

Adventist Review

General Organ of the Seventh-day Adventist Church

October 25, 1979

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The glory of the cross

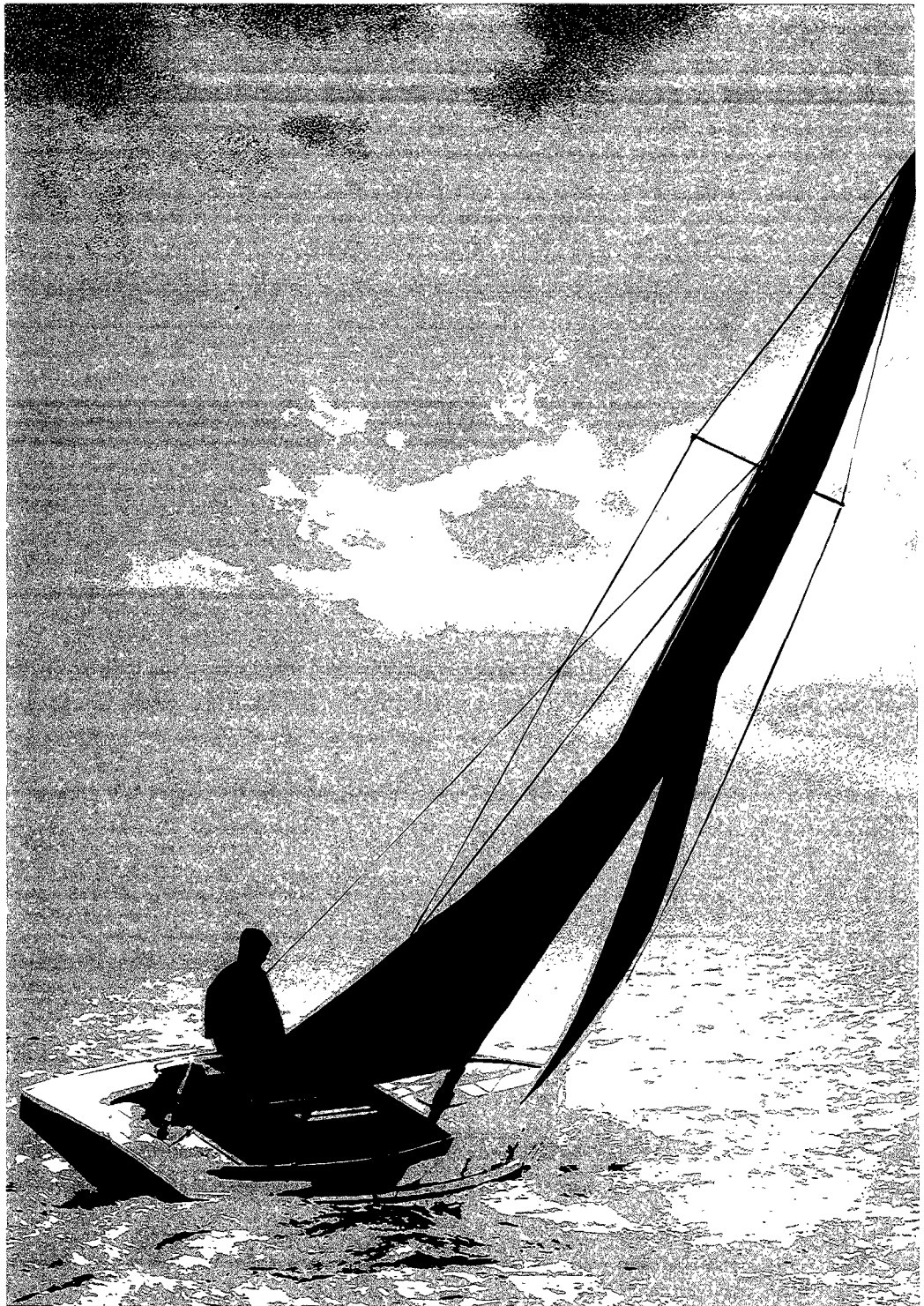
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A tragedy interrupted a sailboat trip on one of Norway's fiords. Only a miracle could save the lighthouse keeper when his craft capsized. See page 6.

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A recent letter from Rita Vital, of Wildwood, Georgia, tells of the continuing influence of the ADVENTIST REVIEW Friendship Issue, published in May, 1978:

"This past week Carol Morgan, a young woman from Arcadia, Florida, visited us. She was baptized on September 15 as a result of finding the Friendship Issue at a health ranch where she worked during the summer. She had been searching for a church and, as a result of reading the issue, contacted the Seventh-day

Adventist church in Arcadia. After taking Bible studies, she was baptized.

"Praise the Lord for this wonderful issue. This incident has spurred us to order more copies."

At present we have some 50,000 copies of the latest printing of the Friendship Issue on hand. Readers who would like to buy more of them to give to friends, neighbors, Ingathering contacts, relatives, or others can order through their local Adventist Book Center. As the need arises we will print more copies of the issue.

Joe L. Wheeler shares the "Eight Words That Can Revolutionize Your Life" (p. 10) in the first article of his three-part series You Can Master Your Time. Although the eight words make up only two simple questions, they "can change one's life . . . if they are repeated over and over until they become part of the very fiber of a person's being and subsequently operate

on the subconscious level automatically."

The Newsfront story "NBC Ascends Mount Whitney With SDA" (p. 21) reports the annual climb of Hulda Crooks, a research assistant at Loma Linda University's School of Health. Representatives of three generations were among those who climbed—Georgia-Cumberland Conference health director Ed Reid, his 6-year-old son, and Mrs. Crooks, who celebrated her eighty-third birthday with the climb.

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God was ready

The article "God Was Ready the Day the Banks Closed" (Sept. 13) is worth the subscription price of the ADVENTIST REVIEW.

OWEN C. BARRETT
Forest City, Florida

Tears came into my eyes when I read the account of how God watched over His own during the bank crisis in the thirties.

Surely, the Lord is in this work!

JEWELL NELSON
Dallas, Texas

What a story!

MARTHA F. JOHNS
Loma Linda, California

After reading the story, I immediately read it to my non-Adventist husband. We both heartily agreed, this one article was worth the price of the REVIEW and much more.

MARY LORENTZEN
Blountstown, Florida

The story brought tears of joy to my eyes. Yes, tears of thankfulness that God had impressed General Conference undertreasurer W. H. Williams to handle the church payroll and mission funds in such a way that there was no loss to the General Conference workers or overseas missionaries when, in March, 1933, all American banks closed and funds could not be withdrawn for three months.

But why, I ask, has this marvelous story of God's providential guidance been kept out of print for 46 years? Could it be that God has ordained that the reading at this time should fortify our minds and hearts to meet, by faith, the tangled financial conditions existing in the world today?

Let us have faith in God! He led this denomination through the financial crisis of 1933, and I know He will lead us through similar crises that His inspired messenger has told us lie just ahead. Surely, "He will finish the work, and cut it short in righteousness" (Rom. 9:28).

NATHANIEL KRUM
Hendersonville, North Carolina

I was pleased to see published finally Emma Howell Cooper's story about the experience of my

father, W. H. Williams, when the banks were closed. I had read a copy of the story years ago and wondered why it hadn't been published. The days of miracles are not past. God will use our leaders if they will let Him lead them.

GERTRUDE STEVENS
Nathalie, Virginia

Small sins

Re "Small Things" (editorial, Aug. 30).

We need the Holy Spirit to reveal our small sins to us. Our small sins are like the bolt in the racing car, or the crack in the plane; not only do they affect our own lives but our influence may affect the whole church.

DANIEL L. CADY
Willows, California

Loyalty is the issue

Re "The Cabinet Shake-up" (Aug. 23).

Loyalty seems to be the issue, but blind loyalty is dangerous. Solomon "tried . . . to unite light with darkness, good with evil, purity with impurity, Christ with Belial. . . . Refusing to follow in the path of obedience, they [Israel] transferred their allegiance to the enemy of righteousness."—*Prophets and*

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Adventist Review



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Vol. 156, No. 43.

The Pope's visit

Seventh-day Adventists should not underestimate the significance of the Pope's recent visit to the United States. Neither should they overestimate it. That it had significance seems obvious. That it will alter immediately and drastically the role of the papacy in the religious or political affairs of the United States is not so obvious.

To put the situation in perspective, we might point out that though the Roman Church ultimately will assume a position of enormous power and influence in the world (as is made clear in the prophecies of Daniel and Revelation) she is far from being in that position now. In many parts of the world the church is suffering from a shrinking membership, a dramatic decline in the number of parish priests, and loss of political power.

At the very time that Pope John Paul II began his recent trip to Ireland and the United States, *Newsweek* (Oct. 1, 1979) published an article entitled "A Church in Decay." The article reported that "in France, the number of priestly ordinations has dropped from 646 in 1965 to 118 last year. At the same time, the number of priests who quit the ministry jumped from 230 in 1965 to more than 700 in each of the years since 1971." The article reported further that attendance at Sunday Mass has been dropping steadily, and that throughout the past decade church membership in West Germany "has sustained an annual loss of 60,000 to 70,000 members." In addition, the church is weakened by a conflict between liberal and conservative bishops.

The Pope seems well aware of these difficulties, and apparently has laid plans to overcome them. Step 1 seems to involve worldwide travel for the pontiff, whereby he can use his warm, outgoing personality to rally support both for the church and for himself. Although he has been pope only one year, already he has traveled to Poland, the Dominican Republic, Mexico, Ireland, and the United States. If present plans carry, he will visit the Philippines and South America next year. The possibility of a trip to the Holy Land is being considered.

Step 2 involves a special session of the 132 members of the College of Cardinals to assess the Pope's first year in office. This session will convene soon.

Step 3 involves a special synod in Rome next January 14 involving the bishops of the Dutch church. The Pope himself will direct the synod in an attempt to heal the rift between Holland's liberal and conservative bishops. The assembly will be the first in modern times to involve only one country.

Is the Pope succeeding with his Step 1 program?

Smashingly, in our opinion. His visit to his native Poland last June—the first visit of a Pope to a Communist country—"was regarded by church and political observers alike as a major breakthrough" (*U.S. News & World Report*, Oct. 8, 1979). Reaching into the heart of Eastern Europe, with its 60 million Catholics, his visit "became a triumphal tour" (*ibid.*). In Central America the result was the same. In Ireland the Pope was greeted by more than one million people in Dublin, and perhaps was seen by two thirds of the population of the Irish republic. A report in the *Washington Post* (Sept. 30) said, in part: "The moment John Paul appeared . . . they erupted in waves of sound. . . . It . . . [was] an outpouring of emotion and affection that few have ever experienced." At one point the crowd joined spontaneously in singing, "He's got the whole world in his hands.'"

A number of firsts

The Pope's visit to the United States, likewise, was little short of sensational. Not only did it capture the nation's almost entire attention, it marked a number of firsts. It was the first time a pope had visited Washington, D.C., the U.S. capital. It was the first time a President of the United States had received officially a Roman pontiff and given him a reception. It was the first time a pope had given a papal blessing to an audience on the South Lawn of the White House. It was the first time a pope had held a mass on the Mall. That all these things happened is truly amazing. As Meg Greenfield wrote in a column entitled "The Power of the Pope": "Twenty years ago such a tour as John Paul's would have been unimaginable."—*Ibid.*, Oct. 3.

During the Pope's visit the line between church and state became extremely fuzzy. Eighty Senators signed a letter to House Speaker "Tip" O'Neill asking him to invite the Pope to address a joint session of Congress. Numerous calls from "congressional-type people" poured into church headquarters asking for reserved seats close to the Pope during the mass on the Mall. Tax money—probably by the millions of dollars—was spent for airplanes, helicopters, automobiles, added security and police forces, public address systems, and platforms needed for parades, masses, and other events connected with the Pope's appearances.

In addition to tax money, funds were contributed by non-Catholic groups. In Boston the Protestant Massachusetts Council of Churches and Jewish groups donated money to help the Catholic archdiocese meet expenses.

That this demonstration of ecumenism was not mere tokenism was revealed by the way people of all faiths greeted the Pope. When the Pope's plane landed at Boston's Logan International Airport, on hand were First Lady Rosalynn Carter and a seemingly endless line of leaders from both church and state. Mrs. Carter seemed to voice the sentiments of most Americans when she said: "We welcome you to our country with love. . . . You have touched the world as few have ever done

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The glory of the cross

There is a glory in the cross greater than the wonderful fact that Jesus there exhausted the penalty of the law for us.

By W. DUNCAN EVA

On my first visit to Jengre Hospital in Nigeria, the national worker who had shown me the hospital's meager facilities invited me to visit "our special patient." He led me some 50 yards behind the main buildings to one of a number of rooms usually reserved for the relatives of patients. It was neat and clean, but absolutely utilitarian. Lying on a mat, the "special patient" was covered with a clean blanket. His wasted form and drawn face seemed to indicate that he was in the last stages of tuberculosis.

His story was a sad one. There had been no relative to claim him or friend to care for him until loving hearts found him and brought him to their hospital. Although he was beyond human hope, his sunken eyes shone brightly as he told me, through an interpreter, how divine and human love had found him, enabling him to grasp firmly the precious hope through faith. What a privilege it was to kneel and pray with him.

As I left I was filled with a sense of awe and reverence. To me that little room was the gate of heaven. I had knelt with him at the foot of the ladder that reaches up to the throne of God. Of the things of this life he had only the little that loving hearts gave, but he possessed riches untold. It was not alone a simple blanket that covered him. In spite of his pain, he gracefully wore the robe woven in heaven's loom and purchased at infinite cost.

He died a few weeks later, but I learned anew from

him a lesson that I trust I will never forget, the lesson of the glory of the cross of Jesus. It reaches to the lowest depths of sin and degradation. It bestows on sinners in their shame a dignity that makes that of potentates and presidents a meaningless sham. Against the sinner's worthlessness it places a value beyond computation. It makes an empty vanity of high-sounding humanism, for it offers to mankind the only real brotherhood there is—the brotherhood of the sons and daughters of God.

The glory of the cross is the love of One who laid aside power and honor, emptied Himself of wealth and splendor, and at infinite risk became man, dying to secure our release and forgive our sins, to rescue us "from the domain of darkness" and bring us away into His kingdom (Col. 1:13).*

There is a glory in the cross greater than the wonderful fact that Jesus there exhausted the penalty of the law for us as sinners, and satisfied divine justice on our behalf. His love led Him to do more than purchase our pardon for as small a ransom as possible. Measured suffering endured by the Son of God might have satisfied divine justice, but it could never have satisfied divine love. Our Lord had to bare His heart before the watching universe and adequately express His deep compassion and selfless concern for sinful creatures. He had to reveal to all, fallen and unfallen, the love that is the unchanging foundation of heaven's government, the only basis on which security and peace can endure eternally.

There are some frightening and sobering mysteries in the glory of the cross. We shall never comprehend fully in this life or in the world to come the fact that "He whom cherub and shining seraph delighted to adore—humbled Himself to uplift fallen man; that He bore the guilt and shame of sin, and the hiding of His Father's face, till the woes of a lost world broke His heart and crushed out His life."—*The Great Controversy*, p. 651. These mysteries will ever excite the wonder and adoration of the universe. But we must stretch our minds to understand with the help of the Holy Spirit as much of the divine glory as we can.

The waiting cross

One of the most awesome and glorious mysteries of the cross was the calm resolution with which Jesus journeyed toward it. On the Mount of Transfiguration He had faced "the destiny he was to fulfil in Jerusalem" (Luke 9:31). Was He doing right going forward to the waiting arms of the cross? Moses, the great Old Testament lawgiver, was there, and so was Elijah, the great Old Testament prophet, urging Him to go forward. But far more assuring was the voice that brought the Father's approval. No wonder then that "he set his face resolutely towards Jerusalem" (verse 51).

There is a sense in which Jesus was a victim of bigotry, hate, and cruel violence. Who shall minimize the sin of those who plotted His death and accomplished

W. Duncan Eva is a general vice-president of the General Conference.

it and of those of us who share in their awful guilt? But there is a greater sense in which He was more than a victim, in which He made Himself a sacrifice. He decided the fact, and He chose the tremendously significant time, of His death; death did not come to Him, He went to death of His own free will. Note His words: "No one has robbed me of it [my life]; I am laying it down of my own free will. . . . This charge I have received from my Father'" (John 10:18).

