

Adventist Review

General Organ of the Seventh-day Adventist Church

December 6, 1979

How to forgive

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Judge not

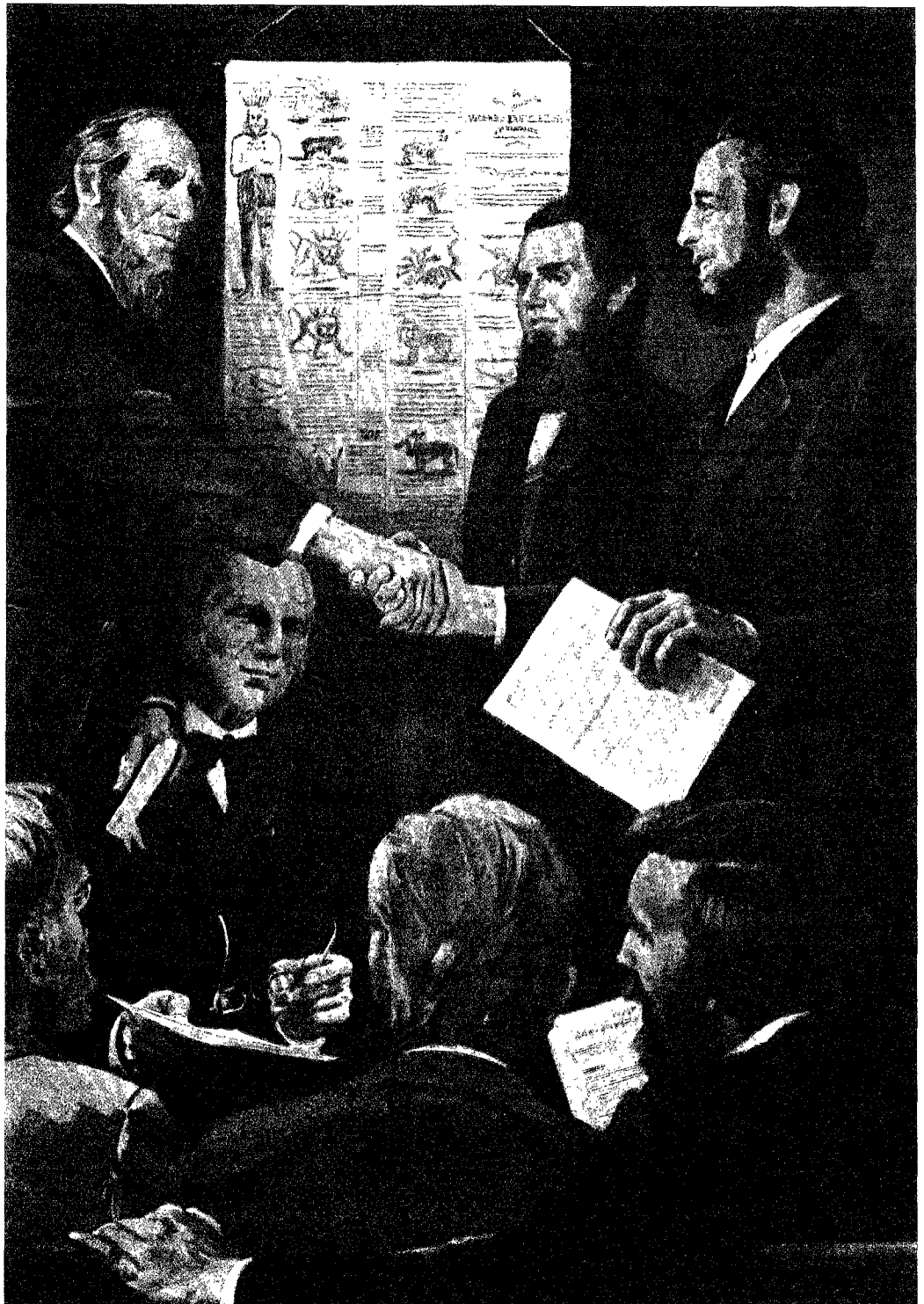
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Individuality and the family

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New member total in Manila is 1,700

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John Byington, president of the General Conference from 1863 to 1865, is pictured being congratulated by James White and J. M. Aldrich, president of the General Conference session that elected him. Seated in the background is Joseph Bates. A two-part series on Elder Byington begins on page 4.

THIS WEEK

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Well-known artist Vernon Nye has been doing a series of historical paintings for the Review and Herald Publishing Association over the past several years. Some of his paintings in the series have pictured the Washington, New Hampshire, church, the Western Health Institute, the beginning of the Sev-

enth-day Adventist Youth Society, and the first official church school (elementary) of the church in Battle Creek, Michigan. These paintings appear annually on both the publishing house's calendar and on the Christian Home calendar.

Mr. Nye's painting was an apt illustration for J. O. Waller's two-part series on John Byington, the first General Conference president (p. 4). Dr. Waller has an extra interest in this historical figure because his wife's grandfather, Charles Clark Lewis, was related to Elder Byington and to the Hilliard brothers, Aaron and Henry, although he doesn't quite know what the relationship is and is trying to trace it.

Dr. Waller was professor of

English at Walla Walla College, College Place, Washington, from 1952 to 1960, during which time he earned a Ph.D. from the University of Southern California. In 1960 he moved to Andrews University, where he has both taught English and chaired the department.

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LETTERS

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

Great issues

I read the Week of Prayer issue and the Gift Issue from cover to cover. They are wonderful.

LULA TURNER
Grafton, Wisconsin

Sexist language

Re "Leadership and Followership" (Oct. 25).

The choice of words describing leaders reflects traditional male thinking. If taken literally, the article would say only men can be leaders. As I read the article, I kept thinking, Cannot women also be given the spiritual gift of leadership to use in the church?

JEANNE FLEMMING
Kelso, Washington

► *Our editorial policy is to eliminate linguistic sexism from our articles. Occasionally, however, one—or more—slips past us.*

A father's confession

"A Father's Confession" (Family Living, Oct. 4) touched my heart. I sympathized with the author as he confessed his faults while observing his sleeping child, determining to do right from then on.

However, the father evidently believed that the child could not grasp the idea of an adult apologizing for wrong behavior and attitude. I would agree that a child probably could not grasp the theological complexities of one person's expressing sorrow for the effect of his faults on another person. But I have seen for myself the results of saying a simple "I'm sorry" to a young child of 2 or 3 years of age. I have seen such a child show relief and joy, and attempt to express forgiveness.

I am not prepared to say how old children must be to grasp spiritual principles, but I do know that they respond to words, thoughts, and emotions much sooner than many adults think. Since children are so aware and so impressionable, it would seem the wisest course of action to use proper spiritual principles at all stages of relationship with children.

The father also vowed to treat his son as a little boy. That is good if the father remembers that little boys (and girls) need to grow up to be men (women) of God. If we are to be properly involved in training our children to be faithful, as were godly people portrayed in the Bible, we must cherish every moment and every truth, and be dependent on the Holy Spirit to aid us in developing the character of our children.

In conclusion, to treat the boy in the story properly would be to treat him as a fellow human being with all the potential for

growth and development that a loving God could put in him. A child should be loved and disciplined. When a parent makes a mistake, he or she should confess the fault to the child and begin again. But, most important of all, adults need to have a heart experience with God and live according to all the light with which God has blessed the Adventist Church.

GREG GOODCHILD
Loma Linda, California

Baby dedications

I am always pleased to hear about or attend baby dedications. I believe we are following Bible principles by dedicating our children to the Lord.

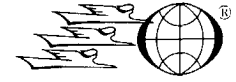
However, I feel we are lacking in a very important Biblical point. When my last child was born three years ago, the church made no provision for an offering. We do well in appealing for birthday and thank offerings, tithes, church expense, et cetera, but to my knowledge no emphasis is placed on giving a special offering when a child is dedicated.

Mary and Joseph knew exactly what offering to take to Jesus' dedication. Even though they were poor and their offering was small, it was accepted of Heaven.

By the way, I gave a baby dedication offering to the Voice of Prophecy. Maybe others could be encouraged to do something similar.

RUTH FILLMAN ARIAS
Grand Prairie, Texas

Adventist Review



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Taking spiritual inventory



Neal C. Wilson, president, General Conference

Perhaps it was the psalmist who first used the descriptive phrase "My cup runneth over" (Ps. 23:5). Most likely David was speaking primarily of the cup of spiritual joy that is offered to us by the Lord. In a secondary sense he was describing his material blessings. King David remembered the days when, as a young shepherd, he had traversed the hills and wild ravines of Judea with his sheep, and he and the Lord had been partners. Together they had successfully met every challenge and taken care of every situation, including fighting off the ravenous beasts that infested the pasture land.

As the years rolled by, this unusual servant of God had learned that prosperity is dangerous to spiritual life. "The cup most difficult to carry is not the cup that is empty, but the cup that is full to the brim. . . . It is prosperity that is most dangerous to spiritual life."—*The Ministry of Healing*, p. 212.

What 1979 has brought

As December ends, another year has been added to history. It has brought us many experiences. Most of us have learned valuable lessons. Some things we thought, did, and said in 1979 we will not repeat in the years ahead. There have been experiences of sorrow, and we have suffered some defeats. In some places, members of God's family have faced extreme hardship and dehumanizing suffering. For others, 1979 has meant torture, persecution, imprisonment, and, in a few instances, death, for no "crime" other than obeying God rather than man and maintaining unyielding allegiance to Jesus Christ. On the other hand, we have witnessed repeated victories in our lives and in the lives of our brothers and sisters around the world.

Speaking personally, my own life has been cast in pleasant places. I have kept very well physically. I have grown spiritually. I have everything I need. My wife has been a marvelous comfort and blessing and a devoted companion. Our children have been the source of great satisfaction, and our adorable little 17-month-old granddaughter, Emilie, has charmed my life. I am almost afraid to carry the cup—it is so full!

I have met thousands of brothers and sisters, young and old, all over the world. They have treated me with

extreme cordiality and Christian love. Bathed in this "prosperity," have I been too confident and too secure? Could my spiritual life, therefore, be in danger? For the record, I must mention that there have been just enough people who have written and spoken critically and in an uncomplimentary way to keep me on my knees and test my understanding of forgiveness. This is the way my ledger looks as, in December, 1979, I review God's hand of providence in my life and in the affairs of His people.

For those who have not had it so easy, or so good, and who have faced uncertainty and perplexity and heartache, let me share the experience of James and Ellen White in 1865. While cheerfully and vigorously carrying out God's commission and doing what the Holy Spirit prompted, they were suddenly engulfed in an unexpected test of their faith. Having suffered a stroke, James White was stricken with partial paralysis. This was a setback, and there seemed to be no human solution. The struggle with the powers of darkness continued for fifteen months before Elder White was able again to minister among the churches. How did the Whites relate to this emergency?

In the little book *Life Sketches*, page 170, we are told that three times a day they had special seasons of prayer asking God to restore his health. In spite of this anxious situation and the apparent lack of any human solution, Ellen and James were filled with unspeakable gratitude that in this affliction they could safely, and with full assurance, trust One who will never allow us to be tempted above what we are able to bear.

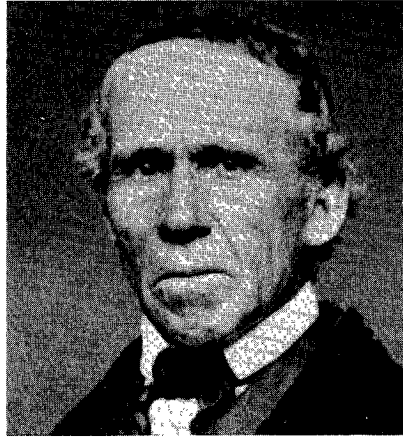
On Christmas evening, while earnestly pleading with God for deliverance, Ellen White was given a vision of God's glory and the marvels and reality of heaven. Such experiences brought fresh courage and hope. "We were often so refreshed with heavenly showers of grace that we could say, 'My cup runneth over.' We could weep and praise God for His rich salvation."—*Life Sketches*, p. 171.

December is a good time to take spiritual inventory. In our dealings with one another have we exhibited selfishness and perhaps withheld deserved compliments or appreciation? What have we done in a positive way about our prayer objective of a thousand souls a day in 1979? Have we lacked faith in God's promises? Have I, perhaps, been exhorting others, asking them to sacrifice, to witness, to win souls, while I remain satisfied, complacent, and inactive?

In December, 1890, with the year almost closed, Ellen White wrote, "Let each ask himself these questions, and conscientiously answer them: Has the past year been to me a success, or a failure? How stands the record in the books of heaven? Has my spiritual vitality been lowered? Have I had a name to live, while I was dead?"—*Review & Herald*, Dec. 23, 1890.

With your cup "full to the brim," have you cheerfully and daily made "offerings of gratitude"—not money—to God for His unspeakable gift of eternal life through Jesus? Think it through. Perhaps you too can thank God for 1979 and say, "My cup runneth over."

COVER STORY



John Byington— our first General Conference president

It could not have been easy for
the John Byingtons, twice in a decade,
to leave churches they had
helped to build.

A condensation of a sermon given at the West Bangor, Canton, and Gouverneur, New York, churches, September 16, 1978, preceding the monument dedication the next day at nearby Buck's Bridge, site of the "house of prayer" John Byington built in 1855.

By JOHN O. WALLER

John and Catherine Byington, the most famous St. Lawrence County converts in the northern part of New York State, had not been Adventists of any sort in 1844. Until 1842, John had been a Methodist Episcopal church member. He was never a Methodist Episcopal clergyman, though we often read that he was. He had been a zealously active layman for the Methodists, a licensed officer in the Buck's Bridge church, a sort of prayer meeting leader, officially called an exhorter.

Leaving the Methodist Episcopal denomination after 1842, he helped organize local companies of a new antislavery group known as the Wesleyan Methodist Connection, of which he later became a minister.

John Byington had served God actively in these two Methodist denominations since his teens when, at 54 years of age, in 1852, he and Catherine became Sabbathkeeping Adventists.

The year 1852 was removed by only eight years from the October, 1844, disappointment. It had been fewer than six years since James and Ellen White had recognized the Sabbath, and fewer than four since James had launched once and for all into his poverty-plagued full-time ministry.

When such Sabbathkeeping preachers as William S. Ingraham, S. W. Rhodes, and James White journeyed in search of their "heavenly Father's sheep" in 1852, they were hunting chiefly for the survivors of the Disappointment, for Millerites who might have already accepted the Sabbath or for those who might be persuaded, through Bible study, to do so. These dauntless self-sacrificing preachers carried with them a new call to obedience and hope, a call designed to rally their discouraged Adventist brethren from 1844 wherever they had migrated or remained—cities, small towns, east, west, south, or north.

But in New York's north country, as it actually turned out, the majority of the new Sabbathkeepers were not reclaimed Millerites returning, as it were, to a newly remodeled room in a once-lived-in spiritual house. On the contrary—and this fact must have made their new commitments all the harder—most were being persuaded by evidence for the Sabbath to leave denominations and local congregations they otherwise loved in order to join an untried new movement that, properly speaking, not only did not have a group name but would not have one officially for about ten years.

Among these new Sabbathkeepers, it must have been especially difficult for the Byingtons, twice in a decade, to leave friends they loved in churches they had helped to build, in both the spiritual and the hammer-and-nails

John Waller, Ph.D., is professor of English, Andrews University, Berrien Springs, Michigan.

senses, in order to follow what they came to believe in as right and truth. Around 1837, Byington had been one of the Methodists who helped construct the old Methodist church still standing directly across the road from the Buck's Bridge site of the Adventist church he built in 1855. There is contemporary Wesleyan newspaper proof that he was the leading force in financing and constructing the Wesleyan church and parsonage at Morley, two miles from Buck's Bridge. Both are still used by the Wesleyans.

That Morley chapel should be dear to Seventh-day Adventists, as well as to Wesleyans. In his Wesleyan years Byington must have spoken there scores of times. Largely forgotten is the fact that one Sunday evening in the fall of 1853 J. N. Andrews preached there too. James White, Byington, and Hiram Edson were in attendance, along with many Advent believers (some had driven buggies from as far away as 65 miles). They sat side by side with the Wesleyans, listening to Andrews deliver a thoroughly Adventist sermon—"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ" (Titus 2:13).

There hardly can be any other building still standing where the future first three General Conference presidents—Byington, White, and Andrews—were together as early as 1853. James White reported in *The Advent Review and Sabbath Herald* that "the Spirit of God seemed to go with us. As the people were coming in, the brethren sung with the Spirit and the understanding also. The place was heavenly."—Sept. 20, 1853.

Understandably enough, the Morley Wesleyans had been bitterly disappointed when the Byingtons left them. However, little more than a year later they generously opened their church doors to an Adventist meeting that many of the Wesleyans attended, too. They had deplored the Byingtons' decision, but loved the man and the woman. No doubt some of the old warm closeness was dead, and would never be quite resurrected.

No ties with the Disappointment

Because they had not been Adventists in 1844, the Byingtons probably experienced less than total closeness within the new body of Adventists. Looking back from another century, we can see that the new Sabbathkeepers in St. Lawrence County typified the Seventh-day Adventists of the future, the hundreds of thousands who through the years and all around the globe would accept the message in one place, all at once, strictly on its Biblical merits, regardless of the past. But that fact was not so apparent in the early 1850's.

