

Adventist Review

General Organ of the Seventh-day Adventist Church

February 15, 1979

Second school is built in the Amazon jungle

Cover story, page 15

International Year of the Child

Page 4

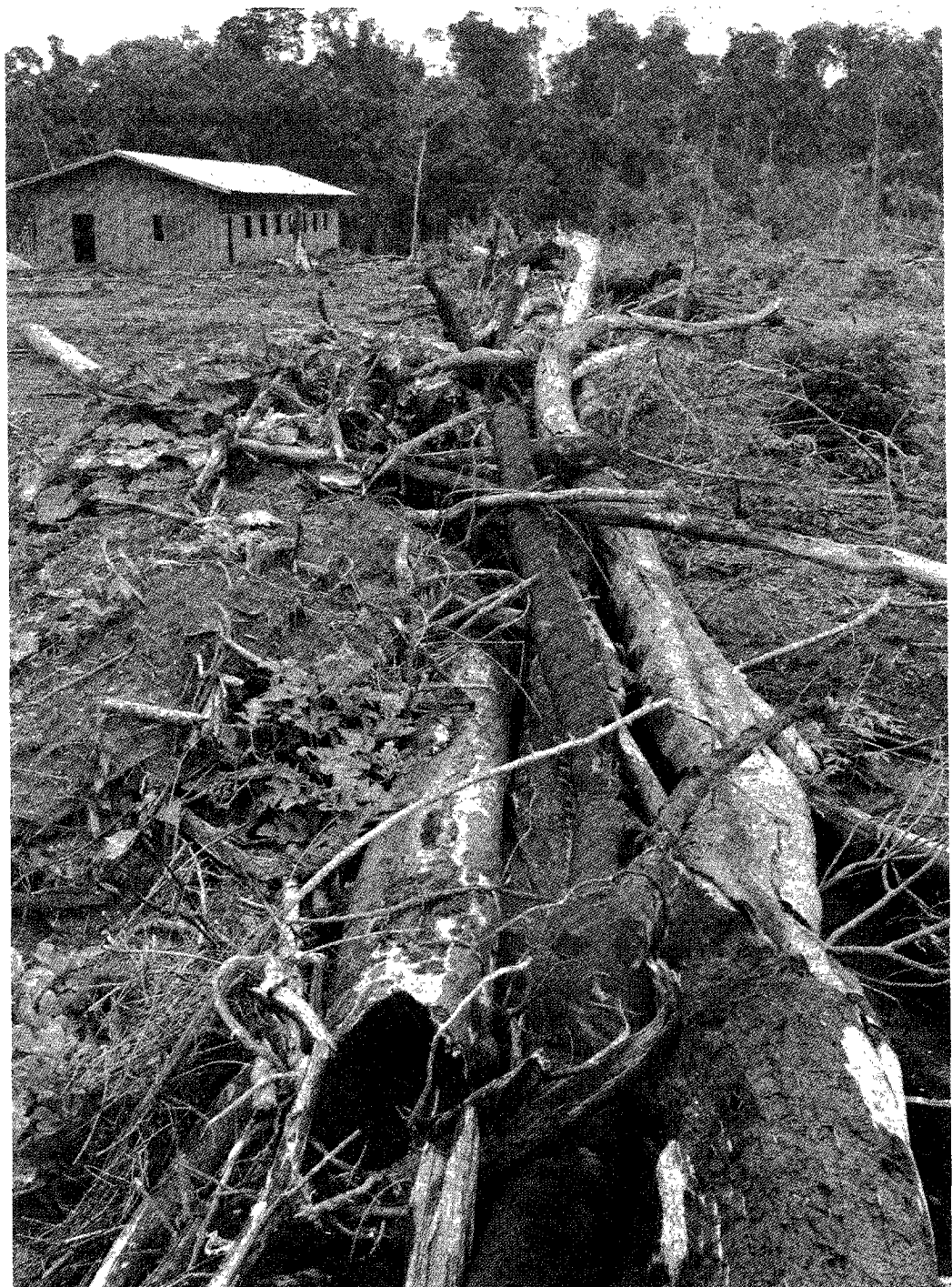
Is perfect obedience possible?

Page 10

Crossing firing lines in war-torn Beirut

Page 16

Church members in Brazil
have accepted the challenge
of carving a new school
out of jungle along the
Trans-Amazon Highway.
Story begins on page 15.



THIS WEEK

Contents

General Articles	Pages 4-11
Columns	
For This Generation	6
For the Younger Set	11
Family Living	12
From the Editors	13
Newsfront	15-22
Inside Washington	18
News Notes	20
Back Page	23

R. Curtis Barger, author of "1979, International Year of the Child" (p. 4), has been an associate director of the General Conference Sabbath School Department since 1962. His responsibilities include the preparation of the Sabbath school lessons and other Sabbath school

materials for the junior and earl-teen divisions. In his article Elder Barger discusses the unique contribution to children that Adventists can make in the Year of the Child and in the future.

Laurice Durrant, Ed.D., provides some answers to the question asked by the title of her article, "Is Perfect Obedience Possible?" (p. 10). Chairman of the nursing department at Southwestern Adventist College, Dr. Durrant was born in Cairo, Egypt, where she and the rest of her family were baptized by Neal C. Wilson, now the president of the General Conference. Her sister and she were the first Adventist young women to leave

Egypt to study nursing in the United States.

The rigors of carving a school campus out of the Amazon jungle are described in the article featured on our cover, "Second School Is Built in the Amazon Jungle" (p. 15).

Bible credits: Texts in this issue credited to T.E.V. are from the *Good News Bible*—Old Testament: Copyright © American Bible Society 1976; New Testament: Copyright © American Bible Society 1966, 1971, 1976.

Art and photo credits: P. 4, World Vision; p. 5, Dan Akers, Walla Walla College; p. 9, Review photo; p. 10, Don Jehle; 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.

Don't do it!

I had known the non-Adventist man I married recently for nearly 20 years. Although prior to our marriage he had not attended church with me, we had talked about my beliefs and my going to church. He had even talked to my pastor and told me later that he realized that the Lord would have to be in the home for a marriage to work.

However, things are much different since our marriage. I'm spoken to as if I'm hated. My husband comes home drunk almost every evening. I have found marijuana in our home, even though he told me he had given it up before our marriage. When I asked to use his car to attend prayer meeting, he told me to buy my own. Although he promised to attend church with me after we were married, he now asks why another wouldn't do as well as the Adventist church.

I pray that any single Christian reading this letter will not go against God and His instructions for marital happiness. Please keep praying, fasting, and reading His Word. No matter how long you've known your partner-to-be or how much you talk in depth before marriage,

don't run the risk of marrying a person who is not committed to Christ.

NAME WITHHELD

Food to the hungry

A blanket Thank you to the *REVIEW* staff does not do justice to your efforts or to my thoughts, but to spare your time, I'll mention only an item or two.

The weekly contents of the *REVIEW* are like food to the hungry. The new format is like those flowers not needed for our sustenance, but are a delightful sight to cheer us.

We offer prayers of thanksgiving for all who have any part in the production of our excellent literature. We especially remember the *REVIEW*, which must be distributed every week without fail, a tremendous undertaking.

ELSIE M. GERHART
Deer Lodge, Tennessee

Making decisions

Re Reader to Reader (Jan. 11). It is perfectly normal for teenagers to desire to make some decisions on their own. They should be supervised and guided by parents, but from my own personal experience of more than 70 years, I know that too much supervision can be detrimental.

As a child in a rather large family, I was small and sickly. Although intellectually I was the equal of other family members, physically and socially I was not. I was very timid. My parents and others in the family planned for me in everything: my clothing,

where I should go, what I should do, et cetera. I was seldom permitted any choice. This continued into adulthood. Others were constantly monitoring everything I said or did. Repeatedly I was told that I should be careful what I said on such and such a topic, or someone would think thus and so. I became so self-conscious that it was extremely painful for me to speak to anyone.

In my early 20's I tried to learn to sew. But when I would make a garment, my mother would insist on putting in the hem or making the buttonholes or something. I was never permitted the satisfaction of looking at a completed garment and saying I had made it. I lost all interest in sewing and to this day do not sew.

It was necessary for me to get away from all family members, finally breaking off all communication for several years in order to "grow up" and mature. I did not do this until I was in my 40's, which gave me a rather late start in life.

Some may say it was my own fault that such a condition existed, but since it began in babyhood, I had no opportunity to develop any initiative.

NAME WITHHELD

Taxi witness

Re "Jose Filho's Taxi Witnesses for Christ" (Jan. 11). This chapel on wheels truly is a powerful agency to win the unconverted.

While regulatory agencies permit it in Brazil, no one operating a taxi, or even a private

Continued on page 14

Adventist Review

(ISSN 0161-1119)



129th Year of Continuous Publication

EDITOR
Kenneth H. Wood

ASSOCIATE EDITORS
Don F. Neufeld, Leo R. Van Dolson

ASSISTANT EDITOR
Jocelyn Fay

ASSISTANT TO THE EDITOR
Eugene F. Durand

ADMINISTRATIVE SECRETARY
Corinne Rusk

EDITORIAL ASSOCIATE
Aileen Andres Sax

EDITORIAL SECRETARIES
Pat Alden, Chitra Barnabas

ART
Director, Byron Steele
Designer, G. W. Busch

CONSULTING EDITORS
Neal C. Wilson, W. Duncan Eva, W. J. Hackett, Richard Hammill, C. D. Henri, Alf Lohne, M. S. Nigri, G. Ralph Thompson, Francis W. Wernick

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

EDITORS, NORTH AMERICAN UNION EDITIONS
Columbia, Franklin W. Hudgins
Southwestern, George Schram

EDITORS, SPANISH EDITIONS
Inter-America and North America, Humberto Rasi, Wanda Sample, Raul Villanueva
South America, Gaston Clouzet

EDITOR, PORTUGUESE EDITION
R. S. Lessa

EDITORS, AFRO-MIDEAST EDITION
Jack Mahon, Jean Thomas

CORRESPONDENTS, WORLD DIVISIONS
Afro-Mideast, Jack Mahon; Australasian, Gordon A. Lee, Robert H. Parr; Euro-Africa, E. E. White; Far Eastern, M. G. Townend; Inter-America, Tulio R. Haylock; Northern Europe-West Africa, Paul Sundquist; South America, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, P. J. Salhani

CORRESPONDENTS, NORTH AMERICA
UNIONS: Atlantic, Geraldine I. Grou; Canadian, A. N. How; Central, Clara Anderson; Columbia, Franklin W. Hudgins; Lake, Jere Wallack; North Pacific, Morten Jurgberg; Northern, Halle Crowson; Pacific, Shirley Burton; Southern, Oscar Heinrich; Southwestern, George Schram
UNIVERSITIES: Andrews, Ray Minner; Loma Linda, Richard Weismeyer

CIRCULATION
Manager, Edmund M. Peterson
Associate Manager, Robert Smith

Editions in English, French, Portuguese, Spanish, and 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 *Adventist Review* is indexed in the *Seventh-day Adventist Periodical Index*.

The *Adventist Review* is published every Thursday. Copyright © 1979 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. 156, No. 7.

Preparing for the crisis

Many years ago there was a brilliant professor of mathematics in an Eastern university. Though eccentric, he was popular, and his classes were always full, for he was interesting and challenging.

One day the professor assigned his students a problem to work on in the evening, the answer to be brought to class the next morning. As usual, many of the students struggled unsuccessfully with the problem throughout the evening study period, then gave up. A few worked on into the night, then retired, thinking they had the solution. One studied almost all night until he was sure he had the right answer.

The next day in class, the professor picked a student and said, "Please go to the blackboard and give us the solution to the problem I assigned yesterday." The student went to the board, worked out the problem, and wrote down the answer.

"I'm sorry," said the professor, "that's wrong. Please be seated."

Another student was called on. He went to the board, worked for a few minutes, then wrote down his answer. The answer was correct, but the professor said, "You're wrong. That's not the right answer. Please sit down."

Next the professor called on the young man who had worked on the problem almost all night.

The young man arose confidently, went to the board, and wrote down the same solution as had his predecessor. "That's wrong!" barked the professor. "Didn't you hear me tell this other young man that his answer was wrong? And now you've offered the same solution!"

Quietly the student responded, "The answer is correct."

"Are you trying to put me down?" asked the professor, apparently nettled.

"No, sir, I'm not. I respect you highly. But the answer is correct."

"Are you *sure*?"

"Yes, I'm *sure*."

"Are you *absolutely* sure?"

"I am *absolutely* sure."

Smiling faintly, the professor said, "You're right. The answer is correct."

Outraged, the class protested. But the professor held his ground, and then explained his strange conduct. "Now wait a minute, students," he said. "I'll tell you why I did what I did. I know that soon you'll be out in the world, and people will be demanding answers and solutions to their problems. They'll want not only the correct answer, they'll want to know that the person who gives the solution has confidence in his answer. This young

man has demonstrated to me and to you that he knows the solution. He *knows* that he knows! That's the way life is. You've got to have not only the answer but confidence in your answer."

