive elements associated with such self-supporting educational ventures.

Inca Union College in Lima, Peru, was the site of the convention for teachers from the Inca Union's six secondary and nearby elementary schools, educational superintendents, and teachers at the college. They set a goal of 900 baptisms during Adventist Education Year.

Some of the personnel staffing commercial and government exhibits at the convention expressed their appreciation for the spiritual atmosphere of the meetings. The study groups, praying and commenting page by page on Ellen G. White's book *Edu-*

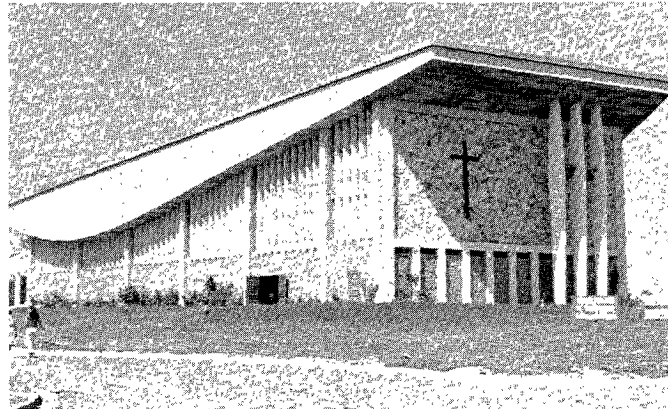
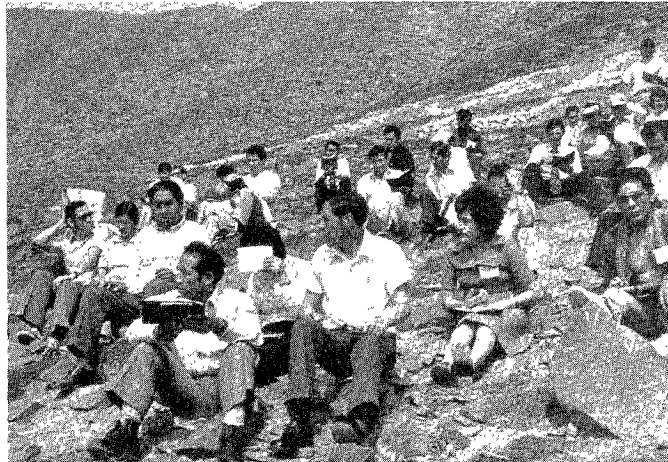
*cation*, contributed to this atmosphere. The teachers studied the chapter "God in Nature" on the mountainside overlooking the green valley of the Rimac River.

Projects the teachers reported included a campaign to increase the percentage of Adventist students in the boarding school in Bolivia; a community service project by Lake Titicaca Academy in which all traffic signs throughout the city of Juliaca were painted; and public service campaigns in Miraflores, Nana, Pucallpa, and Ecuador's Santo Domingo de los Colorados.

Travel in Brazil put us in touch with our schools, clinics, and churches in Iquitos and Manaus, with stops at Tabatinga (across the river from Leticia, where Brazil, Colombia, and Peru meet), and Tefe. The agricultural school near Manaus is booming with new construction, financed by the German evangelical churches, and it was inspiring to find the two main churches in the city filled on Wednesday night for our unannounced meeting. On Sabbath the baptism of one person in the Central church, followed by a call, resulted in 15 others making a public decision.

The immensity of the Amazon basin, with 20 percent of the fresh water supply of the world, is reason enough for educational leaders to think in terms of planning a new school along the Trans-Amazon Highway. Two laymen are donating 3,000,000 cruzeiros (US\$177,514) toward such a project, 2,800 hectares (almost 7,000 acres) have been staked out, a building site has been cleared, and construction has begun. The school is located in the Xingu River area, about 150 kilometers (94 miles) from Altamira, which is almost two hours' flight from Belem and the mouth of the Amazon. One of our workers took a month by launch to get from the Central Amazon Mission headquarters to his district headquarters, but the Trans-Amazon Highway will soon cut down on such travel time.

After an overnight visit to



**Top:** Attending Education Year meetings were 1,200 South American teachers, who studied various topics together. **Bottom:** Membership in Brazil is expected to exceed 300,000 in two or three years. Churches like this new one at Sao Paulo Academy are evidence of this growth.

*Charles R. Taylor is associate director of the General Conference Education Department.*

division headquarters in impressively modern Brasilia, we spent the weekend at a meeting of 350 ministers from the South Brazil Union. B. L. Archbold, Inter-American Division president, and M. S. Nigri, a general vice-president of the General Conference, were the featured speakers for the meeting arranged by Roberto de Azevedo, union education director. The linking of ministers and educators in winning young people, their friends, and families, was the keynote of the educational features of the meeting.

The North, East, and South Brazil unions sent more than 400 teachers and educational leaders to the congress held at Brazil College in Sao Paulo. They set a goal for 1978 of more than 2,300 persons baptized. A well-organized curriculum-planning theme ran through the presentations and discussion groups, where educators sought to make Seventh-day Adventist educational philosophy operational in every subject area and in every grade. The government provided a special commemorative cancellation for mail posted during the event.

The evening programs included a new film on Adventist education, prepared by the South Brazil Union, and a film by the Cruzeiro do Sul Academy in Rio Grande do Sul.

### Pressure to upgrade

Brazilian law recently changed the elementary and secondary educational system from a 4-7 sequence to an 8-4 sequence, thus placing pressure on the church to upgrade elementary schools from four grades to eight and to engage in a building program. In large centers it is possible for nearby schools to affiliate; consequently, there are a number of elementary schools in such centers with enrollments of 1,000 or more.