In the REVIEW, James White remarked upon this complete newness of many of the north-country con-

verts. In the next month after the Byingtons' baptism, Elder White said: "Many of those present, who have embraced the Sabbath, had but little or no experience in the past Advent movement, yet they are learning the whole truth relative to the past, and our present position."—Sept. 16, 1852.

Three years later, following another Buck's Bridge meeting, he wrote: "There is quite a company of firm believers in this vicinity, most of them from the Wesleyan Church within a few years. They have received all three messages at once, and are doing well on them. God bless them, and let them have their 'penny,' though they may not have 'borne the burden and heat of the day.'"—*Ibid.*, July 10, 1855.

Self-supporting worker

Over at West Bangor in Franklin County lived at least one important exception—a morally courageous, though personally unassuming, young man named Horace W. Lawrence. Several descendants of H. W. Lawrence still worship every Sabbath in our West Bangor church. Becoming a convinced Millerite in his midteens, Lawrence had gone through the Disappointment at about age 17.

Long afterward, in his 80's, he dictated his life testimony to his daughter. [A copy of the manuscript is on file in the Andrews University Heritage Room.] Remembering 1844, he stated: "I never before saw such solemn consecrated people who were ready and happy in their expectancy. The inspiration that suddenly came to those who cried, 'Behold, the bridegroom cometh,' only reached me a few days before the time passed. I then had no use for this world."

When opposition forced him out of the Christian church he had attended, Horace began self-supporting work for Adventism, spending "at one time in public meetings and house-to-house work, six months, receiving fifty cents donations and a chance to earn one dollar in that time, often working in the field gratuitously for those who were boarding me."

His new wife worked with him, "more or less singing and exhorting publicly."

Some time before 1852 the Lawrences learned about the Sabbath, taking a year to study and pray before accepting it. It was young Lawrence, still in his 20's, who gave a copy of the REVIEW to the middle-aged Wesleyan minister John Byington, starting him on his way to Sabbathkeeping. Although Horace Lawrence was ordained to the Adventist ministry, he quietly reduced his role to that of a local elder after a few years, living always at West Bangor. □

To be continued

Who is responsible?

There is nothing that clouds our minds, develops sanctified ulcers, and eventually leads us out the back door of the church so much as continually experiencing defeat.

By RICHARD B. HAMMOND

Few people pass through life without experiencing sorrow or trouble. The fact that most of us undergo such difficulties causes even Christians, at times, to question God's sincere concern for His creatures. Also, there seems to be a tendency today to make God responsible for misfortune rather than to reason from cause to effect.

Those who leave God out of the picture are quick to find other reasons for the occurrence of trouble. We don't seem to want to accept responsibility for anything that happens to us. Alcohol, insanity, evolution—almost anything can provide an acceptable excuse for evading personal responsibility. "Facing up" is a rarely used psychological purgative in today's world.

The August 1, 1977, issue of *Time* magazine presented what appears to be the ultimate in this great modern-day "cop-out." It described how sociobiology brings together the heresies of Darwin, Freud, and theological liberalism to portray humans as the captive of their DNA molecules. Our purpose for being, according to this view, revolves around our serving as mere vehicles for the preservation of our determined genes. The *Time* cover pictured male and female mating as a puppetlike response controlled by strings representing the

directive influence of superintelligent genetic components bent on self-preservation.

No matter what our lot in life, as truly enlightened Seventh-day Adventists we should not blame God for our troubles. But there are some of us who might find comfort in a kind of "Christian sociobiology." We might phrase such an attitude this way: "I was born in sin—it's in my genes. Therefore it is impossible for me not to sin. I cannot help what I do." Some years back a popular comedian huckstered the line "The devil made me do it." For a long time such an excuse has served as a philosophical escape mechanism for many Christians.

A day is coming "in the which . . . [God] will judge the world," we read in Acts 17:31. This impending judgment challenges us to reexamine life's problems and difficulties and to begin to deal with the question of personal responsibility if we haven't before. Are we ourselves at the controls, or are our genes? Or is the devil responsible?

Many who once believed themselves helpless slaves of appetite and passion have come to the stark realization that they personally hold the key to their own freedom. But don't misunderstand. By ourselves we cannot resist the evil one. Placing the responsibility for right-doing, reformation of life, and the development of a holy character on ourselves may seem contradictory. Yet the Adventist who seeks to set forth the harmony of law and gospel cannot afford confusion in this area.

Freedom from servitude to Satan requires a power outside ourselves—a power superior to both ours and Satan's. But we do not gain freedom from slavery to our genes, alcohol, insanity, or the devil himself, by simply becoming the slave of another master—God. It is God's purpose to set us at liberty, in the highest sense of that word; to enable us to advance to the point where what we ought to do is what we want and are able to do.

This takes cooperation, and cooperation implies freedom to choose. It seems to me, though, that the mechanics of making choices is unclear to many. Some think of it simply as an intellectual process. But choosing involves more than merely making up one's mind. A decision demands an action lest it become *no* decision.

No confusion

We are told that many will be lost while desiring to be Christians, because they do not exercise their will in acting as Christians (*Steps to Christ*, pp. 47, 48). Even though we realize that we cannot even repent without God's giving us repentance (Acts 5:31), it is a mistake to assume we have no part to act beyond going through a mental process that is limited to desire.

There really need be no confusion about what is involved in the decision-making process, for Ellen White has clearly described it for us. The book *Steps to Christ* defines and discusses such words and concepts as *will*, *choice*, and *decision* (pp. 47-51). It points out the crucial importance of understanding the "true force of the will." Will is defined as the power of choice or of decision. The

Richard B. Hammond is head elder of the Hilltop SDA church in Parker, Colorado.

section of the book titled "Consecration" closes with an explicit warning that eternal loss will result to those who desire to be, but don't act like, Christians.

What it means to decide is illustrated in the next chapter in *Steps to Christ* by the Biblical account of the paralytic who was healed by Jesus at the pool of Bethesda. What took place there demonstrates indisputably that decision and action are joined in an indissoluble bond. The former does not exist where the latter is absent. When Christ commanded the paralytic to arise the sick man believed Christ's word, although he had no outward evidence that he had been given such ability. Acting in harmony with his belief, he made an effort to arise. In the very act of attempting to rise to his feet the man was healed. Apparently, he would not have been restored if he had not made the effort.

In the same way, if we want strength to overcome we must believe Christ's word and act upon it. In acting we receive the strength necessary to overcome whatever evil practice or master passion has bound us.

Effort *must* be put forth if we expect God to give us spiritual healing and victory over sins. Yet many who are desirous of victory are waiting for God to give it to them, not knowing that it becomes theirs only when they demonstrate the kind of faith that *acts* as though the promise is theirs. They sit and wait—"hoping and desiring to be Christians," but they will be lost if they fail to "come to the point of yielding the will to God" (*Steps to Christ*, p. 48). Willpower plays an important and critical role in the process of victorious living.

However, we make a fundamental mistake if we assume that people are motivated to action when they know little of God's power, love, and tender compassion, and have not established a trusting, living relationship with Him.

That an understanding and appreciation of God constrains the believer to act is illustrated aptly by Peter's response when Christ invited him to walk on the stormy waters (see Matt. 14:24-32). Two significant factors are evident in this narrative: First, it would be unthinkable to walk on water. But, having been with Jesus for some time, Peter had developed enough confidence in Christ to know that if He invited him to come He would enable him to come. Second, it is certain that the relationship he established with Jesus resulted in an action on Peter's part. Christ didn't have to lift him out of the boat. It took the right action of Peter's willpower, and, as a result of putting faith into action, he did that which is humanly impossible—he walked on water.

In like manner, the Christian who believes he has the victory over sin through Christ and trusts and appreciates His love, will, as Paul admonishes, consider himself to be "dead indeed unto sin, but alive unto God" (Rom. 6:11; cf. Col. 3:1-4).

When we do this we begin *acting* as though the victory is already ours (1 John 5:4; cf. *The Desire of Ages*, pp. 320, 390). As we do so, divine power unites with human power, and the human will becomes omnipotent

(*Christ's Object Lessons*, p. 333). Thus a relationship with Christ motivates us to personal resistance of sin, rather than making resistance unnecessary and thereby throwing us into a puppetlike relationship—making us passive instruments at the end of God's string.

An understanding of this "faith transaction"—the union of God's unlimited power with the weakened willpower of man—lifts Christian works completely out of the realm of legalism and fixes them solidly in the setting of faith. We cannot imagine the paralytic taking credit for his restoration simply because his faith in Christ's Word led him to act on it. Surely, at least by the time his unique experience ended, even Peter, the braggart, didn't believe that power to walk on water came merely because he got out of the boat. Nor should any of us claim responsibility for a victorious experience because we were so sure of God's enabling power that we began to refuse to let the devil rule over us (Rom. 6:12).

Back to responsibility

This leads us back to the question of responsibility. It is our freedom of choice that makes every one of us personally responsible for our acts. And it is God's willingness to unite the divine energy of the Holy Spirit with man's will that leaves us without excuse for our sins. Isn't this why God brings every thought, word, and action into judgment (Eccl. 12:14)? We are plainly warned, "The strongest temptation cannot excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel anyone to do evil. . . . In His strength we may conquer."—*Patriarchs and Prophets*, p. 421.

Is it too simple to take the promise at face value that "God is faithful, and will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape" (1 Cor. 10:13, R.S.V.)?

If God will not allow us to be tempted beyond our ability to resist, there is no excuse for being overcome. (See *The Desire of Ages*, p. 311.) The fact that many non-Christians resist and overcome some of the grosser sins is a rebuke to us Christians who commit the so-called small sins. The power of God is just as available to keep us from sinning as it is for them.

There is nothing that clouds our minds, develops sanctified ulcers, and eventually leads us out the back door of the church so much as continually experiencing defeat. How much happier our lives could be, how much lighter the burdens of our pastors and counselors, if we realized fully our own personal responsibility for what we do. In the light of God's unlimited, helping power we ought to be able to grasp the fact that Satan *is* a defeated foe. Why should we allow ourselves to be kicked around by someone who is already defeated? "He who has not sufficient faith in Christ to believe that He can *keep him from sinning*, has not the faith that will give him an entrance into the kingdom of God" (*Review and Herald*, March 10, 1904; italics supplied). □

How to forgive

The measure of our forgiveness to others is the sluice gate through which God's forgiveness flows to us.

By J. L. BUTLER

A revengeful spirit is sinful. It springs from the source of all sin, the selfish heart. It covets a prerogative that is not ours. Its father is the father of lies, who once coveted the power of God to create. Vengeance is not for us. "Vengeance is mine; I will repay, saith the Lord" (Rom. 12:9). A desire for vengeance, like any other cherished sin, is an iniquitous emotion that separates us from God, sealing His blessings off from us at a time when we most need His succor. The measure of our forgiveness to others is the sluice gate through which God's forgiveness flows to us.

When we ask mercy and blessings from God we must have a spirit of love and forgiveness in our hearts. How can we pray, "Forgive us our debts, as we forgive our debtors," and yet indulge an unforgiving spirit?

In spite of the exhortations to forgo vengeance and the dire results of not being forgiving, many find it impossible or extremely difficult to forgive. Because feelings have been hurt, the world is viewed subjectively through the smoke screen of those negative feelings. They may want to forgive. They know that they should. But like the experience of the apostle Paul, recorded in Romans 7, they find that the good that they would, they do not, and the evil that they would not, they do. They are chained to a dead body of vengeful feelings.

The Christian pastor or counselor must do more than tell a troubled soul to forgive. He must show him how to experience this virtue. Christianity not only mandates, it presents a way, it provides a power.

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In learning to forgive, we must not look at forgiving as a favor done to the offending party. View it instead as a big favor to yourself. If you cannot forgive for the sake of the person at fault, do it for your own sake. The Lord says to us, "I, even I, am he that blotteth out thy transgressions for mine own sake" (Isa. 43:25).

With us mortals, forgiving may even mean our survival. A vengeful spirit is dangerous to the holder's emotional and mental health. Though directed at the offender, it boomerangs back on our own hearts. It brings chronic emotional agony, self-pity, self-hatred. Why should we self-destruct by constantly reliving the unpleasant happening that has hurt us? Our feelings of vengeance probably will do us more harm than the original offense.

Many find it difficult to forgive because the offender does not want to be forgiven. Few people nowadays really want to be forgiven. Instead, they want to be excused. The desire to be forgiven implies an admission or acceptance of guilt and responsibility. Rare indeed is the soul who is willing to accept responsibility for his misdeeds.

One man who molested and murdered little children in Maryland and Florida blamed his psychiatrists. All of us, at some time or other, have played the game "See what you made me do." This game is as old as sin itself. Adam and Eve played it after hiding from God in the Garden of Eden. Adam blamed the woman for his sin, and the woman blamed the serpent, and the responsibility ultimately stopped at God for creating the woman and permitting the serpent in the Garden.

Sin is *not* all right

Forgiving is not excusing. To excuse is to imply, "That's all right; no harm done," or, "It didn't hurt," or, "If it did hurt, it doesn't hurt anymore." Well, sin is *not* all right. It can hurt very much. It can cause long-term suffering. Sometimes the situation can never be salvaged or repaired. To forgive does not necessarily imply that there is no longer any hurt. From all reports, Governor George Wallace of Alabama has forgiven Arthur Bremer, the man who fired the crippling shots at him in Laurel, Maryland. However, no amount of forgiveness on the part of the governor will rescue him from his wheelchair. No amount of pardon or solicitude toward his attacker can cure his paralysis. Forgiveness, then, must include an acceptance of the suffering inflicted by the perpetrator.

How can we do this? Humanly we cannot. Forgiving is a transcendent experience, as is being forgiven. "Come unto me," is the great invitation. "Learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls" (Matt. 11:28, 29). "Learn of me," Christ says. "I'll teach you how to be forgiving. I'll give you the rest that comes with a forgiving heart."

God bids us manifest toward others the same compassion He has shown toward us. "Let the . . . revengeful behold the meek and lowly One, led as a lamb to the

slaughter, unretaliating as a sheep dumb before her slaughterers. Let them look upon Him whom our sins have pierced and our sorrows burdened, and they will learn to endure, to forbear, and to forgive.”—*Education*, p. 257.

“God is the eternal guardian of right. He has a tender care for the beings whom He has so loved as to give His dearest Beloved to save. He will deal with every wrongdoer. ‘For he that toucheth you toucheth the apple of his eye.’”—*Ibid.*

Be compassionate to the offender whether you feel he deserves it or not. Guilt is not an enjoyable feeling. “Remember that you cannot read hearts. You do not know the motives which prompted the actions that to you look wrong. There are many who have not received a right education; their characters are warped. . . . Never drive them to discouragement or despair by saying, ‘You have disappointed me, and I will not try to help you.’ A few words spoken hastily under provocation—just what

we think they deserve—may cut the cords of influence that should have bound their hearts to ours.”—*The Ministry of Healing*, p. 494.

It is hard to admit guilt. For many it has crushing implications. To be forced to confess can be counterproductive and destructive. This has never been our assignment. It is the Holy Spirit’s job to convince of sin, of righteousness, and of judgment (John 16:8). Our commission is to be pitiful, longsuffering, and forgiving, as was Christ upon the cross. “His mind passed from His own suffering to the sin of His persecutors, and the terrible retribution that would be theirs. . . . No vengeance was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness.”—*The Desire of Ages*, p. 744. As His followers, should we not do the same? □

FOR THE YOUNGER SET

A birthday nature walk

By MARILYN JEAN FORD

On a warm, sunny October afternoon Japhia and her family took a nature walk on a college campus.

The trees looked as if they were on fire. Their leaves seemed to explode with red, yellow, and orange colors. As a quiet wind whispered through the trees, leaves gently floated

from the trees to the grass.

Flocks of birds fluttered from tree to tree. Red squirrels scampered across the lawn. Some even walked across telephone wires.

Japhia’s brother Nathanael and her sister Candace tried to follow one of the red squirrels as it scurried around the trunk of a maple

tree. It was such a tall tree they almost had to bend backwards to see the top. As the squirrel scampered up the tree it stopped and peeked around the limbs to see whether anyone was still following.

Japhia, just a year old that day, was picking up leaves, chattering happily as she did so and turning them over and over in her hands. She had never seen so many pretty leaves.

As Japhia’s eyes caught sight of a red squirrel bounding across the grass in front of her, she dropped the leaf she was holding and began toddling after it. It stopped a few times, looking back at her. She stopped when it stopped. Soon the squirrel made its way up the trunk of a maple tree and hung upside down just above a long, narrow hole in the tree. It watched Japhia curiously as she stood stretching her neck to see what the squirrel was doing.

Suddenly, with a squeal of joy, she pointed to the hole in the tree. Right before her eyes, one, two, three little squirrels popped out. Their heads were the only part of them that was showing. They looked this way and that to see what the excitement was about.

Hearing Japhia squeal, Nathanael and Candace came quickly to the foot of the tree, gazing in surprise and wonder at the baby squirrels. The squirrels put

on quite a show as they scampered around on the tree limbs, dashing in and out of the nest, chasing one another. Soon they were tired playing and returned to their nest.

This was the first time Japhia had been so close to a wild animal. She was quivering with excitement. Candace and Nathanael never tired of watching wild animals. It made them remember the time when the family lived in the mountains. They were looking forward to someday moving back there again.

When the red squirrels didn’t come out of the nest anymore Japhia began picking up leaves again. Her brother and sister began gathering leaves for a collection. There were so many kinds of trees on campus—maple, birch, locust, sycamore, ginkgo—even cedar and pine trees.