Well might we ask with J. Sparrow-Simpson:

"Who shall fathom that descending,
From the rainbow-circled throne,
Down to earth's most base profaning,
Dying desolate, alone?"

But a most frightening mystery of His death is the almost complete inability of even His chosen followers to understand His plainest statements about what lay before Him. Luke's record is particularly striking. After telling the story of the healing of the lad when Jesus came down from the Mount of Transfiguration, Luke reports in arresting language, "Amid the general wonder and admiration at all he was doing, Jesus said to his disciples, 'What I now say is for you: ponder my words. The Son of Man is to be given up into the power of men.' But they did not understand this saying; it had been hidden from them, so that they should not grasp its meaning, and they were afraid to ask him about it" (chap. 9:43-45).

Firm affirmation

In the eighteenth chapter of his Gospel, Luke records the same amazing phenomenon manifested on another occasion. Once more after a most specific and detailed picture painted by the Master of what was to come, Luke says, "But they understood nothing of all this; they did not grasp what he was talking about; its meaning was concealed from them" (chap. 18:34). How blind, how alarmingly blind and insensitive to the heart of divine truth the visions of our own glory and greatness can make us, even in the very presence of the cross! What a mystery of iniquity this is.

Another aspect of the glory of the cross is its firm and unwavering affirmation that love's way is the only realistic way to justice and peace. It has been computed that in the century before the crucifixion of Christ, at least 200,000 Jews perished in futile rebellions and revolutions. All through their history they had dreamed of a conquering Messiah who would defeat their enemies and reign in majesty over the earth. As William Barclay says, "They looked for a conqueror; they received one broken on the cross. They looked for the raging Lion of Judah; they received the gentle Lamb of God."—*The Gospel of Matthew*, vol. 2, p. 258.

Since that time untold millions have fought and died in vain attempts to break bonds of oppression and injustice. But the strong still torture the weak, the innocent still languish in dungeons, the hungry still cry for bread, the poor still suffer in their misery, and personalities are still

twisted and warped in the injustices of sin's dreadful reign. Wars go on, maiming and killing men, women, and children. Who does not cry with Michel Quoist, "O world of strife, immense cross on which every day men stretch . . . [God]! Wasn't the wood of Golgotha enough?"

The cross still stands, stark in its reality, as Christ's silent but powerful protest against the world and the heartless regime of sin. It points unerringly to the only true way, bidding us protest in the same way our Master did against the evil and the injustice around us.

There is dark mystery behind that awful cry wrung from Christ's lips in the darkest hour of His suffering, "'My God, my God, why hast thou forsaken me?'" (Matt. 27:46). We are unable to understand it all, but we can grasp some of its meaning. Jesus had taken our flesh. He had faced our temptations and borne our trials. He had suffered all we are called on to suffer, but He had not known the final consequences of sin—the awful aloneness, the indescribable despair of separation from God—because He did no sin. But when God laid on Him the iniquity of us all, He drained for us the last dregs of sin's dread cup. He identified Himself with us and our sin, plumbing the darkest depths of human woe. After that He could cry with a loud voice, the voice of triumphant victory, "It is finished" (John 19:30, K.J.V.). He died a conqueror planting His banner on the eternal heights.

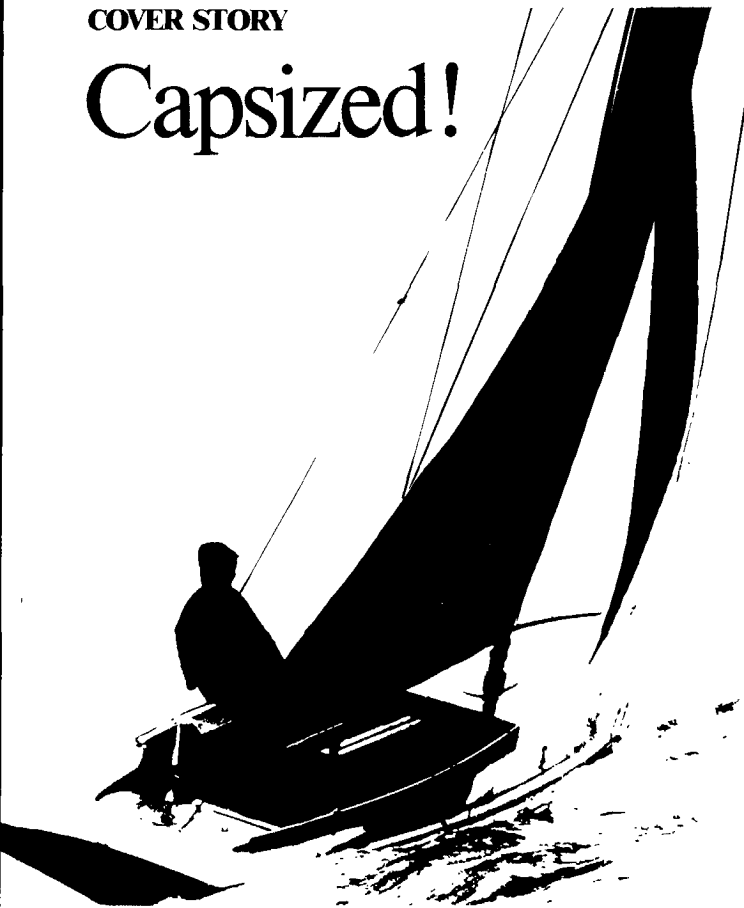
What a day it will be when you and I can kneel with all the adoring universe while God gives our Redeemer the name that is above every name, when at the name of Jesus every knee shall bow and every tongue confess, "'Jesus Christ is Lord!'" (Phil. 2:11).

Our science and study

What a day it will be when around the throne we sing with the 24 elders and the four living creatures and the numberless hosts of heaven the new song! It will be more than glory to our Creator (Rev. 4:11); it will be glory to our Redeemer, who by His blood did "'purchase for God men of every tribe and language, people and nation.'" We shall sing from hearts overflowing with joyful adoration, "'Worthy is the Lamb, the Lamb that was slain, to receive all power and wealth, wisdom and might, honour and glory and praise!'" (chap. 5:9, 12). And through unending ages the cross will be our science and our study. New aspects of its greatness and its glory will open to our wondering minds and our worshiping hearts. Until that great day let us keep the cross where it belongs, in the center of our lives.

I look forward with joy to meeting again that dear brother of mine from Jengre. With my arm around him I want to kneel before our Redeemer. There together we shall pour out our praise to Him who "loved us, and washed us from our sins in his own blood" (chap. 1:5, K.J.V.), and join in when unnumbered millions will shout the praise of Him whose glory is eternal, self-sacrificing, redeeming love. □

Capsized!



Unless something miraculous would happen in the next few minutes, the Norwegian lighthouse keeper would quietly slip into an icy grave.

By YNGVAR SALVESEN
as told to ADRIAN KROGSTAD

As the sun shone brightly from a brilliantly blue sky, a gentle breeze caused an almost invisible ripple over the bay. The perfect day made me eager to venture out in my 13-foot sailboat.

Out on the fiord fishing the night before, I had been fortunate enough to get a heavy catch of fish. Because of this, I intended to go across to the other side of the fiord to exchange some of the fish for milk and potatoes.

Because World War II was raging, nearly everybody in our area suffered from a scarcity of food and fresh milk. People were forced to share what little they had with the Nazi soldiers who were occupying the country.

For many years I had been in charge of an important

light at the mouth of a fiord in Norway. Because there is a heavy traffic of ships it was important to keep the lighthouse shining brightly. The food situation on this isolated station was worse than it was on the mainland.

The gentle breeze made my trip pleasant. Nevertheless, knowing how treacherous the winds could be, I stayed alert. A sudden gust could easily upset the little vessel.

In spite of my alertness, what I feared happened before I could do anything about it—a sudden gust of wind capsized the boat. I found myself sitting astride the overturned bottom of the vessel, waist deep in the icy water. An oar that I had snatched offered me some support, helping me to keep my balance. However, because the water in the Arctic is freezing cold at the time of the year this accident occurred, I realized that I was in great danger of losing my life.

Being a long way from shore, I looked around desperately to see whether there were any ships near me. There were none—no one could hear my cries for help. I implored God to save me from death if doing so was according to His will.

My thoughts turned to my family—to my wife. I pictured her as a widow, caring for her fatherless children. How difficult it would be for her in a time of merciless war. Without any knowledge of my perilous situation, she was going about her work at home. Later I learned that at about this time she had a strong premonition—a sure conviction that something terrible was happening to me. Pushing away her sewing, she went into the bedroom and began to pray for me.

In a harbor about four and a half nautical miles away from where I was floating, three men were waiting on board a fishing vessel. They had gone there to get potatoes and milk from some of the farms in the neighborhood. The owner of the fishing boat had agreed that he would wait on the ship until the farmer milked his cows so that he could take some fresh milk home with him.

No sooner had they finished loading the potatoes on board than the captain distinctly heard the words, “Peter, you must go.”

Startled, he questioned, “Must I go?”

“Yes, you must go,” came the reply. Immediately, finding the farmer and the rest of his crew, he told them that he would have to leave right away. They were astonished that he seemed to have lost interest in waiting for the milk.

The farmer urged, “It’s too early to milk the cows, but if you’ll wait about half an hour, you can have your buckets filled with fresh milk. It shouldn’t matter to you if you arrive home half an hour later.”

This seemed sensible. Peter thought about it for a moment, but felt a strong impression that he must leave right away. “Let’s go,” he said to his companions. They hurried down to the pier, started the engine, and headed for home.

Meanwhile, I felt my strength fading fast. I was

Adrian Krogstad is an evangelist in Oslo, Norway.

freezing. It seemed to me that it might be best to give up and slip quietly into the water, where I could rest in Jesus. But catching a glimpse of Peter's boat in the distance, gave me new hope.

On board that vessel, Peter found that the craft had a peculiar tendency to choose its own course. Had the fishermen been able to set their own course, they would have passed me at such a distance that it would have been impossible for them to see me.

They spotted me

When they spotted me they first thought I was a buoy floating in the water, but as I faintly lifted the oar to signal them, they realized that there was a man in distress in the water.

Tenderly pulling me on board, they took me down to the cabin, gave me dry clothes, and put me in a warm bunk, massaging my freezing limbs to restore circulation.

"A few minutes more, and you would have been dead," Peter remarked. "Your eyelids were so frozen that you were not even blinking." Then he told me about the impression he had received and about leaving the milk behind. "You could not have lived another hour!" he exclaimed. "Now I know why I was urged to leave and why it seemed as though an invisible hand steered my boat to the place where you were floating."

I am convinced that the Lord intervened that fateful day, saving my life and restoring me to my family, who needed me.

In the years that followed, whenever Peter and I discussed this remarkable experience we could scarcely keep back the tears. Peter, who was a Christian, died a few years ago. Both my wife and I are Seventh-day Adventists. Though we cannot understand why God intervenes to help His children at certain times and not at others, I am grateful for His loving care and protection, exercised on my behalf. □

FOR THIS GENERATION By MIRIAM WOOD

Trouble time

Reaction to the second quarter's Sabbath school lessons interested me—reactions among young people, primarily. During the quarter one of my young friends declared, with a shudder, "I'm not enjoying these lessons *at all!*" In fact, I've stopped studying them and am reading some of my favorite Bible books through again."

Surprised, I inquired as to the reason for her discomfiture. "Oh, they make me feel uncomfortable and scare me," she replied. "I just want to put the time of trouble and last-day events out of my mind. When the time comes that I *have* to think about it, then, that'll be time enough" was her conclusion.

Not all young people feel that way, fortunately, for just a few moments of serious thought will produce the firm realization that waiting until the "have to" time is out of the question for a committed Christian. What we "have to" do is know what to expect; we must be informed as to the progression of events on the earth; we must know what is genuine and what is counterfeit.

Most of all, we must develop absolute dependence on Jesus and build the kind of characters that will be our only bulwark against disaster.

As I thought about it, I began wondering just how much a cross section of Adventist young people know about the time of trouble and the seven last plagues. With the cooperation of a good friend, I made a little informal survey of academy seniors. I asked these young people, who are on the verge of college or earning a living, to react quickly to the question "What do the words 'the time of trouble' bring to your mind?" To me, their responses were so interesting and significant that I'd like to share them. You may want to read them after you've answered the same question mentally.

"If it should happen now, I would not be ready, because my house is not 'in order.'"

"Terrible chaos. It's always dark. The people with me are crying, groaning, praying, and singing, all at the same time. We're on a hill watching cities burn, buildings being blown

up, and planes shot out of the sky. The earth is constantly shaking."

"More trouble than now. Help!"

"A dark time, not being able to trust anyone. Fright within."

"Persecution—religious persecution—comes instantly to mind in the form of physical and mental abuse, torment, and threats to life and liberty. The hiding of Bibles, underground meetings, and feeling of an animal being hunted."

"Having to give an oral presentation to an audience."

"I worry and hope that I will not be out in the freezing winter."

"All the Christians are feeling guilty and being taunted by Satan about their sins and wondering whether they are really saved and being afraid they aren't because of how wicked they feel they are."

"It's scary, because if you're not in good with Christ, there's *no hope*. It also makes me wonder how good I am in with Christ right now."

"Things will be on your mind so much that it will leave you with a blank, worried look on your face."

"Being tortured."

"I have many questions as to what exactly is going to happen. Will we actually flee to the mountains?"

You can see that there is a certain similarity to the re-

actions. The saddest one I encountered was the following: "It frightens me because I know that I'm not going to make it." The two most gratifying and heart-warming were these:

"This is something that I as an Adventist have looked forward to. I look forward to a chance to let God show His protection and allow me to trust Him with my very life. I'm a little scared, but not too much."

"I think about the fact that we will be almost home, almost to heaven."

But since the predominant reaction was one of fear, I'd like to share some comforting words. Of course, no one likes the thought of physical suffering and of being hated and hunted by those intent on his destruction. I believe that we tend to dwell too much on the fact that Christ has ended His intercessory work for the human family by that time. We need to remember instead that the Holy Spirit does not leave those who are unswerving in their allegiance to Christ. The Comforter will be near, ever present.

The best antidote for fear is a daily and living relationship now with Christ. And a thorough study of what to expect will remove the fear that always tends to surround the unknown.

For young people, these Sabbath school lessons couldn't be more relevant.



A new look at being a Christian

How strange it is that in this era when individualism is being emphasized, Christians exhibit so little individualism in their religious experience.

By BENJAMIN F. REAVES

While I was skimming the pages of a religious journal an advertisement caught my eye. It offered for sale a book with an intriguing title, *Letters to Saints and Other Sinners*. At first I felt sure this was a misprint. Obviously it should have been *Letters to Saints and Sinners*. But the more I thought about it, the more I understood the author's intent.

The word *saint* is commonly misunderstood. Having lost its New Testament meaning for many people, it provokes a somewhat dreary picture of an angular figure remote from human experience, some person long dead who, crystallized in stained glass, is declared a saint.

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Commenting on this concept, Ambrose Bierce, American journalist and short-story writer, quipped, "A saint is a dead sinner revised and edited."

Yet in the apostle Paul's letters, "saint" seems to be his favorite expression for living Christians. More than 40 times in the New Testament Paul uses the expression, referring generally to ordinary Christians in the heat and battle of life. He speaks of saints in Caesar's household (Phil. 4:22); he calls his favorite Philippians "saints" (chap. 1:1); and, surprisingly, he calls Christians at Corinth "saints" in spite of their many failings (1 Cor. 1:2).

"Saint" is the translation of the Greek *hagios*, a term meaning "holy" or "holy one." It does not necessarily denote persons who have overcome all sin; rather, it denotes those who by their profession and baptism may be assumed to have separated themselves from the world and its way of life and consecrated themselves to the service of God. Although in 1 Timothy 1:15 Paul states, "Christ Jesus came into the world to save sinners; of whom I am chief," generally in the New Testament sinners are contrasted with the followers of Christ (see Luke 6:32-34). Hence saints ought to be thought of as sinners, not in the general New Testament sense, but only in the sense that even after they have dedicated themselves to God, they have not overcome all sin.