The South Brazil Union has promoted Christian education with posters and leaflets. Denominational papers are full of reports and articles on education. The Sabbath school quarterlies contain an Adventist Education Year feature. A special calendar and

10,000 copies of a study guide for the book *Education* are all part of the union's effort to implement its slogan, "One Church Equals One School, Five Churches Equal Five Schools."

The big event of the week at the Brazil teachers' congress was the opening of a new theology building, a four-story structure of hexagonal components. A bronze bust of John Boehm, who founded Brazil College in 1915, was unveiled in the foyer. A Thirteenth Sabbath Special Projects Offering helped in funding the new building, which figures prominently in plans for a future fifth-year theology program at the college. The building's location next to the nursing building, built with German aid funds in 1973, makes it easy to combine the use of the facilities of the two buildings.

The new church sanctuary, planned to seat 1,850 people, will be finished soon. Although the present student body exceeds 2,000, a large number of these are day students from metropolitan Sao Paulo.

My visit to the Brazil Publishing House in the busy Santo Andre section of Sao Paulo underscored for me the achievements of the South American Division not only in producing the first printed translation of one of the new Bible textbook series but in advancing to the point where all but two of the Bible textbooks for the 12 grades have been translated into Portuguese.

The next meeting on the South American continent was held for more than 250 teachers from Argentina, Chile, Paraguay, and Uruguay at River Plate College in Puigari in the "Argentine Mesopotamia" between the Parana and Uruguay rivers. More than 2,300 workers have gone out from this college to serve the church since it was established in 1898.

For me it was a thrill to revisit the room in the old men's dormitory where I lived as a student in my teens. It is now used as a prayer room. My roommate of those days, youngest son of pioneer Pedro

Kalbermatter, lies buried along with many other members of pioneer families in the cemetery between the abandoned railroad track and the river.

The purpose of all the teachers' conventions in South America was to identify and define anew the philosophy of education and to carry it into every classroom every day at every level in every school. Our educational jour-

nal in Spanish is named *Renovacion* ("Renewal"), alluding to Paul's majestic appeal to Christians, "Be ye not conformed to this world: but be ye transformed by the renewing of your mind" (Rom. 12:2).

"Renewal" was the theme of my six-week tour of South America also, and it should be the theme of parents, pastors, and teachers all over the world.



### Student volunteers serve in Kenya

Walking up the muddy path to their new home, Tim and Kim Russell—who had accepted an appointment to teach at Nyabola Girls' School in the Kisii Highlands of Kenya, East Africa, as part of the overseas volunteer program for Adventist youth—wondered what the coming year would have in store for them.

Taking a quick look around their assigned mission house, they noticed a single bed in one room, nothing in the other bedroom, and a small table and four straight-backed chairs in the dining room. The five-by-seven-foot kitchen was empty—no cupboards, no sink, no stove, no refrigerator. The bathroom had a hand sink and cold-water shower over the open-hole pit toilet. There was no electricity. There were no curtains, no rugs, and no soft chairs to rest in after a hard day of teaching.

"Fortunately," says Kim, commenting on the lack of convenience, "the East African Union did buy us a gas stove and a refrigerator, and someone found a chest of drawers for the bedroom; so we are quite comfortable."

Besides heavy teaching loads of mathematics, English, Bible, and health science (there are 50 girls in one health science class), Tim is business manager, and Kim acts as hostess to overseas guests who come to attend institutes and workshops usually held at Nyabola. Both of them have Sabbath responsibilities such as visiting different churches with the choir and helping with a lay activities program or with Sabbath school.

"Tim wishes we could stay until December to see the school year out, but I must get back in time to continue my nursing course in September," concludes Kim. "This has been a most rewarding experience for both of us. It has changed our lives and given us a new perspective. Never again will we take for granted the conveniences we consider essential to living, nor will we forget the many needs of other lands."

JEAN THOMAS  
Communication Department  
Afro-Mideast Division



# Australian museum welcomes visitors

By GORDON A. LEE

Situated on the same grounds as Sunnyside, Ellen G. White's Australian home at Avondale, New South Wales, is the South Sea Island Museum. This museum, within walking distance of Avondale College, came into existence some 11 years ago.

It memorializes the service of missionaries from America, Australia, and New Zealand, who for the past half century have given up the comforts of home and loved ones to take the message of Christ to the South Sea Islands. Some made it a lifetime work; others lost their health and were forced to return home broken in body. A few made the supreme sacrifice—they laid down their lives for others.

As the walls of heathenism were broken down, converts had no further use for the emblems of such worship and way of life. A new spirit controlled the South Sea Islanders who had found Christ. Their gods of wood and stone and instruments of war were given to the missionaries who had led them out of heathenism.

These emblems and weapons found their way into the homes of the missionaries and their relatives. Though counted as nought by the

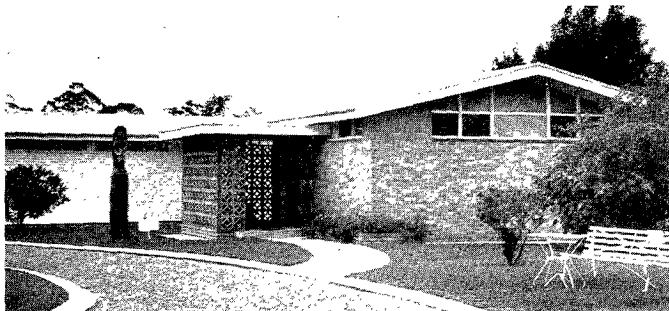
converted islanders, these relics had value in being reminders of the saving grace of Jesus Christ. Thus a museum was established to house the various items.

The skills of the Polynesian, Melanesian, and Micronesian peoples can be seen in the craftsmanship of the artifacts. They worked in stone, wood, clay, shell, fiber, and leaves to create items of beauty. Today, many of these artifacts are rare and of large intrinsic worth.