We disapprove of the method the eccentric professor used to make his point, and we question whether one can know with absolute certainty what should be done in every situation in life. But we think people who spend adequate time seeking to find right answers should be commended, and we believe that people must know what they believe. How different would be our concept of the apostle Paul if, instead of writing "I *know* whom I have believed, and am persuaded that he is *able* to keep that which I have committed unto him against that day" (2 Tim. 1:12), he had written, "I suppose Christ is interested in me, and I hope my confidence in Him has not been misplaced."

How different, too, would have been the impression Jesus made on Pilate and the people if, when asked, "Art thou a king?" He had answered, "I think I am." Instead, with a certainty rooted in His study of the Scriptures, in hours spent in prayer with His Father, and in the indwelling presence of the Holy Spirit, Jesus replied, "Thou sayest that I am a king. To this end was I born, and for this cause came I into the world" (John 18:37).

Standing before kings

The times in which we live demand that Seventh-day Adventists know what they believe, for the day is coming when each will be tested, each will be called upon to defend his beliefs. "Many will have to stand in the legislative courts; some will have to stand before kings and before the learned of the earth, to answer for their faith. Those who have only a superficial understanding of truth will not be able clearly to expound the Scriptures, and give definite reasons for their faith."—*Fundamentals of Christian Education*, p. 217.

In the final crisis, various methods will be employed to induce Sabbathkeepers to change their minds about what they believe. Some Sabbathkeepers will be offered prominent, lucrative positions, bribes, rewards, and advantages. Some will be threatened with fines or imprisonment. But the true people of God will not change their minds or yield their faith, for they have studied God's Word and know what they believe.

To prepare for the coming crisis, God's people should fortify their minds with the truths of His Word. Those who do this may claim Christ's promise, "When they bring you unto the synagogues, and unto magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say: for the Holy Ghost shall teach you in the same hour what ye ought to say" (Luke 12:11, 12). If we do our "homework," the Holy Spirit will give us the words we need to express clearly our convictions and beliefs. And no one will be able to shake us—not a brilliant professor, not a hostile court, not a religious apostate.

K. H. W.

1979, International Year of the Child

Because of the unique revelation vouchsafed to them, Adventists should be able to make an important contribution to the International Year of the Child.

By R. CURTIS BARGER

An Italian proverb declares: "Little children, headache; big children, heartache." While this may be only a bit of wry humor or even slight cynicism, it is apparent that many of society's headaches and heartaches center upon children. In fact, difficulties in adult-child relationships have assumed tragic proportions. It is the apparent paradox of today's children that some are neglected, others insulted, and a growing number abused, while at the same time many are coddled, pampered, and over-protected. Why this erratic treatment of children? Why such lack of societal and family integration?

Among significant factors that might be cited is the effect of exceedingly rapid change with which the late twentieth century confronts society. Students of the history of change in the human experience observe that a person born since 1950 will undergo more change in his lifetime than did all generations together from the time of Moses to the beginning of the twentieth century. Rapid and drastic change is more than many parents, as well as children, can cope with. The result is often quite irrational behavior on the part of both adults and children.

Another element in the seemingly paradoxical treatment of children is the philosophy, or at least the practice, of permissiveness—the abandonment of Biblical principles of discipline based on love and common sense. Typical of the proponents of the "hang loose" ideas in child care who did much to shape adult-child thinking in midcentury is Dr. Benjamin Spock. Not long after the close of World War II he authored a book in which he advocated extremely permissive theories of child rearing. Later he retracted most of those theories and confessed that the attitudes he had formerly promoted had helped to produce "too many children who were disobliging, difficult to deal with, and overindulged." But the damage had been done to multiplied thousands of the younger



generation. And the tragedy is compounded by the fact that sometimes Christians have tried to equate a form of permissiveness with their Christian faith.

The now generation

A decade and more ago, the United States, and many other countries as well, experienced the impatient, and sometimes rash and even violent, idealism of the youth culture we called the "now" generation. Emotional tides caught up millions of young people in what often appeared to be a crusade to expose the hypocrisy of the establishment, to free the "rats" from the social rat race, to reform government, presumably by virtually doing away with controls and disciplines, to liberate education from norms and standards, and to right all wrongs in human society.

When it turned out that the majority in the now groups were vocal diagnosticians but were ill-equipped as practitioners, the succeeding youth culture seemed to turn inward still more, becoming what some commentators call the "me" generation. Marvin Stone, editorializing in *U.S. News & World Report* for September 25, 1978, calls the current philosophy solipsism, and quotes from

R. Curtis Barger is an associate director of the General Conference Sabbath School Department.



Webster's New World Dictionary, where solipsism is defined as "the theory that the self can be aware of nothing but its own experiences and states" and "the theory that nothing exists or is real but the self."

Editor Stone comments: "That's the definition of a once-obscure ism that has infected a section of the citizenry and is still spreading. It goes also by less technical names, among them 'self-fulfillment,' 'the 'me' culture,' 'the new narcissism,' hedonism, and plain selfishness. It has been attributed to 'the 'me' generation,' but that is not entirely accurate since the fever attacks persons of all ages."

Mr. Stone comments further: "These self-fulfillers, filled with nothingness and sorrow, have visited their own emptiness on their lonely children and on the community."

We believe that, because of the special nature of its message and because of prophetic guidance, Seventh-day Adventist society has been relatively resistant—but not immune—to the infection of which we speak. But it would be foolish to try to hide our eyes from facts that show a dramatic rise in instances of dissolving marriages, disrupted families, and serious problems of ju-

venile delinquency, all within the church community.

In the larger world of which we Adventists are a part, there is a growing awareness that things have gone awry. The plight of emerging individuals in the global society has become a particular concern. Thus, on December 21, 1976, the United Nations in assembly voted to declare 1979 the International Year of the Child. No doubt a wide variety of approaches to bettering adult-child relationships will be suggested by all kinds of groups and organizations. Since society as a whole has a strongly humanistic bent, it is likely that the Seventh-day Adventist Church and Adventists as individuals may find it difficult to support all proposals for dealing with the contemporary child. But it is certain that we can make an important contribution during this year of special emphasis.

Significant contributions

We can draft formal programs of various kinds. We can make public pronouncements, stating what we believe to be Biblical principles governing adult-child relationships.

Rooting its counsel in the Bible, the Spirit of Prophecy affirms the need for discipline in the church, in the school, and in the home—firm, evenhanded, loving discipline backed by worthy example. Without such discipline younger family members feel unwanted and insecure. We are apt to think of discipline in the negative sense, as the application of correctives, or punishment. However, effective discipline is the application of positive principles that serve to avoid the need for correction.

But to what extent is the intent of these instructions being carried out in Seventh-day Adventist homes? When and where is the diligent teaching taking place? Who is talking with the children about the words of God while various home activities are engaged in? Should we not determine by God's grace to make 1979 a special year of the child in our homes by a reformation—a revolution, if need be—in fulfilling this God-given obligation?

Ellen White observed that parents and church workers have been guilty of indifference and neglect in dealing with the young. But she also declares: "When conversion of the youth shall be the great burden upon the hearts of the parents and teachers, efforts will constantly be made to discipline the character, to direct the tastes and desires in the heavenly channel. Every soul is capable of being built up in solid virtues. Each soul may reach heights, depths, and breadths of knowledge in spiritual things, and be fitted for the higher life. When parents take the first steps, making their own habits and practices in eating, dressing, and living, as simple and natural as possible, with an eye single to the glory of God, there will be order in the home, and the children will not be neglected; but time will be devoted to their instruction and development."—*Counsels on Sabbath School Work*, pp. 50, 51.

Through the Sabbath school, help is given to parents in

providing systematic Bible-study materials for all ages. "The Sabbath school affords to parents and children a precious opportunity for the study of God's word."—*Ibid.*, p. 41.

There is also the following counsel: "Parents should search the Scriptures with their children. They should become familiar with the lessons themselves; then they can assist their children in learning them. Every day some portion of time should be appropriated to the study of the lessons."—*Ibid.*, p. 53. "Do not send the children away by themselves to study the Bible, but read it with them, teach them in a simple manner what you know, and keep in the school of Christ as diligent students yourselves."—*Ibid.*, p. 20.

Does a modern parent have time for this? "You may think, parents, that you have not time to do all this, but you must take time to do your work in your family, else Satan will supply the deficiency. Cut out everything else from your life that prevents this work from being done, and train your children after His order. Neglect anything

of a temporal nature, be satisfied to live economically, bind about your wants, but for Christ's sake do not neglect the religious training of yourselves and your children."—*The Adventist Home*, p. 324.

This inspired counsel clearly indicates that some of us will have to reorder our priorities. All of us, whether or not we have children of our own, must recognize our sacred responsibility to help the contemporary child to resist the almost irresistible influence of the world's "me-ism," an influence that, if not overcome, leads to a rejection of God. As we seek to relate in our own way to the International Year of the Child, let us realize that our children need not be subjected to either element of the aforementioned paradox, either to be neglected or coddled, either abused or overprotected. But, under God, they may "be educated, disciplined, and patiently instructed." This will require "painstaking, prayerful, careful labor" (*Counsels on Sabbath School Work*, p. 77). This may seem like a high price to pay, but the dividends in eternity will be beyond computation. □

FOR THIS GENERATION By MIRIAM WOOD

On people and trees

During the recent holiday season, I set out on my yearly trek to buy a Christmas tree. Since I prefer real, live, fragrant trees as opposed to the artificial, plastic substitutes, I always look forward to the selection process. The reason for this is that never in my life have I felt that I made a good choice. After all my looking, I seem to end up with a tree that is either (a) misshapen, (b) old and shedding its needles, (c) too big, or (d) too small. You can see why Christmas always poses a challenge.

This past Christmas I began noticing the lots where the trees would be sold. I seemed always to be on my way to an important appointment, such as work or a social event, and it wasn't convenient to stop and look closely. But from a distance, in the brief time it took for the car to whisk by, I gained the impression that on every lot the trees were simply magnificent. Seen as a totality, they were perfect; they had no missing branches, they were vividly

green; they were perfect in all sizes, from very small to enormous. This time I would not have any difficulty choosing a perfect tree.

Well, that's how it seemed. With all the Christmas tree lots so well-equipped, I drove into the most convenient one, parked, and expected a quick selection from these perfect beauties. As I began walking among the trees, however, I was startled to discover the same problems that had plagued me in Christmases past. The trees that at a distance had looked so perfect on close examination proved to have all the drawbacks mentioned above. I wondered if all the trees I'd been noticing on this particular lot had been sold the day before and a supply of rejects substituted.

Unable to make up my mind, I decided to try another lot. The trees on the lot a couple of miles from here are just breathtaking. I said to myself. That's where I'll go.

Of course, you've guessed it. The trees on the next lot looked just as wonderful as on the first lot; that is, they looked wonderful until I walked among them. Then the defects began to show up. When I finally made my choice and got it home, I wasn't much happier with it than I'd been in previous years, though by placing it in a corner I managed to hide a rather depressing "bare" look on one side.

As I was thinking over the incident, and wondering why the trees looked so much better at a distance, it suddenly dawned on me that Christmas trees and people have a great deal in common. Seen a long way off, people appear to be—if not perfect—highly commendable. Faults and failings are hidden by the distance; the person appears to be in perfect symmetry, in perfect balance. It's only when one gets close to another person that he begins to see the small (and sometimes large) imperfections of character. When this happens, most people are pretty strongly inclined to dwell on those imperfections and forget that at a distance the total picture is very, very favorable indeed.

I wonder if we don't judge others much too harshly. I wonder if we

don't use too impossible a rule of measurement.

When you come right down to it, we're all struggling to reflect the image of our Lord more perfectly in our lives. But we're at various stages in our Christian growth. I should have mentioned that some of the trees on the lots were in better shape than others, were more symmetrical, were greener, were more beautifully filled out. Yet from a distance, all looked good.

Should we, then, try to view our fellow Christians from a little greater distance? Subjecting them to close and intense scrutiny isn't a task we've been assigned to do.

When I got my imperfect tree decorated with beautiful objects, and when the lights started twinkling on it, the imperfections were hidden. I said to myself, That's the loveliest tree we've had. In the very same way, Christ's righteousness can make any person attractive. If we accept Him we need never be viewed alone and imperfect, even though we're seen "up close."

Perhaps if others do see our imperfections, in all sincerity we can humbly say, "Please be patient with me; God isn't through with me yet."

People and Christmas trees have a lot in common.

Regrets

A couple living “without regrets”
what they thought was the good life
find upon accepting Adventism
that now they have regrets.

By EDNA M. OLSEN

For years I was a happy, contented woman, with no regrets. I was married to a wonderful husband, and both of us enjoyed our three daughters immensely—a pretty ideal family, we thought proudly. Because my husband was in military service, we traveled widely. We were thus exposed to various cultures, the best of which we tried to combine with our American way of life. Enjoying classical music, we attended concerts and plays whenever we could. Reading was our favorite pastime, and in particular we feasted on such authors as Shakespeare, Robert Louis Stevenson, and Mark Twain. We enjoyed many evenings with friends, with whom, after a gourmet meal including the finest wines, we discussed philosophy or art. Saturday or Sunday would often find us in family outings at the beach, sightseeing, or attending auctions. We were into antiques, enjoying collecting and cataloging special pieces. Our three daughters received a good education, being exposed all their lives to the “good” things in life. Yes, we were a happy family, and often I would tell my husband, “If anything should happen to us, I would have no regrets—we’ve lived a wonderful life.”