And it is with these definitions that I want to look at Paul's letter to the Romans as directed in a special sense to "saints and other sinners."

Throughout the first 11 chapters of Romans Paul emphasizes the fact that the saving mercies of God have been provided for all people. In chapter 12 he appeals to his readers to confront responsibility. Against the backdrop of all that has preceded in his Epistle, he assures them that they can experience the actuality of that living consecration to which God calls them by heeding the reminders found in Romans 12:1, 2: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

Paul's appeal to consecration is not based on force, authority, or fear, but on mercy. God's mercy received in salvation is to be the reason for wholehearted consecration. If Christians are the subjects of such great redemption, if they are truly now the sons of God, then the call to consecration is a logical experience. Therefore, by all reason, they should belong to God with every fiber of their being. They should live a life of purity and holiness as befits their new status—children of the King. This is Christianity at its intelligent best.

We live in an age that is sometimes characterized by shallow, superficial spirituality. We talk of Christianity, sing it, but never cross the bridge to living it. Paul's challenge is apropos for our day. It clarifies the behavior of belief, pointing out that while salvation is the appro-

priation of life, consecration is the application of life. Application grows out of appropriation.

The act of consecration is voluntary. It may be compared to the giving of a gift. Many times during the Christmas holidays people feel trapped into giving. They feel they are locked into a social ritual. This is not the case in consecration. The presenting of oneself to God is not forced by compulsion, but brought about by voluntary conviction.

Also, it is an individual matter. How strange it is in this era when individualism is being emphasized that we seem to see so little individualism in religious experience. Our religious experience must be more than a borrowed one. We cannot continue to trade on father's devotion, mother's prayers, or our spouse's loyalty. We must individually make a choice. Presenting ourselves is an act that is more than an act. It is an attitude—a constant attitude, always yielded, willing, dying daily.

Consecration is sacrificial

While voluntary, the act of consecration is also sacrificial. "A living sacrifice" sounds almost paradoxical. A sacrifice is equated with death. Against the backdrop of the Old Testament ceremonial system, where the sacrifice was of slain animals, Paul draws a contrast. He points up strikingly the fact that the Christian sacrifice is that of a living person who dies yet lives, with all his energies, talents, and powers dedicated to the service of God.

The act of consecration is total. In calling for the consecration of our bodies, Paul uses the term in a comprehensive sense. The whole person is involved, for God cannot have our lives without our bodies, and vice versa. Also, the body is the vehicle of expression for the redeemed soul.

In Romans 12:2 there are two prominent points of emphasis. The first is a negative emphasis. "Be not conformed to this world." Other translations render it, "Adapt yourself no longer to the pattern of this present world" (N.E.B.); "Don't copy the behavior and customs of this world" (T.L.B.); "Don't let the world around you squeeze you into its own mould" (Phillips).

When we read, "Be not conformed to the world," our minds readily provide us with a technicolor picture of the world. We visualize the bright flashing lights, the wild, licentious music, the drunken orgies. Hate, violence, love of the material, selfishness, pride, respectable corruption—these represent the spirit of this age.

To put it another way, the Christian is challenged to keep from thoughtlessly conforming to the established patterns of any special group without determining whether they conform to God's will.

Paul's message spans time and demands a hearing now. There are those who wear Christ's name whose lives are not particularly Christian—those who seem unable to distinguish between the teachings of the Bible and their own culture; those who harbor a lust for things, a drive for social status, and convictions of superiority;

those who glibly quote New Testament texts but provide no example of New Testament living.

The same verse that tells us what not to do, tells us what to do. We are to be transfigured, transformed, remolded. Where "conform" looked to an outward mold, "transform" looks to an inward change. Those to whom the Epistle is directed are to shun not simply the fashion of the world but the character of the world. This involves more than being dead to sin; it involves being alive to God—allowing Christ to live out His life in us.

Changing, not adding

Many think that receiving Christ involves merely adding another phase to their lives. Coming to Christ is not adding a new page to our notebooks or new rooms to our lives. It involves changing, rather than adding. The transformed person is different—eccentric, if you will. His life revolves around a different center. It is a Christ-centered life.

Having looked at the argument for consecration, the act of consecration, and the attitude in consecration, we come now to the achievement of consecration (verse 2). The word here translated "renewing" is found also in Titus 3:5 in the phrase "renewing of the Holy Ghost," which follows the phrase "washing of regeneration." Renewal may be considered as following up or coming as the consequence of regeneration, as continuing what the single act of regeneration begins. In the Christian life renewing is progressive and a continuing transformation: "The inward man is renewed day by day" (2 Cor. 4:16). As a result the renewed mind is ever bent on discovering and following God's will. It keeps testing and examining in order to discover what the will of God is in every phase of life.

Former United States President Lyndon B. Johnson once commented, "It's not hard for a President to do what's right. It's hard to know what is right." Evidently this is not just a Presidential problem. Church members often ask, "Pastor, is such and such right?" They seem to think they can turn to a compendium of sin to find the answer.

It is true that God's law provides a list of do's and don'ts, but it is by the renewing of his mind that the believer is enabled to interpret the law and obey it.

All of this grows out of the work and power of God. However, the unleashing of that power that overcomes sins, that gives victory over evil habits, that transforms lives and changes attitudes and directions—that brings transformation and continuing renewal—depends on personal surrender. Whether Paul's genuinely good news will become a reality in our lives rests with us.

"The only way we can secure the help of God is to put ourselves wholly in His hands, and trust Him to work for us. As we lay hold of Him by faith, He does the work. The believer can only trust. As God works, we can work, trusting in Him, and doing His will."—*The SDA Bible Commentary*, Ellen G. White Comments, on Rom. 12:2, p. 1080. □

Eight words that can revolutionize your life

Does it seem that your pattern of life has stagnated? If so, this simple formula can change your life for the better.

By JOE L. WHEELER

Up until 1973, the mythical Gregory Smith spent his days as might be expected of a Chicago taxi driver. Because of the consecutive deaths of three close relatives, he now has \$500 million at his disposal. There is only one catch: each of the three wills included a strange clause—if he doesn't spend all the money within seven years, he will be deprived of the remainder; it will revert to a specified foundation.

Under the terms of all three wills, his moment of truth will occur at 10:00 A.M. Monday, January 15, 1980. How much has he spent so far? You will find it impossible to believe: As of October 15, 1979, he has spent only a little more than \$67,000 in six and three-quarter years. When asked why he has not spent more money, Smith's standard reply has been that he cannot stand the thought of parting with any more of it than he has to. When reminded that the interest alone on the bequest amounts to more than \$50 million a year, he still shakes his head—he doesn't want to spend the interest either.

Mr. Smith did quit the taxi job, but he still lives in the same run-down tenement apartment and still eats in the same "greasy spoon" cafés—the only difference in his life style is that he doesn't work anymore, he merely lolls around in his rooms, reading, eating, and watching television. As you might imagine, he has doubled his weight since 1973. He maintains that he will not spend more than \$2,500 between now and January 15, when the fortune reverts to a foundation.

"How dumb can a person be?" you probably retort. Nevertheless most of us have been given a fortune worth far more than the mythical Gregory Smith's fortune—70 years of precious time. No amount of money

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can compensate for the curtailment or termination of a person's supply of time. Incredibly, many of us—if not most of us—are abusing the potential of our fortunes just as much as did Smith.

My own moment of truth regarding time management occurred one night several years ago. Eight little words radically altered the course of my life. It all started with a speech.

Up till that memorable night I was—like so many of my acquaintances—not much better than a drifter. I did my job quite well, but there is a vast difference between "quite well" and "very well." I was teaching English classes from early in the morning until late in the afternoon; at night I would correct papers and watch television. My life was taking on a deadly gray tinge as I began to sink deeper into the ruts of my own making: drag myself out of bed, gulp down breakfast, hurry off to school, teach class after class after class all day, get home in time for supper, and correct the never-ending stream of themes that are the "cross" of English teachers.

As the years went by, the pattern of my life remained unchanged; intellectually I stagnated. Tragically, I represented not the exception but the norm, both within and without the church.

But on the night in question a speaker at the Ambassador's Club said, "Friends, these are the magic words that will change your lives: *If not now—when? If not me—whom?*"

He went on to say that these simple little words can change one's life only if they are repeated over and over and over until they become part of the very fiber of a person's being and subsequently operate on the subconscious level automatically.

Like any great truth, this seemed too simple to be genuine. Nevertheless, I determined to give it a try, on

My prayer Lord,
If like a tree
I must be felled
And sawed,
Let me be able
To comprehend Thy will
And murmur not
While I am chipped
And smoothed.
But give me patience, Lord,
To endure it all,
And wait some more
For the varnishing.
Amen.

the twin premises that I didn't have anything to lose and that I had been told many times that "with God all things are possible."

Practically, how does it work? Let me illustrate: Your small child breaks through the wall of your concentration as he attempts to secure your full attention. In instances such as this, many of us would likely shunt him off to a siding. Chances are, he is asking a question imbued with eternal significance: questions such as Who is Jesus? Do you know Him? What is God like? How good do I have to be to go to heaven?

If you don't answer these questions when he is interested in receiving an answer, he may never ask them again or he may ask someone else, perhaps someone whose answer may differ radically from yours. If the eight words we are discovering have become truly a part of you, you will respond to the child's search for meaning by asking yourself, "If not now—when?" If you don't answer this question now, when, if ever, will you answer it? Will it be asked again? Will your answer mean as much years from now?

"If not me—whom?" If you don't answer this question, whom will your child turn to next? Will you be satisfied with taking this kind of potluck with your child's philosophy of life?

The result should be that, stopping everything else, you will give the child your undivided attention.

A forced decision

Perhaps some time ago you were asked to write an article but have been procrastinating. The eight magic words will force you to a decision. If you are honest in response to "If not now—when?" you will have to admit that, since most of us follow the path of least resistance, we are likely to procrastinate. Being aware of this helps us energize our vital forces and do the job in question.

The "If not me—whom?" question should bring home the realization that either the article will not be written or someone else will be asked to do it. It will then be too late for you to make the contribution you worked so hard to prepare to give.

Every time we are urged to accomplish something and fail to do it, we are weaker. The other side of the coin is that every time we overcome inertia and create, we are henceforth measurably stronger. Over a long period of time our personal response to these eight words will result in tangible differences in our character.

When we are asked to help out in church activities, be it in the primary, junior, youth, or adult division, the usual response from many of us is No. However, applying the "If not now—when?" part of the formula results in our admitting that this postponement of personal involvement is likely to become a chronic rather than a transient condition, with attendant weakening of our fiber.

The "If not me—whom?" question forces us to explore alternatives: Who are the next most likely candi-

FOR THE YOUNGER SET

Do you know the captain?

By AUDREY LOGAN

Seaport is the sort of place you would enjoy. Its sandy beaches keep in bounds a beautiful blue sea. There are two piers. One is at the north side of town, where the pleasure steamer stops to pick up passengers. The other is at the south end of town and is used by fishermen.

Old Sam was fishing when young Ralph walked out onto Fisherman's Pier.

"Hello," Sam cheerfully greeted him.

"Hello," the boy replied. They sat in silence, gazing contentedly out to sea.

Suddenly, Ralph jumped up. "Here's the *Seaport Queen*," he shouted happily. Sure enough, the pleasure steamer came into view.

Standing by the edge of the pier, Ralph began to wave his handkerchief, motioning the ship to slow down and stop.

"It never stops here," commented Sam. "The boat always pulls in to the north pier."

The boy smiled and nodded, but continued to wave his handkerchief.

"I've lived here for years and know that that boat

never stops at this pier," insisted Sam.

"It will this time," replied Ralph.

Sam went on fishing, scratching his head, and muttered good-naturedly, "You can't tell youngsters anything these days."

As the pleasure craft steamed nearer, Ralph began dancing up and down with excitement.

"You're wasting your time, young man; it'll just sail past," prophesied Sam.

But the boy was too busy waving.

Old Sam watched with interest; then it was his turn to sit up in surprise. The *Seaport Queen* was heading straight for Fisherman's Pier.

Waving to Sam, Ralph laughed as he prepared to board the now-tied-up boat.

"I told you the ship would stop," he called. "You see, I know the captain. He's my father."

Doesn't that remind you of something wonderful? Jesus is our captain. Just like Ralph's father, He never forgets us when we call on Him.

Are you in touch with Captain Jesus?



dates for accepting the responsibility we rejected? Are they as qualified for the job? Will they do as well as we would have? Are these others already overburdened? What will our rejection do to our own psyches? Again, it is probable that applying the eight words will cause us to assume our fair share of responsibility.

Most of us are lazy readers: either we don't read at all or we absorb a steady diet of mental pabulum. In my case, "If not now—when?" forced me to admit that I was unlikely to read heavyweight material unless forced to by an external source. I rationalized that, after dealing with ideas and academics five days a week, I needed a change of pace in the evenings. Of course, this "relaxing" reading had no energizing effect at all on me, for it was merely escapism. After a long dialogue with myself, I reached a compromise. The compromise takes the form of a game: for every lightweight, I must take on a heavyweight. The result is that I have finally read many dust-covered classics heretofore exiled to my shelves. When we realize how limited our time for reading is in a lifetime, it ill behooves us to waste our time on trash or trivia.

Most of us seemingly assume that there will always be time tomorrow to do the things we've long talked about doing. For instance, how many times have we considered taking the children for a vacation? Yet, we always find excuses such as not enough time or not enough money. But when we come to grips with the situation, we discover that we generally have the time and money for what we really want to do.

We note that the children are rapidly growing up; soon they won't even want to go with us on family vacations. So we go, and are forever grateful that we did, for it brought a new closeness to the children and left us with enough fond memories to last a lifetime.

The magic words need to be used also for the "small" actions of life, because the seemingly insignificant actions of life add up to major habit patterns. Suppose, when about to leave for work, you spy a pair of socks on the floor. You ask "If not now—when?" and respond by "Probably later, if they are still there when I return from work."

The "If not me—whom?" question results in your admitting that your long-suffering wife will probably see them during the day and feel forced to pick them up. Realistically, you realize that such a default on your part will not cause her love for you to grow—rather, it will likely weaken it. Many, many marriages go into tailspins because one or both parties cease showing their best sides to the other, assuming—with disastrous results—that once they are married the worst side of their natures can safely be displayed to the other. The inescapable result that comes from applying the eight words is that you pick up those socks.

Practicing the golden rule has smoothed many a road during my lifetime, whereas failure to do so has resulted in washboard-road whiplash. □

To be continued

Saints or sinners?

My phone rang—that penetrating, insistent sound. When I picked it up a tired and dispirited voice asked: "What are you saying, Betty, to encourage parents whose children have strayed from the Lord?" Before I could answer, she added, "I hope you're not forgetting them. It's a pretty heavy load to carry."

We can almost hear the chorus of Amens to that, because the questions are asked over and over: "What happened to the sweet little child/children of yesterday? What did I do wrong?"

Some parents, with deep remorse, know what they did wrong. For others the answer is not clear. They did the best they knew. It's the Eli-Samuel problem. Eli was very much aware that he was not a good father—a good man, yes, but not a good father. There is a difference. He saw with his own eyes what his sons were doing. The people could see too. And God warned him repeatedly, not only of their sins but of the consequences. Eli even confessed his guilt, but he couldn't bring himself to do anything about it.

The case of Samuel seems to be different. His sons publicly were saying and doing all the right things. Even the people were fooled, and marveled at their "sterling virtue, integrity, and intellectual promise." Samuel was painfully deceived, and his sons, too, joined the ranks of the "lost."

What about parents who have tried to lead their children into a loving relationship with God, but have failed?

The devil, of course, would like to heap guilt on these parents. Better yet, if he can destroy their children while they are still living their sinful life he knows he will inflict the parents "with a sorrow that never can be lifted."—*Messages to Young People*, p. 334.

As parents, though, we need to understand that we alone cannot save our children. Every child has some decisions to make for himself. Love, even to God, cannot be forced.