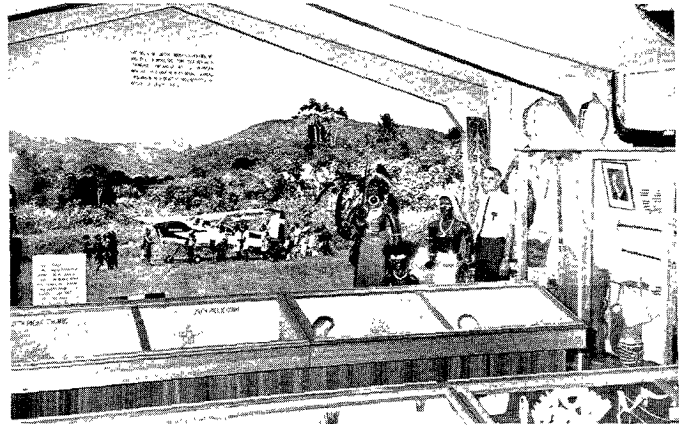
A quiet browse through the museum reminds the visitor of the service of such pioneers of the gospel as G. F. Jones; Norman Wiles; J. E. Fulton; A. G. Stewart; the Ferris brothers, Norman and Walter; Kata Rangoso; Sasa Rore; and a host of others whose names have become legends in Adventist homes. The visitor comes to sense the loneliness and utter grief of women such as Alma Wiles, Sarah Belden, and Val Dunn, whose husbands were killed and whom they had to bury on distant shores and lonely mountain slopes. Perhaps what comes through strongest of all to the visitor is the overflowing grace of Christ.

A visit to this museum will be rewarding for any Adventist traveling through Australia, because it shows the evidence of the hand of God moving through the work of His church.

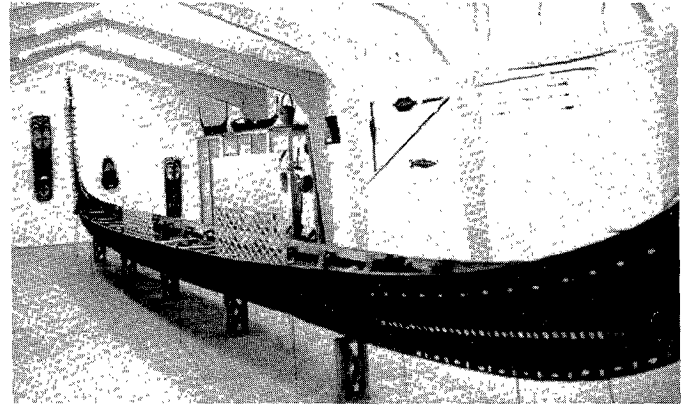
*Gordon A. Lee is communication director of the Australasian Division.*



The South Sea Island Museum in Australia, opened in November of 1967, gives evidence of the power of the gospel in the lives of islanders.



A mural on one of the inside walls shows a mission plane in Papua New Guinea. Showcases in the foreground hold shells and small artifacts.



Solomon Islanders carved this 53-foot war canoe from one tree trunk, then decorated it and named it *Kalwarana*. Thirty-six men used it to carry the Duke of Edinburgh from the yacht *Britannia* to Gizo in 1959.



*This exhibit, comprising a backdrop scene, figures, and artifacts from New Guinea, was viewed by delegates and visitors from every country at the 1966 World Conference of the Seventh-day Adventist Church held in Detroit, U.S.A.*

*The 3-foot-tall wooden figures are carved from a 24-foot tree trunk and have carved by the artist.*

New Hebrideans transmitted messages on decorated 15-foot drums.

Fearsome wooden gods were used to drive out spirits in New Guinea.

## QUEBEC

## Youth prepare to meet challenge

For many of the 26 youthful delegates from Quebec who attended eastern Canada's Festival of Faith, the early-spring-morning drive to the festival led to an "early spring morning" for youth work in Quebec.

In Quebec, a predominantly French-speaking province, bilingualism has constituted a major obstacle to the church's work. Most French Canadians don't speak English, either because they can't or because they don't feel the need of reaching outside their own society, which provides a comfortable way of life. Since more than 30 percent of Canada's population live in Quebec, it is evident that the church cannot afford to neglect this group.

Another problem is a lack of workers who can identify culturally, not to mention the low ratio of all workers (pastors, administrators, colporteurs, elementary-school teachers, and Bible instructors) in general to the population (30 to 6.5 million). For not only is the language different, the French Canadian world is different. In addition, there is not one Quebecer working for the church who has finished college. Indeed, few Adventist Quebecers have even had any secondary education in Adventist schools.

Closely linked to the cultural barrier is a lack of materials. Most French evangelistic publications are not suitable for this French, yet North American, culture; available materials appeal to other priorities and problems. Furthermore, Quebec's strong Catholic background has raised up generations of people resistant to Protestant inroads.

And finally, there have been no specific youth programs formulated. When P. F. Lemon came in 1973 to the newly reorganized Quebec Conference (SDA Church Association), of necessity he became the conference officer, responsible for putting



A group of Quebec's 26 delegates to the Festival of Faith in eastern Canada pause by their van. They are planning evangelistic activities.

together an organization of which youth work was only one facet.

Today, with God's help, the picture is changing. An associate youth director, M. M. Kis, has been appointed to work with Elder Lemon. A youth committee composed of youth leaders from Montreal's eight churches has met to generate specific plans. These include interchurch Bible contests, translating youth-leadership and Pathfinder manuals, organizing several Pathfinder Clubs (only one exists at present), increasing classes aimed at Investiture, putting together a bilingual youth songbook, and holding a youth rally in September, featuring John Hancock, General Conference youth director.