Why at age 50 should I suddenly have so many regrets? I still have the same wonderful husband, and though our three daughters have left home to pursue careers of their own, we’re still in close contact with them. The answer is we’ve discovered Adventism—or maybe Adventism discovered us.

With Saturday being my busiest day, I have no idea how I came to go to a Seventh-day Adventist church one Sabbath morning. Because I worked all week, Saturday was the only day reserved for shopping, cooking, and cleaning, in order to leave Sunday free for family activities. But I did go to the Adventist church that day, uninvited, and I returned the next Sabbath and the next.

Edna M. Olsen is a homemaker living in Floral City, Florida.

My husband resented this newfangled idea of mine and would make a great show of cutting the grass or doing odd jobs around the home. He looked absolutely incredulous the day I suggested he accompany me. “Only old women go to church,” he told me in all seriousness. “You won’t get me there.”

“There’s an Air Force colonel in the church,” I told him in defense, “and the pastor is a young man.” But he wasn’t convinced. However, since neither of us has ever been particularly happy doing something without the other, he agreed to humor me and accompany me the next Sabbath. Soon after, we began taking Bible studies, and before long we were convicted and baptized.

Making up the years

Now we are endeavoring to make up for the years “the locust has eaten.” In our pursuit of the great classics, we had neglected to learn from the greatest classic of all—the words of God Himself. Starting with the Bible, we also delved into the simpler Adventist books, such as *Your Bible and You*, by Arthur Maxwell, *What Jesus Said*, by H. M. S. Richards, and also *The Great Controversy* and other books by Ellen G. White.

For some time I’ve been considered a fabulous cook. My roast beef and Yorkshire pudding have had the reputation of being works of art. Teamed with the finest wine and a scrumptious dessert, I have delighted family and friends over the years. A heart attack suffered by my husband brought us up short in the area of diet, and now I’m scrambling to read all I can on meatless dishes, judicious use of dairy products, and the value of healthful exercise. All this information has been available all the time, but we were searching in the trash heap for jewels, thinking we were living the good life, which turned out to be a mockery.

So now I live with regrets—regrets for the years wasted in riotous living, when, like the prodigal son, we thought we were tasting all that was good in life. And to think the Father was there all the time, waiting through the years as we pursued our foolish ways, waiting and longing for us to come to Him. Thank You, Father, for waiting so patiently and for calling us so insistently. Thank You for the gift of Your dear Son, who is the way, the truth and the life.

Often we hear our preachers and Sabbath school teachers say, “I’ve been in the way a long time,” or, “I was brought up in an Adventist home.” Do they really realize what a blessing this is? Do they sense that there are those in the congregation who wish with all their heart that they could say the same thing? I would like to appeal to my fellow Adventists who have known this truth a long time, not to regard it lightly, not to take it for granted, and not to be smug because they have an Adventist education. They should let their light shine and shine. There are travelers on other roads who will see them. They should tell the whole world that the good life is to be found only in Jesus, and should not cease telling it until He comes again. □

The deception of hypocrisy

Today's Christians,
as first-century Christians,
must beware of the leaven
of the Pharisees and the Sadducees.

By WERNER MAYR

Because the use and effects of leaven are so common, several Bible writers have used leaven figuratively to teach practical lessons. Jesus said, "The kingdom of heaven is like unto leaven" (Matt. 13:33). On another occasion He warned, "Beware of the leaven of the Pharisees and of the Sadducees" (chap. 16:6).

Paul said, "Purge out therefore the old leaven" (1 Cor. 5:7).

What is leaven and what are its properties that make it suitable to be used figuratively as an object lesson? It is a substance capable of fermenting that with which it comes into contact.

The Great Teacher warned the disciples against the influence of the Pharisees and Sadducees, whose fermenting action had the power to decompose the lump of Jesus' followers.

Who were the Pharisees? They were a conservative religious sect in Judaism flourishing in the inter-Testamental and New Testament times. Flavius Josephus reported that their austerity and courtesy produced a good impression. As nationalists they opposed all foreign influence and spared no effort to appear as defenders of the law.

As fanatics, they concentrated on miniscule subtleties having to do with externals, and history bears out the accusations of Christ, who rebuked them because they strove to make their lives look like a shiny vessel, but only on the outside. Such a course is a peculiarity of hypocrites, and hypocrisy is a leaven capable of breaking down any environment; nothing is immune to that action

that produces the appearance of qualities or sentiments contrary to those that one really has or feels. The hypocrisy of the Pharisees resulted from their selfishness; the object of their lives was self-glorification. Even Christ's disciples were in danger of harboring this subtle evil.

Since even the noblest intentions can be altered by the imperceptible action of those who have not received the renewing work of the message, Jesus denounced the danger inherent in the Pharisaic spirit with this terse warning: "Beware ye of the leaven of the Pharisees, which is hypocrisy" (Luke 12:1).

Why did Jesus include the Sadducees in His denunciation? Sadduceeism was not a sect in the sense that is often believed; it was rather a religiopolitical party made up of the moneyed class. The Sadducees were astute and tried to take the greatest advantage possible of political circumstances in which they found themselves in an attempt to preserve their social position. These temporal interests ensured their maintaining no interest in the coming of the kingdom of God. They differed from the Pharisees in that, in order to achieve their ambitious ends, they accommodated themselves to those who ruled over them, even when the yoke was a foreign one.

In the field of doctrine, they did not admit to the existence of angels or other spiritual beings outside of God, and refused to accept the doctrine of the resurrection because they judged that it was not sufficiently documented in the Old Testament. When Christ resurrected Lazarus, the Sadducees circulated false reports about the event in an effort to maintain their position.

Because their method made use of attack, they entered into controversy with Jesus, hoping in this way to ruin His reputation so as to obtain His condemnation, which they strongly desired. This evil and reprehensible procedure Jesus likened to leaven whose influence the disciples were to avoid. Therefore we may say that those who today are trying to ruin the reputation of others in order to enhance their own are guilty of Sadduceeism.

Has the passing of time lessened the force of Jesus' warning? "Whatsoever things were written aforetime were written for our learning" (Rom. 15:4). Today hypocrisy with thousands of years' more experience has acquired new techniques and has been so refined by the cultivation of good manners that it can hardly be distinguished from sincerity.

Hypocrisy deceives hypocrites

I once heard an experienced pastor pose the following question on the subject: "Does the hypocrite know that he is a hypocrite?" What do you think? I personally believe that hypocrisy is so deceptive that it deceives even the one who practices it. For this reason many hypocrites boast of their sincerity. People need to ask themselves, Do we merely presume we are sincere, or are we truly sincere?

Hypocrisy is as secretive as leaven that is put in dough and works unseen to change the whole lump. If tolerated

in the heart, hypocrisy permeates the whole character and life. The pastor referred to above answered his own question by saying, "A hypocrite honestly comes to believe himself sincere." When this happens, the dough has become thoroughly permeated.

Lest this happen to us, let us make certain that in all we say we are truly sincere. Let us keep quiet rather than express an appreciation that we do not feel, and let us keep our opinions to ourselves instead of telling a person he did well when our better judgment tells us otherwise, whatever the social pressures or circumstances. If hypocrisies become habit, then as leaven they will alter our character so that at the moment of final accounting we will be surprised to find that the self that receives condemnation is the same one it has always been—the hypocrite that claimed to be sincere.

That person has been leavened by hypocrisy who accepts as solid argument the gossip that circulates freely, or uses the "undeniable proofs" of an imagination deformed by ambition to pass along false testimony. Whoever makes use of such procedures with the purpose of maintaining his personal advantage places himself outside the Ten Commandments and against their Author.

Hypocrisy drags a person down. This subtle and de-

ceitful sin is as widespread today as it was of old when the Lord walked on earth. How often our service for Christ and our relationships with one another are stained with a secret desire to exalt self. How quick to manifest itself is the thought of self-worship and the desire for human applause.

If sincere heart-searching reveals that we are permeated by leaven, whether that of the Pharisees or that of Sadducees, or that of some other type, such as sexual promiscuity, pretense, deceit, insincerity, let us ask the Lord to cleanse us by His blood and transform us by the renewing action of His Spirit. When we have felt the effect of this power, then let us celebrate a spiritual feast of gratitude to Christ for the victory He has enabled us to gain. Following the directions that Paul gave for the celebration of an ancient feast, let us celebrate it "not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth" (1 Cor. 5:8).

The One who said, "Beware of . . . leaven," is able to protect us from its action in our lives. Thanks be to Jesus for His warning and the help He offers us every day to keep us from falling into this temptation and to live up to His requirement that there be no guile found in our mouths. □

Reflections

By PHYLLIS BOWIE JUDKINS

*He stills the water of the lake, so that the birch upon the shore
Is perfectly reflected in its placid waters
And the mountains are mirrored in its depths.*

*He soothes the water of the stream, so that each willow and flower
Bending low along its bank
Doubles its image and enriches the earth.*

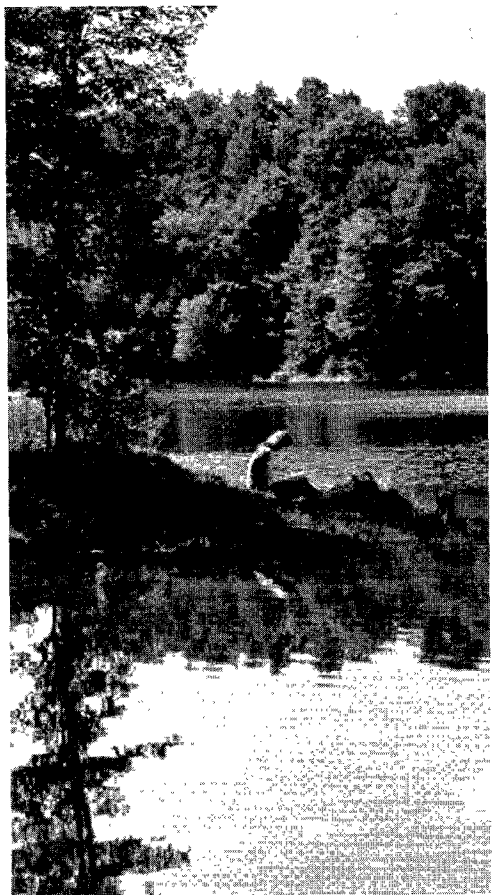
*He quiets the water of the river, so that His creatures
Can silently browse and drink in peace,
In the shelter of the trees.*

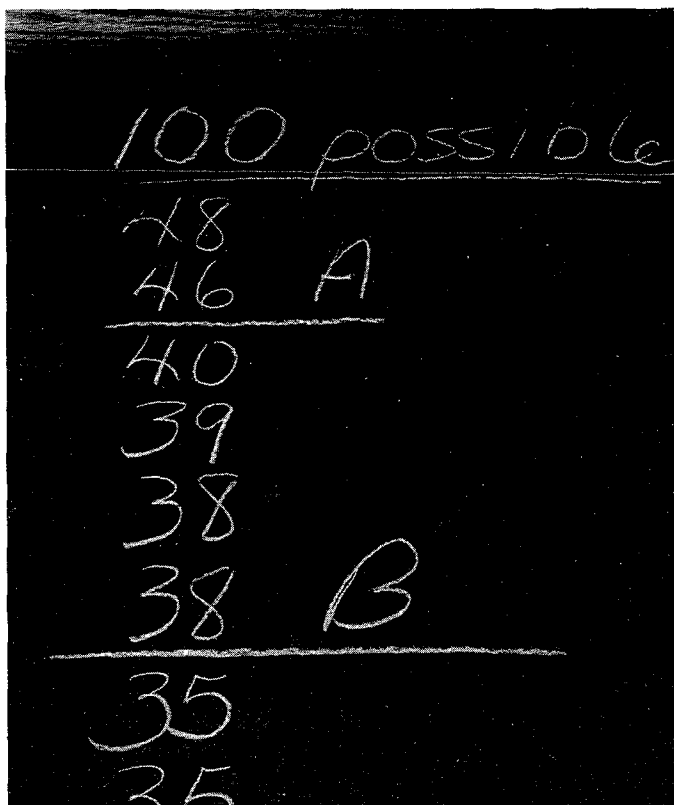
*He mirrors the dark waters above the mud and mire of the bog,
Reflecting His craftsmanship
In everything under the sun.*

*He calls the waters of the sea and paints a sunset
Upon both sky and wave,
And we know not where each has met.*

*He gives us the rainbow of His promise and, after the storm
He puts it above the waters,
And we are twice blessed.*

*He stills the troubled waters of our soul; He who stilled the waters
Of Galilee. How can we, His masterpiece of creation,
Reflect anything less than the perfection of His character!*





Is perfect obedience possible?

Does God grade on a curve or does He expect the same obedience from everyone?

Adapted from a chapel talk given at Southwestern Adventist College.

By LAURICE DURRANT

In a world full of violence, greed, and numerous other evils, can we still talk of keeping God's commandments? Yes, I believe we can and we must. God does not ask for the impossible. Through His power and strength all His biddings become enablings. Ellen White says, "He [Christ] came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in

Laurice Durrant is a member of the Nursing Department at Southwestern Adventist College.

them. Jesus revealed no qualities, and exercised no powers, that men may not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was."—*The Desire of Ages*, p. 664.