Judas had to make his own decisions. Of all the disciples Judas was perhaps handled with the greatest care. Peter was admonished far more than Judas, and yet there was in Judas a bit of steel that would not bend, would not respond even to that tenderest love.

There are some promises that seem to be especially for parents:

1. While we may think that our whole lifework has been in vain, and we may not even live to see the final results, it is still possible that we will reap a rich harvest. One of the studies that will delight us in heaven will be to trace the ever-widening ripples caused by the unselfish efforts we make here (see *Education*, p. 306).

2. "The love of God still yearns over the one who has chosen to separate from Him, and He sets in operation influences to bring him back to the Father's house."—*Christ's Object Lessons*, p. 202.

"I'm really perplexed," a mother lamented. "My daughter is living with someone who is not her husband. I'm afraid to keep in touch with her for fear she will think I'm condoning her life style."

I wonder how the father of the prodigal would have responded to that? I think the son understood completely that his father couldn't condone his years of revelry, but that didn't make him doubt his father's love. Neither did it keep the father from expressing his love.

That's the way God is—not condoning, but still loving. And that's the picture we need to get across to our children, whether they're saints or sinners.

Leadership and followership

Leadership implies followership.

The one cannot exist without the other. Both good leadership and good followership are essential.

By WALTER R. BEACH

Seventh-day Adventist Church leadership is a function of the church's organizational structure. A self-supporting, self-governing, and self-extending church will, under the guidance of the Holy Spirit, bring into specific positions of leadership on every level of church government men and women whose preparation, experience, authority, and ability to get the work done seem to indicate that they are the best qualified.

These points were dealt with at some length in previous articles in this series. At this juncture I wish to emphasize other dimensions of this subject, particularly the relationship of leadership and followership. Leadership implies followership. The one cannot exist without the other. Good leadership requires good followership, and conversely, good organization involves the division of responsibilities. This naturally puts one person in a position of leadership and another in a position of followership.

However, any experienced, successful leader must have discovered that the position of a leader is strengthened and confirmed when the people serving with him as followers become leaders in their own areas of responsibility, developing to the place where they are qualified to take over the general leadership should they be called upon to do so. Such leadership is predicated on building people rather than on dominating or manipulating them. This concept also cuts across the danger that leadership be considered a talisman, a form of magic, that allows people to sit back and let somebody else face the problems and do the work.

A twofold task faces the church: (1) train and inspire good leadership, and (2) train and inspire good followership.

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The leadership concept generally appears in two forms. Probably Thomas Carlyle epitomized romantic or heroic leadership best when he wrote (1841): "The history of the world is but the biography of great men." Hegel, the German idealist philosopher (1770-1831), added the "world-historical figure" idea. Accordingly, when the historical moment is right, the heroic genius emerges as a leader. Events that appear blind and relentless to humans do at times thrust men and women on the scene of action to do a work no substitute could ever have done. Their interventions in state and church have set history and theology on a new path. History is replete with great names who fit into this category.

Other leaders have been and are less spectacular, more commonplace and functional. Perhaps the shadow they cast reveals more steady progress and achievement than do the flash and drama of the so-called heroes. This apparently less charismatic leadership is probably more effective than the great leaders in the areas of routine administration and management that include so much of a leader's duties in a well-organized, successful church.

Be that as it may, Seventh-day Adventist leadership in all forms requires qualities that need to be emphasized constantly. The leader must first be able to lift his followers to a higher spiritual level. That is first, because the church is predicated on consecration to God and a spiritual approach to all problems. Intensifying the spiritual approach, rather than gimmicks, public relations, or financial rewards, will lead to efficiency and fruitfulness over the long haul. If this is to be, the leader's integrity must be crystal clear and apparent to all.

A leader's natural powers

A leader's natural powers also must be evident. A good leader will have original ideas and be able to articulate them in such a way as to be understood. He will have the ability to touch feelings, to move people emotionally. He will also have the ability to give solid reasons for an action, to move people intellectually. He will be a man of character and a man of words. He will have willpower, and sensitivity to the needs of the church and the divine will.

A good leader will be endowed with clear thinking even if he lacks profound thinking. He will recognize that sometimes the majority could be blind and wrong. He will tactfully, without debilitating controversy, set blunderers right. He doesn't have to take a poll to find out what is good and right; instead, he steps forward on the Word of God and the teachings of the church, beckoning his followers on to higher ground and greater achievement. He will refrain from that caricature of leadership in which the so-called leader makes every effort to discover a consensus and then moves quickly to the front with the hollow-sounding words "I am your leader."

An unmistakable sign of ideal Seventh-day Adventist leadership is the ability to delegate responsibility and authority. Moses, you recall, was overburdened and exhausted, which is poor leadership. God gave him good

counsel centering on the principle of delegation. The Lord came down in a cloud and spoke to Moses and "took some of the spirit that was upon him and put it upon the seventy elders; and when the spirit rested upon them, they prophesied" (Num. 11:25, R.S.V.). Moses suddenly found himself with a large staff of qualified people who could share his work and qualifications. He was then ready physically, mentally, and spiritually to be a leader to Israel.

Of course, delegation is not simple. It involves knowing people and knowing your own work well enough to be able to divide it intelligently and effectively. Sometimes leaders fail to understand their task. They misjudge the limits of their work and tend rather to attract to themselves activities that pertain to others. The result is fatigue, frustration, chaos, health impairment, and a sure sign of a lack of real leadership. The true leader delegates responsibility and supports his assignments with counsel, encouragement, and unfailing loyalty.

A true leader is able "to turn men on" to greater efforts and achievements. All associated with him recognize that there is plenty of room at the top, but no place to sit down. A leader thus should set a brisk pace that inspires others to follow. His watchwords will be fashioned by Paul's counsel: "If you are a leader, exert yourself to lead" (Rom. 12:8, N.E.B.). A slow-moving car on a mountain road can collect a lot of followers, but the followers are not inspired by such leadership. Followers enjoy ongoing, creative, energetic leadership.

Seventh-day Adventist leadership will be loyal to God, to the church and its policies, and to associates "above" and "below."

Much, much more could and should be said about the leadership we look for when constituencies go into session and responsible committees sit to select leaders. But an essential counterpart to good leadership, as was intimated previously, is good followership. Followers who

are to become leaders in their own spheres should exhibit the same qualities as do their leaders. Leaders can expect this, even as do followers of their leaders. We are one in Christ Jesus our Lord. We work as a team. Even though a few soloists can inspire and embellish a choir, we are not in great need of prima donnas. Under divine guidance we select leaders and become followers to ensure a harmonious chorus of endeavor. Leaders and followers will work together in such a way that all can be sure that they pursue a successful program.

Some in our midst (among both leaders and followers) occasionally feel that the program could be greatly accelerated if they were not hampered by denominational policies. This attitude may be a result of a lack of experience, and generally is. Some policies do change from time to time, year by year, and are brought up to date to relate better to current circumstances; but the changes are made only when the entire world field is represented. Policies therefore should be followed loyally. To minimize the role of official policies or to neglect their application is to reveal a vital lack of true leadership, and a followership that considers this lack lightly or even condones it could be shocked sooner or later by days of sterile efforts.

Proper relationships cushion problems

Both leaders and followers should make every effort to cultivate good relationships. It is in the area of relationships that the Master called upon His people to be perfect, as (the) heavenly Father is perfect (see Matt. 5:25-48). This perfect relationship that cushions so many problems and misunderstandings must be nurtured and developed.

The people who lead and the people who follow will find their strength and perceptions multiplied by good relationships. The apostles understood this. Paul's final supplication to the Thessalonians was, "Brethren, pray for us, that the word of the Lord may speed on and triumph" (2 Thess. 3:1, R.S.V.). And in the long list of "do's" the Epistle to the Hebrews includes this: "Remember your leaders, those who spoke to you the word of God" (chap. 13:7, R.S.V.). Conversely Paul assured the Colossians that "from the day we heard of it [your love in the spirit], we have not ceased to pray for you, asking that you may be filled with the knowledge of his will in all spiritual wisdom and understanding" (chap. 1:9, R.S.V.). Such a powerful relationship will leave no place to be radical, overzealous, lackadaisical, or undisciplined. Leadership will lead in love and understanding, and followership will support the church leadership unfailingly, even though necessarily critical of some decisions of leadership.

Both leaders and followers will reveal faults and deficiencies, but in the eyes of delegates, committees, and members, they will be genuine Christians—that is, people who in thought, word, and deed are guided by the gospel of Jesus Christ and "every word that proceeds from the mouth of God" (Matt. 4:4, R.S.V.). □

Where we belong

By DOROTHY DENNIS

*Dear Lord,
In this early-morning hour,
I want to say from deep
within my heart,
"I love You."
Oh, that all
would proclaim the same;
then this nightmare of sin
would be over,
and we could go home
where we belong.*

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION

Since our son and his wife have both left the church they have tended to shun us. Because we love them, this attitude hurts us. They do not even allow our grandchildren to visit us. For years we have sent gifts for their birthdays and Christmas, but seldom do we receive a thank-you letter or phone call. We are beginning to feel we should give this money to God's cause instead. Would this be right, or would it be better to continue to send gifts, even though they are unappreciated? How have others facing similar situations worked out their problems, and what were the results?

■ Your hurt and disappointment at the lack of response from your children are natural reactions, but gift-giving can bring joy independent of and distinct from the reaction of the receiver. Many of us fail to really give away our gifts; instead, we give for what we receive in return.

As you indicated in your letter, you love your children and grandchildren. Without expecting more, enjoy the delight that comes from selecting and sending them something you feel they will use and find pleasing. Then, if you are rewarded with a letter or phone call, let that be "the frosting on the cake."

SALLY CHRISTENSEN

El Dorado Hills, California

■ I believe you would be wise to continue to make contact with your children by sending gifts on their birthdays. Parents should never give up an opportunity to communicate their love to their children. Perhaps you feel that this is not really communication, since you do not receive any response from them. However, through the power of the Holy Spirit, the love you are showing may communicate more than you realize.

A communication class that teaches active listening techniques might help you learn how to communicate with your children, understand their feelings, and "draw out what is in their hearts." After you have learned these skills, perhaps on the next birthday you might telephone them to wish them a happy birthday instead of giving the

usual material gift. If the conversation is strained, you could reminisce about birthdays when they were small children.

LOIS K. CARSCALLEN
Potlatch, Idaho

■ I left the church and was out of it for a few years, during which time I was extremely uncomfortable around my parents. Our being together was an unhappy time for all of us. I felt both their reproach and my own shame. They were always loving and helpful, and constantly giving. Had they left me out on holidays or birthdays, I might not have found my way back later.

In my opinion, you're already doing God's work. Don't look for alternate duty.

SUSAN O. MONKE
Akron, Michigan

■ We too have a child who has left the church. We have tried to show him our unconditional love and to avoid expressions of disapproval. It is obvious that he is not entirely comfortable with us. We feel that this is a sign that the Holy Spirit has not left him.

During the 12 years that have gone by we have often been tempted to give up in despair, but daily we claim God's promises. Once while I was praying for him, I felt that God said to my heart, "Entrust him to Me. I'll take care of him. Your job is to love him."

ESTHER SOPER
Grand Haven, Michigan

■ From my husband's and my experience, I would advise you

to continue sending birthday and Christmas gifts. Even though your children do not acknowledge the presents, the arrival of the gifts conveys a silent message: "We love you. We think of you. We miss you and would like to renew relationships." It's important to keep this message in the consciousness.

The grandchildren are no doubt forming mental conceptions of the senders of the gifts. Someday they will want to meet you and see what you're really like; therefore, it is important to keep the lines of communication open even if the communication is only one-way.

By our following these guidelines, we are noticing hopeful signs that our wayward daughter may be returning.

GRACE E. LAKE
Kent, Washington

■ Be of good cheer; you are giving to God's cause. Your son, his wife, and children are all precious to our heavenly Father.

Do not be discouraged because there is no response; sometimes many years will pass before your efforts will bear fruit. Frequently send notes expressing your love for them and tell them what you are doing, but avoid religious lectures or innuendo. Simply love reaching out is important. Your reward will be in heaven.

V. BEAULIEU
Bend, Oregon

■ I feel it is not the gifts that are not appreciated but rather what your children might perceive as the motive behind them, namely, trying to get them back into the church. I would tell them that, even though you would prefer seeing them together with you in your church that you love and regard as the "right one," you respect their convictions and want to be friends. Then, don't talk religion, only live it.

ELFRIEDE MATEJSIK
Columbus, Ohio

■ In addition to working toward a better relationship with your children, you might try to help alleviate the hurt and void you feel by finding a family with young children who need grandparents and "adopting" them. For example, occasionally invite them for meals and remember them on special occasions.

NANCY I. ROBINSON
Los Angeles, California

■ Whether in or out of the church, your children still belong to God. God never ceases to love them, even though they may turn away from Him. He sheds His blessings on "the just and un-

just." The Bible rule is to "Do good, and lend, hoping for nothing again" (Luke 6:35). We should be glad if they show their appreciation, but the solicitation of such response should not be our motive for giving. We should give because we love them.

I have continued to remember my children and grandchildren for at least 23 years. I know they are in the Lord's hands, and He will keep His promises. My prayers for them make me love them more.

MARCIA TERRELL
Yarnell, Arizona

■ My suggestion is to back off and give them space. Let them know they are loved and are welcome to come home whenever they wish. The door of welcome should never be shut.

In my case, when our daughter found she didn't feel threatened anymore, she began to open up and tell us things that bothered her. She doesn't allow the grandchildren to visit as often as we would like, but we are permitted to see them.

MRS. PAUL L. HOWELL
Alto, Texas

■ I give gifts to my children, not because of any thanks they may eventually give me, but because I love them with all my heart. It gives me joy to give to them. I think that is how God feels about us. There is no way we can repay Him for the daily blessings He gives to us. But He doesn't do it for a thank-you note; He does it because He loves us.

MARY K. MYERS
Kent, Washington

QUESTION FOR DECEMBER

Response deadline November 9

My parents, brothers, and sisters, none of whom are Seventh-day Adventists, feel that I am too strict with my children. I am uneasy about leaving the children alone with them, because, in spite of my requests, they disregard the guidelines that I want them to follow with my children. How can I protect my children, and at the same time keep channels open to win my family to Christ?

Send answers (or questions for consideration) to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012. Letters should not exceed 300 words in length and will be edited to fit available space. Duplicate ideas and standard suggestions, such as "Pray about your problem," will be eliminated. Letters must be received by the response deadline given above. Include complete return address. Three dollars will be paid for each answer published.



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The Advent delayed

Perplexed at a statement appearing in Ellen White's *Spiritual Gifts*, volume 2, page 208, an overseas reader recently wrote our editorial offices for an explanation. Aware that this statement has puzzled others as well, we propose to analyze it in an attempt to show that it is not inconsistent with Ellen White's general teachings.

This statement reads, "At the conference [held in Battle Creek in 1856] a very solemn vision was given me. I saw that some of those present would be food for worms, some subjects for the seven last plagues, and some would be translated to heaven at the second coming of Christ, without seeing death." In other words, this statement affirms that whereas some people at that conference in 1856 would die before the Advent, others would be alive when Jesus comes without having passed through death. One hundred and twenty-three years have passed since that conference was held, and we can safely assume that all who were present, including possible infants in the arms of attendees, have died.

Prophecy not broken

Has prophecy been broken? Has Ellen White's vision failed? To some, it may appear that it has. We think not, for Ellen White believed that prophecies concerning the time of Christ's return were conditional. If certain conditions had been met, Christ would have come at the time indicated. According to what had been revealed to her, the time of Christ's coming can be either hastened or hindered. Notice the following statement with reference to hastening the coming: "It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ (2 Peter 3:12, margin)."—*Christ's Object Lessons*, p. 69.

Now a statement with reference to delaying the coming: "Had Adventists, after the great disappointment in 1844, held fast their faith, and followed on unitedly in the opening providence of God . . . the work would have been completed, and Christ would have come ere this to receive His people to their reward."—*Selected Messages*, book 1, p. 68. This statement was made in 1883. Hence if the conditions had been met, Christ would have come at some time prior to 1883.