The summer youth camp (camps are only three years old in Quebec) was promoted much earlier this year. It will be the first year that any union conference official will participate in a youth camp, as well as in youth meetings during the camp-meeting session.

The time is right. Quebecers are searching for truth. The new generation of youth are being reared without the deep prejudices against Protestantism that their parents had. And Adventist youth are coming alive to meet the

challenge. With three theology students from Quebec at Canadian Union College this year and more planning to attend next year, the church can begin to count on future leaders.

On May 13, 67 JMV youth marched down the aisle in Quebec's largest Investiture service to date. In this North American mission field, where the needs are so great, "with God all things are possible" (Matt. 19:26).

BRENDA BOND KIS  
Montreal, Quebec

## BARBADOS

## 126 baptized in youth crusade

Youth of the Eastern District Association of Youth Societies in Barbados conducted an evangelistic campaign in St. Joseph, February 24 to April 9. As a result, 126 persons were baptized, about three fourths of them being young people.

Jonathan Lewis, youth-association president, organized the youth of the district into teams to prepare for the crusade. Work among the people went on for five weeks before F. S. Maitland, East Caribbean Conference youth director, pitched his tent on the school grounds to begin the

six-week crusade. Assisting him were pastors A. Charles, O. Bovell, and E. S. Greaves and Bible instructors D. Jeffrey, H. Hinds, and E. Greaves.

On Sunday, April 9, 75 persons graduated from the Bible course outlined in the Caribbean Bible Institute lessons.

The youth of the East Caribbean Conference believe in preaching the gospel, for they recognize that aggressive evangelism is the lifeblood of the Seventh-day Adventist Church. This year 226 persons have been baptized as a result of youth crusades. From St. Vincent, the Adventist Youth Council president, H. Bowman, a teacher, reports 36 baptized in the tent crusade in which he is the evangelist. Of 65 persons baptized as a result of youth evangelism in St. Lucia, 37 joined the church through a youth crusade by the newly formed Maranatha church.

F. S. MAITLAND

## CALIFORNIA

## Heart team begins program in Saudi Arabia

Loma Linda University's Overseas Heart Surgery Team began a continuing program of open-heart surgery in the Kingdom of Saudi Arabia early in June, according to team codirectors Joan Coggin, associate dean for international programs in the School of Medicine, and Ellsworth E. Wareham, professor of surgery. Drs. Coggin and Wareham and a group of 11 physicians, nurses, and other support personnel joined their Saudi Arabian counterparts at a Saudi Arabian Ministry of Defense and Aviation hospital in Khamis Mushait, situated in the southern part of the kingdom.

The heart team returned to Loma Linda, California, late in April from their third trip to Saudi Arabia. During their eight-week stay, the LLU team successfully performed 50 heart surgeries without a



## Philippine Union College moves to new Silang campus

In the midst of study, students and teachers from 12 countries pause at Philippine Union College's Silang campus. The Graduate School and the Theological Seminary (Far East) of PUC recently moved to the new campus, about 70 kilometers (43 miles) south of the old campus in Baesa, a Manila suburb. Silang is surrounded by Lake Laguna to the south, Mount Makiling to the east, and rolling countryside to the north and west. Lake breezes, mountain scenery, palm and tropical fruit trees, and sugar cane abound.

On the new 250-acre campus, formerly many farms, are two student apartment buildings, a dormitory under construction, seven houses, two duplex buildings completed and two other houses being built, and temporary classrooms, with administration and library facilities. Groundbreaking for

a permanent classroom-office facility is expected toward the end of this year. Plans to build an Ellen G. White Research Center for Asia, with an Adventist Heritage Room, are in process.

Students come from Africa, Southern Asia, the Far East, and Australia to study in the Graduate School and in the Seminary. Graduates now serve in four world divisions. The Graduate School offers an M.A. degree in several fields and an M.H.Sc. in collaboration with Loma Linda University. The Seminary offers several M.A. programs and the M.Div. degree.

NORMAN R. GULLEY  
Dean

*SDA Theological Seminary (Far East)*

serious complication or fatality. The heart team performed a similar feat last year when they operated on 51 patients without a fatality. Their first trip to Saudi Arabia was in January of 1976, when they performed a total of 35 heart surgeries.

The Loma Linda University Overseas Heart Surgery Team has a contract with the Saudi Arabian Ministry of Defense and Aviation (MODA) to develop an open-heart surgery program in Saudi Arabia. In the past, the

Saudi Arabian Government has sent patients either to Europe or to North America for the delicate surgeries.

As part of this agreement with MODA, the heart team trained eight Saudi Arabian military personnel in the various paramedical fields relating to open-heart surgery, such as respiratory care, pulmonary perfusion, blood-gas analysis, and medical technology. This group of men worked with the heart team during their most recent trip to Saudi Arabia, where they

performed "with extreme competence," Dr. Coggin says.

"These men will form an integral part of our continuing program in Saudi Arabia. Initially, the Saudi Arabians will work side by side with their American counterparts, and then eventually do the work completely themselves."

In the continuing program the team will operate on approximately three to four patients each week. Patients to be operated on are selected on

the basis of surgical need. No fee of any kind is charged to the patients. The Saudi Arabian Government pays for medical services for its citizens.

Early next year the team will move its operations from the relatively small city of Khamis Mushait to the capital city of Riyadh, where they will work in a new hospital operated by MODA.

RICHARD WEISMEYER  
University Relations  
Director  
Loma Linda University



## Offering for Christian Record will aid blind around the world

Across North America this summer, hundreds of blind children and young adults will try their hand at water-skiing, horseback riding, archery, and other sports at camps sponsored by the Christian Record Braille Foundation of Lincoln, Nebraska.