Obedience to all God commands and a reproduction of the character of Christ in one's life and character by a surrender of one's will are possible even in a world of sin.

How does God grade people living in a world of sin? Does He expect the same obedience from everyone? Recently a minister attended a mathematics class and later shared with his congregation one of his class experiences. When the mathematics tests were corrected and returned to the students by the teacher, he hurriedly opened his folded test to see his score. What a disappointment! His score was only 48/100. He was shocked until he found out that 48 was the highest score in the class. His teacher graded on the curve, and he received an A. He was compared with poor models, and though his level of performance barely reached mediocrity, he received the highest grade.

But God does not grade on the curve. If the majority of His subjects keep eight or nine commandments, this is not the standard that He sets or expects us to reach. Christ is our only model, our standard, the living embodiment of God's commandments, and the only standard against which we are measured. With God's help we can keep His commandments. God promised that "heavenly intelligences will work with the human agent who seeks with determined faith that perfection of character which will reach out to perfection in action. To everyone engaged in this work Christ says, I am at your right hand to help you. As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command may be accomplished in His strength."—*Christ's Object Lessons*, pp. 332, 333.

Not without trials

God did not promise us a life of ease and comfort. But He has promised to guide us no matter how rough the climb. "I will instruct thee," He said, "and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8). And He will—no matter how long and wearisome the road.

At the close of one of Fritz Kreisler's long-to-be-remembered violin concerts an ardent admirer asked him, "Mr. Kreisler, I'd give up everything if I could play like you." Fritz Kreisler replied, "Madam, I have given up everything to play like this." He had given up many pleasures in life and focused on one goal. Such excellence is not reached through indolence and inactivity. No life of ease has ever resulted in great achievements. It takes faith and unceasing effort to attain great heights in life.

But we live in a society where values are drastically changing. Recently a popular television program showed an angry teen-age daughter hitting her father on the head.

The audience laughed. On another program an elderly woman who had been stealing flour and sugar to make pies, was caught. With a pitiful look, she asked the one who caught her, "Are you going to turn me in?" He answered, "Oh, no!" Again the audience laughed. Disrespect to parents, stealing, and other aberrant-type behaviors are popularized today. By which standard should we live? God's or society's? The answer is clear—God's standard.

Those who work and study in a Christian environment may feel that they are well protected against the evils that tear down values and that prevail in non-Adventist institutions. Unfortunately, Satan works doubly hard among God's people, seeking to alienate them from Him. Thus their faith is tried again and again.

Unshakable faith in God's leading is vital to obedience which builds character. As Ellen White says, "A character formed according to the divine likeness is the only treasure that we can take from this world to the next.

FOR THE YOUNGER SET

Mother's buttons

By JOAN BECK

"Emily . . . Paul," Mother called, "time to get up. We must go to church early this morning. I promised to sing for Sabbath school."

Bouncing out of bed, the children hurried to set the breakfast table. They liked to help, and they knew it was hard for Mother to get everything ready when Daddy was out of town.

After breakfast, they dressed for church. Emily stood in front of the mirror, brushing her long, golden hair, when she heard Mother call, "Children, come here." Running to Mother's bedroom, they found her searching everywhere for the two buttons that she used to button her suit jacket.

"Have you seen my buttons?" she cried in desperation.

They shook their heads No and joined the search. They searched the whole house but could not find the buttons.

Mother looked as though she was going to cry.

Standing in the doorway watching her, Emily asked, "Mother, why don't we stop looking and ask Jesus to help us find your buttons? I know He will help us find them. He knows where they are."

Emily, Paul, and Mother stopped their looking and knelt in the living room and asked Jesus to help them. They told Him Mother was supposed to sing for Sabbath school and needed to be there early.

After prayer, Mother felt impressed to go back to her bedroom and look once more. As she walked by her sewing basket, something seemed to tell her to look in it.

That's silly, she thought. What would my buttons be doing in the sewing basket? Remembering their prayer to Jesus, she opened her sewing basket, and right on top were her buttons. Mother, Emily, and Paul knelt by the sewing basket and thanked Jesus for the speedy answer to their prayers.

Those who are under the instruction of Christ in this world will take every divine attainment with them to the heavenly mansions. And in heaven we are continually to improve. How important, then, is the development of character in this life."—*Christ's Object Lessons*, p. 332.

God's plan for character building is not complicated. Ellen White points to the formula when she says, "Christ's humanity was united with divinity. . . . And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character."—*The Desire of Ages*, p. 123. And "when we give ourselves wholly to God and in our work follow His directions, He makes Himself responsible for its accomplishment. He would not have us conjecture as to the success of our honest endeavors. Not once should we even think of failure. We are to co-operate with One who knows no failure."—*Christ's Object Lessons*, p. 363.

If we cooperate with God we will know no failure. You cannot do it for me, any more than I can do it for you. We are free moral agents. Even God cannot give us an obedient spirit and a perfect character unless we surrender our will to Him and by faith lay hold of His hand. No one can be forced to walk God's way if he deliberately chooses to go another way.

Billy Graham illustrated the importance of choice when he told of a group of barbers at a convention who decided to demonstrate what their profession could do to change a man. They found an alcoholic who was the true picture of a derelict. They took him, bathed him, shaved him, styled his hair, and bought him a new wardrobe. When they had completed their work of remodeling him, it was hard to believe that the transformed man standing before the convention was the same man they had found on skid row. Two days later the man was found drunk, lying in the gutter. He had pawned his new clothes and used the money to buy liquor.

The barbers had changed his looks, but had not been able to change his nature. Forced obedience may change the outward appearance of a man, but it cannot change the heart. Sometimes it may appear as though we can make a choice for others and take steps to help them keep God's commandments. But attempts in that direction will prove futile. Only Christ through the indwelling of His Holy Spirit and man's cooperation can really change man's nature and help him walk in that newness of life.

"Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. . . . By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Ibid.*, pp. 311, 312. □

When God comes looking

A student at college recalls the happy family worships conducted in her home when she was a child.

By RHONDA HOPPE

It was worshiptime in the Hoppe household. The family were gathered in the living room. Brenda was snuggled on mother's lap, and I sat between mother and dad. The joyful strains of our childish voices blended with the voices of our parents as we sang:

"With Jesus in the family,
Happy, happy home,
Happy, happy home,
Happy, happy home. . . ."

Then we listened as daddy read us our Sabbath school lesson. Together we learned the memory verse for the week. Then it was time to talk to Jesus. We knelt in a circle and joined hands as we presented our praise and requests to our heavenly Father.

God wants families to meet with Him each day. This is evident from the history of family worship. The practice originated in the Garden of Eden when God talked face to face with Adam and Eve. Our first parents enjoyed the companionship of their Maker. Concerning the faithful patriarch, Abraham, it is stated, "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment" (Gen. 18:19). By example and firm leadership he did everything he could to strengthen his household against the idolatrous influence of the Canaanites.

Later, God required morning and evening sacrifices as a regular part of the worship of the Israelites. These were special occasions for the people. In those moments of worship, they would turn their thoughts to God.

By erecting altars at the various places he pitched his tent, Abraham left us an example. Today the family altar needs to be erected in every home. "Like the patriarchs of old, those who profess to love God should erect an

altar to the Lord wherever they pitch their tent. . . . Fathers and mothers should often lift up their hearts to God in humble supplication for themselves and their children. Let the father, as priest of the household, lay upon the altar of God the morning and evening sacrifice, while the wife and children unite in prayer and praise. In such a household Jesus will love to tarry."—*Child Guidance*, pp. 518, 519.

Ellen White writes that "there should be a fixed time for morning and evening worship."—*Ibid.*, p. 520. It is to be the most pleasant time of the day. The children and the parents should be able to look forward to these meetings with God, and only eternity will reveal the results.

Worships need not follow formal routines with set formats. There are many ways to worship God.

The subjects can be varied to the needs and interests of the family members. One suggestion is the following: "Select a portion of Scripture that is interesting and easily understood; a few verses will be sufficient to furnish a lesson which may be studied and practiced through the day. Questions may be asked, a few earnest, interesting remarks made, or incident, short and to the point, may be brought in by way of illustration. At least a few verses of spirited song may be sung, and the prayer offered should be short and pointed."—*Ibid.*, pp. 521, 522.

As I mentioned before, we used Brenda's and my Sabbath school lesson when we were young. Brenda and I also loved to be read to from Arthur Maxwell's *Bible Stories*. I can still remember begging daddy to read "Noblest of All," the story of Joseph in Egypt. As Brenda and I grew older we moved on to other things. Our family has used the correlated reading of the stories from the four Gospels and *The Desire of Ages*. We have also used the devotional books published by the denomination for our morning worships.

Here at Pacific Union College we have a volunteer study group that meets Friday nights. We begin with a few songs, then spend a few minutes talking about what God has done for us through the week. Some weeks we take turns reading a chapter from the Bible, stopping to discuss the passages that speak to us. Our prayer at the close includes prayer requests. Many of the students return week after week simply because they want to.

I know God meets with us on Friday nights. But God wants families to meet with Him every day. And all who do will be richly rewarded. □

To God

By ANN ELISE BURKE

*This morning my first thoughts
were of You.*

What better way to start a day?

Rhonda Hoppe is a student at Pacific Union College, Angwin, California.

The goodness of God

"God has been good to us" is a common expression in Adventist circles. A person uses it among friends, for example, when referring to a quick recovery from an illness he has experienced, or to the academic success of one of his children, or to material prosperity that has come his way. When things go well for us, we acknowledge that God's goodness has been manifested in our lives.

Undoubtedly, gratitude is a basic Christian virtue that all of us should cultivate more. Too many times we take our blessings for granted without expressing appreciation to the Giver of "every good gift and every perfect present" (James 1:17, T.E.V.).

But how do we react when contrary winds buffet us, when a prolonged illness confines us to a lonely bed, when a loved one dies suddenly, or when our business takes a turn for the worse? Are we still able to trust in the goodness of God and find reasons for which to be thankful?

A tragic accident

Recently a colleague of mine lost his wife in an automobile collision. Her promising professional career was prematurely terminated. Four children were deprived of a tender mother. A sensitive husband found himself without his beloved companion of two decades. The evening of the tragic accident we visited the bereaved family, hoping to express our sympathy and strengthen their courage. The three sons and daughter, who had been quietly taking care of the household chores, came and sat with the father and us in the sunlit living room.

After a long silence, the father spoke. "God has been good to me," he said softly, then went on to state that through a recent experience the Lord seemed to have prepared him for this sudden loss. A few weeks ago a friend of his had lost her mother in a car accident that also injured other members of the family. On the way to the hospital where members of that family were recovering from their injuries, my colleague had prepared a list of Bible promises that he thought might console his friend. "In fact," he added, taking a piece of paper from his pocket notebook, "I still have these references here."

Some precious promises

Opening the family Bible, he read to us some of those precious promises of God. The evening stood still as we listened to the familiar verses. He concluded by reading from the second half of the eighth chapter of Romans, then added, "As I reflect on these two accidents, I begin

to understand a little better the assurance that 'in all things God works for good with those who love him' " (verse 28, T.E.V.). And we who had gone to comfort left that Christian home with our own faith warmly rekindled.

We all need more spiritual insight to discern God's goodness in each circumstance, and more humble strength to be thankful. "O Lord, I will always sing of your constant love; I will proclaim your faithfulness forever" (Ps. 89:1, T.E.V.).

H. M. R.

War on smoking heats up

The 1,200-page Surgeon General's report on smoking issued on January 11 pinpoints smoking as "far more dangerous to health than was supposed in 1964." Since its publication the "war on smoking" proclaimed last year by Health, Education and Welfare Secretary Joseph A. Califano, Jr., has heated up considerably.

Tobacco industry spokesmen responded to the Surgeon General's report by attacking the Secretary personally, suggesting that Califano, a former three-pack-a-day smoker, is attempting to wipe out "all visible signs of his past habit with the zeal of a reformed sinner."

Califano, in turn, has pledged to accelerate the Federal effort to cut down cigarette consumption. His task is made easier by the newly published report, the major findings of which indicate that—

- ▶ Smoking is the largest preventable cause of death in America, and contributes to deaths from various forms of cancer and from cardiovascular diseases, among others.
- ▶ Deaths from lung cancer among women increased 500 percent between 1955 and 1976.
- ▶ Smoking by pregnant mothers can cause physical or mental defects in the unborn.
- ▶ Workers in asbestos, chemical, coal, textile, rubber, and uranium industries who smoke are 90 times more likely to come down with fatal diseases.

Grateful for the warning

In the light of all this new evidence of the harmful effects of smoking, Seventh-day Adventists should appreciate anew the warning given them long ago that "tobacco is a slow, insidious, but most malignant poison" (*The Ministry of Healing*, p. 327). It is doubtless this factor in our life style, along with our recommended stand on vegetarianism, that accounts largely for the widely publicized statistics that Adventists live longer and have less incidence of most of the major diseases.

How grateful we should be not only for the warning given us on smoking but for the whole body of health information and recommended practices that form our heritage of health. However, it often seems that the

general public is more responsive nowadays to our health message than are many in our church.