Challenged by critics for having intimated in the past that time could last but a very little longer, she defended her statements by observing that "the promises and threatenings of God are alike conditional."—*Ibid.*, p. 67.

She also compared her having intimated an earlier

Advent to Christ's and the apostles' having indicated the coming of Jesus as near in their day.

"As the subject was presented before me, the period of Christ's ministration seemed almost accomplished. Am I accused of falsehood because time has continued longer than my testimony seemed to indicate? How is it with the testimonies of Christ and His disciples? Were they deceived?"

"Paul writes to the Corinthians:

"'But this I say, brethren, *the time is short*: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not' (1 Cor. 7:29, 30).

"Again, in his epistle to the Romans, he says:

"'The night is far spent, the day is *at hand*: let us therefore cast off the works of darkness, and let us put on the armour of light' (Rom. 13:12).

"And from Patmos, Christ speaks to us by the beloved John:

"'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the *time is at hand*' (Rev. 1:3). 'The Lord God of the holy prophets sent his angel to shew unto his servants the things which must *shortly* be done. Behold, I come *quickly*; blessed is he that keepeth the sayings of the prophecy of this book' (Rev. 22:6, 7).

"The angels of God in their messages to men represent time as very short. Thus it has always been presented to me. It is true that time has continued longer than we expected in the early days of this message. Our Saviour did not appear as soon as we hoped. But has the word of the Lord failed? Never!"—*Ibid.*

Conditional element in the Bible

That certain prophecies are conditional is demonstrated in Scripture—for example, Jonah's prophecy "Yet forty days, and Nineveh shall be overthrown" (Jonah 3:4). When the Ninevites repented, judgment was postponed.

Sometimes the conditions are clearly stated: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me" (Ex. 19:5). At other times the condition may not be stated but implied: "At what instant I shall speak concerning a nation, and concerning a kingdom, to build and to plant it; if it do evil in my sight, that it obey not my voice, then I will repent of the good, wherewith I said I would benefit them" (Jer. 18:9, 10).

We may thus explain the *Spiritual Gifts* statement as being a conditional prophecy. If the conditions had been met, Jesus would have come long ere this, and some of those present would have been "food for worms," that is, they would have died prior to the coming; others would have been "subjects for the seven last plagues"; still others would have been "translated to heaven at the second coming of Christ, without seeing death."

The Pope's visit *Continued from page 3*

before. . . . We see you as one of our own and we Americans of every faith have come to love you in a very special way."

Rabbi Marc Tanenbaum, of the American Jewish Committee, said that it was fitting that the Pope should arrive on Yom Kippur. "The Jewish community has a stake in the Pope's visit." M. William Howard, president of the National Council of Churches, welcomed the Pope and expressed the hope that his visit would help change the attitude of people who had become disenchanted with organized religion. Earlier, Evangelist Billy Graham had declared: "John Paul II has become the moral leader of the world."

Without question, the Pope accomplished everything he aimed for during his visits to Boston, New York, Philadelphia, Des Moines, Chicago, and Washington. He addressed the United Nations, he created good will for the Catholic Church, he increased his personal popularity, he received worldwide exposure for his ideas on peace, disarmament, racism, the priesthood, women's role in the church, divorce, birth control, abortion, sex outside of marriage, homosexuality, religious and political liberty, social and economic conditions, and life's true values. With the kind of courage that all Christians might well emulate, he presented even some views that he knew would be unpopular and lose him support.

Some ideas sounded strange

Parts of his messages sounded good; other parts sounded strange. For example, it sounded strange for the Pope to talk about religious freedom, when for centuries the papacy, inventor of the Inquisition, had been one of the world's foremost enemies of religious freedom. It sounded strange to hear the Pope talk about equal rights, while closing the door to some rights for women. It sounded strange to hear the Pope, in essence, encourage unlimited population growth, while ignoring the tragic fact that up to 30 million children in the world starved to death last year and that 300 million people live in absolute poverty. It sounded strange to hear the Pope talk about the meek and lowly Jesus while surrounded by the pomp, riches, and trappings usually reserved for kings and presidents.

How should Seventh-day Adventists relate to the Pope and his recent visit? Not with hostility toward him as a person. Without question he is a decent human being who possesses charisma and projects an image of fatherly kindness and love. And perhaps his visit will create deeper interest in religion, thus providing greater opportunities for evangelism. At the same time Adventists should not forget that the system the Pope represents is pictured in prophecy as being on the wrong side of the great controversy between Christ and Satan. In the afterglow of the Pope's visit to the United States, this statement in *The Great Controversy* takes on new

18 (1162)

meaning: "The worship of images and relics, the invocation of saints, and the exaltation of the pope are devices of Satan to attract the minds of the people from God and from His Son."—Page 568. (Italics supplied.) Throughout the Pope's visit was not man, rather than God, exalted? Did the Pope burn into people's minds the image of the crucified Saviour? Did he leave the multitudes with hearts warmed by the gospel of salvation through faith in Jesus?

As the Pope was welcomed by the Secretary General of the United Nations, by the President of the United States, by mayors of cities, and religious leaders; as millions of people braved inclement weather, traveled long distances, slept outdoors, and jostled one another to get a glimpse of the pontiff, share in the mass, or receive a papal blessing; as television followed the Pope's every move; and as the newspapers devoted page after page of space to stories about the Pope's visit, and to advertisements featuring the Pope's picture or prayers for peace, the prophetic words of John came frequently to mind: "All the world wondered" (Rev. 13:3).

Bible prophecy pictures the future in outline form, not in detail, hence we do not know exactly what the Pope's visit to the United States will contribute to the fulfillment of the prophecy of Revelation 13. But we feel sure it will strengthen the ties between the papacy and the United States, and help pave the way for the worldwide religious-political union pictured in Revelation 17. Viewed in this light, the Pope's dramatic odyssey should sober every student of prophecy, and serve as a call to make the kind of personal surrender that will enable Jesus to stamp His image on the soul in preparation for the close of probation, the termination of human history, and the fulfillment of His promise, "I will come again" (John 14:3). Well may we say with the apostle Paul, "It is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13:11). K. H. W.

LETTERS *Continued from page 2*

Kings, pp. 58, 59. (Italics supplied.)

Jezebel "with nearly the whole of Israel, united in denouncing Elijah as the cause of all their misery" (*ibid.*, p. 126, italics supplied). "In the face of calamity they continued to stand firm in their idolatry." Their misplaced "loyalty" brought the "judgments of Heaven upon the land."—*Ibid.*, p. 128.

David was loyal, yet "David remained in the strongholds of the mountains."—*Patriarchs and Prophets*, p. 662.

Elijah was loyal even though he "had that day humiliated Ahab before his subjects and slain his idolatrous priests" (*ibid.*, p. 158).

I am thankful for the records and the example of loyalty of those like David and Elijah.

RALPH HINCHMAN
Barronett, Wisconsin

Thanks

Thank you for "No Eclipse" (Especially for Women) and "Not All Nutrient Needs Come From Food" (Aug. 23). The first speaks beautifully to situations I've found myself in. I'm glad I'm not alone!

As for the second, I'm glad such a well-rounded answer was printed. The author certainly did thoughtful homework.

JEANNE FLEMING, PH.D.
Kelso, Washington



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Missionary revisits Kinomay, Philippines

By J. H. ZACHARY

When he wrote the following article, J. H. Zachary planned to return to the United States for a three-year study furlough. Thus he was saying goodbye to places and people he and his wife had known during their nine years in the Philippines. Since this article was written, however, he has accepted the position of Ministerial Association secretary of the Far Eastern Division. He and Mrs. Zachary have left the Philippines, but not overseas service.—Eds.

By the time we arrived in the mountain village of Kinomay, I was very tired. The previous evening Chris de la Cruz, pastor, and I had driven the seminary van out of Manila at 6:15 P.M.; we picked up my luggage from the SDA Theological Seminary (Far East) at 7:30. After a rushed trip to Batangas, two hours away, we boarded the last ferry to Calapan, Mindoro, an island south of Luzon.

Arriving at Calapan at 1:00 in the morning, we boarded the bus bound for Roxas. The bus did not fill. That was bad news, because we had to wait and wait for more passengers. Finally, at 3:30 A.M., with the final blast of the air horn, we started down the bumpy, dusty road. Sleep was impossible.

In Roxas, the driver dropped us at the front door of the church. It was now 9:30 A.M. Pastor Rivera had made arrangements for a tricycle to take us to the beginning of the jungle trail leading up to Kinomay, the site of Philippine Union College's mission school for the Mangyan tribe. Then we hiked two and a half hours over mountain trails, finally arriving in Kinomay. We spent the remaining hours of daylight photographing a medical clinic sponsored by the Manila Sanitarium and Hospital.

J. H. Zachary, formerly coordinator of the Metro Manila Good News Program, and associate professor of the SDA Theological Seminary (Far East), is Ministerial Association secretary of the Far Eastern Division.

Honesto Mercado, Jr., the student missionary, showed me to my sleeping quarters. A young woman was finishing cleaning the bamboo floor. She uttered a little scream as the old bamboo complained under my weight. This little shack was to be my home for the next three days. I sat on the front doorstep to rest a bit and study life in the village.

Things had really changed in Kinomay since my first visit. The church now had a roof and bamboo benches. The streets were carefully lined with bamboo. As new hope filled hearts, and as Jesus changed lives, other people had moved into Kinomay. I could see a whole row of partly constructed new homes. The Mangyans were impressed with the new life that student missionaries had brought.

There was a stir behind me. I turned to see a stranger bow as he entered the room. Then stepping close to me, he placed a dish of food on the floor beside me.

I smiled as I reached for the plate. "*Salamat*," I said as I attempted to communicate. He smiled and then was gone. The plate felt hot. I was relieved. An instructor at the Andrews University Mission Institute had explained that hot food was safe to eat. I dug the skin and ashes from the sweet potato. Little puffs of steam reassured me. The food was delicious! That long hike had stimulated my appetite. With steaming portions of the sweet potato in hand, and with sounds of the busy jungle-village activities coming out of the valley toward me, my mind began to race back over the years.

My wife, Jeane, and I are in our ninth year of service in the Philippines. How quickly the time has passed! In just a few more months our three-year study furlough will begin. The thought of leaving somehow made every mo-

ment I could spend in Kinomay more precious. With the Metro Manila Good News Program demanding so much attention, I knew that this could well be my last visit to these wonderful jungle people. How good it was to be away from the rush and hurry of the city. And how good to drink in the fresh mountain air.

Nine years of wonderful memories. We have attempted to give to others, but how much more we have received! We have seen God bare His mighty arm in jungle and city. We have seen childlike prayers move mountains. Angels have visited students and laymen in several villages. We have seen God meet the devil face to face and transform pagan villagers. Yes, it has been good to be here, very good.

Years of blessings

The productive years we spent at Mountain View College in the southern Philippines were filled with God's blessings. Faithful teachers and students are making a significant impact for Christ in the Valencia Valley. During these nine years approximately 50 new churches have been built by MVC, and people have been converted by the thousands. And now, through the faithful efforts of laymen and pastors, the Holy Spirit is beginning to move a giant city, Manila. At a recent meeting of the 15 Metro Manila pastors, a goal was set for church planting: a minimum of two new churches per pastor. That will make 30 new churches for Manila. And by God's grace it will be done.

Honesto had given me his bedroll. As I unrolled it three huge cockroaches fled for their lives. The grass mat in place, I covered it with a sheet. The mosquito net would make a pillow. It was too chilly for insects to be out. Honesto had thoughtfully included a blanket.

I heard voices outside. Soon the house was filled with people. I finished my personal preparation for bed modestly beneath the blanket. The sounds of unrolling mats and the chatter in the local

dialect filled the shack as I tried vainly to fit my anatomy to the uncooperative bamboo floor.

It is interesting how alone one can be while surrounded by 25 people speaking in a foreign tongue. More time to reminisce. Jeane and I have been here long enough to see the fruits of our labor. Cleo Olartee, of the Manila Sanitarium and Hospital, had been our student at MVC. Now he is a Christian physician and very active in medical missionary work. There must be 150 ministers whom we have had a part in training who are scattered over the 7,100 islands of the nation.

The sounds of the voices were becoming fainter, the incompatibility of the crude bamboo floor and my tired form was fading slightly. I remembered Duane Johnson (General Conference Associate Secretary) asking me nine years ago as he called long distance, "Jim, would you like to go to the Philippines as a missionary?"

My answer had been Yes then, and nine wonderful years have deepened that conviction. At the 1970 General Conference a college friend of mine had sung "So Send I You" as approximately 170 mission appointees stood on the platform. It had been a precious moment. The slight pressure from Jeane's hand had told me she was happy about going overseas also.

I rolled over on my side in an attempt to escape the most determined of those bamboo slats beneath me. "O Lord," I prayed, "help all those who cared enough to be faithful in providing the means to know that there is one very happy, thankful missionary in the jungle village called Kinomay tonight."

The next thing I knew a new day was beginning in Kinomay. And what a wonderful new day! The God of creation is at work in this place. May God help us to have the people, the funds, and the will to reach all the Kinomays around the world where people still live without the opportunity to know Jesus Christ our Lord.

CALIFORNIA

NBC ascends Mount Whitney with SDA

Hulda Crooks, an 83-year-old research assistant at Loma Linda University's School of Health, climbs California's Mount Whitney every year.

Mount Whitney, standing 14,495 feet in the southern end of the Sierra Nevadas, is the tallest mountain in the 48 contiguous States. Mrs. Crooks, a great-grandmother, is the oldest woman ever to climb the mountain. She began climbing it in her mid-

sixties and began a regular jogging program at age 70 to keep fit. Mrs. Crooks set aside August 10 to 13 this year as the weekend for her eighteenth climb up the mountain.

Awed by the fact that an 83-year-old woman was still climbing mountains, the news media were intensely interested in her climb. Los Angeles TV station KABC, channel 7, sent a crew of newsmen to Loma Linda to film her preparing for the event. Local radio stations covered it, as well.

The NBC network became interested in this annual event and sent a news team to Loma

Linda two days before Mrs. Crooks's climb. They filmed her jogging around the neighborhood, climbing the university's fire escape with a 35-pound pack on her back, and working as a research assistant at LLU's School of Health. This film footage was aired on the Today show, August 10.

Taking it one step further, NBC field producer Bob Reid decided he would climb Mount Whitney along with Mrs. Crooks, bringing a soundman and a cameraman with him. The NBC crew needed more than 200 pounds of equipment for the expedition, so they hired two Loma

Linda students and two employees to haul it up to the summit. Craig Rawson, a university audiovisual employee; Ralph Perrin, a School of Health student; Werner Wiedemann, a School of Dentistry student; and Bruce Potterton, KLLU's program manager, carried heavy packs with a variety of TV equipment, as well as their own personal necessities.

The weather was beautiful on Friday, August 10, when Mrs. Crooks, the crew, and numerous other Loma Lindans made their ascent. When the group settled for the night at the 10,300-foot Outpost

Smithsonian expedition meets SDA's in South Pacific

Recently Neal C. Wilson, General Conference president, received the following letter from Lewis H. Strauss, of Washington, D.C., regarding Adventists in the Western Admiralty Islands. We believe that it will be of interest to church members around the world.—EDITORS.

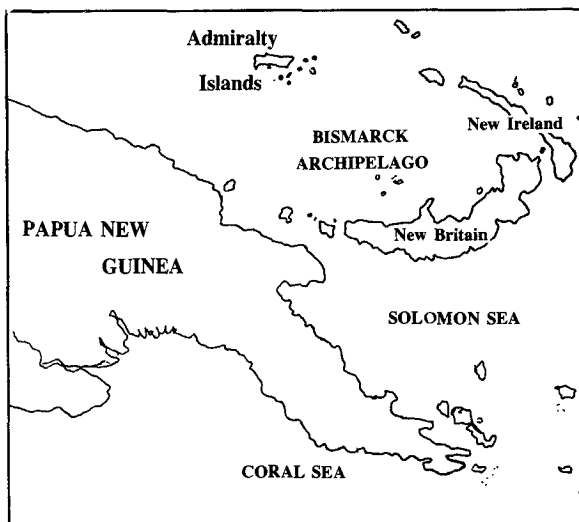
During October and November, 1978, I led a marine-biology expedition on behalf of the Smithsonian Institute to the Western Admiralty Islands, north of Papua New Guinea. These islands are still in quite an undeveloped state, although not as "innocent," by any means, as when they were visited by Europeans in the last century.