All three had enjoyed strolling through the leaves that had fallen from the trees. They had watched the squirrels scampering about. They had listened to the birds singing. All of these things were teaching them the meaning of the words their parents had read from the book of Job: “Even birds and animals have much they could teach you; ask the creatures of earth and sea for their wisdom. All of them know that the Lord’s hand made them” (chap. 12:7-9, T.E.V.).



“I wish I’d stopped”

In this age of sorrow, strain, and tension, Christians need to remember that they are their brother’s keepers.

By MIRIAM WOOD

A story in the July 3, 1979, issue of the *Boston Globe* made such a strong impression on me that I haven’t been able to forget it. In his column entitled *In This Corner*, David Cohen said that on Friday, as he was driving to work at about 4:45 in the morning—but I think he should tell it in his own words:

“I saw the car first and then, out of the corner of my eye, I saw him. A man in a short-sleeved shirt, leaning against the railing of the Tobin Bridge, looking into the waters of the Mystic River 200 feet below. I almost stopped, but then I was past him, approaching the toll booths on my way to work in Boston. He was several hundred yards from the booths, and if his car had broken down, I wondered, why had he stopped in the dark? Why hadn’t he driven or coasted closer to the safety and light at the toll booths? If there was no breakdown, why was he just standing there?

“A car moves quickly, and mind and body react slowly at 4:45 in the morning—but I thought that later. What I thought Friday when I saw the man looking into the water was: Maybe I should stop. At the toll booth the driver of the car ahead of me was talking to the attendant. Maybe he had seen the man, too, wondered as I had wondered, was telling the attendant what I was going to tell him. A man on the bridge, looking into the water.

“‘Did he tell you about the man?’ I asked. The attendant nodded. ‘Where exactly is he?’ he asked. I pointed to the place. ‘He’s just standing there,’ I said. ‘His car may be broken down. I don’t know.’ As I drove off I looked through the rear-view mirror and saw the attendant start to run.

“When I arrived at the *Globe* I told the city editor that there might be a jumper on the Tobin Bridge. I just saw him, I said. He was leaning against the rail, looking into the water.

“‘He’s already in the water,’ the city editor said. ‘Face down. They’re going after him now.’

“So there it was. My instincts had been right. I had thought about stopping. I hadn’t stopped, but I had thought about it, because I knew, even in that flash of an instant, that there was a chance he was a jumper. People jump off high places all the time. I knew this. Maybe it’s unhealthy to think about what you could have done, should have done, didn’t do . . . But I think about a lot of coulds, a lot of shoulds—and a wish.

“I wish I had stopped. It might not have made any difference in the end—or all the difference—to him and to me.”

End of story. But not the end, for as you think about it, you’re bound to remember times when, if you’d just “stopped,” you really would have made a difference in someone else’s life. Perhaps not the dramatic and final difference between life and death, but the difference between happiness and discouragement, success and failure, courage and despair—or between knowing Christ and not knowing Him. The trouble is, of course, that we’re so rushed and strained and programmed and planned that we haven’t time for the slightest deviation from our programming.

I had other plans

I’m remembering, with shame, a phone call that I received from an acquaintance recently. I could sense that she needed my attention. She needed to be able to talk. She needed the reassurance that comes from seeing ourselves as worthwhile in the eyes of others. But I had other plans, and of course they were important, and I know my impatience showed in my voice. She sensed it. Quietly she concluded the conversation. I, though, unwilling to be quite so insensitive, warbled brightly and meaninglessly, “We just must get together soon for a nice visit!”

And I’m also remembering the stranger at a large meeting who so badly needed someone to care, someone to listen. I had to be on my way—or so I thought. “Why don’t you write to ——?” was my evasion. The light in her eyes died, leaving them as dull as they’d been when first she glimpsed me and thought that perhaps I could bring just one ray of hope. Politely she answered, “Well, I’ll try to get in touch with them,” and that was the end of a little vignette in which I had failed someone else.

I’m not suggesting that we make ourselves available at all hours of the day or night. I know that there are people who are professional hangers-on and if unchecked they will absorb the time of everyone with their trivia. But one soon learns to spot that variety and to deal with them politely but firmly. I’m saying that I wish in this age of sorrow, strain, and tension, when human beings have so many emotional needs, that we’d all consider the importance of being “my brother’s keeper.”

I know just how David Cohen felt.

“I wish I had stopped.”



Communication and democracy within the church

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in *Speaking Out*, but they publish them to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented.

"Oh, no! We won't even bother to attend that meeting Saturday night."

"Why not?" I asked.

"They'll do what they want to anyway."

"Whom do you mean by they?" I asked.

"Oh, those conference and school-board people," came back the answer.

This was the reason one couple gave for considering it a waste of time to attend the Saturday-night constituency meeting of the consolidated school.

At another place and another time a church business meeting was held to consider a controversial issue involving large sums of money. Some members were mildly surprised to find upon arrival that the administrators of both the local and union conferences were present. The pastor serving as chairman gave these leaders the opportunity to speak first. Each made a lengthy speech, leaving no doubt in anyone's mind as to where he stood on the issue. Both were eloquent speakers, having had years of experience addressing audiences of various sizes. But among the lay persons there was none thus gifted. When the vote was taken, the side espoused by the officials won. For months after that meeting, it was evident that most of those in attendance were dissatisfied with the vote.

Those lay persons, who were men of business acumen, recognized what they considered to be the dangers of the program adopted. Why had they not spoken up more strongly? "Well," one replied when he was asked that question,

"I didn't want to put myself in a position where I might appear as having little or no confidence in our conference leadership. Then, too," he continued with a wry grin, "those men could outtalk me. I knew what I wanted to say. But I was afraid I'd speak harshly because of the strong feelings I had on the subject. I didn't want to be the one to inject such words that night."

In this particular situation the conference leaders went home thinking that the issue had been settled. Later one was heard to praise the spirit of unity that had been evident at that session. But to all who had to continue to live with the results that became a grinding burden for years, it was evident that the unity referred to was more in the mind of the speaker than in reality.

Do not we as a church claim that we have a truly representative form of government? In the *Church Manual*, page 193, we read: "There is a remarkable unity of belief and purpose among the Advent people in all the world." It is not my intention to suggest that this is not true. I believe it is.

But, as the illustrations brought out indicate, there is not always the unity there should be. That being the case, I wish to suggest some ways that might lead to more real unity.

First, we need to recognize that disagreements are not necessarily evidence of the lack of the spirit of good fellowship.

Second, we need to give more attention to the importance of clear communication. An example that points up the value of such happened in a church where there had been a longstanding controversy over the financing of musical instruments. This became an issue that aroused strong feelings. It got to the place where no one wanted to bring up the

subject anymore. Yet it was evident that a solution had to be found eventually.

Finally, one of the elders brought up the problem in a board meeting after an earnest explanation of his opinion that as Christian brethren we ought to learn to express our disagreements agreeably. This led to a serious and beneficial discussion of the issue.

Part of our problem seems to be an unrealistic attitude about unity. Was there ever a married couple deeply in love who didn't have a little quarrel now and then? But such quarrels can serve to deepen the love and understanding between them. We are not in heaven, yet. We are still on earth. Why cannot we as brethren learn to differ now and then without blowing the roof off the church?

Speaking as a lay person, I believe many laymen can improve their ability to communicate. They need to pray diligently for wisdom, patience, and an open, honest mind before they go to a meeting where a controversial subject is to be discussed. Shouldn't the same formula apply to leaders, too? Both leaders and laity need to become better listeners.

All of us need to work on this problem of communication. As we do so, the corresponding improvement will bring about a more democratic spirit and thus greater unity.

DON ANDREW WELCH
Oklahoma City
Oklahoma

Thieves in the church

A professional writer makes a living by using words. It is hard work. I have toiled over articles and stories until I was exhausted. Therefore, I understand how discouraging it can be to authors to find others stealing the profits that should accrue from the author's hard work.

Case number one. Kathy, my teen-age daughter, came home from academy for Christmas vacation. "Look, Mom, one of our teachers gave each of us girls this wonderful story about a

rose." Smiling, I took the papers from her hand. They were photostatic copies! Not bothering to ask permission from the person or publisher who copyrighted the book, Kathy's teacher simply ran copies on the copying machine. She stole a literary property!

Case number two. My 12-year-old son came in from church school with a disgusted look on his face and a discouraged tone in his voice. "We have to memorize all these songs for the Christmas program." As he threw the songs on the kitchen table, I picked them up to see how difficult they would be to memorize. Again, photostatic copies! The choir director had copied the songs on a copying machine. Had she asked permission of the publisher? No. She simply stole the songs!

Why am I speaking so harshly? Simply because it is true. Copyrighting involves a legal procedure. No one has a right to make copies of that work. Why? Because the person who has laboriously created the story, song, article, or book has a right to say what happens to his work. If a publisher buys the work from the writer, the publisher has a right to say what happens to the work he has paid to obtain.

The writer and the publisher of a creative work did not spend time and money on it in order to lose their expenditures. They expect, and rightly so, to make their money back, and hopefully additional monies, in order to be able to provide for their families.

Would you appreciate working 40 hours this week and then being told you were not going to be paid for it? It's the same thing. The publisher publishes his work to be bought. If you copy rather than buy it, you are benefiting from his work, but not paying for it.

I wish the significance of such thievery could be impressed upon the members of the church. The commandment "Thou shalt not steal" is being violated. Possibly unknowingly. If so, this misconduct needs to be brought out into the open, repented of, and forsaken.

SALLY CALVERT
Dunlap, Tennessee

Judge not

My neighbor decided I was guilty before she gave me a chance to explain the circumstances.

By HELEN LANDIS

Hearing a knock at my door, I opened it. The caller was my neighbor from across the road. Instead of returning my smile, she stood there, ignoring my invitation to come in out of the heat. Her lips were pressed together, her eyes angry.

“Is something wrong? May I help you?”

She did not move or answer. Feeling awkward, I again invited her to come in, but she just stood there, staring at me.

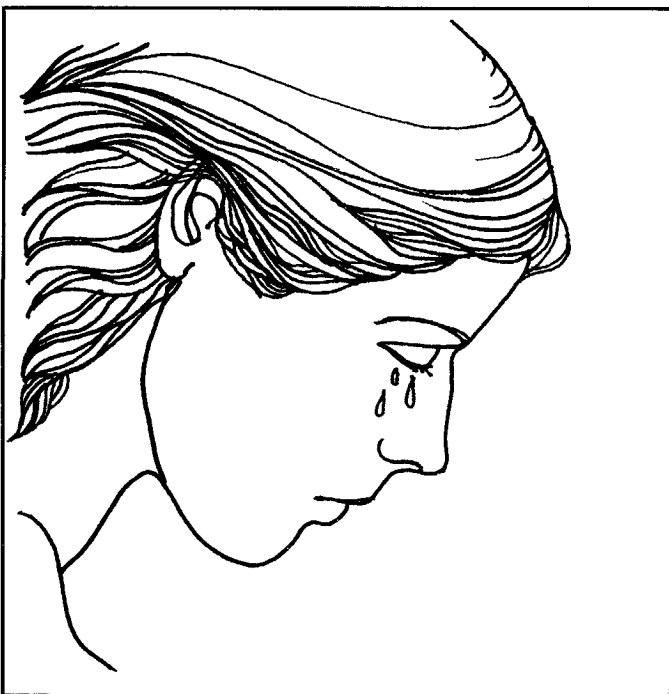
Finally, she said in icy tones, “Why did you do it?”

“Do what?” I asked in amazement.

“Why did you kill my little dog?” she demanded angrily.

Baffled, I replied, “I didn’t kill your dog. I didn’t even know she was dead.”

Helen Landis lives in Williams Lake, British Columbia, Canada.



Stamping her foot angrily, she shouted, “You’re lying. Your little girl was over last night to get the milk. She must have told you.”

Not allowing me to answer, she continued, “I can tell you’re guilty. You were embarrassed when you saw me. We all know you hate dogs. You’re the only neighbor who hasn’t come over to sympathize with me.”

When she paused, I answered, “Of course I was embarrassed when you refused to come into the house and just stood there not saying anything. I couldn’t help sensing something was wrong, but I didn’t know what. It’s true that I’m afraid of that big dog on the corner and avoid passing that house. Because he knocked my little girl down she’s afraid to go that way. But I’ve never seen your little dog and have no reason to harm her.”

“Of course she never bothered you,” she screamed. “That makes what you did all the worse. She never hurt you!”

I tried to explain that when my little girl had come in with the milk, she didn’t say anything to me about the dog being dead because I had put my finger to my mouth indicating for her to be quiet. Having been injured in an accident, my husband had been sleeping fitfully—when he could sleep—and I didn’t want her to disturb him.

In those days academy teachers such as my husband were paid only during the school year. During vacation he was working on a construction job 200 miles from home. Three days before this confrontation, he had returned home with a crushed foot.

I explained to my neighbor that I was thankful that his life had been spared—that he had escaped with only a crushed foot.

Because we had been going through an extra hot spell, even for California’s Sacramento Valley, we had remained indoors. We had seen no one. I had not been outside the house for three days except to pick some vegetables in the back garden.

I tried to tell her how sorry I was that she had lost her little dog. When I asked her what had happened she grew furious. The words seemed to explode from her lips: “You know she was poisoned! I expected you to deny it, but I didn’t think you were so brazen as to say you didn’t know she was dead. I see it’s useless to talk to you.”

Starting to turn away, she shook her finger in my face, saying, “Remember, you have this to answer for! It’ll be on your conscience as long as you live.”

She never spoke to me again. Although that was more than 55 years ago, I’ve never been able to forget the helpless feeling.

Not being able to keep back the tears, I knelt by the sofa where my husband was lying. He tried to comfort me.

I wondered aloud how this could happen to me. I had been in my own house, minding my own business—had not been out of the house even. The neighbor had moved to the academy area in order to put her children in a Christian school. How could she as a professed Christian do this to me?

My husband tried to soothe me. "Darling," he said, "as long as you know you didn't do it, I know you didn't do it, and God knows you didn't do it, that's what counts."

Maybe, but her charge still hurt. I had been so busy caring for my 6-year-old girl and an 18-month-old baby, as well as a big garden that furnished much of our table, that I had not had time to visit neighbors. How—why had this happened to me?

My husband kissed me, saying, "Maybe this happened to us so that if we are ever tempted to accuse

anyone of wrongdoing, we can remember this experience and refrain from judging. We'll think maybe there is some other explanation and give that person the benefit of the doubt, even if circumstances seem to indicate otherwise. Remember what Jesus said, 'Judge not.'"

That experience took place a long time ago, but I have never forgotten the lesson it taught me. We are so prone to jump to conclusions without realizing that usually there are circumstances involved in most situations that make appearances deceiving. I learned the difficult way that it doesn't pay to attempt to judge others. □

BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

Dancing; 2,300 or 1,150?

I have a question about dancing in worship services. Some churches practice such dancing, giving as support 2 Samuel 6:14, which mentions David's dancing "before the Lord with all his might." How is this verse to be understood?

Most of the dances mentioned in the Bible can be grouped in one or the other of two categories: (1) public rejoicing; for example, Jephthah's daughter meeting her father "with timbrels and with dances" after his return from successful battles (Judges 11:34); and the women of Israel dancing in honor of Saul and David to celebrate their victory over the Philistines (1 Sam. 18:6); (2) dances more or less an act of worship. Examples of these are Miriam with other women celebrating with dancing the successful crossing of the Red Sea, during which was sung Miriam's song of praise to Yahweh for His defeat of the Egyptians (Ex. 15:20, 21); the dance of the Israelites around the golden calf (chap. 32:19). Then there is the incident referred to in the question above, which tells of David's dancing before the Lord at the time the ark was removed from the house of Obed-edom to Jerusalem (2 Sam. 6:14).

Several of the psalms call upon the people to dance, for example Psalm 149:3: "Let them praise his name

in the dance," and Psalm 150:4: "Praise him with the timbrel and dance."

It needs to be noted that these ancient dances had little in common with the social dance of today. Many of the dances were performed by groups of women. There is no evidence of contact between the sexes.

These Old Testament examples of dancing are hardly sufficient to establish a present-day dance in church services. While in a sense the New Testament church is a continuation of the Old Testament congregation of Israel, there are many differences in forms of worship. Many of the Mosaic customs and rituals were discontinued, as well as customs the Israelites picked up from the heathen, which the Lord may have tolerated for a time.

A New Testament example or admonition regarding dancing in church services would almost be required if a person wished to find Biblical warrant for such a practice today. Not even the admonitions in Psalms 149 and 150 are sufficient, for they were written under the old dispensation. It is possible also that the dancing enjoined in these psalms represents a practice God merely tolerated for a time. There is no direct command in the law of Moses requiring dancing in connection with religious services.

In the Good News Bible Daniel 8:14 reads, "It will continue for 1,150 days, during which evening and morning sacrifices will not be offered." Please explain the discrepancy between this and the reading of the King James Version, which gives 2,300 instead of 1,150.

The Hebrew of Daniel 8:14 reads 2,300, as do the ancient translations of the Hebrew into other languages, for example, those into Greek and Syriac.