Shouldn't the climate of appreciation in the world about us for our health insights lead us to read once again the health classics such as *The Ministry of Healing*, *Counsels on Diet and Foods*, *Temperance*, and *Counsels on Health*? One good thing that could come out of the

new Surgeon General's report is that it might inspire us so to appreciate the health messages revealed to this church that we will dust off these often neglected volumes and not only read but begin to put into practice, in a way we have not done until now, that which we read. Doing so could add years to our lives and life to our years.

L. R. V.

LETTERS Continued from page 2

car, in the United States could employ the projector system described in the article unless it were placed behind the driver's seat. Such vision obstructions are against the law here.

Another point: Jose Francisco Filho would be known as Jose Francisco, Jr., in the United States. Filho means "son" or "junior." Francisco is the family name, not Filho.

CHARLES A. RENTFRO
Mokelumne Hill, California

► *Thank you for correcting our Portuguese. As is obvious, our knowledge of that lovely language is severely limited.*

Cancer

The December 14 issue reported on the Cancer Seminar recently held in the Takoma Park church ("Cancer Seminar Gets TV Coverage"). Apparently, the main thrust of this presentation was that the risk factor associated with cancer is significantly decreased in those following vegetarianism. Is this theory documented by fact?

I am not disputing the efficacy of a total program devoted to healthful living which encompasses the vegetarian way of life and its ability to ward off cancer. I am speaking of vegetarianism per se. Has a study been done utilizing a meat-free diet as the sole item?

Mormons have a life style that closely mimics that of Adventists with the exception that they eat meat. How does the incidence of cancer in that or similar groups compare? A study was in progress, I understand, that was dedicated to solving this very question. I never learned of the conclusions.

Such information is vital to the vegetarian hypothesis. Until it is forthcoming, vegetarianism as a method of preventing the development of cancer will remain theory and only theory without the endorsement of responsible epidemiologists.

PAUL W. JACKSON, M.D.,
F.A.C.S.
Philadelphia, Pennsylvania

► *The Cancer Risk Reduction Seminars referred to present the advantages of the total Adventist way of life, including the vegetarian diet as the best way of achieving a low-animal-fat, high-fiber diet. Secondary cancer prevention through early detection is also stressed at these seminars. Dr. George Berkley, in his book Cancer, How to Prevent It, reports that the essential conclusion of the comparative Mormon and SDA studies was that "non-meat-eating Seventh-day Adventists experience a much lower cancer rate than do the meat-eating Mormons" (p. 145). This holds true for some cancer sites, but not all. Berkley also reports a subsequent study that "found that those converted Seventh-day Adventists who had once eaten meat ran a risk of developing cancer that, while comparatively small in relation to the American average, was nevertheless two to three times greater than those who had been vegetarians all their lives" (p. 145). Documentation and reports concerning diet and cancer, along with a large number of other cancer-risk-reducing strategies, are available in the Life and Health Cancer Prevention Special available through Adventist Book Centers.*

What if . . . ?

As I sat in the women juror's room, waiting to be called, I read "Practicum" (Focus on Education, Nov. 2). The question "What would have become of me if . . . ?" brought so many thoughts to my mind that I decided to ask it of the many women sharing the room. The response was unbelievable. I completed the question first by saying:

"If I hadn't been raised in a Christian environment."

An unmarried expectant mother said, "If my parents had not been so understanding."

Other responses were:

"If I had not lost two children in childbirth."

"If I had chosen the career I wanted instead of listening to my parents."

"If I had waited longer to marry."

A childless woman said, "If I could have had the five children I wanted."

Another shared with us her experience of never having known her real mother.

Your question broke the ice to a wonderful sharing experience.

KATHRYN J. HAWKS
Youngstown, Ohio

Christmas, Easter

My reaction to the letter (Nov. 16) deploring the lack of Christ-centered sermons on Easter and Christmas is to say Amen.

For years I have noticed that the Easter season has passed by without so much as a mention of Christ's sacrifice and resurrection. Non-Adventists have asked me, "Do you celebrate Easter (Christmas)?" when they see that we do nothing special.

Could not some suggestion to change this situation be given from administrative headquarters in the preaching calendar?

L. G. WHITE
Highams Park, England

Testimony

The personal testimony of Guiseppe Cupertino in "Fruit of Christian Education" (Dec. 28) concerning the power of Christian education urged me to add mine also.

I too had the privilege of attending the seminary at Collonges. Elder Cupertino's quarters were next to mine in the dormitory. We felt a common respect for Alfred Vaucher, whose gentle, scholarly, and spiritual guidance through the holy pages left us with an irresistible urge to search out more mysteries of truth.

Science, language, history, and psychology teachers alike blended their expertise with godly, exemplary living. Education at Collonges was a delightful process of re-creation of the entire person. Invigorating outdoor

activity in the garden or on the mountain, dignified yet delightful social interaction, plus deeply spiritual seasons of worship all laid the foundation for lifelong devotion and meaningful achievement for God.

Imperfections? Indeed there were some. But whatever their nature, none of them could have justified the substitution of secular training, which must always remain grossly unbalanced because of its emphasis on materialism and competition.

It can be said without qualm or question about any Adventist school, Be it ever so humble, there is no place to prepare for the perfect world like an Adventist school.

REINHOLD KLINGBEIL
West Linn, Oregon

Sobering

The sobering points made in "God's Schools: Our Hope" (Dec. 7) should generate more concern than any other recent article.

The suggestion that only two out of ten Seventh-day Adventist youth have private devotions and that only four of ten believe Christ will return during their lifetime is absolutely astounding! That is, until we remember that "the Son of Man will come at an hour when you are not expecting him" (Matt. 24:44, T.E.V.).

But before we become too critical of our youth, how would Adventist adults have answered these same questions? And what answers would have been given by the pastors, teachers, and parents of these youth?

STEPHEN RIEHLE
Santa Maria, California

Unmentioned problem

I was most disappointed to find in your cover article "1979—A Year for Real Life" (Dec. 28) not one reference to the problem most Adventists face in the area of temperance, that of appetite.

BONNIE DUNSCOMBE
Santa Ana, California



Mr. Gutzeit, Adventist sawmill owner in the Trans-Amazon area, and student workers look over land they will clear to construct a new academy.

COVER STORY

Second school is built in the Amazon jungle

By ARTHUR S. VALLE

Just as the construction of the 550-mile-long road from Manaus, Brazil, to Porto Velho came as a response to one of the greatest challenges to highway engineering, the construction of a new academy on land made accessible by the new road has come as a gigantic challenge to church members in the area. Crossing a plain in the equatorial

region of Brazil—3 million square miles completely covered by jungle growth and traversed by numerous bodies of water—the highway brings the land into contact for the first time with the outside world. This daring spirit, which leads people to invade the jungle and face the most difficult of circumstances, has also been that of the Adventists concerned with evangelizing this area, which represents 60 percent of the Brazilian territory.

In harmony with the spirit of development manifested by the Brazilian Government, the Seventh-day Adventist Church requested a large tract of land on the Trans-Amazon Highway in the state of Para, between Altamira and Santarem. The authorities, having observed the progress of the Adventist-Industrial Institute in Amazonas, gave the church a lovely, fertile area on a strategic point of the great jungle highway. Many Adventist families live here, having come up from the southern part of the country.

As soon as the North Brazil Union and the Lower Amazon Mission received the deed for the land they began the task of "taking possession" of it, cutting down trees and forming a large clearing for the construction

of the first shelters that would form the nucleus of the institution.

Alberto Ribeiro de Souza, union president, and Luis Fuckner, mission president, aided by the Gutzeit brothers and several young Adventists in the area, spent many days preparing the land and constructing a humble dormitory and another simple house that will be used as a classroom building. The Gutzeit family, owners of a sawmill in the Trans-Amazon area, have played a large part in the establishment of this school in a tropical area that until a short time ago was considered impenetrable.

This region has an abundance of animals and lovely birds, and is rich in large, sweet tropical fruits. Water is especially plentiful. During

Arthur S. Valle is REVIEW correspondent for the South American Division.



Members in Brazil came from far and near for the inauguration of these two academy buildings, which are used for dormitories and classrooms.

the construction of the first two shelters, wild animals approached at night, as if to observe those who were venturing into their territory. While some worked on construction, others had to stand guard against the animals. Other visitors to the site were Indians who live ten miles from the school.

As the rains came, difficulties increased. The natural humidity of the jungle, made worse by the rains, made travel hazardous. But the construction went on, in order to hasten the first day of classes in the new school. Trees cut down provided wood for the first rustic shelter. The first young people to work there slept in straw-covered huts and prepared their food under a tree. At night a cloud of mosquitoes overshadowed everything, and the workers had to cover themselves from head to toe so as not to be bitten by the insects.

The buildings finally were ready for the "inaugural class," and this became a cause for celebration for all the Adventist churches in the area. Members came from far and near to see the new school. Although humble, it was the beginning of a future modern institution. Pastor Ribeiro asserts that "the spirit of progress, pioneering, and daring of the Adventists has shown itself once again." He adds, "We pray that many of our brethren will help in the construction of this school,

planting the flag of Adventism in this tropical jungle."

The school term began with 60 students, who sleep in hammocks and live modestly, many of them barefooted, with the poorest of clothing, but holding in their hearts the desire to learn to be workers in the Lord's cause. The school's most immediate need is for housing for teachers and a dormitory for the girls, according to Pastor Fuckner. He adds that "helping this school in the

Amazon jungle represents a great investment for the future. Adventist young people deserve the sacrifice that can be given for their spiritual and intellectual development."

The church's new school in the Trans-Amazon, even with its humble beginnings, can be a blessing to members in the area. These members pray that they may deserve the confidence that the authorities placed in them when they donated this large tract of fertile land to the church.

sands of human lives and destroyed between 50,000 and 70,000 homes. Nor were we eager to take unnecessary risks. Our visit was made at the request of Afro-Mideast Division officers in order that we might see for ourselves the true state of affairs and encourage the workers who have stayed on.

Just prior to this we attended the division year-end meetings held on the island of Cyprus in the Mediterranean. Even here "wars and rumors of war" are all too close. The capital city of Nicosia, where the meetings were held, is sharply divided by a wall that local residents do not cross over. Lines of armed Greek and Turkish soldiers are separated from each other by United Nations soldiers recruited from several countries.

Since the Nicosia airport stretches across both sides, we couldn't land or take off from there. Instead, we had to use the Larnaca airport, about an hour's drive from the capital. It is reached by a road that winds its way through no man's land and is guarded by hilltop machine-gun posts manned by sharp-eyed patrols who observe all movements through powerful binoculars. Though no shooting is going on at the moment, the situation doesn't exactly invite thoughts of lasting peace or safety!

But compared with Beirut, life in Cyprus is quite normal. For one thing, we noticed that

Crossing firing lines in war-torn Beirut

By ALF LOHNE

On our recent visit to Beirut, Lebanon, W. L. Murrill and I, with Borge Schantz as our guide, crossed several firing lines in the course of a single day. Each time we entered or left an area ruled by one of the warring factions, heavily armed guards stopped our car and checked us thoroughly. They belonged either to the Syrian Army, the Lebanese Army, the Phalangists, or to groups simply labeled "leftists" or "rightists."

Who is fighting whom is not always clear to the visitor.

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

Even those who live and work in Lebanon have a hard time following the rapidly changing conditions and understanding what is really going on. The paradox "He who is not confused is not well informed!" describes the situation exactly.

During the years, my work has required me to visit war zones more than once. Before, I had always tried to stick to territory controlled by one side, so this experience of passing through several of the contested areas in such a short time was new to me.

Our visit was not made out of curiosity or a desire to observe at first hand a civil war that has swallowed up thou-

A lot of building is in progress, and the new complexes are sturdily built. On practically every rooftop we saw a solar hot-water heater—an item as common in Cyprus as television antennas in some other places.

Decision to move

For nearly four years now, Division President C. D. Watson and his staff have bravely stayed on in Beirut. The same is true of the Middle East Union workers and the teachers at Middle East College. They continued to hope and pray that things would calm down and return to normal in this beautiful country with its friendly people and delightful climate. The division office facilities and living quarters are of a high quality, as are those of the college. The religious liberty enjoyed and free movement of finances allowed were also important factors to a division headquarters. Time after time the decision to move to a safer place was postponed.

At the beginning of this past October, the fighting broke out worse than ever in Beirut. Killing, maiming, and destruction took place on an enormous scale. Houses a short distance from the division and college compounds received direct hits, and deadly pieces of shrapnel from exploding shells rained on our property and pierced the walls of buildings. It was a piece of this that severed the power line that fell and instantly killed the gatekeeper at the college. The workers and their families spent days and nights in bomb shelters. Telephone, telegraph, and postal services were almost nonexistent. Under these circumstances, the division staff decided they could no longer operate an international headquarters in Beirut and made the decision to move to the island of Cyprus, only 35 minutes flying distance away.

When this year's division council began in the city of Nicosia, the materials prepared in Beirut had not arrived. Along with much of the office equipment, they were detained in customs.

But in spite of this, the council proceeded with speed and efficiency to finish in record time. Like their bosses, the office secretaries did a magnificent job, even though they had few machines and only the floor for files. At the Sabbath meetings, most of the time was devoted to testimonies in which division committee members told of God's care and marvelous protection during the past four difficult years.

The early close of the division meetings left us with some spare time before our next appointment. When Elder Watson asked us to use this time for a visit to Beirut, we were willing to follow his suggestion.