The Ninigo and Hermit islands are evangelized and organized by either the Roman Catholic or the Seventh-day Adventist Church. Life on these atolls is governed entirely by religious concept, just as it must have been in Biblical lands thousands of years ago. There is no civil law of any significance, but each community has a

religious teacher to whom all turn for education and guidance in their daily lives.

The inhabitants of those islands that worship in the Seventh-day Adventist tradition are quite religious. They go to church every day and they eschew the eating of shellfish, for example, although it abounds in the waters that surround them.

I take pleasure in enclosing for you a photograph taken about November 1, 1978, on Hermit Island in the village of Luf, Latitude 1° 30' S., Longitude 145° E. The structure you see is the Seventh-day Adventist church, made of beautifully hand-woven coconut fronds in a pattern that could scarcely be improved upon. In the foreground is the "bell" that calls the village of about 75 persons to worship. It is, of course, an empty acetylene tank presumably left over from World War II.



Camp, however, the weather worsened. The rain that began Friday night turned into a torrential downpour that lasted all day Sabbath.

The group had planned to have Sabbath school and church, and spend a pleasant day adjusting to the high altitude. Instead, they huddled in sleeping bags, trying to keep warm and dry.

Hikers retreating down the mountain brought discouraging reports. It was snowing on top, hailing part way down—the worst storm of the summer. The rain showed no signs of letting up, and the NBC crew was making plans to leave.

As suddenly as it started, the rain stopped. The crew stayed, and the group left at 4:00 A.M. Sunday morning to continue to the summit. The NBC men made it to the top before Mrs. Crooks, but the hike took a greater toll on

them than it did on her. By then, they knew that Mount Whitney wasn't "a piece of cake," and their respect for her achievements had grown.

Along the way, Mrs. Crooks shared her testimony as well as her philosophy of health with the newsmen. They had an opportunity to share in the group worship, and by the end of the four days they were well acquainted with the Adventist life style.

The climb was featured nationwide August 14 on the NBC Nightly News and on the August 15 Today show.

As a result of the NBC coverage, she will be the topic of a future *New York Times* feature article and will appear on an upcoming segment of the Dinah Shore Show. Mrs. Crooks prizes each opportunity to tell what God has done for her.

SCOT ROSKELLEY



Every year Hulda Crooks, 83, climbs Mount Whitney in California. A news team from the NBC network accompanied her on this year's ascent.

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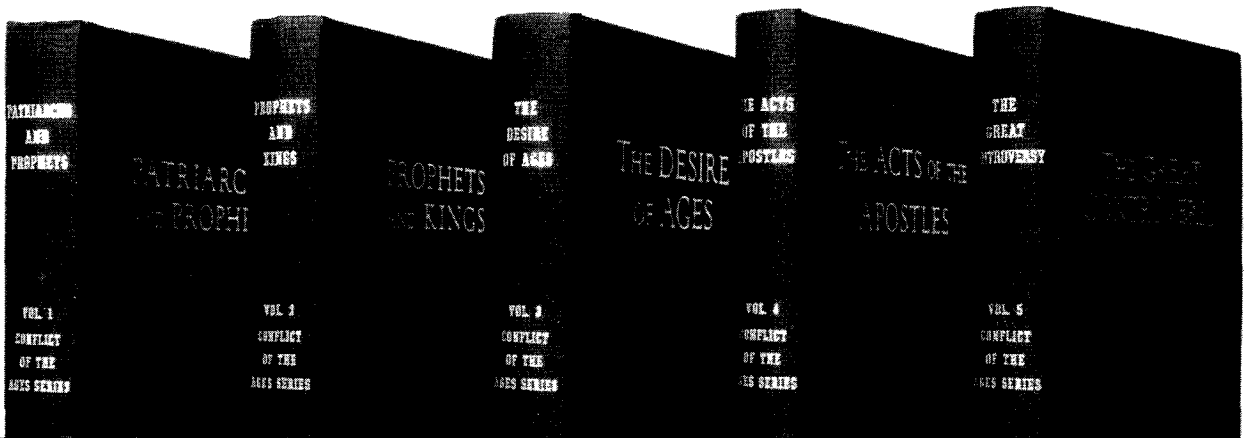
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NORTH PACIFIC

Two churches are dedicated

Two churches with different backgrounds but with a common denominator were dedicated recently in the North Pacific Union Conference. The common factor in both churches is the interest of neighboring churches in assisting their growth.

For years there has been Adventist activity in Roundup, Montana, but no organized church. Members from Billings, 50 miles south, began to visit and distribute literature and joined forces with area members to establish the new congregation.

With a great deal of donated labor and materials from the congregation and area businessmen, the actual cost of the church was \$40,600. However, it has an estimated value of \$100,000.

Ron Wisbey, Montana Conference president, led out in the dedicatory services, with Max Torkelsen, North

Pacific Union Conference president, giving the dedication sermon.

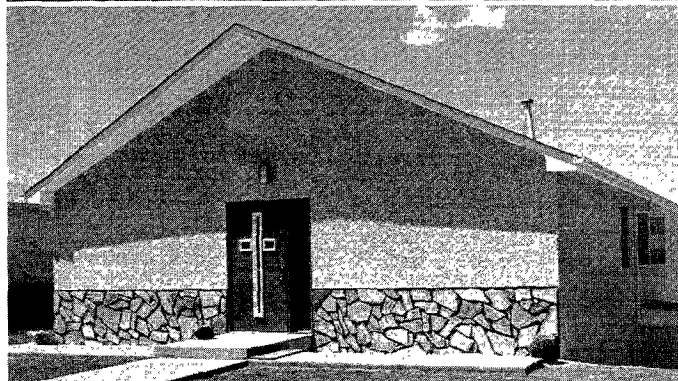
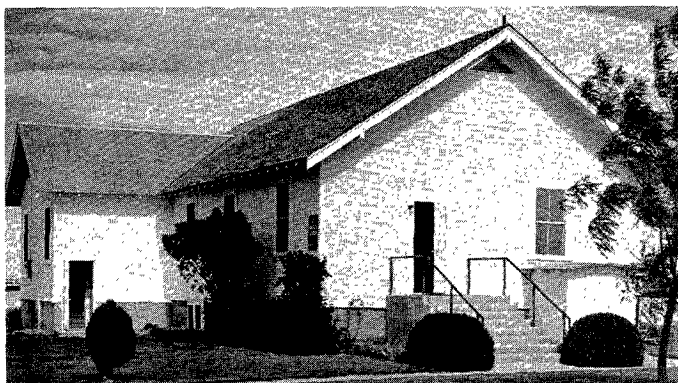
Sixty-two years ago Adventist work began in Touchet, Washington, just west of Walla Walla. A church was organized, and believers met in temporary quarters until they built a church school, which also served as the meeting place for the congregation.

Changes in the agricultural crops caused many families to move away, and membership dwindled. During the past few years a number of people from the Walla Walla area have been giving their time to the work in Touchet, and the membership has grown.

Desiring more space in the church, the members added on to the structure and redid the interior, as well.

Clarence Gruesbeck, secretary of the Upper Columbia Conference, officiated at the dedicatory ceremonies.

MORTEN JUBERG
Communication Director
North Pacific Union
Conference



Two churches in the North Pacific Union Conference—Touchet, Washington (top), and Roundup, Montana—have been dedicated recently.

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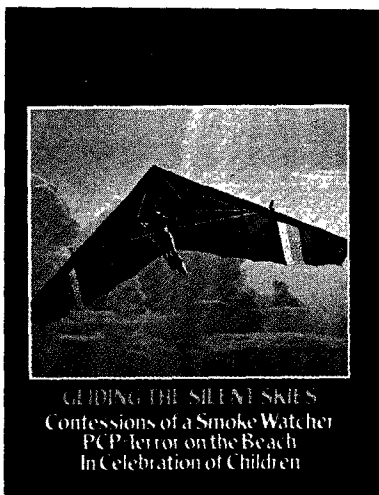
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SINCE 1906



CALIFORNIA

Members build hall by hand

Members of the Compton Samoan church in the Southern California Conference are making use of their new multipurpose building, completed in early July. The church members built the structure, known as the Talofa Youth Hall, entirely by hand labor.

Tongan Architect Asipeli Poulivaati drew up plans for the structure, and construction began on January 21. All of the work was done by hand—there was no power machinery used. Cement blocks, sheets of plywood, and even the one-ton beams for the 28-foot-high roof were all raised by ropes. "That's the way we do it at home in Samoa," says Toese AhSam, pastor. "We use our hands."

Elder AhSam reports that there was 100 percent participation of the church members in the building project.

For the final two or three weeks of construction, members worked around the clock to get the building ready for the opening ceremony on July 8. The finishing touches were applied just four hours before the ceremony began.

The new multipurpose building includes an auditorium and balcony seating more than 600, classrooms, a conference room, and a kitchen.

The Compton Samoan church began in 1974. Membership now is 134.

MARILYN THOMSEN
Communication Director
Southern California
Conference

IDAHO

Age no barrier to witnessing

Three members of two Idaho churches go door to door sharing their faith with others.

Mabel Afton, 93, and her husband, Earle, 94, of the Eagle church, and Ted Kellogg, 70, of the Meridian church, launched into a project of buying and distributing

1,000 copies each of the pamphlets "Because of You" and "Shaping Up the Temple."

While Mabel drives the car, Earle and Ted walk door to door through areas of four Idaho communities: Kuna, Middleton, Star, and Meridian. The three expect to keep scattering the literature like leaves of autumn as long as they are able. They are pleased with the response.

One woman called Mrs. Afton and said, "I have received a blessing from both pamphlets, but after reading 'Shaping Up the Temple' I began to eat and exercise according to the suggestions in the booklet, and I have lost four pounds. I am delighted. I want to take Bible lessons so my son and I can learn more about Jesus Christ."

DOROTHE JOHNSON
Communication Secretary
Eagle, Idaho, Church

MEXICO

Boats bring medical help

The Southeast Mexican Conference has rented small boats to send medical teams along the waterways in its territory, the Coatzacoalcos, Uxpanapa, Usumacinta, and Grijalva rivers. The more than 100,000 people who live in this area have limited resources. When there is serious illness the patient must be transported for treatment by boat or canoe, because there are few roads and fewer airplane-landing strips.

During the first six months of this year the Adventist medical teams sent to this area not only treated many patients but also were instrumental in the baptism of 150 persons. As soon as funds are available the conference hopes to provide regular medical-launch services on a year-round basis.

The baptismal goal for 1979 was reached in the Southeast Mexican Conference in the first six months. A total of 3,500 were baptized.

LESLIE ARAGON
Health Director
Mexican Union

BRAZIL

Launch staff win converts

Two hundred and thirty church members now worship in an area of Brazil where two years ago there was only one Seventh-day Adventist couple. This is a result of the medical missionary launch *Luzeiro XIV*, on which Eric and Françoise Monnier live and work, carrying on a loving ministry along the Amazon and Solimoes rivers. Besides providing a home for the couple, the launch in its social assistance program has space for medical consultations, a room for minor surgeries, and even a deck auditorium where educational and religious meetings are held.

The Monniers, along with the pilots and mechanics, spend their time busily engaged in outreach work to an average of 50 people a day. Françoise, a nurse, is one who wins the confidence of the people easily as she tenderly and compassionately ministers to their needs. Eric, besides pastoring this immense district, performs the role of dentist, every workday extracting about 200 teeth.

The spiritual aspect of the *Luzeiro's* program is seen each night when at 7:30 Eric gathers the people together for meetings either in a chapel on shore or on the boat, to tell them Bible truths. The launch spends several days during each trip in Canabuoca, where members have now built a lovely chapel.

ARTHUR S. VALLE
REVIEW Correspondent

MEXICO

7,738 persons are baptized

The seven local fields of the Mexican Union report 7,738 persons baptized during the first four months of this year.

One of the primary reasons for the rapid rate of church growth is the proclamation of the gospel message by radio. Many churches are paying for the Voice of Prophecy to be

broadcast in cities where there are no Adventists. After four or five months of the program, visiting members go house-to-house enrolling listeners in the Bible correspondence course. Bible studies follow, and in a short time new groups are organized.

Several district pastors are also broadcasting their own programs.

Area pastors have responded to the appeal of Carlos Aeschlimann, Ministerial Association secretary of the Inter-American Division, to hold at least two major evangelistic campaigns each year.

Lay workers are the largest resource of the church for soul winning in Mexico. They have worked in cooperation with pastors or alone, preaching in their own neighborhoods and in new areas.

The message is being proclaimed in evangelistic crusades and on the airwaves, and the harvest is ripe in Mexico. The Lord is blessing the united efforts of laymen and pastors, but we are not satisfied with what has been accomplished, for we feel the solemn responsibility to reach the inhabitants of this country—who number 65 million presently, and whose number increases by 2 million a year—with the Adventist message.

CRISTOBAL WEREKEITZEN
Communication Director
Mexican Union

SOUTHERN ASIA

AWR-Asia hears from listeners

Each year nearly 10,000 letters are received from listeners who tune in to the radio programs of AWR-Asia. These letters are received at the AWR-Asia office in Poona, as well as at the 16 Voice of Prophecy correspondence schools in Southern Asia. Generally the writer states that he has been listening to one of AWR-Asia's programs and would like to enroll in one of 48 correspondence courses.

At the office of AWR-Asia

in Poona international mail is received from more than 40 countries. These letters and reports are from listeners who tune in mainly to the English language programs broadcast under the international outreach of AWR-Asia. Although the main concentration of this mail response is from India, there is a significant response from Japan, Australia, and New Zealand, various countries in Europe, as well as the Americas.

Recently, for the first time in the history of the radio-broadcast ministry in Southern Asia, a listener in Russia responded to one of the programs. He had been listening to H. M. S. Richards on the Voice of Prophecy, which is broadcast each Sunday from the international short wave services of the Sri Lanka Broadcasting Corporation.

ADRIAN M. PETERSON
REVIEW Correspondent

SOUTH AFRICA

Series held for Portuguese in Johannesburg

At the request of the Trans-Africa Division the South American Division recently sent Larry Engel, of SAWS (Seventh-day Adventist World Service) in Brazil, to Johannesburg, South Africa, to conduct evangelistic meetings for the Portuguese-speaking people in that city.

Fernando and Margarete Ostrowski, workers in the South American Division office in Brasilia, participated in the meetings, adding a special touch to the meetings with their musical talents. When Elder Engel spoke on the Second Advent there were 500 present. That same night Manoel Escorcio, well-known tenor, sang.

Sixteen persons have been baptized thus far, and a Sabbath school group numbering 92 has been formed. Of the 120 people who are being visited and are taking Bible studies, it is expected that another 30 or 35 people will be baptized.

IRELAND

Church needed for believers

Until recently there has been no established group of believers in the western part of the Irish Republic. But there are a few signs that things may be changing. Owing to a substantial growth of Adventists in the area around Donard, about 40 miles south of Dublin, it is now not only feasible but necessary that a church be built in the small community. There have been individual baptisms, and three complete families in Donard have joined the Adventist church in the past three years.

News from western Ireland is most exciting. Some three or four years ago, Eithne Amos returned from Canada to her native Ireland. Having been brought up a strict Roman Catholic, she is well fitted to work as a literature evangelist among her own people.

Eithne contacted a number of people in the town of Galway, a prosperous and growing town in the far western part of the country. These families began to study the Bible together with Eithne, who then invited the pastor to make the long journey from Dublin to help them to a new understanding of Scripture. John Freeman, who has the largest district in the British Isles, needed no second bidding. Month by month he has made the 130-mile trip to instruct and encourage these people.

On Sabbath, June 30, three members of this study group were baptized in the Dublin church.

The people of Ireland do not make decisions lightly. Religion is a meaningful part of their lives, and any decision to follow another way means great agonizing of both mind and soul. There are still more people studying the doctrines of the Adventist Church in western Ireland. Sister Amos has now moved to Limerick to work.