Where, then, does the *Good News Bible* get its reading of 1,150? This Bible is a dynamic translation, that is, the translators believed it was more important to reproduce the meaning of a passage than it was the words. The dynamic method of translation involves two steps: (1) a determination of the meaning of a passage; and (2) a statement of that meaning in the language into which the translation is made, using whatever words or constructions may be necessary to make the meaning clear. The translator is not tied to the words and constructions of the original language.

The application of these rules to Daniel 8:14 produced the translation in question. Obviously the translators believe that the evil power that terminated the Temple services in the Daniel vision was Antiochus Epiphanes. For some three years (168-165 B.C.) he suppressed the services in the Jewish Temple in Jerusalem. But 2,300 days, the time given in the prophecy as the period that would elapse before the sanctuary would be cleansed (K.J.V.), would be somewhat more than six years. By dividing

2,300 by two, the translators arrived at 1,150 days, a time roughly equivalent to Antiochus' suppression of the Temple services.

The translators would claim that the division of 2,300 by two to obtain 1,150 is not arbitrary, undertaken simply to obtain a figure that matches Antiochus' heyday. They would argue that the sacrifices referred to were the evening and morning daily burnt offerings. Since two such burnt offerings were offered each day, 2,300 of them would be offered in 1,150 days.

We grant translators a right to their opinions. But we believe readers of dynamic translations should remember that in such translations they are reading the translators' ideas of what the Bible writers said. They are not getting the Bible writers' words, as in a formal translation, from which, with the Holy Spirit's help, they can ascertain the meaning.

Let me repeat a warning I have often uttered in the REVIEW: For a study Bible one should use a formal translation (to this category belong the King James Version, Revised Standard Version, the *New American Standard Bible*, and others) rather than a dynamic translation (to this category belong the *Good News Bible*, *The New English Bible*, Phillips, and others).

At the least, one might have expected a footnote to Daniel 8:14 in the *Good News Bible* would have stated that the Hebrew reads 2,300. But such is missing, though there are various other footnotes in the book of Daniel that call attention to translation problems.

Individuality and the family

Should Adventist family members endeavor to maintain their individuality, or should they relinquish it for the sake of the family and the church?

By LYNN SAULS

When we hear jokes or see magazine cartoons about a henpecked husband and a domineering wife, we smile or laugh. But when we occasionally see living examples of the same, we respond with pained concern. Perhaps we are sorry for the browbeaten husband or resent his "battle-ax" of a wife. Feeling that it is not quite right for her to squelch her husband's individuality, we wish that he would not allow his individuality to be squelched.

Seemingly, though, we are not so concerned about a more frequent situation—the demanding husband and the overly submissive wife who lives in her own "little world," her individuality merged in that of her husband. Long before the "women's lib" movement of the 1960's, Ellen White was concerned about this kind of dominance. She felt that "the wife and mother should not sacrifice her strength and allow her powers to lie dormant, leaning wholly upon her husband. Her individuality cannot be merged in his."—*The Adventist Home*, p. 231. "She should remember that her marriage does not destroy her individuality."—*Ibid.*, p. 351. Ellen White counseled a pair of newlyweds, "Neither of you is to lose his or her individuality in the other. God is the owner of your individuality. Of Him you are to ask: What is right? What is wrong? How may I best fulfill the purpose of my creation?"—*Testimonies*, vol. 7, p. 45.

In a day when children were to be seen and not heard, Ellen White was concerned also that children's individuality not be squelched (see *ibid.*, vol. 3, p. 132). The individuality of a child, she wrote, must not be merged in that of the teacher (*ibid.*, p. 134). She insisted that parents and teachers were to be careful not to destroy the

individuality of the young people in their charge (*Fundamentals of Christian Education*, p. 57). "Those who weaken or destroy individuality," she wrote, "assume a responsibility that can result only in evil."—*Education*, p. 288.

Not only are parents and teachers to avoid weakening or destroying individuality, but they are counseled to preserve and develop it. Concerning individuality Mrs. White writes that "it is the work of true education to develop this power, to train the youth to be thinkers, and not mere reflectors of other men's thought."—*Education*, p. 17.

It is understandable why individuality was prized so highly by Ellen White. When the band of believers was a little flock and their cause an object of derision, a strong sense of individuality was a necessity in an Adventist. Without it, he would have had difficulty maintaining his faith and way of life in a hostile society.

But individuality is more than just a requirement for survival. It lies at the heart of the Biblical teachings about humans and their relationship to God. Every human being is created in the image of God. As such, each person has power to comprehend, power to feel, power to plan, and power to act. He has "a power akin to that of the Creator—individuality, power to think and to do" (*ibid.*).

We cannot be Christians without maintaining our individuality, for being a Christian is an act of the will. Allowing Christ to have His way in the life involves a continuous series of decisions. Those who outwardly adopt Christian beliefs and practices merely as an unconscious response to pressures from relatives and friends may be classified, as John Milton calls them, "heretics in the truth" ("Areopagitica," in *Complete Poems and Major Prose*, Merritt Y. Hughes, ed. [New York: Odyssey Press, 1957], p. 739). We are not candi-

Living our life

By VIRGINIA VESS

*When the doors of hope start closing
In life's rugged atmosphere,
And our hearts are heavy burdened
From the hurt of things most dear,*

*We can face it all with gladness,
Though life's battles deepen strife,
For God's love is all-enduring;
We must trust Him in this life.*

*When in faith we look to Jesus
Through our mortal, lifelong days,
Strength is sent as balm from Heaven,
And our hearts respond with praise.*

Lynn Sauls is a professor of English at Atlantic Union College, South Lancaster, Massachusetts.

dates for heaven unless we as individuals have rejected evil and chosen the good.

If God had not valued individuality in human beings so highly, He would have made us all alike—mindlessly conforming to His will. But God created us so that “every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality.”—*The Desire of Ages*, p. 347.

To the Christian, therefore, individuality is important. But so is unity and harmony within the family and within the community of believers. “Each one has an individuality of his own, which he is not to sink in that of any other man. Yet each is to work in harmony with his brethren.”—*The Acts of the Apostles*, pp. 275, 276. The value of our individuality to God can be measured by nothing less than the sacrifice on Calvary. But Calvary also shows how much God desires that all creation be restored to unity.

Maintaining unity and individuality

How can we maintain our individuality and not disturb the harmony of the group? How can children develop their individuality and still honor their parents? How could Adam and Eve maintain an “individuality in thinking and acting” and yet “have no interest independent of each other” (*Testimonies*, vol. 3, p. 484)?

Both unity and individuality can be maintained in the family if each member strives not so much to assert his own individuality as to preserve that of the others. “Let no one feel,” wrote Ellen White, “that it is his place to mold others to his individual mind or opinions.”—*Counsels on Health*, p. 244. To a husband she counseled, “Do not exert your strong will power to compel your wife to do as you wish. Remember that she has a will and that she may wish to have her way as much as you wish to have yours.”—*Testimonies*, vol. 7, p. 48.

If fathers, mothers, and children make a conscious effort not to do violence to the individuality of any other family member, then the other members of the family will have no cause to mar family harmony through unnecessary assertion of their own individuality.

There is a need also for the members of the family to be willing to forgo their individual inclinations that are not matters of conscience when by so doing they can help others in the family. “Do not try to compel each other to do as you wish,” wrote Ellen White. “Be kind in speech and gentle in action, giving up your own wishes.”—*Ibid.*, p. 47.

In the light of the fact that more than 50 passages in the writings of Ellen White either support maintaining individuality or decry squelching someone else’s, a long passage that calls for putting bounds on individuality is well worth our careful attention, for it places the other passages in perspective: “Why are many of us so weak and inefficient? It is because we look to self, studying our own temperaments and wondering how we can make a place for ourselves, our individuality, and our peculiari-

ties, in the place of studying Christ and His character. Brethren who could work together in harmony if they would learn of Christ, forgetting that they are Americans or Europeans, Germans or Frenchmen, Swedes, Danes, or Norwegians, seem to feel that if they should blend with those of other nationalities, something of that which is peculiar to their own country and nation would be lost and something else would take its place.

“My brethren, let us put all this aside. We have no right to keep our minds stayed on ourselves, our preferences, and our fancies. We are not to seek to maintain a peculiar identity of our own, a personality, an individuality, which will separate us from our fellow laborers.”—*Ibid.*, vol. 9, p. 187.

The principle delineated in this passage can be applied to the family. We are not to maintain the kind of individuality that will separate us from the rest of the family and keep the family from accomplishing what it should as a group. For example, if all the members of a family are forever asserting their individuality, there will be no time when they can gather for family worship. At the appointed time, one may want to work on a bird feeder. Another may want to sew. Another may want to practice the piano. Another may want to read. Another may be in the mood for anything but worship.

As a wise leader, someone in the family, if not the father, needs to suggest an appropriate time for worship, and the others, forgoing their individual inclinations, need to meet the appointment for the sake of the family as well as for their own sakes.

We are reconciled in Christ

The conflict between individuality and family unity is only an apparent one. We are reconciled in Christ. Through Him we can maintain our individuality. Through Him we can develop families characterized by harmony and love. Ellen White states the principle clearly in the following passage: “To come near to Christ is to come near to one another. The secret of true unity in the church and in the family is not diplomacy, not management, not a superhuman effort to overcome difficulties—though there will be much of this to do—but union with Christ. Picture a large circle, from the edge of which are many lines all running to the center. The nearer these lines approach the center, the nearer they are to one another. Thus it is in the Christian life. The closer we come to Christ, the nearer we shall be to one another.”—*The Adventist Home*, p. 179.

This is a time for the members of Adventist families to maintain their individuality, not being sucked into societal structures that detract from the goals of the Christian family and the church. It is time also for Adventist family members to forgo their individuality for the sake of the family and the church. It is time to modify our individual inclinations so that we can grow up together in Christ Jesus. It is time to forget those nonessential personal goals that keep us from the work the church was established to accomplish. □

Prescription for revival—3

Fortunately for today's church, Laodiceanism is not an incurable malady. The Great Physician has prescribed a three-step remedy that is guaranteed to cure, provided people allow Him to apply the treatment in the proper manner.

As mentioned in the previous editorials in this series, the first step in the cure involves the application of "eyesalve"—the antidote for spiritual blindness. The second step involves the removal of our tattered garments of self-righteousness and being clothed with Christ's imputed and imparted robe of righteousness. But one more step must be taken before the remedy is complete—the "gold treatment" mentioned in Revelation 3:18.

In the same way that liberal amounts of gold eliminate poverty completely, Heaven's gold eradicates spiritual poverty. "The gold here recommended as having been tried in the fire is faith and love. It makes the heart rich; for it has been purged until it is pure, and the more it is tested the more brilliant is its luster."—*Testimonies*, vol. 4, p. 88.

At times Ellen White uses the phrase "faith that works by love" to describe the relationship intended in this part of the Laodicean message. She states that "the faith we are required to have is not a do-nothing faith; saving faith is that which works by love and purifies the soul."—*Faith and Works*, pp. 48, 49.

Love is the golden mirror of a genuine faith. It reflects the righteousness of Christ that fills us. If faith does not result in our demonstrating greater love to God and man, then it is not genuine. No matter what claims we make about having righteousness by faith, if the works of love and righteousness are notably missing, the claims can be judged only as false.

The servant of the Lord makes this plain indeed: "Through union with Christ, through acceptance of His righteousness by faith, we may be qualified to work the works of God, to be colaborers with Christ. If you are willing to drift along with the current of evil, and do not cooperate with the heavenly agencies in restraining transgression in your family, and in the church, in order that everlasting righteousness may be brought in, *you do not have faith*. Faith works by love and purifies the soul. Through faith the Holy Spirit works in the heart to create holiness therein; but this cannot be done unless the human agent will work with Christ. We can be fitted for heaven only through the work of the Holy Spirit upon the heart; for we must have Christ's righteousness as our

credentials if we would find access to the Father. In order that *we may have the righteousness of Christ*, we need daily to be transformed by the influence of the Spirit, to be a partaker of the divine nature. It is the work of the Holy Spirit to elevate the taste, to sanctify the heart, to ennoble the whole man."—*Selected Messages*, vol. 1, p. 374. (Italics supplied.)

The gold treatment is the third and ultimate element in Christ's prescription for last-day revival. It is this third ingredient that clearly distinguishes between the counterfeit revival and the genuine. "Under a religious guise," Satan is seeking "to extend his influence over the Christian world. . . . There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead. Yet *none need be deceived*. In the light of God's word it is not difficult to determine the nature of these movements. Wherever men neglect the testimony of the Bible, turning away from those plain, soul-testing truths which require self-denial and renunciation of the world, there *we may be sure* that God's blessing is not bestowed. . . . The nature and the importance of the law of God have been, to a great extent, lost sight of. A wrong conception of the character, the perpetuity, and the obligation of the divine law has led to errors in relation to conversion and sanctification, and has resulted in lowering the standard of piety in the church. Here is to be found the secret of the lack of the Spirit and the power of God in the revivals of our time."—*The Great Controversy*, pp. 464, 465. (Italics supplied.)

What Satan has done in the Christian church as a whole in our day he is eager to repeat in the remnant church. We can expect that in the Adventist Church there will be a false revival centering around a lowering of "the standard of piety in the church." At such a time Christ calls the Laodiceans to a new experience with Him—to a revival of primitive godliness—to a reflection of the love, beauty, and glory of the character of Christ. This is our greatest need.

Most people, in the United States at least, have medicine cabinets filled with prescription drugs, many of which are becoming outdated and useless. Perhaps that's a good thing in the light of the growing knowledge that some drugs, at least, cause worse problems than those they are intended to cure! Nevertheless, it is senseless to pay for a prescription and then never use it. Particularly would it be senseless for the Laodicean church to ignore the prescription that is guaranteed by the Great Physician to be the sure and immediate cure for the malaise that He points to as hindering His work on earth today.

"Be zealous therefore, and repent," He urges (Rev. 3:19). Someday the church is going to heed this call fully and respond in such a way that the greatest display of the love of Christ ever presented will be seen in our world. There will be a revival and reformation that will not cease until Jesus comes. It *will* take place. It *must* take place. Why not *now*?

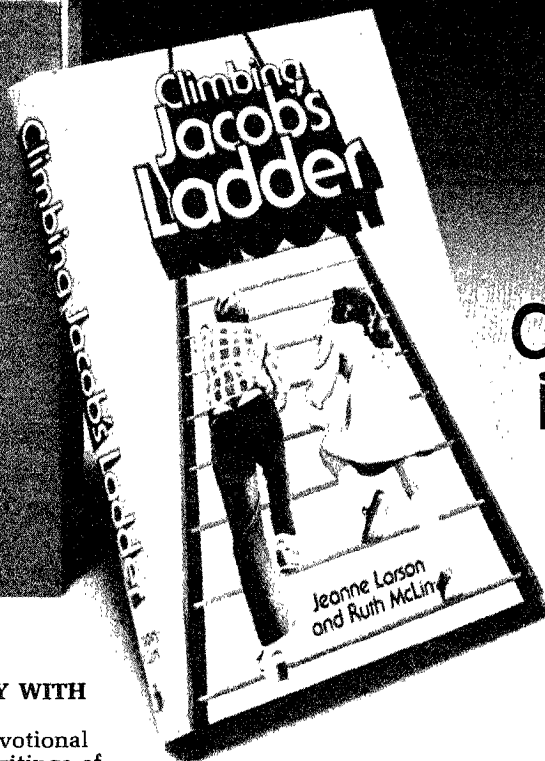
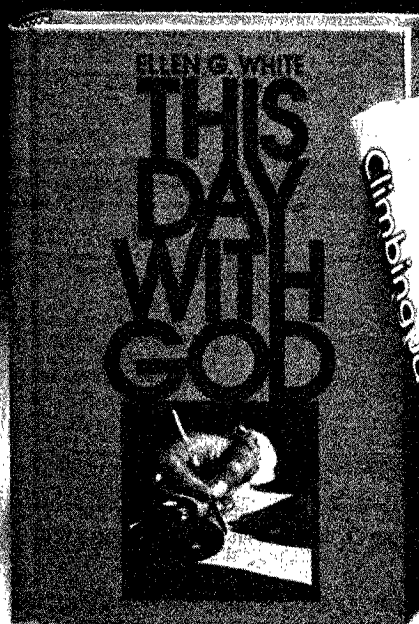
L. R. V.

Concluded

Make the 1980's the shortest decade in history...

God's messenger, Ellen White, has told us, "When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—*Christ's Object Lessons*, p. 69. From this statement one can conclude that we, His people, can delay Christ's return through our failure to develop a character like Christ's.

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in this decade.
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review publications

New member total in Manila is 1,700

By J. H. ZACHARY

By October 1, 1,700 persons had been baptized in Metro Manila, Philippines, and Good News teams were studying with almost as many more. The 10,000 Adventists of Manila have witnessed growth in every one of the 68 churches and companies in the metropolitan area.

More than a dozen new congregations are being formed throughout the city. The challenge of securing funds for the purchase of city lots and building materials has become the number one challenge for mission officials.

During the early part of 1979 church members helped to sow the seed for the harvest being reaped in Manila. From January to March more than 4,000 believers made tens of thousands of personal contacts as they prepared for a city-wide Voice of Prophecy graduation. During the remainder of March and throughout April more than 10,000 persons studied in 307 Bible-marking classes.

During May, the 307 Bible-marking class leaders invited their interested persons to attend one of the 17 major evangelistic meetings held in Metro Manila. All of the major Adventist churches were opened to the public. Pastors were thrilled at being able to preach to audiences that were often 90 percent non-Adventist and ready to make decisions for a new way of life.