"Here is where we usually drive fast," remarked Elder Schantz calmly, after we had passed the first two or three military checkpoints in Beirut and were driving in no man's land. He hardly needed to say anything. The hundreds of flattened homes, overturned vehicles, and sandbags piled around buildings spoke for themselves. Cars in this zone race by without even stopping for red lights at many intersections. Many take the shortest route through traffic circles or speed down one-way streets in the wrong direction.

Steel from bombs

We visited homes of workers where pieces of steel from exploding bombs had pierced walls, made holes in dining tables, penetrated the headboards of beds, and damaged other furniture. A brother showed us a "souvenir" from one of the bombing attacks—a shell about 24 inches long and as thick as a man's arm. It came through the wall of his house and bounced around in the living room. Although a piece was broken off its tip, it did not explode. Another brother was washing the blood off the wall of his home, where his uncle was killed by a piece of flying shrapnel while sitting on the porch.

At an evening meeting we conducted for the remaining division and college staff and their families, a woman expressed the thought of all

when she said, "We saw the promises of Psalm 91 fulfilled before our own eyes."

An amazing number of people have remained to carry on the work in the beautiful, brave, and war-shattered country of Lebanon. Many administrative and other

problems regarding the continuation of the work there are still unsolved. But God is watching over His people and His work. In His mysterious way, He is guiding and leading those who love Him and for whom He has given so much.



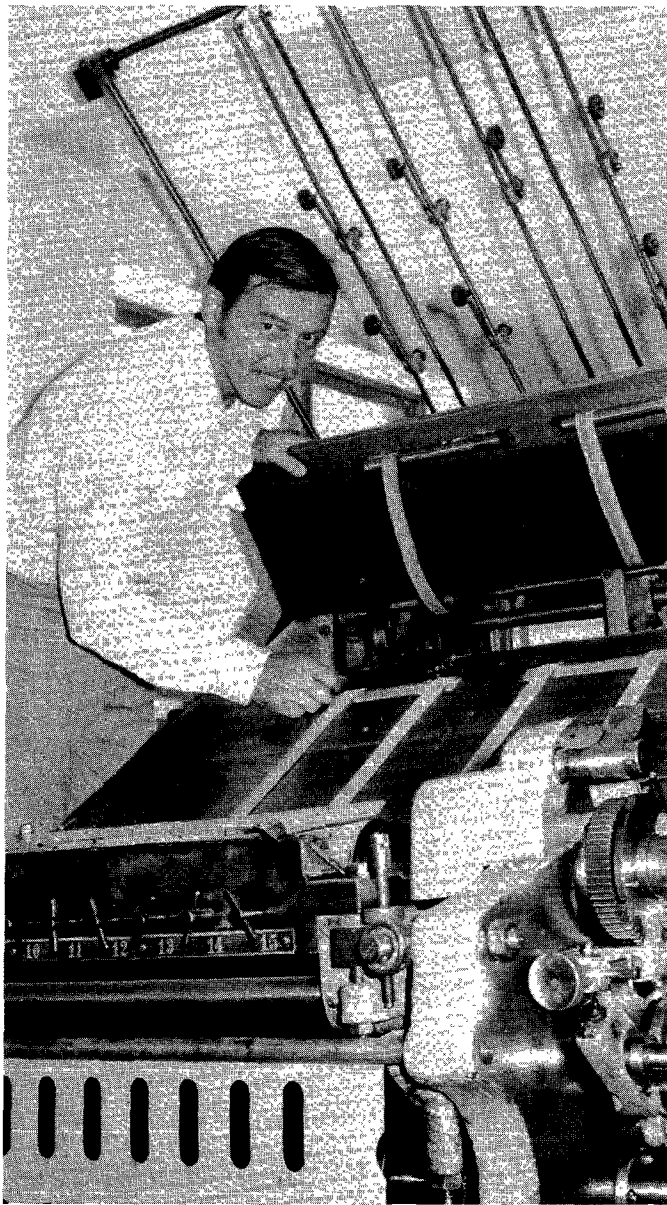
SDA's aid Kentucky flood victims

While many families fled the rising flood waters in Lexington, Kentucky, in mid-December, they received clothing and bedding from Seventh-day Adventists in cooperation with the Red Cross.

Fred Calkins, above, pastor of the local church, telephoned the Kentucky-Tennessee Conference to report the disaster situation and request that the van be sent to the area from Tennessee. When the van arrived Tuesday, December 12, Pastor Calkins immediately "opened the doors and started working," distributing more than 475 packets of clothing and 700 blankets.

Each pack of clothing included a set of underwear and outer garments either new or used, but all in good condition. The sets of clothing were put together by some 80 Community Services organizations of the conference, including the one at Pastor Calkins' church.

LORRAINE CAPOZZI
American Red Cross
Lexington, Kentucky



Ethiopian Advent Press reactivated

Bruce Vogt, manager of the Ethiopian Advent Press, makes sure his equipment is in tiptop shape in anticipation of greater activity at the publishing house.

After the near closure of the press two years ago, plans are underway to reestablish its business. Orders have been placed for a reconditioned Heidelberg KORD offset press, Minabinda book binder, and Vandercook proof press. An order is also being placed for a new MBO T-52 paper folder. A new paper-and-book-storage facility has been built.

A number of church members are being employed at the press. It is anticipated that it will take a number of months' training for these workers to become proficient in their respective jobs.

Already 4,500 copies of a new stewardship book in Amharic (one of the languages of Ethiopia), entitled *A Study of Stewardship in Depth*, has been printed for church members, who are showing a deep interest in the book.

Inside Washington By Victor Cooper

● **First thrust:** Soon after his appointment as vice-president of the General Conference for North America, Charles E. Bradford said his first thrust would be through the Management by Objectives summit meeting on evangelism. Every Adventist church will be encouraged to set its own goals and be involved in a program of church growth. Elder Bradford desires every member to be stimulated to a program of witnessing in which follow-up is as important as making the first contact.

● **Togetherness:** "Child-and-parent togetherness is part of Sabbath afternoon," says Alice Lowe, associate director of the General Conference Sabbath School Department. For each quarter of 1979—the Year of the Child—the department has produced a 24-page Sabbath-afternoon activity book (95 cents each) and word picture book (95 cents each) for kindergarten-age children. The first quarter's title is *Kind Kristy*. Memory verses set to music by Wayne Hooper are in book and cassette form. There's also a new songbook, *Children's Songs for Jesus* (Review), by Nancy Stagl.

● **Retired?** General Conference Vice-president Willis J. Hackett, who retired February 1 from his full-time responsibilities, has been asked by the General Conference Committee to continue to serve as General Conference vice-president and chairman of the boards of Loma Linda Foods, Andrews University, and the Geoscience Research Institute.

● **Acceptance:** Rudolf E. Klimes, of Andrews University, has accepted a call to be associate director of the General Conference Temperance Department, beginning April 1. He takes the place of Gilbert Bertochini, who joined the Sabbath School Department as an associate director.

● **"Declare His Glory":** Some 2,000 delegates attended the thirty-sixth National Religious Broadcasters' Convention held at the Washington Hilton January 21 to 24. Abe C. Van Der Puy gave the presidential address on the convention theme, "Declare His Glory," from 1 Chronicles 16:24. He said that gospel broadcasters are presenting the message of Jesus Christ in almost 100 of the world's principal languages. Large international broadcasting centers are opening up in at least 17 key places in the world. Faith for Today under William Hull had an attractive exhibit at the NRB Exposition Hall.

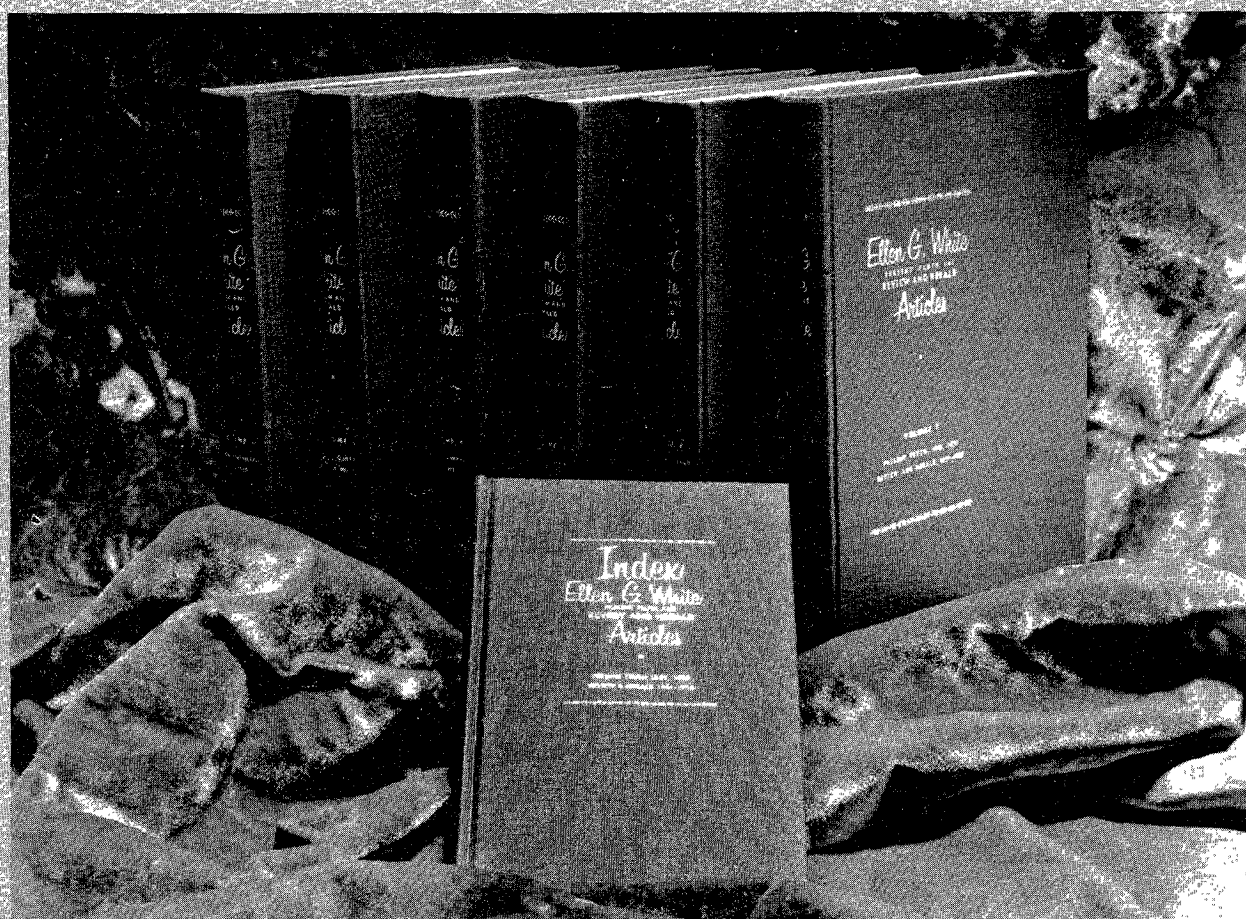
● **Declining dollar:** The decline in value of the American dollar hurt the international Seventh-day Adventist Church last year. According to Treasurer Kenneth H. Emmerson, because of the fall of the dollar during 1978, an additional \$9 million was needed to maintain the church's world program.

● **Digging in:** Collections of documents, correspondence, and photographs from descendants of denominational workers of years past have recently been sent to the General Conference Archives. While some items are restricted, others are open to general research use. A new vault area has just been completed, adding 232 square feet. The four vaults used contain General Conference administrative records and an extensive collection of Adventist periodicals in English.

● **Visitors:** Some 3,000 people signed the visitors' guest book at the General Conference during 1978. A third of these came during April and May, when Washington smiled again after ten wintry snowstorms.

● **GC talent:** The General Conference Talent Contest held Saturday night, January 6, at the Takoma Academy gymnasium by the Women's Auxiliary Missions Projects Committee raised some \$845 for missions. A thousand people enjoyed a program of 18 selections, and Violinist Evonne Baasch, a secretary in the General Conference Treasury Department, won the grand prize.

SAVE \$20.00 and get the new \$12.95
Scripture Index FREE when you purchase
 the 6-volume set of Ellen G. White's
REVIEW AND HERALD ARTICLES!



This set, a collection of all of Ellen White's articles published in the **Review and Herald**, contains an alphabetical listing of article titles in volume six. In addition, special groupings of major subjects, sermons, and biographical accounts are found in volume six. Each volume contains approximately 600 pages.

In the newly released **Scripture Index to the Review and Herald Articles by Ellen G. White**, the compiler has listed by volume, page, and column the location of every reference to a Bible text made by Mrs. White in the above-mentioned articles set. This 351-page **Scripture Index**, compiled by Mrs. Robert L. Odom, wife of the compiler of the three-volume **Index to the Writ-**

ings of Ellen G. White, will be of great value to Bible students and those looking for commentary on specific texts of Scripture. **Scripture Index** price US\$12.95.

Special Offer During First Quarter 1979: 6-Volume Articles Set, Plus New **Scripture Index**. Regularly US\$122.45, Now Only US\$89.50! Order yours today—offer expires March 31.