RON SURRIDGE
President
Irish Mission

Inside Washington

 By VICTOR COOPER

● **“Does God Shed Tears?”** A new set of 65 scripts for local radiobroadcasters has just been completed by the Communication Department. More than 300 hours of work have gone into the production of these scripts for a daily (Monday through Friday) five-minute radio program. Titles include: “Does God Shed Tears?” “Good Guys and White Hats,” “The Emotional Earthquake,” “Do You Really Love Your Wife?” and “Does Anyone Really Know God?” The complete set of scripts for a quarter (approximately 200 pages) costs \$27.50. A year’s subscription is \$100.

● **Fifth anniversary:** Five years ago, when Milton Murray opened an office of Philanthropic Service for Institutions at the General Conference, there were three clients—all health-related. They were Hackettstown Community Hospital, in New Jersey; Shawnee Mission Medical Center, in Kansas; and Huguley Memorial Seventh-day Adventist Medical Center, in Fort Worth, Texas. Today, PSI has five major clients, 12 regular clients, 16 subscribers to their service, and 25 subscribers who pay \$250 a year for *The Philanthropic Dollar*.

● **After many years:** A recent visitor to the General Conference headquarters from Tokyo, Japan, was Yuji Iwama, a teacher who is a Seventh-day Adventist today as a result of meeting Forrest Belknap, now a Review and Herald employee, who was serving with the U.S. Armed Forces in Japan during World War II. The two men had not seen each other for 33 years. They first met at a railway station on Sabbath morning, and Yuji Iwama offered to guide the Adventist serviceman to the church.

● **A thousand a day:** An 11-minute slide-cassette program entitled *A Thousand a Day* has just been produced by the General Conference Lay Activities Department for showing in Adventist churches in North America. The techniques used in reaching neighbors during the Ingathering crusade are portrayed in an endeavor to make this outreach more spiritual. Pastors and lay activities secretaries should contact their conference lay activities director to schedule this slide-cassette program, which can be used with the same screen and projector equipment as Mission Spotlight.

● **Rural outreach:** At a recent meeting of the Literature Guidance Committee, plans for the Rural Route Mailing Program, using the church’s missionary journals, were explained in detail. The rural and star routes are similar, the only difference being that the star route is served by a private company rather than by the U.S. Postal Service. In sending missionary journals to people on a rural route, all the boxes on a given route must be supplied with a journal addressed to the box number and not the individual. The order is placed with the local ABC and is passed on to the publisher, who in turn supplies the respective postmaster with the journal for the rural route.

● **Lay activities:** The director of the Lay Activities Department, George Knowles, recently reported that Adventists in Taipei undertook to deliver a tract to every home in that city on September 8. One hundred thousand pieces of literature were distributed by members in Kenya on October 13. Members in the South American Division recently distributed 15 million tracts and plan to distribute an additional 27 million by the end of 1981. Reporting on baptisms, Elder Knowles said that 391 Hindus have been baptized in Trinidad during the past two years. The New York Conference reports 38 people baptized recently as a result of Encounter Bible studies given with the Dukane projectors, available through IS/ESDA, which has purchased large quantities of these audio-visual units at a moderate price for soul winning.

Australasian

• Thirty children from the church school in Prospect Vale, Launceston, Tasmania, conducted a Bible-reading marathon to raise money for youth activities as part of the International Year of the Child.

• Members of the tiny New Norfolk church, 22 miles from Hobart, Tasmania, recently decided to make their Sabbath school known to all residents of the town. The less than 20 members planned, prayed, and prepared for a Visitors' Day, which included Sabbath school, a special worship hour, and a fellowship lunch. More than 30 guests attended.

• People of Ulawa Island, Solomon Islands, are appreciative of the assistance given by Adventists after Cyclone Kerry devastated the island in March. Leaf thatch for homes and bags of clothing have been given to the needy.

• R. W. Howes, South New South Wales Conference president, believes that the establishment of a third church in Canberra is likely. He has met with a group of 30 who plan to leave Canberra's national church to form a church in the flourishing suburb of Belconnen.

• A. N. Duffy, division Ministerial secretary, has recently conducted a school of evangelism and an evangelistic campaign in Apia, Western Samoa. Field workers, four theological students from Fulton College, and the students from Vailoa Laymen's Training School assisted him.

• Students at the Lilydale Adventist Academy, Victoria, Australia, in a special sports program raised \$8,000 toward a new tractor for Navesau School, Fiji. Two Lilydale students raised \$750 each from their personal efforts.

• Members of the oldest church building in the Australasian Division, in Collinsvale (originally Bismarck), Tasmania, celebrated the building's ninetieth anniversary

on August 25. The first church was organized in the home of August Darko by M. C. Israel on July 20, 1889. The land on which the present church is built was donated by Mr. Darko.

Trans-Africa

• J. R. Spangler, General Conference associate Ministerial secretary, and A. M. Long, division Ministerial secretary, visited several countries recently conducting ministerial training seminars and opening a series of evangelistic meetings in Soweto, South Africa.

• C. R. Taylor, General Conference associate education director, accompanied his division counterpart, J. T. Bradfield, in a recent institutional study in Transkei, Rwanda, and Zimbabwe.

• When Glenn E. Smith conducted his 21-day series in the community of Seke, Zimbabwe, 20 miles south of Salisbury, he filled his tent with 1,500 persons for two meetings a day. Health lectures were given by Vernon Foster.

• Karl Seligmann, medical director of Kanye Hospital in Botswana, reports that the 10,000th baby recently was born at this institution since its beginning in 1921.

North American

Atlantic Union

• For the second consecutive year, John Hancock, General Conference youth director, was on the campus of Atlantic Union College for its Campus Ministries Emphasis Weekend. In appreciation of Elder Hancock's ministry, the youth of the Southern New England Conference presented a plaque to him, and the union youth directors presented a gift to him during the Sabbath afternoon youth rally on September 29.

• During Atlantic Union College's C.A.B.L. annual Health Emphasis Weekend

September 20-22, speakers included Sylvia Fagal, a dietitian who teaches at Fitchburg State College; Richard Ruhling, M.D., internal medicine specialist; Robert H. Dunn, M.D., director of medical services from Metro Ministries in New York City; and Gasper Colon, director of health education and temperance and assistant youth director of the Greater New York Conference.

Canadian Union

• About 55 members gathered at Foothills SDA Camp in Alberta to attend the second Korean camp meetings to be held in North America this summer. The first was held in Ontario.

• Four Canadian Union College students spent a busy summer in Trail, British Columbia. They assisted with a Vacation Bible School program, distributed literature, demonstrated the harmful effects of smoking in two area shopping centers, did yard work for a woman, and helped paint the new Nelson, British Columbia, church.

• Fourteen candidates were baptized in the Westmount, Quebec, church at the conclusion of an It Is Written crusade conducted by R. O. A. Samms, S. D. Cassimy, Whitford Shaw, John Walley, and Glennie Henry. Five more were baptized two weeks later, and more are expected to be baptized.

• Some 70 Maranatha Flights International volunteers helped Nelson, British Columbia, Adventists build a church, a task that would otherwise have taken years. In February two acres of property were purchased, and on June 30 more than 125 persons gathered for special all-day services to mark the official opening.

Central Union

• Eleven persons were welcomed into membership in the Clinton, Missouri, church at the close of meetings held in the area by Richard Halversen, conference evangel-

ist, assisted by Greg Peisert, pastor.

• The Central Union communication department and Union College conducted a four-day communication seminar on the Union College campus in Lincoln, Nebraska, with about 25 persons in attendance.

• Union College radio station KUCV has received a \$50,000 grant from the Woods Charitable Fund, Inc., which put a \$142,000 station expansion campaign "over the top." The \$142,000 will enable the college-operated noncommercial radio station to boost its power to 20,000 watts, said Eric Graham, station manager. The station will also improve its coverage by changing frequencies from 91.3 MHz to 90.9 MHz, Mr. Graham said.

Columbia Union

• The 23-year-old congregation in Dundalk, Maryland, dedicated its recently remodeled facility on July 7. The church was founded in 1956 with 43 charter members.

• Four swimming instructors at Camp Blue Ridge in Virginia received the Red Cross patch after completing the Red Cross Stay Fit 50-mile-swim program. Between them they swam 800 quarter-mile segments.

• Evangelist Leighton Holley conducted a five-week series in the Cincinnati, Ohio, First church and baptized 22 converts.

• The 146 graduates from Kettering College of Medical Arts, Kettering, Ohio, instead of the traditional class gift to its alma mater, gave a cash grant to Taiwan Adventist Hospital.

• Larry Show, formerly head of the business department at Columbia Union College, has been named the college's business manager.

• Baptisms in the Mountain View Conference for the first six months of this year totaled 101, a record. Tithes for the same period of time increased 28 percent.

Lake Union

- A ninth grade has been added to the curriculum of the Eau Claire, Wisconsin, district school in Altoona.
- The fifth annual shoe giveaway was held at the Quincy, Illinois, Community Services Center on August 14. Approximately 1,200 pairs of shoes were displayed. About 160 visitors took 562 pairs of shoes.
- Church members in Collinsville, Illinois, have mailed more than 10,000 letters to residents of Collinsville and four nearby towns, inviting them to enroll in a Bible study course. Sixty people have enrolled.
- Thirty nurses received diplomas from the School of Practical Nursing, Hinsdale Sanitarium and Hospital, Hinsdale, Illinois. The hospital offers a 12-month training program.
- A world record is believed to have been set for the largest single order of subscriptions to *Signs of the Times* when Ben Boggess, pastor of the Wilson, Michigan, church, placed an order for 3,021 copies of the monthly periodical. The Wilson church members are mailing a year's subscription of *Signs* to all homes in their postal district.

North Pacific Union

- Walla Walla College has received commendations from the Department of Health, Education, and Welfare for its low default rates for students with government loans. The school received notice that the default rate for the school is 2.4 percent, as compared with the national average of 17.4 percent.
- Members of the Sedro Woolley, Washington, church have launched a neighborhood outreach program. One of their first projects was completion of the painting of a house for an 83-year-old widow.
- Members of the McCall, Idaho, church are rejoicing in their new church after having

to meet in the local Boy Scout hall. By utilizing the construction talents of the members, they were able to keep construction costs down to about \$15 a square foot. The new sanctuary also provides space for a church school, which opened this fall.

- The New Life Singers, a musical group from the Kalispell, Montana, church, have developed an outreach at the State prison in Deer Lodge. They visited the penitentiary this summer on their way home from camp meeting and were asked to return in September for a prison open house. They are planning to join other musical groups for a benefit concert to raise funds for a religious activities center.

Northern Union

- Open House was held on Sunday, September 9, at the new Iowa Conference building at 1005 Grand Avenue in West Des Moines. The entire office staff was on hand to welcome the guests and to tour the building with them. Don Holland, conference president, presented a copy of the 1980 missionary book, *Thoughts in Springtime*, to each family.
- The Iowa Adventist Book Center reports sales of more than \$5,000 on the recent open house day observed by all Adventist Book Centers.
- Enrollment at the Sioux City, Iowa, church school has tripled for the current school year over last year's enrollment. There were seven students for the 1978-1979 term, and there are 22 this year.

Pacific Union

- September 1 marked 20 continuous years that the Bible Study Group has been in operation under the leadership of Guy Welsh, W6ZTY, of Visalia, California. The group meets every day at six o'clock in the morning at 3975 KH.
- Three Taskforce officers are serving at Thunderbird Adventist Academy in Arizona this year. Debbie

Daugherty, a junior speech pathology and audiology student at Loma Linda University, is assistant dean of girls. Ray French, a June graduate of LLU, shares his time between the boys' dormitory and the Bible classroom. Kevin Brussett, a sophomore theology student at Walla Walla College, is also assisting in the dorm and coordinating religious activities both on and off the TAA campus.

- As an outgrowth of an In-gathering contact nearly two years ago, a branch Sabbath school has been developed at Lovelock, Nevada, by Fallon members.
- Virgil P. Morris, administrator of Hanford Community Hospital, Hanford, California, for the past seven years, was elected president of the Hospital Council of Central California in July.

Southern Union

- Carl D. Crowson, from Huntsville, Alabama, has recently been chosen to head the Southern Union's aggressive church-identification program. His duties consist of meeting with church boards, assisting churches in surveying their identification needs, working with pastors and laymen in the placement of church signs, and the repair or replacement of damaged ones throughout the union.
- Kentucky - Tennessee's Helping Hands are a special group of people dedicated to voluntarily building new churches during holiday weekends. They have done this in Columbia, Powderly, and Belcher, Kentucky, and in Somerville, Tennessee, on Independence Day and Easter weekends for three years. Now they are making plans to help other small congregations erect new sanctuaries.
- Community Services workers from the Alabama-Mississippi and South Central conferences, supported by volunteers and a tractor-trailer load of supplies from the Kentucky-Tennessee Conference, moved into the Gulf Coast area of Alabama

and Mississippi September 14 in the wake of Hurricane Frederic. About 10 vans and other vehicles fanned out into hard-hit areas in a four-county region around Mobile, Alabama, and Pascagoula, Mississippi. Local church groups were involved in relief efforts in other locations. Considerable damage was sustained by Mobile Junior Academy and the Bearfork Road church in West Mobile.

- Forty-two Florida Conference Pathfinders and 34 of their leaders were at work on the Bay Islands of Honduras during Florida's summer pastoral assistant program. The Teen Impact group, consisting of four teams, spent two weeks working, learning, and having fun.

Southwestern Union

- Hospitals in the Southwestern Union recently merged with the Southern Union hospital group, thus creating the 24-member Sunbelt Hospital System.
- A Texas Conference medical retreat was held at Nameless Valley Ranch in central Texas September 22 and 23. U. D. Register, chairman of the dietetics department of Loma Linda University, was the guest speaker.
- Seven hundred and thirty-one students have enrolled at Southwestern Adventist College for the fall semester of 1979. The enrollment a year ago was 717.
- At a specially-called constituency meeting on September 9, it was voted to sell the old Oklahoma Conference campground and purchase a 461-acre parcel of land that includes a 45-acre lake near Wewoka. This central location will be developed into a new youth camp that can also be used for camp meetings.
- More than 800 persons attended the Spanish camp meeting recently held at Nameless Valley Ranch, near Austin, Texas. The Spanish believers spent more than \$3,000 for Spanish literature at the bookmobile during the four-day meeting.

FOR EVERY READING TASTE

Review books cover a wide range of interests to provide good reading for Christians of different backgrounds and motivations. Here are three new volumes with wide appeal:

PILGRIMAGE, by Maylan Schurch

When things are going well and there are no problems but you still have an uneasy feeling that God wants you to do something else, can there be more than one correct response? Jon and Marie are real young people, and their experience is real not only for them but for many others who have left security to follow God's leading. It is today's story of youth who, hearing God's voice, respond, adding their names to the long list of the faithful who try to fit their lives into Heaven's plan. This well-written narrative is calculated to give encouragement to others in similar circumstances.

Paper 128 pages \$4.50

DIARY OF ANOTHER ANN, by Ann von Nossack

Thoroughly American Ann had few trepidations regarding her forthcoming marriage to Karl von Nossack. True, his Austrian background was at the opposite end of the child-rearing spectrum from her own breezy and happy upbringing. Love, of course, would conquer all. It didn't, however, and someone would have to make a lot of changes if the marriage was to succeed. The question was Who? Ann, to her way of thinking, was right about most things, and Karl wasn't about to change. This is indeed the story of an unpromising marriage—but it also deals with a God who can do all things.