In previous major Manila meetings, from 300 to 450 persons would take their stand for God's truth. In these meetings pastors and evangelists were left to carry the major load of the work. In the Good News program the vast majority of personal contacts and Bible studies were given by the laymen. This lay par-

ticipation made a difference—a big difference.

Photo 1: A lone Adventist family secured a small plot of land in a new community, in the shadow of the national maximum security prison of the Philippines. Their tiny house just wasn't big enough for a Bible-marking class. A neighbor had started construction on a nipa home, which he loaned for the use of the Good News program. Temporary bamboo poles were fastened in place to form benches.

The entire community made its way to the humble Good News center. Night by night the Adventist family shared their faith with neighbors and friends. And night by night decisions were made. Eleven persons were baptized and still more continued to study.

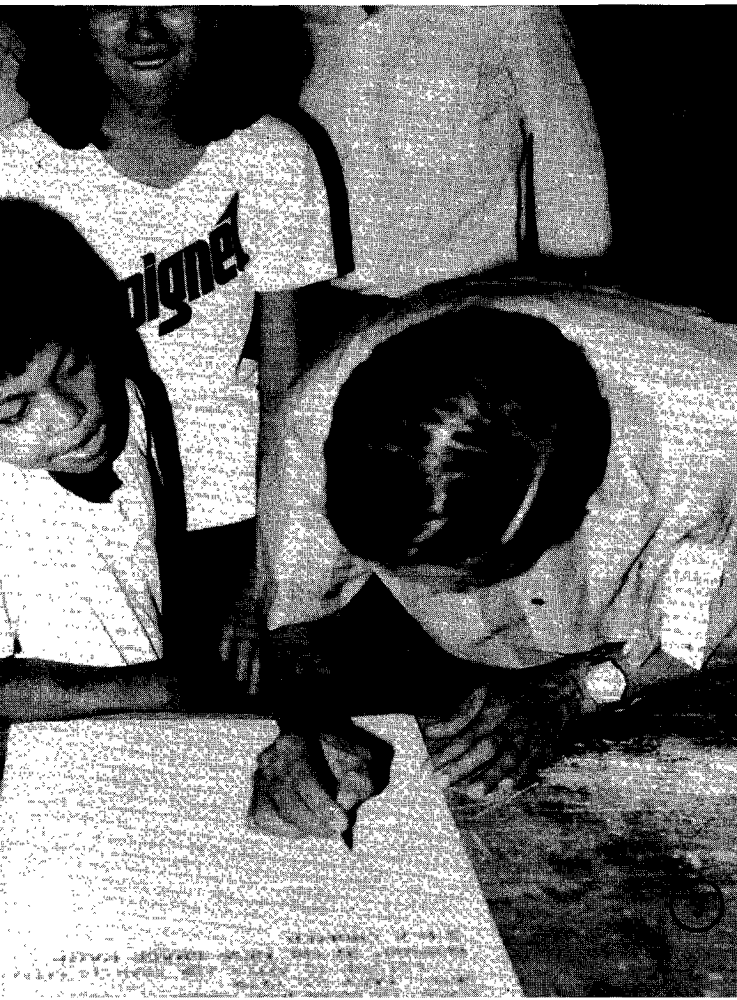
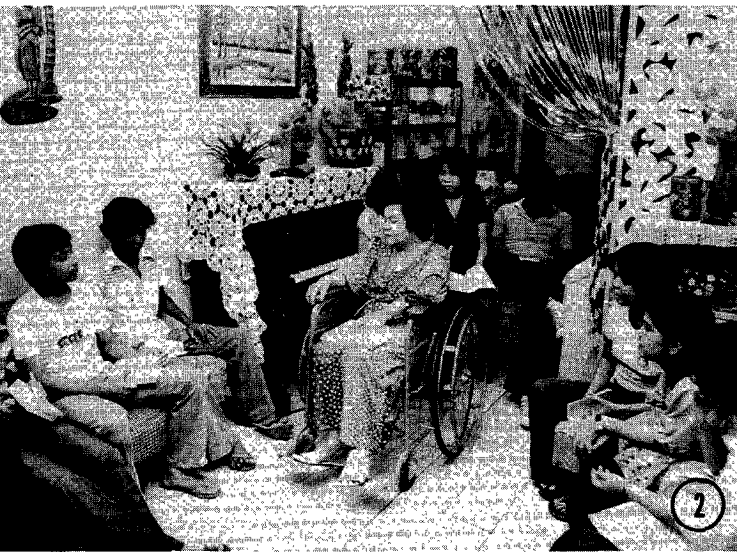
When the owner of the nipa house needed to use it, the little group pooled their resources and purchased eight building posts. Sheets of galvanized roofing were donated. On the day that I visited them they had special prayer that the way would be opened for them to finish the humble little church.

And now the light grows brighter outside the walls of the Muntinglupa national prison. The lone Adventist family has a score of new brothers and sisters with whom to fellowship and work.

Photo 2: When an appeal was made for members to join the Good News program, Mrs. Felisa Poblete volunteered. A year earlier she had entered an evangelistic service in the Baesa English church, and she had recently been baptized.

Mrs. Poblete is crippled. Confined to her wheelchair, she wondered what she could do for the Lord. Would it be all right for her to start a Bible-marking class in her home? The pastor agreed.

J. H. Zachary is Ministerial secretary of the Far Eastern Division.



To Mrs. Poblete's joy, almost 24 youth gathered in her home. Eager hands distributed the Good News Bibles and the studies began. Communication gaps between the woman and her youthful audience vanished as the youth pressed in to learn God's Word. By July, three had been baptized and 15 others were in the baptismal class. Today Mrs. Poblete has the nucleus of a new house church.

Photo 3: Cris de la Cruz, of Philippine Union College, asked for volunteers to remain at the college during the summer to help with the Good News program. One hundred and fifty students and teachers volunteered to assist the Bible department in its Field School of Evangelism. Twenty-seven teams of students were formed. For three months they went from home to home in Grace Park. Then 27 Bible-marking classes were begun. By the end of April, 1,057 persons had completed their daily lessons.

George Knowles, director of the General Conference Lay Activities Department, joined the PUC team as evangelist in May. The Seventh-day Adventist Seminary (Far East) enrolled 20 students in its Field School of Evangelism and assigned them to work with Elder Knowles.

Approximately 400 of the Bible students attended the Knowles meetings regularly. Half of these made their decision to join the church. During the last day of his campaign Elder Knowles invited the people to come forward to sign a document requesting membership in the new Grace Park church that is to be formed.

When the fall semester began at the high school where the evangelistic meetings were held, the infant church had to be moved. Even the smallest city lot would cost 100,000 pesos (US\$15,000). A building would cost even more. In nice weather they could meet under the mango tree. The college cafeteria nearby could also be used.

The Good News program

leaves the church in Manila with an urgent need for church buildings. All of the buildings used by the 68 churches and companies of Metro Manila are full, some to overflowing. The little Grace Park group of almost 200 new Adventist brothers and sisters are working and praying for the day when they can have a place to meet.

Photo 4: When Pasay City English church was organized to conduct Bible-marking classes, Mr. Fernandez offered to prepare a place on the roof of his metal-plating factory. A number of his employees and other interested persons attended the class.

By July, 15 persons were baptized and another 13 were studying. Where are these 28 people to worship? The Pasay church already is full. Mr. Fernandez is making plans to solve the problem by building a small church on the rooftop of his factory. He says that it will be large enough to seat 125 persons.

As the building plans are being laid a new round of Bible-marking classes is beginning. With the Lord's blessing the new rooftop church soon will be filled with members.

Photo 5: "Pastor David, I will make my home available for a Good News Bible-marking class," said Mr. Paulo, a member of the Baesa church. A Bible-marking class team was organized, with Mr. Sulapas as the leader.

Almost 30 adults plus that many children crowded into the tiny home. The community was stirred. The children crowded into the home for the Bible story hour. Adults pressed in to hear the question-and-answer Bible studies. Hands that had never touched a Bible now tenderly received a copy of the Book each night.

By the first of July, 14 persons had been baptized, and the newly organized group started a new Bible-marking class. New members are going from home to home with more experienced members.

Week by week Mr. Paulo has a special task to do at his

home in preparation for the Sabbath—he removes all of his personal belongings except chairs and the living room table, which has become the pulpit for the new church that is being organized.

At the rate the Alta Vista church is growing, Mr. Paulo's home soon will not be large enough. It is hard for the little congregation to find a city lot they can afford. It will be a long time before a lot and building materials can be secured. In the meantime, Mr. Paulo moves out of his home each weekend for the Alta Vista church.

What does the future hold for the Good News program? Each night during the Araneta crusade, the speaker, LaVerne Tucker, asked for two decisions. First, he invited the people to join the Seventh-day Adventist Church through baptism. During the series more than 500 persons

stepped forward in response. Next, he asked for homeowners who would open their homes for Bible-marking classes. And 946 persons left their addresses!

There are 264 new Bible-marking classes functioning. "We will keep on working until we have a team in each of the 946 homes," writes D. B. Viloso, North Philippine Union Mission Ministerial secretary.

The 100,000 Bibles donated by The Quiet Hour have given the church the key tool for the success of the Bible-marking classes. But it is laymen who have made the difference by their enthusiastic participation.

"It is our prayer," says Carmelito Galang, union Voice of Prophecy director, "that our church members and pastors will keep on conducting Good News Bible-marking classes until Jesus comes."



Trans-Africa Division plans French university

By E. A. STREETER

The minister of education of the Republic of Rwanda and Merle L. Mills, Trans-Africa Division president, on August 27 signed the convention by which the Seventh-day Adventist Church will establish a new center of higher education for French-speaking Africa.

Elton H. Wallace has been appointed rector of this new institution, the Adventist University of Central Africa, which will serve 200,000 members in Rwanda, Burundi, and Zaire, as well as an additional 30,000 in Cameroon and the Malagasy Republic, Ivory Coast, Togo, Benin, and Upper Volta. Its main function will be to prepare government-recognized secondary teachers in at least seven subject areas, and to upgrade the working force in other branches of the work.

For several years, study has been given to the establishment of a senior college for these French-speaking countries. Current growth trends indicate that the number of members there probably will double in the coming decade, emphasizing still more sharply the need of adequately trained workers.

Educational work is being carried on at the elementary and secondary levels. Gitwe College has served the Rwanda fields since 1931. Several other seminaries in Zaire are training ministerial workers, but the need for preparing qualified secondary school teachers is not being met. A number of Adventist schools have been closed because qualified Adventist teachers could not be found, and those attending public institutions are not being exposed to an Adventist philosophy of education.

E. A. Streeter is director of the Educational Facilities Planning Laboratory at Andrews University, Berrien Springs, Michigan.

In 1978 several subcommittees were appointed to study the establishment of a French-speaking college, a possible site, and the finances that would be involved.

On May 10, 1979, a master planning commission was set up to meet in Rwanda in August. Tom Lawson, an architect from the United States, Charles Taylor, from the General Conference Education Department, and I gave technical assistance to the commission, which was led by Elder Mills. Elton Wallace and representatives from the Central African and Zaire unions also were part of the group.

The site, offered by the Rwanda Government, is situated at Mudende in the north-west sector, 28 kilometers from the resort city of Kisenyi on Lake Kivu. This site was carefully studied with regard to water and electricity supply. The soil in the area is extremely fertile and the climate ideal.

Surrounding hills

Two volcanoes, Nyiragongo and Karisimbi, both snowcapped, dominate the northern view. Many of the surrounding hills are cultivated right up to their peaks. To the north, forest land can be seen at the bases of the volcanoes. The property has a gentle slope from north to south and is about five kilometers from the main highway between Kisenyi and Ruhengeri and about 25 kilometers from the Adventist high school at Rwankeri.

The rich, black volcanic soil is in many places four to ten feet deep. Water will come from a government water main that skirts the northern boundary above the highest point of the property. Two hundred and forty acres have been given in the first agreement, with more land to be added to round out the property lines. Some com-

pensation will have to be paid for gardens and young eucalyptus groves that already have been planted there.

The master planning commission, which met for a week at Rwankeri and made several trips to the Mudende site, gathered information about building supplies and contacted government agencies about imports, visas, and other technicalities. A significant feature of the convention, or charter, received by the university is that it will be able to offer its own degrees, which will be recognized by the government. This is the first time that a country that has been dominated by a European-type of education has granted such a charter.

There are still problems to

be solved. Building materials are scarce and expensive. Most items have to be imported from Kenya and transported through Uganda by road.

The funding of this project is perhaps the greatest problem; however, a nine-year budget has been drawn up, which includes the 1983 Thirteenth Sabbath Special Projects Offering and anticipated donations from foundations. Unfortunately, inflation over the years will greatly increase the cost of establishing this institution. A university for the French-speaking areas of Africa is desperately needed, and the commission is confident that finances somehow will be found.



New Luzeiro launch in Brazil

Jose de Gracia, with his wife, Rosalinda, and little daughter, Johana, from Panama, have accepted the call to work as missionaries on the medical launch *Luzeiro XV* in the Lower Amazon region of Brazil.

Two years after the launch was built, it began its spiritual and social uplift work when the Lower Amazon Mission signed an agreement with the Golden Cross on September 11, 1979.

This energetic couple are active in a visitation program pointing people to Jesus. As they let their light shine in this area of spiritual darkness they hope to see their dreams come true as new churches are constructed where the living God can be worshipped.

ARTHUR S. VALLE
Review Correspondent

It Is Written goes satellite

By GEORGE E. VANDEMAN

It Is Written has taken a giant leap forward in faith and accepted an offer to broadcast by satellite.

Last year It Is Written shouldered the responsibility of continent-wide television saturation. Adventists responded with enthusiastic support, and substantial strides were made in establishing this outreach in the spotlight of public consciousness. Aside from widespread Sunday morning coverage throughout It Is Written's 21-year history, prime-time television in New York, Phila-

delphia, and Los Angeles is now a weekly reality.

Few do not know about Ted Turner and his super station in Atlanta, Georgia. For the first time in communication history, he has taken a secular television station and placed its 24-hour programming on the RCA SATCOM II satellite. What he has accomplished is challenging the nation's traditional system of television coverage. WTCG, channel 17, Atlanta, now commands coverage in 47 of the 50 States, including Hawaii.

So great is the demand for sports and secular entertainment programming on this

network that management has allotted only one hour to religion each week, on Sunday. And they have offered one half of that hour to It Is Written. Satellite coverage by the church has been considered in recent years, but with the opportunity just granted by this super-station satellite system, an audience that doubles anything known in satellite history is now possible to the Seventh-day Adventist Church.

And this is not all. Another powerful satellite system, the National Christian Network, has offered It Is Written time on a daily basis—seven nights a week—in prime time. This unusual opportunity is one we wish we could accept, but every night may be too heavy a financial obligation. We have contracted for Friday, Saturday, and Sunday releases and hope sufficient funds will come in

to add the other four nights.

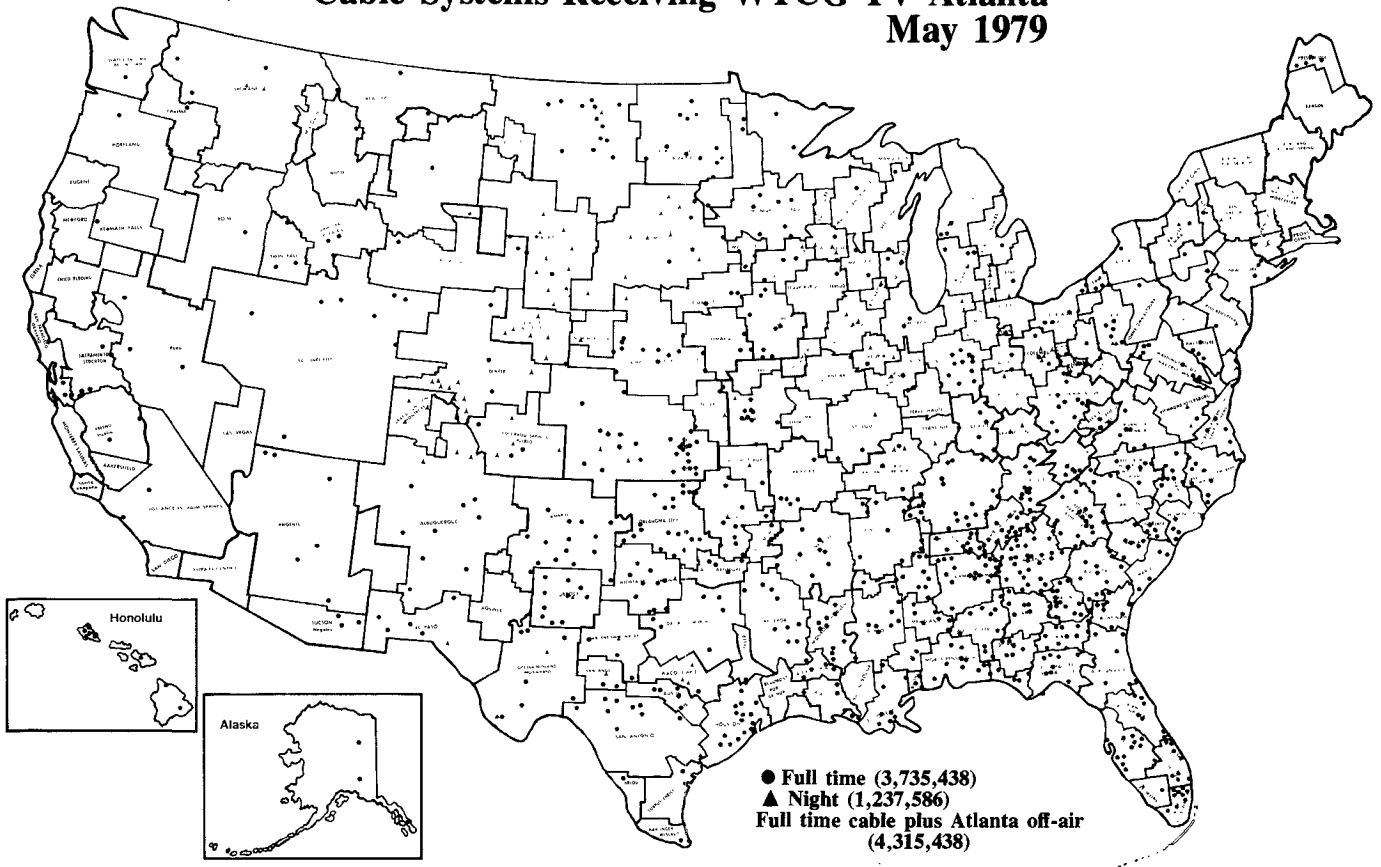
Serious study is now being given to introducing an 800 number (WATS line) for the telecast, since local telephone numbers are out of the question with such a nationwide audience. This also is very expensive but seems to be a *must* to keep the lines of response open and easily accessible.