Blind camps are just one phase of the Christian Record's soul-winning services. Others include *Encounter Magazine*, a full-message talking magazine on records; *The Student*, a monthly record with the senior Sabbath school lessons (also produced in Braille), supplemented with mission stories and special music; the *ADVENTIST REVIEW*, abridged Braille edition; hundreds of Adventist-oriented books in the lending library available in Braille, large print, records, and tapes; books in Spanish; several versions of the Bible; and 16 Bible courses. Tracts in Braille, as supplemental literature for Bible-school and evangelistic-meeting interests, also have been prepared.

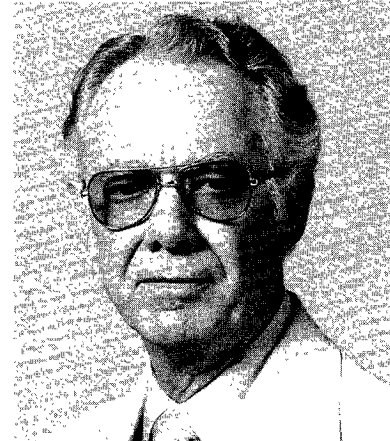
In addition to special soul-winning services, Christian Record Braille Foundation offers, to the blind and visually handicapped, glaucoma screening clinics, home visits and services by field representatives, nonsectarian publications, Bibles, and *Your World of Good Health*, a correspondence course on record. These services, which are sent to schools and national centers for the blind, extend to 128 countries, besides the United States and Canada.

"Christ on the Mount of Olives pictured to His disciples the scene of the great judgment day. And He represented its decision as turning upon one point. When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or have neglected to do for Him in the person of the poor and the suffering."—*The Desire of Ages*, p. 637.

Seventh-day Adventists who believe that personal happiness is found in ministering to the needs of others, in Christ's stead, can say to some blind person, "Be ye reconciled to God" by giving generously to the Christian Record Braille Foundation Offering to be collected in local churches on July 8.

C. D. HENRI  
General Vice-president  
General Conference

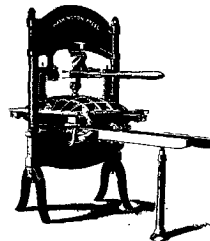
# Adventist Heritage



"... Adventists need to know both how the Lord has led the church from its very beginnings and the lessons He was endeavoring to teach them. *ADVENTIST HERITAGE* is the only magazine devoted specifically to providing these incidents and insights. I value the magazine highly and recommend it to every Seventh-day Adventist."

Kenneth H. Wood

LOOK FOR US  
AT YOUR ADVENTIST BOOK CENTER



**ADVENTIST  
HERITAGE  
PUBLICATIONS**

Copies of *Adventist Heritage* are now available at your Adventist Book Center. Single issues are \$1.95 each (regular price \$2.50). New Subscribers pay \$3.50 (U.S.) for 2 issues (1 year) (regular price \$5.00). Write for foreign rates. Subscriptions are available from *Adventist Heritage Publications*, Loma Linda University Library, Loma Linda, CA 92350. Offer ends August 31, 1978.

## Far Eastern

• Since Seventh-day Adventists began broadcasting over Hong Kong commercial radio into China a few months ago, they have received more than 600 letters from listeners, thus indicating that the message is being well received. Although no letters came from the People's Republic of China, those in charge feel that if the Chinese on one side of the border hear and appreciate the broadcast, the same is true in the seaboard provinces of the mainland.

• Pastor and Mrs. L. E. Tucker, of The Quiet Hour radio program in California, visited the Far East May 7 to 24, stopping in Indonesia, Singapore, the Philippines, and Guam.

• The 17 young people who made up the 1978 graduating class of Far Eastern Academy, Singapore, have collectively spent 210 years away from their homeland. The parents of those who graduated are missionaries serving in Japan, Korea, Taiwan, Hong Kong, the Philippines, Indonesia, India, Bangladesh, and Singapore. Most of the graduates had themselves done brief periods of volunteer mission service in lands other than those in which their parents were serving.

## Southern Asia

• The second Pathfinder Camporee in South Asia is scheduled for Bangalore from November 1 to 5, 1978. W. H. McHenry, division youth director at the time, conducted the first camporee in 1974.

• L. C. Cooper will replace Iqbal Zahid as youth director of the Pakistan Union.

• A new campsite has been acquired by the Central India Union at Maolipatnam, in Andhra Pradesh. It will be officially opened by Leo Ranzolin, General Conference associate youth director, later

this year during his visit to Southern Asia.

• Ashley Kengari, a student literature evangelist from Spicer Memorial College, has been asked to work once again in the Nicobar Islands. During his work there last summer, he interested many islanders in the Seventh-day Adventist message.

## North American

### Atlantic Union

• More than \$10,000 in scholarships and awards was presented to 63 Atlantic Union College students at an honors-and-awards-recognition chapel on April 18. In addition to 48 departmental scholarships and awards, a number of new scholarships were presented, including the Lancaster Travel Scholarship and the Shankel Memorial Scholarship.

• MaryAnn Romano, from Finland Junior College, Piikio, Finland, is one of two Finnish youth coming to the United States on the new Youth Volunteer program. She will be working as a summer-camp volunteer at Camp Winnekeag, Ashburnham, Massachusetts. This is a first for the Atlantic Union and Southern New England Conference, according to Charles Case, conference youth director.

### Canadian Union

• Fifty-three persons were baptized as a result of an It Is Written crusade conducted in Edmonton, Alberta, by Verne Snow.

• Twenty-three persons have been baptized in the Niagara Peninsula during the past three months as a result of a series of evangelistic meetings held in St. Catharines, Ontario, by Lawton Lowe, Canadian Union Ministerial secretary.