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THE SOLUSI STORY, TIMES OF PEACE, TIMES OF PERIL by Virgil Robinson

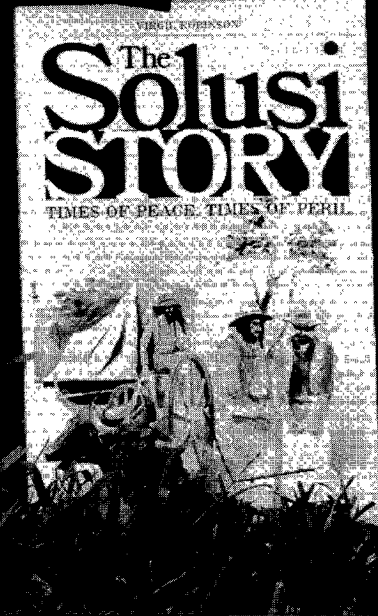
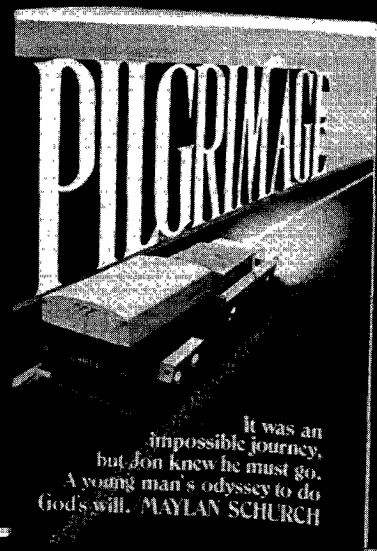
There are few Seventh-day Adventists who will not feel a sense of recognition for the name Solusi. The author's grandfather, A. T. Robinson, was the president of the South African Conference when the request was made of Cecil Rhodes for a land grant in Rhodesia upon which to found a mission. Recently Elder and Mrs. Virgil Robinson spent two years at the Solusi Mission, during which time they gathered much of the data for this thrilling story of God's blessing. While the story begins nearly a century ago, it is brought to date with the current status and needs of our work in the Trans-Africa Division.

Paper 160 pages \$5.50

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To New Posts

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

NORTH AMERICAN DIVISION

Revis Belin, teacher, Columbia Academy, Oregon Conference; formerly same position, College View Academy, Nebraska Conference.

James Chilson, youth pastor, Takoma Park church, Takoma Park, Maryland; formerly pastor, Nebraska Conference.

Ron Combs, administrator, Memorial Hospital, Beeville, Texas; formerly vice-president of Portland Adventist Hospital.

Jerry Coyle, pastor, Downers Grove, Illinois, church; formerly pastor, Minnesota Conference.

Gary R. Ehlert, evangelist, Columbia Union Conference; formerly pastor, Oregon Conference.

Caesar Funes, pastor, Spanish Central church, Chicago; formerly pastor, New York Conference.

C. A. Galang, pastor, Chicago Filipino church; formerly pastor, North Philippine Union Mission.

Robert C. Goransson, evangelist, Potomac Conference; formerly evangelist, Puerto Rico.

Daniel W. Goronzy, assistant vice-president, Kettering Medical Center, Kettering, Ohio; formerly director of planning and facilities division, St. Joseph Hospital, Chicago, Illinois.

Donald L. Hanson, executive vice-president, Hinsdale Sanitarium and Hospital, Hinsdale, Illinois; formerly administrator, Harding Hospital, Worthington, Ohio.

Vernon Heglund, pastor, Minnesota Conference; formerly pastor, Nebraska Conference.

Graeme Loftus, pastor, Broadview and Glen Ellyn churches, Illinois; formerly pastor, Australasian Division.

Tommie Lowe, assistant field director of the Christian Record Braille Foundation; formerly director of the Lake Area for the same organization.

Windy Nash, girls' dean, Garden State Academy, Tranquility, New Jersey; formerly assistant girls' dean, Thunderbird Academy, Scottsdale, Arizona.

Carl R. Rogers, Sabbath school, youth, and temperance director for the Allegheny West Conference; formerly pastor, Bethel church, in Cleveland, Ohio.

Regular Missionary Service

Robert Russell Greve (AU '54), to serve as science teacher, Far Eastern Academy, Singapore, **Nancy Lou (Bather) Greve**, and one child, of Collegedale, Tennessee, left San Diego, California, July 31, 1979.

Arthur Edward Harms (AU '50), returning to serve as secretary-treasurer, Zambia Union, Lusaka, Zambia, and **June Ruth (Corder) Harms** left New York City, July 31, 1979.

Donald Lee Schatzschneider (AU '71), to serve as hospital business manager, Seoul Adventist Hospital, Seoul, Korea, **Gail Harriet (Knight) Schatzschneider** (LLU-LSC '60), and one child, of San Diego, California, left San Francisco, July 22, 1979.

Neil Ramon Thrasher (LLU '47), to serve as physician-surgeon, Bangkok Adventist Hospital, Bangkok, Thailand, **Lucille Bertha (Daniel) Thrasher** (Pac. Lutheran U. '64), and one child, of Tacoma, Washington, left San Francisco, July 22, 1979.

Student Missionaries

Lisa Ann Benfield (PUC), of Angwin, California, to serve as music teacher, Northeast Brazil College, Belem de Maria, Pernambuco, Brazil, left San Francisco, July 19, 1979.

Donna Rae Hilderbrand (UC) of Denver, Colorado, to serve as nursing assistant, Kobe Adventist Hospital, Kobe, Japan, left San Francisco, July 16, 1979.

Sheila Anne Roberts (SMC) of Midlothian, Virginia, to serve as English teacher, South American Division headquarters office, Brasilia, Federal District, Brazil, left Miami, July 18, 1979.

Audrey Marie Walterhouse (SMC), of Woodbury, Tennessee, to serve as primary teacher, Palau School, Koror, Guam, left Los Angeles, July 20, 1979.

Volunteer Service

Robert Elmer Gibson (CUC '43) (SOS), to serve as princi-

pal-pastor-teacher, Koror Elementary School, Palau, Guam, and **Mildred Frances (Walker) Gibson** (CUC '43), of Mountain Home, Arkansas, left Dallas, July 30, 1979.

Garfield William Jorgenson (Mont. St. U. '69) (SOS), to serve as teacher, Guam/Micronesia Mission, Ponape Island, Guam, and **Hyllis Isabel (Houck) Jorgenson**, of Portland, Oregon, left Portland, August 2, 1979.

Frank E. Rice (SOS), to serve as administrator, Hongkong Adventist Hospital, Hong Kong, and **Evelyn (Dietel) Rice** (PUC), of National City, California, left San Diego, California, July 26, 1979.

Ronald Ewald Rothe (LLU '44) (Special Service), to serve as physician, Taiwan Adventist Hospital, Taipei, Taiwan, and **Margaret (Chase) Rothe**, of Banning, California, left Los Angeles, July 30, 1979.

Harold Glenn Stevens (LLU '46) (Special Service), to serve as physician, Youngberg Memorial Adventist Hospital, Singapore, and **Joycelyn Echo Stevens**, of Loma Linda, California, left Los Angeles, July 30, 1979.

Deaths

ABEL, Harlan—b. June 17, 1906, Enid, Okla.; d. Aug. 27, 1979, San Francisco, Calif. He served as director of music at Portland Adventist Academy, La Sierra College, and Union College. Later he taught choral and instrumental music from his private studio. Survivors include his wife, Margaret; son, Norman; daughters, Jerene and Doris.

BARBER, Ora M.—b. Jan. 5, 1881, Kent, Ohio; d. July 27, 1979, Sonora, Calif. After completing the nurse's training course at St. Helena, she entered the Woman's Medical College in Philadelphia and graduated as a medical doctor. She served the Seventh-day Adventist medical institutions at Hinsdale, Walla Walla, and Loma Linda, and the White Memorial Hospital. Survivors include four nieces and one nephew.

CHAND, Inayat M.—b. Jan. 15, 1921, Punjab, India; d. Aug. 19, 1979, Harrisburg, Pa. After completing his education at Spicer Memorial College, which was then located in Bangalore, Pastor Chand served as a teacher, pastor, evangelist, and administrator in various parts of India from 1942 to 1976. In 1976 he and his wife migrated to the United States and taught at our school in Harrisburg, Pennsylvania. Survivors include his wife, Phoebe, and seven children.

FIELD, Archie H.—b. Sept. 5, 1893, Woodlake, Mich.; d. Aug. 29, 1979, Riverside, Calif. Soon after their marriage in 1918 he and his wife were asked by the General Conference to go to the mission field. In 1919 they sailed to Peru and served there for 15 years. They were the

first missionaries to the "Broken Stone" mission at Lake Titicaca, Peru. In 1936 they returned to the United States and served in the Nevada-Utah Conference, where he served as an evangelist. In the Arizona Conference he served in the youth, education, and Sabbath school departments, and later in the Central California Conference in the same capacities. Survivors include his wife, Mary; two daughters, Christine Fishell and Marilyn McArthur; one son, Hollis; and four grandchildren.

JEFFERSON, Ruth L.—b. Sept. 19, 1891, in Arkansas; d. Aug. 4, 1979, Santa Rosa, Calif. She served with her husband, Rhode W. K., by assisting him in his pastoral duties and as Dorcas Society leader. Survivors include her husband, Elder Rhode W. K. Jefferson; and a daughter, Rhoda Fyrnn Stearns.

JONES, Dorothea Van Gundy—b. Feb. 16, 1903, San Jose, Calif.; d. Aug. 30, 1979, Sedro Woolley, Wash. She served as dietitian for the White Memorial Hospital and later at La Sierra College, and taught three years at Walla Walla College. For 23 years she was an internationally known nutritionist for Loma Linda Foods, where she developed the cooking classes and seminars that made her and Loma Linda Foods well known. Her lectures on nutrition took her around the world and to the major cities of the U.S.A. In 1964 she was invited to represent the United States Government as a lecturer in Tokyo, Japan, at the Soy Bean Seminar and Food Fair. Loma Linda University awarded her the Certificate of Commendation for her contribution in the field of nutrition. Survivors include her two daughters, Mrs. Lois Bower, and Mrs. Evelyn Mundall; one sister, Dr. Mary Charlotte Holmes; 14 grandchildren; and 17 great-grandchildren.

NEALL, Virle R.—b. Jan. 26, 1894, Annapolis, Md.; d. Aug. 20, 1979, Lincoln, Nebr. He served the denomination in business and secretarial fields for 19 years. He also served in the book depositories in Atlanta, Georgia; South Bend, Indiana; and at the main offices of the Review and Herald Publishing Association, Washington, D.C. Just before World War I he served as secretary to Elder I. H. Evans, president of the North American Division, and to Elder A. G. Daniells, president of the General Conference. He later served as secretary-treasurer of the North Wisconsin Conference and helped audit church books in the New York Conference after his retirement in 1960. Survivors include his two sons, Ralph and Ronald; six grandchildren; and one great-grandchild.

PETERSON, Ethel O.—b. Feb. 15, 1913, Barnesville, Minn.; d. Aug. 20, 1979, Loma Linda. She served with her husband, Ingvald, as part of an evangelistic team in Granite Falls, Minnesota; then they taught in a ten-grade church school in Gilecrest, Minnesota. She complemented her husband's teaching work in denominational schools in Minnesota, North Dakota, Michigan, and Arizona. Survivors include her husband, Ingvald; two sisters, Hilda Metcalf and Mabel Alder; and one brother, Leonard Peterson.

STRAW, Estelle M.—b. Oct. 14, 1886; d. Sept. 10, 1979. She was the wife of the late Walter E. Straw, educator and missionary, and served with him as a missionary in Africa. She taught at Bulawayo Mission Station and assisted her husband at Madison College, Nashville, Tennessee. Survivors include two daughters, Sylvia Mizelfelt and Mignon Smith; two sons, Leland and Ronald; two brothers, Leon Murphy and Gray Hosford; two sisters, Audrey Maxson and Beatrice Halvorsen; and nine grandchildren.

EEOC solicits public comment

Proposed revisions in guidelines for employers for accommodating religious observance and practice have just been published in the *Federal Register* by the U.S. Government's Equal Employment Opportunity Commission (EEOC). Ninety days has been allotted for public comment, after which the Commission will issue the guidelines in final form with any changes resulting from the comments.

The guideline revision was deemed necessary following the 1977 Supreme Court decision in the case of *Trans-World Airlines v. Hardison*. This decision has resulted in extensive confusion by employers as to what obligation employers have in accommodating Sabbathkeepers. The new guidelines, when implemented late in the year, should help hundreds of Adventists find accommodation for Sabbath employment problems.

Letters to EEOC in the next few weeks, especially from those who are having or who have had serious Sabbath problems, would be most helpful to the EEOC. A brief

mention of the problem, and encouragement for enacting the guidelines, will help offset some of the expected unfavorable comments from some employers. Letters should be addressed to: Marie D. Wilson, Executive Secretariat, Equal Employment Opportunity Commission, 2401 E Street NW., Washington, D.C. 20506.

GORDON ENGEN

Adventist Review Gift Issue is available

Additional copies of the Gift Issue of the ADVENTIST REVIEW, published last week, may be ordered through Adventist Book Centers at the following prices: 1 to 9 copies, 40 cents each; 10 to 99 copies, 30 cents each; 100 or more copies, 20 cents each.

The Gift Issue was designed to be used in a number of ways. It may be used as a substitute for holiday greeting cards, as a gift to Ingathering donors, or as an "ice-breaker" with neighbors, friends, or business associates.

As a special service the Review and Herald Publishing Association will mail

these issues in white envelopes to names supplied by purchasers to their ABC. The additional cost for this mailing service, which includes postage, envelope, and a card giving the sender's name, is 15 cents each.

For the record

New name: Adventist Media Center is the new name of the Seventh-day Adventist Radio, Television and Film Center, in Newbury Park, California. Built in stages over the past five years, the three-building complex now houses the Voice of Prophecy, Faith for Today, Breath of Life, It Is Written, and audio-visual services. In a ceremony on August 23, the administration building was named the Alvin G. Munson Building.

Ingathering record in Norway: Norwegian Junior College surpassed all its previous records for Ingathering this year and set what is probably a world record in the amount collected. The school's 260 students, its teaching staff, and some visiting ministers brought in 350,000 Norwegian kroner (US\$70,000). The campaign lasted three days.

CRBF anniversary: The Christian Record Braille Foundation, of Lincoln, Nebraska, the only Seventh-day Adventist publishing house to supply inspirational reading material to the blind and visually impaired, celebrated its eightieth anniversary on October 21.

Died: Edith M. Law, 102, on September 11 in Angwin, California. She served in China from 1905 to 1920.

Food company award: The Superbom Health Food Factory of São Paulo, Brazil, received an award for "quality and purity" from the Editorial Office of Rio de Janeiro recently. Each year the Editorial Office, an international organization, selects outstanding companies that, through their quality products and service to the community, are cooperating in solving the world food problem.

Week of Sacrifice Offering, October 27

A woman in Detroit boarded a bus, holding her 4-year-old daughter by the hand. Suddenly noticing that the little girl had lost her purse, the mother began scolding her in a voice that penetrated every corner of the vehicle.

"But, Mommy," sobbed the child, "you always tell me to pray when I lose something, and God will help me find it!"

At this, the woman's face turned red as she realized that all the passengers on the bus were taking in the little drama.

Just then, as the bus pulled to a stop at a red light, a car, with its horn blaring, stopped beside it, and the man at the wheel handed a little red purse to the bus driver.

"See, Mommy," beamed the little 4-year-old, "God did it again!"

God undoubtedly is "doing it again" for His cause during this Week of Prayer and Sacrifice. Countless believers around the globe have found again and again that this special time set aside for God's people has proved to be a time when He does great things for His praying church.

As never before, you and I need to take advantage of this special time set apart for spiritual renewal and dedication. As we unite in family prayer, group prayer, church prayer, and intensive personal prayer, let's remember that "when we depend on organization, we get what organization can do. When we depend upon plans, we get what planning can do; but when we depend on prayer, we get what God can do."—E. M. Bounds. "At the sound of fervent prayer, Satan's whole host trembles."—*Testimonies*, vol. 1, p. 346.

Closely related to personal dedication is the spirit of sacrifice and giving. We give to those we love because we love them. We give to God's cause because we love Him. Giving that is inspired by a loving heart is a spiritual and heartwarming experience.

May the Week of Sacrifice Offering on October 27 be one that "God delights to honor, giving it highest efficiency."—*The Desire of Ages*, p. 65. And may we all experience a spiritual renewal that will lead us to say, "God did it again!" ALF LOHNE

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