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137, In Canada, Box 398, Oshawa, Ontario L1H 7L5. Please include State sales tax where necessary, and add 10 percent or a minimum charge of 75 cents for mailing.



review publications

Afro-Mideast

• Two elementary schools, Adi Sherefeto and Quandeba, and the elementary-junior-secondary school of Asmara, in the North Field of Ethiopia, are operating even though war conditions prevail. Asmara school has an enrollment of 353 students.

• South Kenya Field, with headquarters at Nyanchwa Mission, on the outskirts of the town of Kisii, has a membership of 49,000, making it one of the largest fields in the East African Union. Baptisms at the end of the third quarter of 1978 came to 1,631, and the tithe for that same period amounted to 1,318,850 shillings (US\$164,856). Forty-nine camp meetings were conducted last year. A large portion of the work in the 227 churches and 446 Sabbath schools is run by lay members, since there are not enough pastors to take care of the needs of so large a membership.

• Agenehu Wondim, newly elected West Ethiopia Field president, has the responsibility of shepherding a field where 85 percent of the gospel work is carried on by the laity. With 475 baptisms during 1978, and a membership total of 13,000, it is the second-largest field of the Ethiopian Union. Twenty-one of the 119 churches have found it necessary to expand or remodel their facilities to accommodate membership growth. Ninety percent of the funds for the six church schools come from the local membership.

Inter-American

• Felix Rios, pastor of the Rio Piedras church, is the speaker on a new television program on channel 4 in San Juan, Puerto Rico. Aired the first Sunday of each month, the programs have had themes such as violence, alcoholism, cancer and cigarettes, drug addiction, and the home. The series has been so well received by both viewers

and station directors that permission has been received to include religious themes in the future. This brings to six the number of TV programs sponsored by the church in the Antillian Union territory.

• For the first time in the history of Montemorelos University in Mexico, young women were chosen for the majority of the offices of the student association. Sylvia Ballesteros was elected president, and Rosa Grajeda vice-president. The student body has accepted the challenge of raising 1 million pesos (US\$50,000) as their contribution to the construction of the new medical center, and will give this goal first place in the student association plans for 1979.

South American

• With 30 new primary schools built in 1978 in South America, it is anticipated that the present enrollment of 60,000 will greatly increase in 1979.

• An increase of \$2 million over 1977 book and magazine sales was realized by South American literature evangelists, who sold approximately \$10 million worth of literature in 1978.

• At the Itapema Youth Camp, Santa Catarina, Brazil, 100 juniors and youth committed their lives to Jesus on September 23.

• Six million copies of a special eight-page color edition of the *Jornal Adventista* are being published by the Brazil Publishing House for mass distribution during the first quarter this year. The South Brazil Union is using this means to launch an extensive soul-winning campaign.

• The South American Division Health Food Company in 1978 reported sales amounting to \$13 million, \$2 million more than in 1977.

• By baptizing 4,200 persons per month in 1979, the division plans to reach its goal of 50,000 new members by the end of the year.

North American

Atlantic Union

• The Metro Ministry board in New York City has reaffirmed its desire to operate a vegetarian restaurant in New York in the near future. Luis E. Cadiz, new city projects coordinator for Metro Ministry, already is working on the details. The proposed restaurant complex will have a dining area, a lecture room for health-education classes, a health-food store, and possibly a medical clinic.

• Ronald Aguilera, pastor of the Leominster-Worcester, Massachusetts, Spanish district, reports that there are now 32 baptized members meeting in Providence, Rhode Island, who are looking forward to being organized into a church.

• To date 15 persons have been baptized and 36 persons are continuing weekly Bible studies as a result of the six-month evangelistic thrust by O. J. Mills and his team in the Berkshire Hills church for the residents of Berkshire County, Massachusetts. Steven J. Farley is the pastor.

Central Union

• Brenda Joyce Beitler, from Henderson, Nebraska, has joined the Union College nursing staff to teach classes in psychiatric nursing.

• Eugene Shirley is the editor of the first edition of a collegiate Sabbath school quarterly printed at Union College for the college students. The format is similar to the senior quarterly, with a new approach to the standard daily study guides. Approximately 75 people contributed material for the 120-page book.

• Charles B. Hirsch, General Conference associate education director, presented views on quality Adventist education at the mid-America meeting for educational office personnel at Union College, January 21 to 23. Other activities for the Adventist Education Days included curriculum studies, employment

interviews, and K-12 textbook reviews.

• The Trailblazer Pathfinder Club, of the Denver, Colorado, South church, conducted Pathfinder Sabbath in December. The Pathfinders participated in all activities of the church service and in nursing-home visitation on Sabbath, and spent all day Sunday in recreational activities.

Columbia Union

• Officers of Sigma Beta Chi, the girls' club at Shenandoah Valley Academy, recently held a mother-daughter banquet for the 175 girls who reside in the dormitory.

• The Napoleon, Ohio, church was dedicated room by room near the end of last year in a service that involved the Ohio Conference officials and George Sherbondy, pastor.

• Frederick McLuckie, mayor of Charleroi, Pennsylvania, presented the church's 1978 Community Services Award to a local Adventist, Glen Burgan, for his contribution to the community in the area of health reform.

• X-rays taken from now on at the Hackettstown Community Hospital, in New Jersey, will be safer for the patient and easier to read, thanks to a new piece of equipment—an image-intensifier. The machine is programmed to shut off when the level of radiation necessary for the particular X-ray is reached.

Lake Union

• Eighteen persons joined the North Shore church in Chicago, Illinois, on December 16, bringing the total of new members for that church to 100 in 1978.

• The 150-member congregation in Evansville, Indiana, dedicated their church on December 9. The church was established in 1918 with 18 members.

• Three persons baptized by Jan Follett joined the Plymouth, Indiana, church on December 8.

North Pacific Union

- Forty Spanish-speaking members met recently to organize Sabbath services in Forest Grove, Oregon. The group is under the direction of Alvaro Sauza, assistant pastor of the Woodburn church. Meetings are being held in the Forest Grove church fellowship hall.
- As a result of evangelistic meetings held in Salem, Oregon, by F. W. Detamore, Voice of Prophecy evangelist, 49 persons have been baptized.
- North Pacific Union educators in an annual planning session in Portland, Oregon, reaffirmed their approval of funding projects for elementary and secondary schools. One of the projects, now in its tenth year, provides funds for elementary schools classified as "remote but necessary." More than \$91,000 is given annually to these schools that are not large enough for economical operation, but too far away from other schools to consolidate. Another equalization plan, begun this year, provides subsidies to academies for freshman and sophomore students whose church is more than 30 miles from an Adventist secondary school.

Northern Union

- Arrangements are in process for the Bertha Community Hospital in Minnesota to be under the administration of the Mid-America Seventh-day Adventist Health Care Services of Shawnee Mission, Kansas. The community's confidence in Seventh-day Adventist medical work can be attributed primarily to the work of Jon Mundall, who began his practice in Bertha two years ago.
- The North Dakota Conference shows an increase in tithe of \$76,415 for 1978 compared to 1977.
- The pulpit-exchange program is currently being conducted in the North Dakota Conference. Every district in North Dakota will have been engaged in evangelism by the end of March.

Pacific Union

- Robert Taylor, a literature evangelist in the Northern California Conference, is the first person in the union to exceed the \$50,000 mark in sales for one year. His 1978 sales totaled \$52,335. All Pacific Union literature evangelists set another record in 1978, with sales showing a 29 percent gain over sales in 1977—\$3,184,108.
- Ground was broken in late December for a sanctuary to house the 22 members in San Andreas, California, plus 100 more, as members look forward to fulfilling their Christian challenge. Both denominational and civic leaders participated in the groundbreaking service.
- More than 75 members of the Richmond, California, Beacon Light church are involved in one-to-one community studies, after being trained by John Collins, Pacific Union associate lay activities director. Six of the non-Adventists with whom they have been studying, although not yet baptized, have asked to be a part of the teams giving the studies.
- Thunderbird Adventist Academy in Scottsdale, Arizona, is completing construction of a Sabbath school complex. Included in the 64,000-square-foot building is housing for Community Services, a Pathfinder room, and rooms for children's divisions.

- For the ninth consecutive year, students of the orchestra and choir at Castle Valley Institute near Moab, Utah, presented a musical program in the Moab Community Baptist church.

Southern Union

- Literature evangelists in the Southern Union delivered \$3,121,206 worth of books and magazines during 1978, a gain of \$155,069 over the 1977 total. Georgia-Cumberland led with \$694,325. The East Tennessee district reported sales of \$300,628. Top salesman for the year was

Ronald Davis, whose \$62,772 set a record for the Southern Union. Others who also exceeded the previous sales record were Betty Colgain, \$56,976, and Ladeen Ring, \$55,289. Kentucky-Tennessee and South Atlantic registered the greatest increases in sales with 42 and 33 percent, respectively. Baptisms attributable to literature evangelists totaled 327 (194 of these from South Atlantic).

- More than 80 representatives of Adventist youth on secular university campuses met at the University of Florida in Gainesville, January 19 and 20, to discuss the challenge of being a Christian on a secular campus and to study methods of witnessing more effectively. The event, organized by the Southern Union youth department, featured Dick Barron, from the General Conference Youth Ministries Department; Robert Zamora, from Columbia Union College; and Norm Versteeg, from the South-eastern California Conference.

- Christmas, 1978, marked the reunion of some 30 former members of the Forest Lake Academy Brass Ensemble. Director Patricia Silver, currently teaching at Andrews University, led the alumni in a sacred performance at the Forest Lake, Florida, church on December 23.

Southwestern Union

- For the first time in Texico Conference history, literature evangelists passed the half-million-dollar mark, with sales of \$512,519 in 1978. Another "first" for the conference was the more than \$200,000 tithe reported in December.
- Jack Bohannon, Colorado Conference evangelist, and Sam Wood, singing evangelist, are holding "double-header" meetings in Amarillo, Texas, from January 20 to March 3. They meet twice a night, five nights a week.
- The Keene, Texas, church was the scene of the 1979

capping and dedication ceremony for 28 Southwestern Adventist College nursing students, candidates for the Associate Degree in Nursing. Stuart Nelson, director of emergency services at Huguley Hospital in Fort Worth and mayor of Keene, was the principal speaker. Laurice Durrant, chairman of the college nursing department, welcomed the guests.

- A P.R.E.A.C.H. Seminar was conducted in New Orleans, Louisiana, on January 22, for ministers (Adventist and non-Adventist) who have been receiving *Ministry* magazine for the past few months. According to W. J. Griffin, Ministerial secretary of the Arkansas-Louisiana Conference, 39 persons attended the seminar in the New Orleans First church. Plans are being laid for more seminars to be held in the conference.

Loma Linda University

- "You Are My Brother" was the theme of Mission Emphasis Week at Loma Linda University. Conducted in late January, the week featured Gottfried Oosterwal, from Andrews University, and Maurice Battle, General Conference associate secretary.
- The Loma Linda University Board of Trustees named Francis Wernick, a General Conference general vice-president, their new chairman. Elder Wernick replaces Neal C. Wilson, who recently assumed the presidency of the General Conference.
- Jack W. Blacker, has been named vice-president for financial administration at Loma Linda University, replacing George G. O'Brien, who will be retiring at the end of the fiscal year.
- A \$60,000 grant has been awarded to Loma Linda University Medical Center's pediatric intensive-care unit by the James Irvine Foundation, of Newport Beach. The award is to be applied toward the purchase of an electronic computer-integrated monitoring system.

To New Posts

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

NORTH AMERICAN DIVISION

James Clizbe, superintendent of education, Ohio Conference; formerly principal of Garden State Academy.

Ray Hickman, pastor and literature evangelist, Price, Utah; formerly from Arkansas-Louisiana.

Henry Whittet Kenaston, pastor, Utica, New York, district; formerly pastor, Georgia-Cumberland Conference.

Dale Kongorski, pastor of Hartford, Connecticut, district church; formerly director of SAWS for the Inca Union.

Earl J. Parchment, pastor of the Southampton, Bermuda, church. He will also serve as lay activities director of the Bermuda Mission; formerly pastor of the West Toronto, Ontario, Canada, church.

Perry Parks, pastor, Springfield, Oregon, church; formerly with the Trans-Africa Division.

J. William Peeke, pastor, Rochester, New York, Bay Knoll church; formerly pastor in the Colorado Conference.

Harley Schander, pastor, Edmonds, Washington, church; formerly with the Kentucky-Tennessee Conference.

Rudolph Skoretz, evangelist, Oregon Conference; formerly with the Georgia-Cumberland Conference.

Richard T. Williams, pastor, Verde Valley, Sedona, and Cottonwood churches in Arizona; formerly from North Carolina.

AFRO-MIDEAST DIVISION

Ezra Mpyisi, church pastor, Kamagambo Secondary School and Teachers' College, Kenya, East Africa; formerly principal of Arusha Adventist Seminary, Tanzania, East Africa.

Daniel Ogillo, pastor, Sudan Mission; formerly evangelist, Mara Field, East Africa.

R. J. Wieland will spend a two-year term in Nairobi, Kenya, preparing manuscripts for more Adventist books for the people of Africa (these books will be printed at the Africa Herald Publishing House, Kendu Bay, Kenya, East Africa); formerly

merly pastor in the United States and was at one time president of Central Kenya Field and editor of *Sikiliza* ("Listen").