• At the seventy-fifth anniversary and alumni homecoming of Kingsway College, April 28 to 30, special honor was given to the following: the teacher on the staff who

has been there the longest, Mrs. Charles (Edna) Maracle; the earliest graduate present, Alma Hill, class of 1914; and Violet Hall, longtime teacher. The citation Alumnus of the Year was presented to Andrew Fearing, class of 1925, formerly of the General Conference Ministerial Association.

• The alumni association of Canadian Union College honored all graduates from 1928 and earlier in a special ceremony as part of the commencement service on May 21.

### Central Union

• Bob Ihrig is the new intern for the College View church in Lincoln, Nebraska. He succeeds Murrell Tull, who has been appointed pastor of the Hastings, Nebraska, district. Mr. Ihrig's responsibilities also include pastoring the Holland church.

• Two baptisms in the Fremont, Nebraska, church are the result of the ministries of a literature evangelist, Lillian Anderson, and the Voice of Prophecy. Miss Anderson led Vesta Grissom to accept her Saviour; Joe Friestad and the pastor, Forest Kinzli, studied with a Voice of Prophecy student, George Borisow.

• In March a group of Adventists in Pratt, Kansas, purchased the church they had been renting for services, then on March 25 the ten members were organized into a company. Burton Santee pastors the district.

• In May a pilot course for performance in Sabbath school teaching was held on the campus of Union College. W. E. Peeke, Central Union Sabbath school director, was the coordinator. Members of the Union College staff participated, along with local conference Sabbath school directors.

### Columbia Union

• Twenty-seven persons were baptized following an Amazing Facts crusade hosted by the Hagerstown, Maryland, and Highland

View Academy churches in the nearby Sheridan Inn.

• J. P. Monk, Jr., an Army chaplain in Korea and the United States for six and one-half years, is the new youth director of the Allegheny East Conference and pastor of the Pine Forge Academy church.

• The most recent churches organized in the Ohio Conference—Lorain and Cleveland Spanish—bring the number of congregations in that conference to 91.

• Clarence Schram concluded his six-year ministry in the Arlington, Virginia, church by conducting a candlelight communion service.

• Career Day at Spring Valley Academy in southwestern Ohio featured Jon Albee, director of college affairs at Columbia Union College, and Winton Beaven, from Kettering College of Medical Arts, in a one-day presentation of what their schools offer prospective students.

### Lake Union

• Inspired at the Festival of Faith held in Lincoln, Nebraska, recently, three young people from the Decatur, Illinois, church assisted the church board in planning an all-day witnessing festival in Decatur.

• After a recent evangelistic campaign held by Dan Schiffbauer, Illinois Conference evangelist, in the Galesburg church, three persons were baptized.

• A new church group, an offspring of the Hinsdale, Illinois, church, has begun meeting in Burr Ridge, Illinois, and will be known as the Hinsdale South church. About 30 families began meeting on May 27 at a United Church of Christ church.

• At the conclusion of the Christ Is the Answer crusade conducted from April 8 through May 6 in the Gary, Indiana, Mizpah church by R. C. Connor, Lake Union Conference evangelist, 183 persons were baptized.



**North Pacific Union**

● A wide variety of projects is being used to raise funds for the new Myrtle Creek, Oregon, church, which the 94-member congregation will build on their present property. The old building has been moved to the rear of the lot and will be used as a Community Services center. Plans for the new sanctuary include seating for 250, with eight auxiliary rooms.

● Members of the Payette, Idaho, church have completed the rebuilding of their sanctuary, which was destroyed by fire last year. An opening service to mark the occasion took place on June 17.

● Construction is proceeding on a new church in McCall, Idaho. A school will be housed in the same building and is expected to be ready for the opening of school this fall.

● The Fruitland, Washington, church in the Upper Columbia Conference, closed since 1946, has been renovated this spring by members of the Colville church. Sabbath, May 6, marked the re-opening of the church. Weekly visitation and work with local residents continue.

**Northern Union**

● Members of the Iowa Conference will be using their new ranch-type junior camp facilities, Elkhorn Ranch, for the first time this season.

● Parsonage Cooking Classes are being conducted by Mary Roy, wife of the Fargo, North Dakota, pastor, in her home. The classes are limited to eight persons, and each is required to make whatever food item is taught in the class.

● The Sioux Falls, South Dakota, Sabbath school reports that 100 percent of the members are participating in the Investment program this year.

● The Spirit Lake, Iowa, church recently was rededicated after having been re-

modeled. D. E. Holland, Iowa Conference president, gave the rededication address.

● On the last Sabbath of the Iowa camp meeting, members donated \$82,000 for conference evangelism.

**Pacific Union**

● An early June issue of the San Francisco *Chronicle* brought recognition to the church's health principles through a feature article about Ernest Lloyd, retired singing evangelist and editor of *Our Little Friend*. Ordained in 1916, Elder Lloyd, now 99 years old, retired only last year.

● The Southeastern California Conference has developed an intensive campus ministry for students on public university and college campuses. Under the direction of George Chudleigh, the program will be an ongoing evangelistic thrust for this age group.

● Hazel Anderson, Marie Toenniessen, and Theda Kuester received medallions at a recent Southern California Conference workshop for communication secretaries.

● D. V. Kubrock, new manager of Elmshaven, Ellen White's last home, has instituted regularly scheduled summer denominational history tours in California. Adventism in California was born within a 25-mile radius of Elmshaven.

● Stoy Proctor is the new Pacific Union Conference health services director. He replaces Miller Brockett, who retired after 40 years in denominational service—36 of them in the Pacific Union. Wayne Griffith, from Battle Creek, Michigan, will replace Elder Proctor as health services director of the Central California Conference.