Satellite coverage can reach the nation only via cable systems, but there are 3,000 of these. And Atlanta is connected with more of these systems than is any other organization. Such coverage in no way renders the large-city stations obsolete, as some have thought. They continue to challenge the church in the coverage of the city's millions, as cable systems reach the sprawling rural areas. In no way can we reach the masses short of using both.

Last year It Is Written in-

George E. Vandeman is speaker for It Is Written.

Cable Systems Receiving WTCG-TV Atlanta May 1979



roduced a plan of consistent financial support with the HERITAGE I Bible plan.

Early in December the HERITAGE II plan will be introduced to Adventists. In view of the tremendous financial burden that It Is Written has assumed, it is hoped that every believer will respond favorably.

Could it be that radio, television, and now satellite will bring us nearer to the fulfillment of that long-looked-for promise: "During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town. The earth will be filled with the knowledge of salvation. So abundantly will the renewing Spirit of God have crowned with success the intensely active agencies, that the light of present truth will be seen flashing everywhere."—*Evangelism*, p. 694.

Further information as to coverage, release times, and starting date will be shared with the North American local fields so that appropriate promotion can be effectively arranged. Prayers are requested for this new and challenging opportunity for It Is Written.

U.S.S.R.

New church is dedicated

A new Seventh-day Adventist church was dedicated recently in Tula, U.S.S.R., a city 180 kilometers south of Moscow, with a population of 600,000.

Two years ago it became evident that the small wooden house they were meeting in was not adequate for a congregation of 100 believers. The construction of the new brick building on the site of the old house began in June, 1978, when permission had been granted by the city authorities and necessary preparation had been done.

Generous donations for this project were brought not only by the members of the Sev-

enth-day Adventist church in Tula, but also from members of other churches in the country. Everything from the plans and the laying of the foundation to the decoration of the walls was done by the believers themselves. At some periods about 15 young men who had come to Tula from other places worked as builders of the new church. They worked enthusiastically, not only because they wanted to see the new place for worship finished, but also to use the existing possibilities in Tula for young, dedi-

cated men to prepare themselves for the ministry.

How glad these young men were when Robert H. Pierson and Alf Lohne, from the General Conference, visited Tula in August, 1978. It was an unforgettable moment for the young builders when their guests spoke to them and prayed for them.

Now the church in Tula has been completed—a spacious church with 200 seats, where 115 members and their guests can worship. Dedication was September 22. Among the numerous guests were Pierre

Lanares, from Switzerland, whose presentations produced a deep impression in Tula, as in other churches he visited in the U.S.S.R. in September.

The hearts of all were deeply moved and warmed when the pastor of the church read cables of congratulations from the president of the General Conference, Neal C. Wilson, and other leaders of the world church. It is hoped that this new church, under the rich blessings of the Lord, will stand as a true house of prayer for many people.

MICHAEL P. KULAKOV



Adventists in Tula, U.S.S.R., are proud of their church, which was dedicated recently. They began building it in June, 1978. Helping them and receiving ministerial training were men from other parts of the U.S.S.R.

INDIANA

Members are dedicated to evangelism

The members of the Spanish East Chicago church in Indiana have determined with God's help to do their part in hastening the coming of Christ. After realizing their goal of tripling the membership in one year, they set their sights on a remodeled church building. With sacrifice and determination they made a number of improvements, including a new roof, a new coat of paint, a parking lot, and an ornamental fence around the property.

After the remodeling was completed a date for dedication was chosen. It coincided with the twenty-fifth anniversary of the congregation in the area. Representatives from the General Conference, the Lake Union Conference, and the Indiana Conference were among those who attended. Robert A. Patrick, mayor of the city of East Chicago, was present, bringing greetings from his people and expressing his appreciation for the work that the Adventist Church is doing in that area.

Objects and materials that relate to denominational history and objects from the Holy Land were on display. A health-foods center was opened to serve the membership and the community.

Other events of the day included a musical recital by a group from Andrews University, the unveiling of a plaque in memory of the highlights of the history of the church and its founders, and the conclusion of a Bible contest that for many months had submerged the church members in profound study of the Word of God.

At the conclusion of the ceremonies Victor Schulz, pastor of the church, reminded those present that "we are not here today simply to look at the miracles that God has done in the past in this place. We are here above all to look with the eyes of faith to the greater miracles

that God will do in the future with members so dedicated and consecrated that they put themselves in His hands to work together for the finishing of the work." In harmony with this, members in East Chicago have proposed with the help of God to convert 100 persons in the next year.

With this point in mind, they have sponsored the Spanish Voice of Prophecy on a local radio station. They have mailed thousands of invitations to prospective listeners and to those who might want to register for a Bible course. City Hall granted the use of an auditorium for an evangelistic crusade, which is now in full swing.

VICTOR SCHULZ

MICHIGAN

Youth convention is conducted

Prime Time '79, a youth-ministry convention, was held September 4 to 13 at Andrews University, drawing on the expertise of almost 50 professionals in education, counseling, and other forms of youth work. The convention was sponsored jointly by the university and the General Conference.

Pastors, teachers, and youth directors from many parts of North America attended the sessions, which provided course options or electives in various fields.

Opening speaker for the session was Anthony Campolo, chairman of the sociology department at Eastern College. Dr. Campolo, who appears frequently on ABC-TV's "Good Morning, America," presented his view of "Youth Ministry in the '80's."

Ross Campbell, of Chattanooga, Tennessee, a well-known author and lecturer on parent-child relationships, spoke on "How to Really Love Your Adolescent" and participated in question-and-answer sessions.

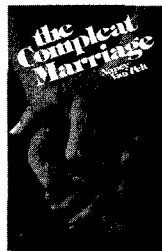
Other workshop personnel included Barbara Varenhorst, Marlene LeFever, Colin D. Cook, Alberta Mazat, and Randolph Stafford.

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INCA UNION

Tents are used for evangelism

Because of high construction costs and rental rates for meeting halls, tent meetings are the most practical way to carry on public evangelism in the Inca Union. The most recent evangelistic campaign held in the Greater Lima, Peru, area (which has a population exceeding 4 million) demonstrated this when Ricardo Cabero, Central Peru Conference evangelist, conducted a series of meetings in Balconcillo in a tent with a seating capacity of 400. The tent was filled for two sessions each evening through-

out the 60 consecutive nights, and 140 people were baptized.

In another sector, Barrios Altos, district pastor Orlando Ramos pitched his tent and also conducted a successful campaign.

Haroldo Moran, Central Peru Conference president, commented, "The evangelistic awakening taking place in our tent meetings has inspired us to begin acquiring more tents. Our workers here in the conference have banded together and given impetus to the program by contributing enough money to purchase one new tent. Our layman in the 32 districts will join together to donate another tent. A third tent will be bought

with the financial resources of our local field."

But more tents are needed. Jose Justiniano, evangelist in Peru, says, "If we had 20 more tents, I believe that thousands of persons would be attending the meetings and thousands would be converted to the Lord. But we lack the funds. The average income of our members is low, and the US\$2,000 for each tent is more than they could possibly raise. However, when we see our few old tents filled with people with a burning desire to hear the Word of God we are sure that any sacrifice we may make is truly worthwhile."

By the end of June the Inca Union reported approximately 5,000 baptisms. Union officers expect to see the total reach 13,000 by December, which will bring membership to 100,000.

ARTHUR S. VALLE
Review Correspondent

ROMANIA

Church's outlook is bright

During a ten-day itinerary recently I visited each of the four conferences in the Romanian Union Conference, attending workers' meetings at the respective headquarters churches, namely, Bucharest, Baku, Cluj, and Timisoara. It was thus possible for me to meet and talk with all 150 ministers in this large union.

At some regular church meetings the local government inspector of religious affairs was present and joined in social fellowship afterward. The church has good relations with the government authorities, who realize that Adventists are loyal citizens who do not meddle in politics but serve God and their fellow men.

There are still signs of the recent earthquake, for at our union headquarters in Bucharest the church walls are shored up and the size of the congregation limited for the sake of safety. Half the members gather outside in the yard under an awning, listening to the sermon relayed to

them over loudspeakers. Plans have been made to rebuild completely on this site, but first the official permit for demolishing the present damaged, but partly usable, structures must be obtained.

A five-story building is envisaged that would house the union offices, classrooms, library, and offices for the seminary, and also one or two apartments. Sheltered from the road and its traffic by this large building would be the central church, with a seating capacity of 1,000. The money for this new project is available and will be put into use as soon as government authority is received to clear the site and rebuild from the ground up.

There are 20 students at present in the four-year ministerial training program, the maximum permitted by the authorities for the time being. This enrollment produces just enough graduates for the present needs of the work. Students are carefully selected by examination of their Biblical knowledge and by consideration of their religious activity in their respective churches—and there is no lack of applications, for there are almost 100 young men with proper qualifications who seek admittance.

In every church I visited, and that included five on the second Sabbath of my visit, every seat was occupied and many people were standing in the aisles. At the Popa Tatu church in Bucharest, one of the five in the capital, four young men were ordained to the gospel ministry, to help reap the harvest that is ripening in this country.

Ministers and lay members work in close harmony, and relationships between the conferences and the union also are harmonious, each enjoying the confidence of the other. The faith, the love, and the dedication of Adventist believers in Romania are very much manifest, and give a real impression of what must have been the atmosphere of the primitive Christian church at the time of Pentecost.

J. R. ZURCHER
Secretary
Euro-Africa Division



Top: Peruvian members, in an open-air meeting, pray for the evangelization of Peru. Bottom: Ricardo Cabero speaks in a tent in Huaras, Peru.

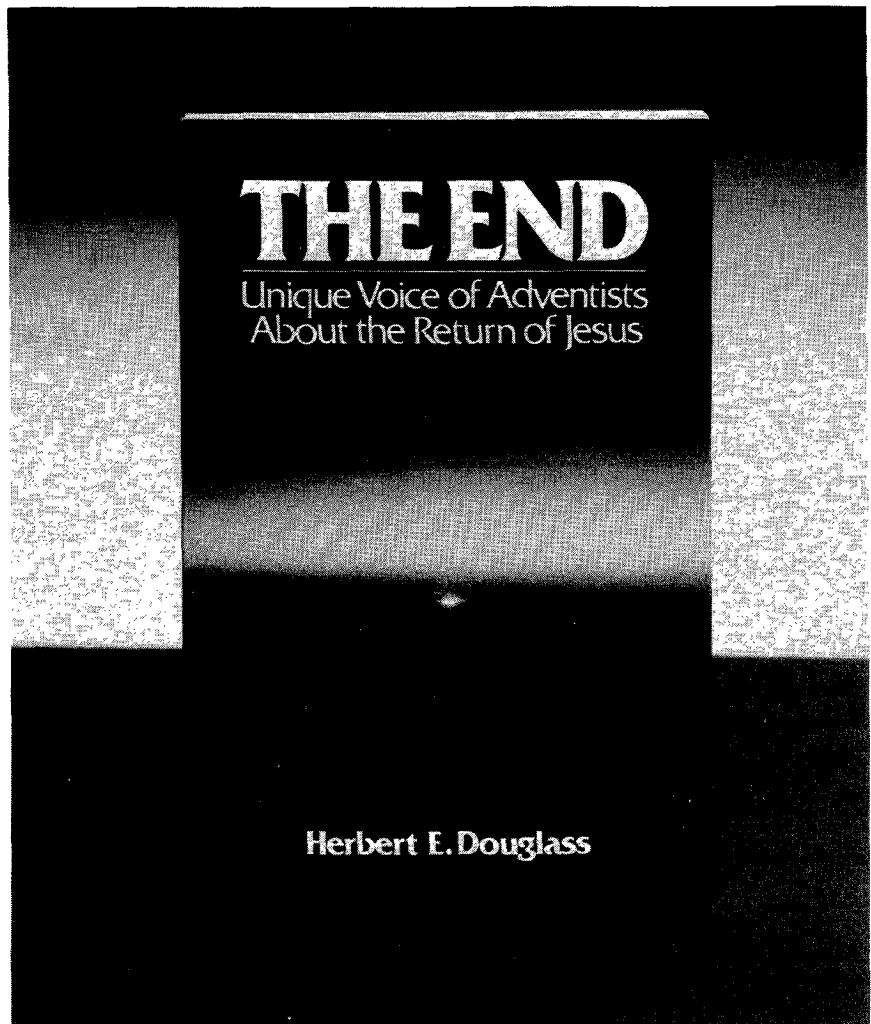
MORE THAN JUST A BOOK ON LAST-DAY EVENTS.

As time passes Christians wait expectantly, but Jesus does not come. Adventists, especially since 1844, are concerned. Have the promises of the Bible been misunderstood? *THE END*, written by Dr. Herbert E. Douglass—

- Suggests where Hal Lindsey went wrong in *The Late Great Planet Earth*.
- Explains how to relate the modern nation of Israel to last-day prophecy.
- Proposes suggestions as to why Jesus has not returned.
- Identifies the modern proponents of postmillennialism and premillennialism, including the pre-tribulationists and post-tribulationists.
- Highlights the fallacy of the secret-rapture theory.
- Outlines a series of events that will yet transpire before Jesus returns.
- Sets forth the biblical concepts of conditional prophecy and the harvest principle.

What Readers Have Said...

- "In light of contemporary events, I feel that this book will be presented to the church at a very important hour."
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*W. D. Coe, President
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• "The well organized compilation of material coupled with the refreshing 'Tell-it-like-it-is' commentary of the author will make this a

book you'll want to both read and share."
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Afro-Mideast

● The stewardship director of the Uganda Field visited the East African Union office in Nairobi recently and placed an order for 2,000 stewardship lessons. Continuously increasing church attendance is reported from this land where faithfulness in stewardship proved a blessing during recent oppression.

● In about five months the entire edition of 3,000 copies of *Cosmic Perspective of God and Man*, written in Parsi by Kenneth Oster, has been sold in Iran by street vendors and bookstores. Initial estimates were that it would take three years to sell the edition. This book, which quotes from both the Bible and the Koran, brings the reader to a broader understanding of God's plans for humanity. It is a full-message book, prepared with a view to reaching those of the Moslem faith. A second edition of 5,000 is being printed.

● A youth rally was held over the weekend of October 12 at the Nairobi Central church, Kenya. In the group of 500 young people were a number from other faiths. Guest Speaker Borge Schantz, Afro-Mideast Division youth director, spoke on methods Satan uses to attack youth of both Christian and Moslem beliefs.

Euro-Africa

● The primary school at Dammarie-les-Lys, Melun, France, which opened for the first time last year with 19 pupils, enrolled 30 pupils to begin the current school year.

● Summer activities for members in the North France Conference included 65 children in summer camps, 45 youth in Explorers camps, and many others in adult camps.

● For 12 years a faithful company of eight members has been meeting in Vittoria, Sicily. Thanks to the blessing of God on their efforts, the

group has grown from eight to 30, and on June 2 they were organized into a church. They are making arrangements to obtain a suitable place of worship.

● Twenty-one persons were received into the church in the North France Conference during the second quarter of this year.

Far Eastern

● A total of 1,291 students registered at Philippine Union College for the first semester of 1979-1980 school year. On the new Silang campus 260 are college freshmen, 96 are graduate students, and 44 are seminary students.

● Approximately 3,200 Adventist youth attended the first Korean-wide Youth Camp held at Yong Dong River, 120 miles southeast of Seoul, August 1-5.

● Hotma Silitonga, West Indonesia Union Mission communication director, reports 172 converts baptized by nine ministers at a mass baptism in Lampung on June 9.

● More than 200 Sabah youth representing 13 clubs participated in Sabah Mission's ninth Pathfinder Fair at Tamparuli recently. Sabah now has 21 Pathfinder Clubs.

● Nineteen persons were baptized recently as the result of a five-week evangelistic series conducted by F. D. Somoso and A. B. Valenzuela at Claveria on Burias Island, Southern Luzon, Philippines.