A number of faculty members from Middle East College, Beirut, Lebanon, have been relocated until the fall of 1979, when it is planned to open the Afro-Mideast Division's new senior college in Kenya.

Jon Green, pastor of the College Park church, is on study leave until December, 1979, working on his Ph.D. in Georgia.

Samuel Jackson, music professor, is on a three-month study leave in the United States.

Per Naesheim, from the theology department, is at Andrews University until August, 1979.

James Kilmer, theology department, is at Andrews University until August, 1979.

Bert Milliken is temporarily head of the maintenance department at Kamagambo Teachers' College, Kenya, East Africa.

Percy Paul, education-department director, is on loan to the Tanzania Union and will be working in Arusha until his services are needed at the new college.

Larry and Virginia Siemans are both teaching at the Cyprus branch of the overseas school for division children.

Wolfard Touchard, librarian, is in the United States on an early furlough.

Harald Zinner is moving to Ethiopia to teach mathematics at the Adventist college for six months.

SOUTH AMERICAN DIVISION

Roberto Roncarolo, director, Spirit of Prophecy department, South American Division; formerly director of the stewardship and development department.

Regular Missionary Service

Malton Braff (and family), of Brazil, to serve as president, Occidental African Mission, Senegal, left October 23, 1978, returning.

Lutero Marques de Oliveira (and **Maria Ilma**), of Brazil, to serve as physician, Andapa Hospital, Madagascar, left September 25, 1978.

Perciliana Lessa, of Brazil, to serve as head nurse, Niaguiss Dispensary, Senegal, left October 23, 1978.

Literature Requests

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

Australia

Samuel J. Bloemijte, P.O. Box 232, Derby, Western Australia 6728, Australia.

Philippines

Ireneo Z. Esto, Attorney at Law, S-610 Garcia Building, Rizal Avenue, Santa Cruz, Manila, Philippines: books and literature, Bibles, songbooks, Spirit of Prophecy books.

Miss Carolina J. Molo, 108 Union Civica, Galas, Quezon City, Philippines: literature, Bibles, missionary editions of Spirit of Prophecy books, visual aids for children.

J. S. Ramos, Secretary-Treasurer, Western Mindanao Mission of SDA, P.O. Box 13, Ozamiz City, Philippines: Bibles, visual aids, Picture Rolls, greeting cards, Spirit of Prophecy books, literature.

Samoa

Faatea Mulitalo, Seventh-day Adventist Mission, P.O. Box 600, Apia, Western Samoa: magazines and books for temperance, health, and youth work.

Deaths

ALLEN, William H.—b. in 1894 and d. Dec. 17, 1978, in Berrien Springs, Mich. Mr. Allen retired from the Review and Herald Publishing Association as a printer. He previously had worked at Southern Publishing Company and Southern Missionary College.

Survivors include his wife, Ada; three daughters: Mrs. Velma Rose; Mrs. Charles (Eldine) Frederick; Mrs. George (Imogene) Akers, of Berrien Springs; five grandchildren; and two great-grandchildren.

BEANS, Lester Grant—b. Sept. 20, 1892; d. Dec. 17, 1978. He worked as a literature evangelist in the Saskatchewan and Colorado conferences for two years. In 1917 he went as a missionary to the Bolivian Mission in South America, where he served for seven and one-half years. Upon returning to the United States, he worked as a Bible teacher in the Laredo Training School and Colegio del Rio Grande.

BELTZ, Oliver Seth—b. in 1887 in Rush Center, Kans.; d. Dec. 16, 1978. He served as head of the Church Music Department at Northwestern University for 23 years. He later served as head of the music department at Union College for seven years, at the German Theological Seminary for four years, Atlantic Union College for two years, Washington Missionary College for four years, and as a minister of music, Loma Linda University church, for four years.

COBERLY, Zoral H.—b. March 26, 1902, Enyart, Mo.; d. Dec. 24, 1978, Walla Walla, Wash. In 1927 the Coberlys entered overseas work in the China Division, where they worked for more than 18 years. In 1958 Dr. Coberly joined Oak-

wood College in Huntsville, Alabama, where he taught for 11 years.

Survivors include his wife, Elga; a daughter, Lois Condon; a son, Daryl; two sisters, Dixie Rose and Freida Bruner; a brother, Claude; and three grandchildren.

DYER, Harlan Lee—b. March 15, 1908, Wyttopilock, Maine; d. Dec. 21, 1978, Maitland, Fla. He served the denomination in the following capacities: teacher at Loma Linda Academy; bookkeeper and acting treasurer, Arizona Conference; teacher, Philippine Union College; auditor, Far Eastern Division; treasurer, North Philippine Union Mission; assistant treasurer, Paradise Valley Hospital; accountant in the Treasury Department of the General Conference, Washington, D.C.

LINDBLOOM, Ruth Morehouse—b. June 17, 1900, in Lansing, Mich.; d. Dec. 18, 1978. She worked at the White Memorial Hospital for nearly 43 years. She first taught in the school of nursing and then became director of social service, laying the groundwork for that department.

RICHARDSON, John Calvin—b. Feb. 28, 1902, in Battle Creek, Mich.; d. Aug. 11, 1978, Maitland, Fla. Upon graduating from Hinsdale Hospital and Sanitarium, Hinsdale, Illinois, he practiced nursing at Atlantic City, New Jersey, in Takoma Park, Maryland, and in Washington, D.C.

Survivors include his wife, Ruth; one son, Harry; a sister, Theresa Richardson; and five grandchildren.

ROSENVOLD, Ida Marie—b. Sept. 13, 1881, on the island of Oland, Sweden; d. Sept. 19, 1978, at Hope, Idaho. She and her late husband, Elder Emil Rosen-vold, labored in Iowa and later in New York City. In 1913 she accompanied him to Sweden, where he served as conference president and evangelist. Later they served in New Jersey and Illinois. Survivors include her two sons, Ralph and Lloyd; grandchildren; and great-grandchildren.

SCHLIGHTING, Paul Jacob—b. Oct. 15, 1889, in Germany; d. Nov. 4, 1978, Punta Gorda, Fla. He worked as a colporteur for a number of years in New England. Survivors include his wife, Bernice; a son, Bill Knight; two daughters, Elva Lee and Esther Hamilton; and a brother, Otto.

Coming

February

17 Christian Home and Family Altar
17-23 Christian Home Week
24 Listen Campaign

March

3 Tract Evangelism
3 Church Lay Activities Offering
10-17 MV Week of Prayer
10 MV Day
17 Sabbath School Community
24 Guest Day
24 Spring Mission Offering
31 Thirteenth Sabbath Offering (South American Division)

April

7 Missionary Magazine Campaign
7 Church Lay Activities Offering
14 Literature Evangelism Rally Day
21 Loma Linda University Offering
28 Educational Day and Elementary School Offering (Local Conference)

May

5 Community Services Evangelism
5 Church Lay Activities Offering
12 Disaster and Famine Relief Offering

Court upholds SDA's stand

The United States Supreme Court has refused to review a landmark decision that allows employees to follow religious beliefs that forbid their financial support or membership in labor organizations.

In denying the Southern Pacific Transportation Company and the United Transportation Union petition against Duane Terrill Burns recently, the Court in effect has called on employers to make religious accommodation in the matter of agency shop dues. It was the first such decision under the National Railway Labor Act.

When he joined the Seventh-day Adventist Church, Mr. Burns resigned his post as a shop steward, withdrew from the union, and offered to pay an equivalent of union dues to a nonunion, nonreligious charity as a condition of continued employment. Since UTU and Southern Pacific were unwilling to make any accommodation other than direct payment of dues to the union, Mr. Burns litigated the issue.

He took his case to the Federal district court in Tucson, Arizona, where the judge ruled that payment of agency shop fees was an adequate solution to the problem. But the Ninth Circuit Court of Appeals in Los Angeles overturned the lower-court ruling, declaring that the law places the burden on the company and the union to make good-faith efforts to accommodate Mr. Burns's religious beliefs and practice under the Civil Rights Act, which they had failed to do.

"The company and the union made no effort to accommodate Burns's particular religious beliefs," the Ninth Circuit Court explained, rejecting the union's contention that to lose his dues would work an undue hardship. Also rejected as an undue hardship was some fellow workers' unhappiness over the religious accommodation.

An earlier Supreme Court decision in *TWA v. Hardison*

established that a minimal hardship is permissible.

The National Railway Labor Act mandates union dues as a condition of employment, while the Civil Rights Act calls for reasonable accommodation to religious beliefs and practices. In refusing to hear the appeal, the Supreme Court let stand the ruling by the Ninth Circuit Court of Appeals, which has struck a balance to the sometimes-conflicting laws.

Three of the nine national circuits (Fifth, Sixth, and Ninth) have now dealt with this particular problem, and all of them have ruled in favor of religious accommodation by payment of equivalent dues to a neutral charity. The U.S. Supreme Court refused earlier to hear a similar case under the National Labor Relations Act. Its outcome was the same as that of the *Burns* case. SHIRLEY BURTON

For the record

Died: Albert Munson, 87, on January 17, in Silver Spring, Maryland. He worked from 1918 to 1934 in the Far East. □ Mary S. Ogle, 74, on January 28, in Takoma Park, Maryland. She worked for nine years in China, and was assistant secretary of the General Conference Sabbath School Department from 1958 to 1971.

Book translated into 31 tongues

One of the largest translation enterprises ever undertaken by the Seventh-day Adventist Church is now under way—to produce Ellen White's book *Counsels on Stewardship* in 31 languages by early next year. The book is to be used during 1980, which the church has designated as Stewardship Year.

Paul G. Smith, head of the General Conference Stewardship and Development Department, says that a study guide, accompanied by ten seven-minute slide-tape programs, is being prepared to go with the book.

ALF LOHNE

Blind SDA's bring love gifts

Bekele Heye, Ethiopian Union president, told a touching story of "blind leading the blind" on Sabbath afternoon, November 11, at the close of the Afro-Mideast Division meetings.

Having met the man of her choice, Maria had set about making wedding plans when suddenly she was blinded. Her fiancé, fearing that she would be a liability, broke off the engagement, leaving her alone in her darkness. In an endeavor to end her life, she groped around the room she was in, looking for a knife, but knowing of her intentions, her relatives had removed all harmful objects from the room.

About this time an Adventist evangelist, who had heard of her plight, visited Maria and began Bible studies. Thrilled with the stories of Jesus' compassion for the blind, she became an ardent believer. Her new-found faith inspired her to do something useful with her life. She learned to make baskets, from the sale of which she was able to buy a Bible of her own.

When Dorcas women brought her new clothes, she said, "No, thank you, I don't need these. Give them to someone more needy." At camp meeting time Maria came with a gift for the Lord—\$53 she had saved from the sale of her baskets.

Inspired by Maria's experience, a blind man decided that he too could do something for his Lord. Going home after camp meeting, he dug up a small garden patch and planted corn. Learning

how, with his sensitive fingers, to distinguish between weeds and corn, he was able to cultivate his patch and reap two bags of seed. The next season his harvest was much greater. At camp meeting time the next year, he arrived with a glowing testimony of God's care and a love gift from the sale of ten bags of corn. JEAN THOMAS

Ellen White books are read on Pitcairn

Wallace R. Ferguson, the Seventh-day Adventist pastor on Pitcairn Island, reports that he has found a love for Ellen White's books among Pitcairn Islanders. He writes, "Roy Clark, the first postmaster on the island, is retired now. He is 84 years of age and nearly blind. Each Monday as I go to visit him I read several pages from Ellen G. White. He is an American who at 16 years of age came here with his father, and married a local girl. He is an avid student of Mrs. White. I have looked through a number of Mrs. White's books in his library and have found underlining on many of the pages."

"His stand on the writings of Ellen White makes him a strong pillar in the church on Pitcairn."

Pastor Ferguson adds, "I have given a couple of sermons on *The Great Controversy*, but I would like to have a small book to circulate. *The Story of Redemption* is the book Pitcairn needs, also Ellen G. White books on cassette tapes."

D. A. DELAFIELD

Review reprint is available

As a result of numerous requests, a reprint of the article "How Much Fat Is Safe?" by James W. Blankenship, Ph.D., in the January 11, 1979, ADVENTIST REVIEW, will be made available for the following prices:

Under 25 copies	US 25 cents each
25-49 copies	12 cents each
50-499 copies	10 cents each
500 or more copies	8 cents each

The above prices are quoted for the North American Division. Reprints can be ordered through local Adventist Book Centers.



We're one of the few left

We're thankful that Ellen G. White helped select our rural location in one of California's most beautiful regions. Our Christ-centered campus offers a wide choice of academic programs in an atmosphere of clean, unpolluted air and water and breath-taking scenery that delights the eye and refreshes the mind.

That's why Mrs. White spoke these words at the College's dedication in Angwin back in 1909. She said, "God wanted us here, and He has placed us here . . . I believe, as you walk through these grounds, you will come to the same decision—that the Lord designed this place for us."

We're one of the few truly rural Adventist campuses left, thanks, we feel, to this far-sighted messenger of God. If you would like to join us and put Christ in the center of your life at a college designed for you, write to us at the Office of Admissions and Records, PUC, Angwin, CA 94508, or call us at (707) 965-6336.

Pacific Union College