**Southern Union**

● Mayor Pro Tem Don Lambeth and Police Chief Hambrick cut the ribbon May 2 for the Morganton, North Carolina, Better Living-Communi-

ty Services Center. The facility, housed in a remodeled structure, includes a reading room, a kitchen, a classroom, a clothing-preparation area, and storage space.

● The Douglasville, Georgia, church received an award May 20 for being the first church in the Georgia-Cumberland Conference to attain "total identification" status, as outlined by the Southern Union department of communication. The criteria includes welcome signs on all major roads entering the city, motel and telephone book listings, and proper maintenance of the building and grounds.

● The Kingsport, Tennessee, church officially opened its new sanctuary and classroom facilities May 13.

● The Leitchfield, Kentucky, church building was dedicated May 6, one year after church members began holding meetings in it.

● The Vicksburg, Mississippi, congregation worshiped in its recently purchased and newly renovated church home May 13. Although appraised at \$111,000, the facility was obtained for \$50,000.

**Southwestern Union**

● A Sabbath school teachers' enrichment seminar was conducted in late May by D. J. Williams, Southwestern Union Sabbath school director, to give teachers guidance on how to conduct teacher training in their own Sabbath schools. Sixty-five received certificates.

● A 200-page educational code book that will serve as a guideline and policy for all Seventh-day Adventist schools in the Southwest was recently adopted by the Southwestern Union Conference Board of Education. The new policy book was prepared by Boyd Olson, education director, and his associates—Frances Clark, classroom supervisor, and Marian Miller, office researcher.

● Literature evangelists have been responsible for the baptism of 95 persons in the

Southwestern Union so far this year, according to Charles L. Williams, publishing director.

● Summer-school students at Southwestern Adventist College are enrolled for a total of 423 semester credit hours in the first four-week module as compared to 309 last year for the same period.

● Southwestern Adventist College operated its second series of adult-education programs from June 12 to 23. There were 22 enrolled in this program, designed to help adults who, because of work assignments, family situations, or other circumstances, were unable to finish college.

**Andrews University**

● Richard Huff, an attorney practicing in Indianapolis, Indiana, and Berrien Springs, Michigan, has been named vice-president and general counsel of Andrews University. He is a graduate of the Indiana University School of Law and served 12 years as deputy attorney general of Indiana.

● Among other appointments made by Andrews' board of trustees: Mercedes H. Dyer is to chair the Education Department, succeeding Robert A. Williams, who will become dean of the School of Graduate Studies; and George H. Akers, professor of religious education, will become assistant dean of the graduate school and director of the Doctor of Education program.

● Andrews University conferred degrees on 436 graduates at its June 4 commencement, including 85 from the School of Graduate Studies and 70 from the Theological Seminary. Honorary doctoral degrees were awarded to C. E. Bradford, associate secretary of the General Conference; Josephine Cunningham Edwards, well-known author and lecturer; and George E. Vandeman, speaker and director of *It Is Written*. The three were honored for their longstanding contributions to the church and its educational program.



## To New Posts

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

### NORTH AMERICAN DIVISION

**J. Bellesi**, administrator, Voice of Prophecy, Brazil, South America.

**Claudio Belz**, youth director, South Brazil Union, South America.

**Valter Boger**, administrator, Brazil College, South America.

**Ronald Briengan**, principal, Orangewood Elementary School, California, formerly with the Hawaiian Mission.

**Timothy Coomes**, principal, San Diego Academy, California, formerly from Oregon.

**George Gibbs**, youth director, Columbia Union Conference, formerly pastor of the Drums, Kingston, and Slocum, Pennsylvania, churches.

**Rodolph Gorski**, president, Central Brazil Union, South America.

**Alvin LaCount**, pastor, Harrisburg, Pennsylvania, church, formerly with the South Atlantic Conference.

**Malcolm Maxwell**, vice-president for academic affairs, Walla Walla College, formerly chair-

man, school of theology at same college.

**David Moroz**, president, Parana Conference, South America.

**Arne Muderspach**, principal, Orangewood Academy, California, formerly from Pennsylvania.

**Berney Neufeld**, professor of biology, Southwestern Adventist College, Keene, Texas, previously senior research associate, Department of Surgery, Loma Linda University School of Medicine, Loma Linda, California.

**Adoleho Reis**, treasurer, South Brazil Union, South America.

### Regular Missionary Service

**Dale L. Clayton** (Michigan St. U. '68), to serve as professor, biology department, Philippine Union College, College Place, Caloocan City, Philippines, **Karen J. (Crandall) Clayton**, and two children, of Walla Walla, Washington, left San Francisco, May 9, 1978.

**Rudolph Maier** (AU '75), returning to serve as Bible teacher, Pakistan Adventist Seminary and College, Chuharkana Mandi, Pakistan, **Hildegard (Lutz) Maier**, and two children left Miami early in May, 1978.

**Howard A. Munson, Jr.** (LLU '65), to serve as dentist, Maseru Dental Clinic, Ficks-

burg, South Africa, and **Alma Ferne (Roth) Munson**, of Fremont, California, left Montreal, Quebec, Canada, May 18, 1978.

**Lyle E. Spiva**, to serve as director, SAWS, Bangladesh Section, Dacca, Bangladesh, **Sondra K. (Skau) Spiva**, and one child, of Pasadena, California, left San Francisco, May 14, 1978.

### Student Missionary

**Marcia Lee Anne Rider** (SAC), of Oklahoma City, Oklahoma, to serve as teacher, Haadyai English Language School, Southeast Asia Union Mission, Haad Yai, Thailand, left San Francisco, May 17, 1978.