Southern Asia

● The new president of the Sri Lanka Union is Rex D. Riches, from England. He replaces A. J. Johanson, retired, who has returned to the United States. R. N. Baird, of India's Northern Union, was acting president during the interim period.

● Pastor and Mrs. Dan Tilstra, from California, have recently taken up ministerial work in the Sri Lanka Union.

They have served as student missionaries in Korea and Indonesia, respectively.

● During the first part of 1979, four evangelistic series were conducted in Burma. These have resulted in 212 baptisms.

● Total enrollment at the Lakpahana Adventist Seminary in Sri Lanka now stands at 333. The college and pre-college enrollment is 89.

● The new director of the Goa Territory is M. Thavesmony. He replaces K. A. Immanuel, who is now a departmental director in the North Tamil Section.

● North India Section conducted regional meetings in a village called Dharamkot Bagga, near the Pakistan border, June 7 to 9. Lal Singh, president of the section; P. L. Solomon, secretary; J. M. Bagga, lay activities and Sabbath school director; and L. D. Paul, Northern Union Sabbath school director, were present for these meetings and brought timely messages from the Word of God for the spiritual needs of the church.

North American

Atlantic Union

● Members of the Rutland, Vermont, church featured a Vega-Hut at the annual Rutland State Fair for the third consecutive year and earned \$675 for the benefit of the church school. Many persons accepted the books *The Marked Bible* and *The Story of Redemption*.

● The Christ Our Life Seminar held at Camp Berkshire, Wingdale, New York, October 12 through 14 was attended by 80 to 100 persons.

● Seventy-five students and staff members of Union Springs Academy picked approximately three and a half tons of grapes in Silver Creek, New York, on October 17. The grapes were donated by a Union Springs Academy supporter and when processed resulted in 454 gallons of grape juice for cafeteria use.

Central Union

● Boulder Memorial Hospital in Colorado held its first *Life & Health* Marathon recently to emphasize total health. The hospital has included diet and a preventative health life style to determine the champion of its marathon. After the race a vegetarian meal was served.

● One hundred and eighty young people attended the Mid-America Academy Bible Conference held at Camp Heritage, the Missouri Conference youth camp. Eighteen Union College students served as counselors. John Thurber, Carolina Conference assistant Ministerial secretary and family-life director, was the guest speaker.

Lake Union

● Southfield Junior Academy was recently renamed Westfield Adventist Junior Academy and moved from Southfield Road in Inkster, Michigan, to Avondale Road.

● Four persons recently were baptized in Jackson, Michigan, by Don Eckenroth, local pastor.

● Marion, Michigan, church members dedicated a new church on August 11.

● The Milwaukee, Wisconsin, Northwest church was dedicated on September 14.

● A new Spanish church recently was organized in the west suburbs of Chicago. The church had its beginning as a branch Sabbath school.

● A groundbreaking ceremony for the Bolingbrook Medical Center, an ambulatory/emergency-care affiliate facility of Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, was held October 2.

● Three persons were baptized at the end of evangelistic meetings conducted by Lay Pastor Roscoe Brown in the Shallem church, Waukegan, Illinois.

● Eight persons were baptized after a Straight Answers Bible Series conducted by Robert Smith in East St. Louis, Illinois.

North Pacific Union

- Greg Brothers and Ron Bacon, who share the student association spiritual vice-president post at Walla Walla College, have instituted a series of "How to . . ." seminars for students. The weekly meetings are designed to offer a practical approach to student problems.
- Camp Menucha, which overlooks the Columbia River just east of Portland, Oregon, has been the site of several live-in Five-Day Plans to Stop Smoking. Recently 32 smokers took part in a plan jointly sponsored by the Oregon Conference and the Portland Adventist Medical Center.
- Forty-seven persons have completed work for a Master's degree in public health as a part of the off-campus program of Loma Linda University. They have taken course work quarterly for four years in Northwestern locations. Students include nurses, physicians, and pastors. In addition to those from the North Pacific Union territory, others have commuted from Saskatchewan and Manitoba, Canada.

Pacific Union

- Craig Klatt now manages the Northern California Adventist Book Center, having moved from a similar position in the Hawaiian Mission.
- Elder and Mrs. Philip Follert have returned from a nine-week itinerary in Africa, where the Northern California Conference president spoke at camp meetings and ministers' professional meetings.
- A new three-room church school has been completed in Nogales, Arizona. Valued at \$54,000, the school cost the small congregation only \$18,000—and many hours of donated labor.
- Students at Armona Union Academy, California, are still receiving expressions of thanks, from the community, for conducting a five-week camp for 80 boys and girls—mostly from non-Adventist

homes. Held daily in the school gym, the camp featured Bible and character-building stories, crafts, and sports, and weekly field trips. Operating expense was met by gifts from the Central California Conference inner-city department, the Armona church, a local service organization, and 39 local businesses.

- Gottfried Oosterwal, from Andrews University, and John Scharffenberg, Central California Conference associate health director, conducted a PREACH seminar for 11 non-Adventist pastors who have been receiving *Ministry* magazine. Members of the Carmichael, California, church, where the session was held in October, served a vegetarian luncheon.

- On September 29, a new Community Services center was officially opened in Stockton, California, by Perry Pederson, General Conference associate Lay Activities director. The "grand opening" was part of the Dorcas Day program of the church. Many guests attended, including the local assemblyman and his wife, Mr. and Mrs. Jack Clayton. Mrs. Chaney M. Watts is the leader of the Community Services organization of the church. Ted T. Jones is the pastor.

Southern Union

- On October 6 a Vietnamese company was formed in the Orlando, Florida, area. Under the leadership of Pham Thien, the group conducts Sabbath services in the assembly-room annex at Florida Hospital South.
- Membership at the close of the third quarter for the Southern Union conferences was: Alabama-Mississippi, 6,130; Carolina, 9,866; Florida, 19,152; Georgia-Cumberland, 16,288; Kentucky-Tennessee, 9,085; South Atlantic, 20,135; South Central, 13,025.
- Ronald Vaughn, pastor of the Mobile, Alabama, Government Street church, reports enthusiastic response to

family night each Wednesday evening. Pathfinders, lay activities, Community Services, and prayer meeting are all a part of the family-night program.

- Members of the Florida Hospital Auxiliary in Orlando, Florida, have set new highs for monetary contributions and volunteer work hours for the 1978-1979 fiscal year. Four hundred and seventy-two volunteers worked 67,199 hours and contributed \$118,383 they had earned.

- Alabama-Mississippi Conference reports a tithe gain of 14.1 percent through August and a 10 percent increase in ADVENTIST REVIEW subscriptions for 1980.

Southwestern Union

- Approval of plans to build a new church in Marthaville, Louisiana, was voted by the Arkansas-Louisiana Conference committee October 22. Marthaville is one of the oldest churches in Louisiana and the site of the first Adventist school in the State.

- Mary Ann Matthews, Pathfinder director of the Oklahoma City Central church, reports a successful 50-mile Bikeathon held at Lake Overholser on October 21. Sixteen young people were able to complete the 50-mile course. Proceeds amounted to more than \$800.

- Bartlesville, Oklahoma, Community Services was represented at three county fairs this year. Those who staffed the exhibits distributed 3,880 pieces of health and religious literature, gave away the books *Courage for the Crisis* and *The Ministry of Healing* nightly at special drawings, and invited fairgoers to try samples of meat analogs.

- Elvin Adams, an internist at Huguley Hospital in Fort Worth, Texas, has been elected assistant director of the Southwestern Union health department.

- Arkansas-Louisiana literature evangelists have seen 58 baptisms from their ministry thus far this year.

Loma Linda University

- Marilyn J. Christian, dean of the School of Nursing, has been named a fellow of the American Academy of Nursing.

- For its first attempt at producing a medical film, the Encyclopaedia Britannica Education Corporation chose the topic of chronic obstructive pulmonary disease. Upon the recommendation of an advisory staff composed of key persons in the field, Encyclopaedia Britannica picked Loma Linda University as the place to make the film, because of the university's nationally known reputation in this area.

- A 10-year-old Guyanese boy has received heart surgery at Loma Linda University Medical Center. Because Sean Liaping's family did not have sufficient funds, all of his medical care was donated by university physicians and staff members. A number of LLU physicians donate their services from time to time. Some patients come with small amounts of money to help defray the costs. Others don't have any. Occasionally donations from the community and other friends of the university help cover care for those patients who don't have the money.

- The first two years of a three-year residency program in preventive medicine have been approved for the School of Health beginning this fall. Director of the new residency program is Richard H. Hart, chairman of the Department of Health Science and Services in the School of Health. The two-year program will build on a one-year clinical or internship year. The second year will be academic, preparing for the Master of Public Health degree. The final year will be spent in a supervised practicum program.

- Loma Linda University's physician assistant program has been granted accreditation by the California Department of Consumer Affairs' Board of Medical Examiners.

To New Posts

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

NORTH AMERICAN DIVISION

Dan Adels, pastor, Heppner and Condon, Oregon, churches; formerly from the Indiana Conference.

Gordon Carle, treasurer, Washington Conference Association, Washington; formerly with the Michigan Conference.

Charles Rayburn Ferguson, senior pastor, Alexandria-Woodbridge, Virginia, district church; formerly same position in the Alabama-Mississippi Conference.

Duane Ferguson, Bible teacher, Blue Mountain Academy, Pennsylvania; formerly teacher, Ozark Adventist Academy, Gentry, Arkansas.

Lenard Jaecks, secretary and Ministerial secretary, Washington Conference; formerly with the Southeastern California Conference.

Darayl Larsen, pastor, Oroville and Tonasket, Washington, churches; formerly with the Colombia-Venezuela Union Mission.

Albert Oetman, pastor, Orchards, Washington, church; formerly with the Manitoba-Saskatchewan Conference.

Michael Petricko, pastor, Cedar Creek and Woodland, Washington, churches; formerly with the Indiana Conference.

A. G. Ratcliffe, pastor, Denver, Colorado, South church; formerly from same position, Napa, California, church.

Jerry Small, intern, Philadelphia Boulevard church, Pennsylvania; formerly a student at Andrews University.

C. L. White, pastor, Amarillo, Texas, church; formerly from Kernersville, North Carolina.

Larry Zuchowski, pastor, Bellingham, Washington, church; formerly with the Oklahoma Conference.

Regular Missionary Service

Bert Beverly Beach (U. of Paris '58), returning to serve as division secretary, Northern Europe-West Africa Division, St. Albans, Hertfordshire, England, and **Eliane Marguerite (Palange) Beach** (Stanford U. '51), left Washington, D.C., October 14, 1979. Daughter, Michele Gladys, left Los Angeles, September 3, 1979.

Winston T. Clark (PUC '46), returning to serve as president, Far Eastern Division, Singapore, and **Helen Florence (Bergherm) Clark** (PUC '46), left New York City, October 18, 1979.

Edward Dorsey (AU '51), to serve as president, Liberian Mission, Monrovia, Liberia, West Africa, and **Dorothy Douglas (Johnson) Dorsey** (Wilberforce U. '44), of Lauderdale Lakes, Florida, left New York City, October 2, 1979.

Donald Laurence Dunfield (AUC '69), to serve as manager-administrator, Hongkong Adventist Hospitals, Hong Kong, **Carol Fay (Brown) Dunfield**, and two children, of Sydney, British Columbia, Canada, left Los Angeles, October 14, 1979.

Roland L. Joachim (AU '73), returning to serve as president, Upper Volta Mission, Ouagadougou, Upper Volta, West Africa, **Marie-Solange (Morel) Joachim**, and three children left New York City, September 16, 1979. Two other children left for school, one to Mexico and the other to France.

John Arie Luppens (PUC '66), to serve as pastor-evangelist, Surinam Field, Paramaribo, Surinam, **Bonnie Gail (Bryant) Luppens**, and three children, of Woodland, California, left New York City, October 1, 1979.

Milton Dale McHenry (PUC '72), returning to serve as head of school industries, Lake Titicaca Training School, Juliaca, Peru, **Carol Jean (Clifford) McHenry** (PUC '70), and one daughter left San Francisco, September 16, 1979.

Genevieve Eileen McWilliams (LLU '50), returning to serve as physician, Giffard Memorial Hospital, Nuzvid, Andhra Pradesh, India, left Los Angeles, October 15, 1979.

Russell Albert Nolin, returning to serve as chief engineer, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Frieda Almira (Eisele) Nolin** left Miami, October 11, 1979.

Allan Raymond Payne (LLU '72), returning to serve as pastor-pilot-mechanic, East Bolivia Mission, Santa Cruz de la Sierra, Bolivia, **Leigh Elaine (Bregar) Payne**, and two children left

Miami, Florida, October 7.

Leland Russell Shultz, returning to serve as circulation manager, Indonesia Publishing House, Bandung, Java, Indonesia, **Joyce Alberta (Kincaid) Shultz**, and one child left Los Angeles, August 26, 1979.

Claude Earl Steen III (SMC '66), returning to serve as youth-temperance director, Ethiopian Union, Addis Ababa, Ethiopia, **Donna Mae (Chalmers) Steen** (SMC '66), and four children left Chicago, September 18, 1979.

Keith Allen Sutton, Sr., to serve as pilot-mechanic, East Indonesia Union Mission, Manado, Sulawesi Utara, Indonesia, **Alvira Kathleen (Perry) Sutton**, and two children, of Berrien Springs, Michigan, left Los Angeles September 24, 1979.

Ruby Wilma Taylor (UC '56), returning to serve as matron, Mwami Hospital, Chipata, Zambia, left Wichita, Kansas, September 23, 1979.

Wolfgang Touchard (Syracuse U. '72), returning to serve as librarian, University College of Eastern Africa, Eldoret, Kenya, **Irene (Vandulek) Touchard**, and two children left New York City September 23, 1979.

Donald James Vietz, to serve as builder, industrial-arts teacher, Gambia Mission, Accra, Ghana, **Susan Adele (Foster) Vietz**, and two children, of Boise, Idaho, left New York City September 16, 1979.

DeWitt Stanton Williams (Ind. U. '75) to serve as president, Central African Union, Bujumbura, Burundi, **Margeret (Norman) Williams** (Ind. U. '75), and two children, of Beltsville, Maryland, left New York City August 23, 1979.

Nationals Returning

Japheth Agboka (AU '78), to serve in West African Union, Accra, Ghana, **Juliana (Assenso) Agboka**, and three children left New York City September 19, 1979.

Yvonne Annette Anderson (AU '79), to serve as English teacher, West Indies College, Mandeville, Jamaica, left Montreal, Quebec, Canada, August 14, 1979.

Antonio Bueno, to serve as president, Spanish Conference, Madrid, Spain, left Toronto, Ontario, Canada, September 30.

Jose Ramon Bourget (SMC '78), to serve as teacher, Dominican Junior College, Santo Domingo, Dominican Republic, left Miami June 27, 1979.

Francisco Julian Perez (George Wash. U. '75), to serve as administrator, Bella Vista Hospital, Mayaguez, Puerto Rico, **Carmen M. (Rosario) Perez** (CUC '65), and three children left Baltimore, Maryland, September 21, 1979.

Emidio Herculano Sequeira (AU '71), returning to serve as Ministerial director, East African Union, Nairobi, Kenya, **Jeann Mavis Sequeira**, and two children left New York City September 3, 1979.

Student Missionaries

Gail Jean Boyd (WWC), of College Place, Washington, to serve as teacher, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, left Miami, September 24, 1979.

Mark Thomas Brown (WWC), of Elgin, Oregon, to serve as English teacher, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, left Miami, September 24, 1979.

Rene Alden Church (AU), of Berrien Springs, Michigan, to serve as English teacher, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, left Miami, September 28, 1979.

Teresa Leann Stickle (PUC), of Qualicum, British Columbia, Canada, to serve as teacher, Guam-Micronesia Mission, Ponape, U.S. Trust Territory, Agana, Guam, left Los Angeles, October 7, 1979.

Volunteer Service

George White Allen (LLU '42) (Special Service), to serve as physician, Gopalganj Hospital, Gopalganj, Faridpur, Bangladesh, and **Katherine Erville (Smith) Allen** (UCSF '71), of Loma Linda, California, left Los Angeles, June 9, 1979.

Roy Vincent Berglund (LLU '54) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Leona June (Carscallen) Berglund** (LLULSC '53), of Lancaster, California, left Los Angeles, October 8, 1979. Two sons and mother-in-law Anita Carscallen accompanied them.

Fuller Winslow Dye (Special Service), to serve as construction supervisor, Taiwan Adventist

College, Taipei, Taiwan, and **Anna Beth (Kendall) Dye** (PUC '75), of Millsville, California, left San Francisco, October 14, 1979.

Lester Harold Lonergan (LLU '31) (SOS), to serve as health educator, Better Living Center, Nairobi, Kenya, and **Elsa Lonergan**, of Loma Linda, California, left New York City, September 29, 1979.

N. Russell Lemmon (Special Service), to serve as dentist, Kaohsiung Adventist Clinic, Kaohsiung, Taiwan, and **Dorothy (Rois) Lemmon**, of Hollister, California, left Los Angeles, September 22, 1979.

Mabel L. Madsen (UC '61) (SOS), of Mena, Arkansas, to serve as teacher, Taipei Church School, Taipei, Taiwan, left San Francisco, August 23, 1979.

Bonnie Marie McCann (Special Service), of Brockville, Ontario, Canada, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Seattle, September 2, 1979.

Arthur Adams Mickel (LLU '40) (Special Service), to serve as physician, Heri Hospital, Kigoma, Tanzania, and **Zephyr (Azadian) Mickel**, of Chico, California, left Los Angeles, October 18, 1979.

Naomi Mae (Lile) Minear (SOS), of Coalmont, Tennessee, to serve as overseas church school teacher in Okinawa, Japan Union Mission, left San Francisco, August 21, 1979.

Wesley Arthur Wolcott (U. of Dayton '65) (SOS), to serve as teacher, Palau Mission Academy, Western Caroline Islands, and **Norma (Allen) Wolcott**, of Keene, Texas, left Dallas, August 10, 1979.

Deaths

BALDWIN, Louise—b. Sept. 7, 1893, Parkersburg, Iowa; d. Sept. 15, 1979, Deer Park, Calif. She served as a nurse at Portland Adventist Hospital, Walla Walla Adventist Hospital, Boulder Memorial Hospital, and St. Helena Hospital. Survivors include three stepsons, Carl E., Roland A., and Gerald R.; one stepdaughter, Mrs. Doris Miller; one sister, Mrs. Nellie Venden; and one brother, Elder Otto E. Schnepfer.

CRAIG, Geneva K.—b. Oct. 24, 1904, Nebraska; d. Sept. 5, 1979, Lynwood, Calif. She was the daughter of Elder M. E. Kern and pioneered in developing and teaching home economics in Adventist academies over a period of 40 years—30 of them at Lynwood Academy.

Survivors include her husband, Joseph W.; stepchildren Louise Runge and Chester Alcorn.

CRAW, Esther M.—b. Aug. 9, 1903, Mount Vernon, Ohio; d. Oct. 21, 1979, La Verkin, Utah. She was the wife of Pastor Jerold B. Crow, district pastor of southwestern Utah. She and her husband served the denomination for 24 years—at Madison, Tennessee, in southeastern California, the Michigan Conference, and in recent years in the Utah Conference. Survivors include her husband, Jerold B.; sons Joel and Raymond; a daughter, Verda Westerman; four grandchildren and eight great-grandchildren; and two sisters, Naomi Crandall and Ruth Knecht.

DUNBAR, Ivanette G.—b. Sept. 16, 1902, Keene, Texas; d. Aug. 30, 1979, in Loma Linda, Calif. She was the wife of Elder E. W. Dunbar. The Dunbars served the church as a team for 44 years, working in Michigan, Illinois, and California, and then, finally, for 23 years in the General Conference. Survivors include her husband, Elder Eldine W.; two sons, Richard and David; and five grandchildren.

GRIMES, Louise C.—b. April 9, 1937; d. Sept. 7, 1979, after an extended illness. She had served as a teacher at Milo Adventist Academy for 17 years, where most recently she taught girls' PE and home economics. Survivors include her husband, Wayne; daughter, Joey; son, Lowell; and her parents, Mr. and Mrs. Seay.

GUTHRIE, William E.—b. June 21, 1907, Nova Scotia, Canada; d. Aug. 27, 1979, Ukiah, Calif. After graduating from Pacific Union College he taught printing and Bible at La Sierra Junior College. In 1940 he, his wife, and two children sailed to the Far East, where he served as manager of Japan Publishing House. He later served as business manager of Manila Sanitarium and Hospital. Upon returning to the United States after his service in the Far East he was the administrator of Walla Walla General Hospital, and in 1951 he assumed the same position at Paradise Valley Hospital, San Diego. During his service as treasurer of the Southeastern California Conference he was ordained to the ministry. From 1960 to 1966 Elder Guthrie was busy planning and constructing Castle Memorial Hospital in Hawaii. Afterward he served as secretary-treasurer of the Central California Conference for nearly eight years. Survivors include his wife, Mary; son, Richard; and daughter, Romilda Davis.

HEMPEL, Harry W.—b. Jan. 28, 1897, Seattle, Wash.; d. Aug. 1, 1979, Sheridan, Oreg. For 17 years he taught in church schools and academies, and for 19 years was a minister in the Oregon Conference. Survivors include his wife, Rosa Belle; two daughters, Barbara Evans and Beverly Perry; two brothers, Arthur and Melvin; and four grandchildren.

JEAN-PIERRE, Enee—38, district pastor in Saint Laurent, French Guiana Mission, was murdered the night of September 20. He had come to the mission headquarters in Cayenne on church business and was staying in the guest room when it was broken into. Survivors include his wife and three children; and brothers Ner, Asser, and Seth.

LANE, EH M.—b. Sept. 23, 1886, Carmi, Ill.; d. Sept. 22, 1979, San Bernardino, Calif. After graduating from Emmanuel Missionary College he and his wife were among the first black teachers at Oakwood College. He and his mother, Minnie Lane, were part of the team that pioneered the first black church in San Bernardino in 1929, which is presently the 16th Street church. His family also pioneered the black church in Tucson, Ari-

zona, (the Sharon church) in 1925. Survivors include his wife, Nellie; a son, Rothman; a daughter, Mrs. Mildred Williams; four granddaughters, and one grandson.

LORENCIN, Anton—b. May 1, 1899, near Pula, in Istria, western Yugoslavia; d. Aug. 16, 1979. In 1930 he was appointed the first departmental secretary of the Yugoslavian Union. Five years later he became president of the South Yugoslavian Conference, and in 1939 he was chosen as union president, a position he held until his retirement in 1967. Survivors include his wife, Vilma; three daughters, Betty Jankovic, Annie Slavujevic, and Hellen Ordanovski; and one son, Jovan.

SPECHT, Oswald S., M.D.—b. April 5, 1903, New Home, N. Dak.; d. July 12, 1979, Garden Grove, Calif. He taught for 11 years at Intermountain and Forest Lake academies before entering the College of Medical Evangelists to study medicine. He practiced medicine for 36 years. He also served on the Southeastern California Conference Committee and as chairman of the Orangewood Academy Board for several years. Survivors include his wife, Janice; two daughters, Marcia Guy and Lenore Lowry; one sister, Olivia Emery; four brothers, Carl, Henry, Walter, and Edward; and three grandchildren.

TRUBEY, Clarence O.—b. May 11, 1895, Jewell City, Kans.; d. Aug. 23, 1979, Loma Linda, Calif. After serving in World War I he entered the educational work of our denomination. He served as principal for 18 years and taught in several academies throughout California for the remaining 41 years. The last years of his teaching career were dedicated to teaching and leading the college bands at La Sierra and Walla Walla colleges. Survivors include his wife, Elizabeth; three sons, Orville, Merlin, and Norman; and one daughter, Betty Lonstrom; seven grandchildren; and eight great-grandchildren.

UNGER, Frank—b. Oct. 3, 1908, Glen Carbon, Ill.; d. Aug. 27, 1979, Fletcher, N. Car. He served the denomination in the following capacities: colporteur, assistant publishing secretary of the Illinois Conference, and publishing secretary of the Indiana Conference. In 1950 he sailed for Africa, where he was the publishing secretary in Bulawayo, Rhodesia. In 1952 he became publishing secretary of the Trans-Africa Division and served in this capacity for nine years. Then he served as union treasurer of the Central African Union for five years; business manager of Solusi College for three years; and assistant treasurer of the Trans-Africa Division until his retirement in 1974. Survivors include his wife, Genevieve; sons David and James; and brothers and sisters.

Coming

December
8 Stewardship Day
29 Thirteenth Sabbath Offering (Euro-Africa Division)

1980

January
5 Soul-Winning Campaign
5 Church Lay Activities Offering
12-19 Liberty Campaign
19 Religious Liberty Offering
26 Medical Missionary Day
26 Adventure in Faith Offering

February
2 Bible Evangelism
2 Church Lay Activities Offering

9 Faith for Today Offering
26-23 Christian Home and Family Altar
23 Listen Campaign

March

1 Tract Evangelism
1 Church Lay Activities Offering
8-15 Adventist Youth Week of Prayer
8 Adventist Youth Day
15 Sabbath School Community Guest Day
22 Andrews University Offering
29 Thirteenth Sabbath Offering (Inter-American Division)

April

5 Missionary Magazine Campaign
5 Church Lay Activities Offering
12 Literature Evangelism Rally Day
19 Adventure in Faith Offering
26 Educational Day and Elementary School Offering (Local Conference)

Notices

General Conference Session

Official notice is hereby given that the fifty-third session of the General Conference of Seventh-day Adventists will be held April 17 to 26, 1980, in the Dallas, Texas, Convention Center. The first meeting will begin at 6:00 P.M. on April 17, 1980. All duly accredited delegates are urged to be in attendance at that time.

NEAL C. WILSON, *President*
CLYDE O. FRANZ, *Secretary*

General Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Dallas, Texas, Convention Center at 9:30 A.M. on April 22, 1980, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-third session of the General Conference.

NEAL C. WILSON, *President*
ROBERT E. OSBORN, *Secretary*

General Conference Association of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the General Conference Association of Seventh-day Adventists will be held in the Dallas, Texas, Convention Center, at 9:30 A.M. on April 22, 1980, for the transaction of any business that may come before the meeting. The members of this association are the delegates to the fifty-third session of the General Conference.

NEAL C. WILSON, *President*
ROBERT E. OSBORN, *Secretary*

North American Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next meeting of the members of the North American Conference Corporation of Seventh-day Adventists will be held in the Dallas, Texas, Convention Center at 9:30 A.M. on April 22, 1980, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-third session of the General Conference.

NEAL C. WILSON, *President*
ROBERT E. OSBORN, *Secretary*

To help your child of God know his Father:

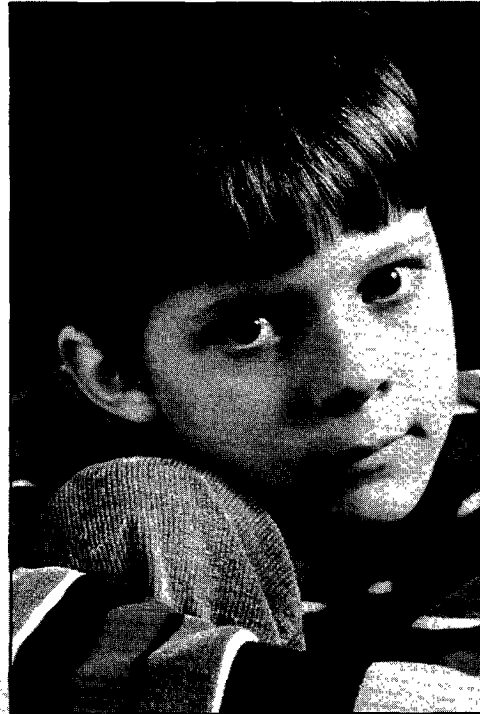
New children's books from the Review.

BIG ANIMALS OF LONG AGO by Ruth Wheeler

A bright and colorful book, illustrated by Harry Baerg, on the many kinds of dinosaurs that lived before the Flood. Just right for primary-aged children. **Price US\$2.95.**

HERE, THERE, AND EVERYWHERE by Lucile H. Jones

In this first book of the HAPPY LIVING SERIES for preschoolers, Timmy learns many wonderful things about the ocean of air in which he lives. **Price US\$1.95.**



SING A SUNSHINE SONG by Lucile H. Jones

In this second book in the HAPPY LIVING SERIES, Timmy and Debbie find answers to their questions about their far-off friend the sun. **Price US\$2.95.**

GOD HAS THREE NAMES

by Susan Davis

Simple stories and songs, along with colorful full-page illustrations, explain the Trinity to young children. **Price US\$1.65.**

NAUGHTY HEART, CLEAN HEART

by Susan Davis

The story of a little girl named Mary shows how Jesus takes the old heart and gives us a new one. **Price US\$1.95.**

I-CAN-READ-IT-MYSELF BIBLE STORIES by Sally Carriger

This attractively illustrated book puts the ever-interesting stories of the Bible into a vocabulary geared to the just-learning reader. **Price US\$2.95.**

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37405, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario L1H 7T1. Please include state sales tax where necessary.



Names sought for registry

Adventists engaged in full or part-time work helping persons with alcohol/drug dependency problems or in temperance education are requested to register with the Registry of Alcohol/Drug Dependence, 6840 Eastern Avenue NW., Washington, D.C. 20012.

The purpose of this registry is to establish a pool of Adventists who can either advise, consult, or help in the development and practice of a worldwide Christian ministry to the chemically dependent.

RUDY KLIMES

Circulation of special issues increases

The special Friendship editions of Seventh-day Adventist journals (the ADVENTIST REVIEW in North America, other specially-produced journals in Northern Europe) are enjoying growing worldwide circulation. Reports thus far are as follows:

North America	1,000,000
British Union	100,000
Denmark	50,000
Norway	50,000
Finland	1,000,000

Totals to date 2,200,000

BRUCE M. WICKWIRE

ARN members discuss funding

How do radio stations based at Adventist colleges, members of the Adventist Radio Network, raise the funds to support the cost of their operations? Delegates to ARN's Development Workshop held on the campus of Columbia Union College, Takoma Park, Maryland, October 14-16, found that the answer is complex. Because of insufficient funding from the church, broadcasters make on-air pitches for support, offer premiums, use direct mail, ask for pledges and matching gifts, make proposals to foundations, and comb the community for lis-

teners to underwrite programs.

Bob Wareham, of KANG, told the delegates of his station's fund-raising activities that include: an annual ski show at Pacific Union College, with exhibits in the gymnasium; a winter recreation fashion show; film shows; an invitational golf tournament; a Hike-a-thon that provided front page copy; and a fair exhibit, that used 3,000 helium-filled balloons—each advertising KANG.

Among the speakers at the workshop were Milton Murray and Viveca Black, of the General Conference Philanthropic Service for Institutions; Joan Faier, of National Public Radio; and Max Church, WAUS development director and organizer of the workshop.

Mike Wiist, the managing director of ARN, said of the

meeting, "In the long-run, if the knowledge gained here enables our stations to become more financially sound, this could be the most important gathering ARN members have ever attended."

VICTOR COOPER

N.A. Ingathering report—1

A total of \$2,797,401 has been raised for Ingathering through November 17.

Again this year let us emphasize a three-point program in all of our Ingathering outreach:

1. Visit every home in our territory.
2. Watch for every possible interest, praying in as many homes as possible.
3. Invite our neighbors to give an offering for God's work.

Bob and Julie Busch, of

Portland, Oregon, are members of the Seventh-day Adventist Church as a result of an Ingatherer's visit to their home and awareness of their interest in Adventism.

Mrs. Busch remembers that the visit was made on "a cold night in late November. Bob and I, with our year-old Jason, were watching TV when the doorbell rang. A woman bundled in a tan coat and wearing a bandanna that framed her likable, bespectacled face, explained the work of the Seventh-day Adventist Church and gave us a card offering free Bible study guides.

"In beautiful sequence, God led. We mailed the card, studied the 24 lessons with Lorrie LaFave [the Ingatherer], and attended evangelistic meetings conducted by Don Gray and Stephen Bukojemsky. Then my husband went to Walla Walla College to study for the ministry.

"Bob is now assistant pastor of the Caldwell, Idaho, church, and we're so happy, so thankful, that God sent Lorrie LaFave to our home as she Ingathered that November night in 1971."

DON CHRISTMAN

Cambodia relief update

In the first ten days after an appeal for relief funds for Cambodia was published in the November 8 REVIEW, contributions sent to SAWS headquarters totaled \$139,000. H. D. Burbank, SAWS director, is grateful for the generosity of those who contributed both large and small amounts, but adds that it will take considerably more money to carry out SAWS plans.

Members who wish to contribute through their local churches are asked to mark their tithe envelopes "SAWS Cambodia-Indochina Relief" and drop them in the offering plate. Those who wish to make direct contributions may mail them to Seventh-day Adventist World Service, Inc., 6840 Eastern Avenue NW., Washington, D.C. 20012.

December 8 is World Stewardship Day

Sabbath, December 8, has been set aside worldwide for special meditation and reflection on the subject of stewardship as it applies to the Christian's total experience. The apostle Paul says, "Moreover it is required in stewards, that a man be found faithful" (1 Cor. 4:2).

One may ask, have I faithfully watched over and cared for my body temple this past year? My body is not mine but the Lord's (see 1 Cor. 6:19).

What about the stewardship of time? This too is the Lord's. "Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory."—*Christ's Object Lessons*, p. 342.

What about faithfulness in money matters? All that we have belongs to God, not only the tithe but the other nine tenths as well. We have just as great a responsibility in handling the nine tenths as we have in paying the one tenth. "The possession of means constitutes a test of character."—*Our High Calling*, p. 200. "We should never forget that we are placed on trial in this world, to determine our fitness for the future life. None can enter heaven whose character is defiled by the foul blot of selfishness. Therefore, God tests us here, by committing to us temporal possessions, that our use of these may show whether we can be trusted with eternal riches."—*Counsels on Stewardship*, p. 22.

Let us be faithful stewards in every area of the life God has so bountifully given us. Then He can fully trust us with eternal life.

C. A. WILLIAMS

the gift



In this season of giving, our thoughts are drawn to the birth of Christ and His gift of a life of service. All of us have the choice to serve in some manner. Loma Linda offers you a wide variety of opportunities to make your gift of service.

Wherever you are in your life of service, call or write for information about the many opportunities for that gift of service here at Loma Linda University. We want to hear from you.



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