### SOUTH AMERICAN DIVISION

#### Regular Missionary Service

**Milton Dutra Amorin** (and family), from Brazil, returning to serve as pastor, Reunion Island, left during January, 1978.

**Ricardo Arizaga** (and family), of Argentina, to serve as professor of orthopedic surgery, Montemorelos University, Mexico, left December 31, 1977.

**Walter Steckler** (and family), of Argentina, to serve as surgeon, Juliaca Adventist Clinic, Peru, left January 8, 1978.

## Ordinations

**M. Baluku**, vice-president, North Zaire Field, on January 14.

**D. Harrison**, director of Gambia Mission, at Accra, Ghana, on January 14.

## Coming

July	
8	Christian Record Braille Foundation Offering
15	Home Foreign Challenge
August	
5	Dark County Evangelism
5	Church Lay Activities Offering
12	Oakwood College Offering
September	
2	Lay Preachers' Day
2	Church Lay Activities Offering
9	Missions Extension Offering
9 to Oct. 7	Adventist Review, Guide, Insight Campaign
16	Bible Emphasis Day
23	Pathfinder's Day
30	Thirteenth Sabbath Offering (Afro-Mideast Division)
October	
7	Medical Missionary Work
7-14	Life & Health Emphasis Week
7	Church Lay Activities Offering
14	Voice of Prophecy Offering
21	Sabbath School Community Guest Day
21	Community Relations Day
21	Temperance Offering
28 to Nov. 4	Week of Prayer
November	
4	Annual Week of Sacrifice Offering
11 to Jan. 6	Ingathering Crusade
December	
2	Ingathering Emphasis



# This month in LIFE & HEALTH

- Once Upon a Glorious Fourth
- "Oh, My Aching Head"
- Treating Tension Headaches
- Medicine on the Menu
- Gardening for Good Health
- There's Magic in Your Voice
- Your Wonderful Voice Machine
- Why Bright Children Fail
- How to Prevent Bad Breath
- Silent World
- Making Eating Exciting for Children

Enjoy your copy of *Life & Health* today. Order from your local conference Adventist Book Center.

## No ban in Togo

The Seventh-day Adventist Church is one of five Christian denominations authorized to continue operations in Togo, where several religious organizations have been banned. The other four authorized denominations are the Roman Catholic, Baptist, French Protestant, and Assemblies of God.

W. R. L. SCRAGG

## Writers record Week of Prayer messages

To help make this year's Week of Prayer readings as meaningful as possible, each message will be available on cassette tapes so that you can hear it presented by the speaker who prepared it for publication in the ADVENTIST REVIEW.

The Week of Prayer messages, scheduled for October 28-November 4, deal with the theme of love. Listening to them presented by their writers will give an added blessing. The messages are especially recommended as the basis for prayer, study, and discussion groups.

Cassette tapes may be obtained by sending a request and a check or money order for \$4.50 to: Tapes, Ministerial Association, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

## Easter retreat in Kenya

More than 300 Seventh-day Adventist students from universities and other schools of higher learning met for the fourth annual Easter retreat March 23 to 27 at the Kenyatta University College, 20 kilometers from the center of Nairobi, Kenya. The group included young people studying medicine, law, education, liberal arts, and engineering. Others who were present and supporting the program were medical doctors, lawyers, and university professors.

During the five-day retreat papers were presented by professors, students, and representatives from the General Conference, Afro-Mideast Division, and East African Union. Subjects discussed included the humanity of Christ, the Sabbath, the Adventist home, and African culture and the church. Guest speaker for the Sabbath worship service was R. W. Bates, General Conference associate lay activities director.

At the Friday evening testimony meeting students from various campuses related witnessing experiences and problems with keeping the Sabbath. A group of students told of the Lord's guidance and protection in an area where public worship is forbidden. BORGE SCHANTZ

## Basel youth are active

Youth in Basel, Switzerland, are active for the Lord, according to Rolf Berger, local youth leader. The young people operate a coffeehouse where non-Adventist youth can come to discuss their problems and to learn about Christ. The coffeehouse,

which opened three years ago, is in a rented room in a village near Basel.

Another project of the youth is the operation of a literature booth at the annual fair in Basel. This fall will be the third year that the young people have sold Adventist books. Because of a lack of literature to sell, they have begun to translate books from English into German. Just about the time the youth finished operating their first booth, an earthquake shook Turkey. Young people immediately began a relief campaign in Basel by distributing 36,000 handbills. Their work resulted in 16 tons of clothing, improved community relations, and a witness for Christ.

Last fall the young people operated 50 literature booths in cooperation with the Bible Society and other denominations. They sold Bibles and shared with people their hope in Jesus Christ.

One of the greatest tasks that the youth of Basel are undertaking is to provide more Spirit of Prophecy books in German. At present they are working with the Euro-Africa Division in this project.

LEO RANZOLIN

## For the record

**Evangelism in East Indonesia:** One hundred and thirty-seven persons have been baptized in Menado, Indonesia, as a result of meetings by Fordyce W. Detamore and Emil D. Moldrik of the Voice of Prophecy. The meetings were part of the Far Eastern Division's Target 80 program of evangelism, through which 6,359 persons were baptized during the first quarter of 1978.

**Loma Linda Foods sales record:** During May, Loma Linda Foods reported the largest sales in its history, more than \$1.3 million, according to L. Delmer Wood, president. The company has developed a new Sizzle-burger, which will provide quick-food outlets with a substitute for the hamburger.

If you're moving, please let us know six weeks before changing your address. Print your new address at right, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Expires 8/31/78.

New subscription  
 Renew my present subscription  
 One year (US\$15.95)  
 Single copy 45 cents

Attach label here or print old address:

name (please print)

new address

city

state

zip code



Youth in Basel sent tons of clothing to earthquake victims in Turkey.