

Adventist Review

General Organ of the Seventh-day Adventist Church

June 26, 1980

The prized possession

Page 8

Should Christians be "Always Cheerful"?

Page 9

After Mount St. Helens

Page 14

Church tests commercials in Lubbock, Texas

Page 19



Adventist academy students share their feelings about Ellen White on page 3. Read about the cover picture in This Week, page 2.

Our cover picture came into being during our preparation for the General Conference session. As the staff discussed the slide presentation "Streams of Light," which relates the past, present, and future of the ADVENTIST REVIEW, they wished to have models pose as James and Ellen White, feeling that new pictures would give a feeling of freshness to the program.

One staff member, a regular diner in the General Conference cafeteria, remembered Marilyn Riley, the cashier at noon and a receptionist in the Lay Activities Department during the rest of the day. Although Mrs. Riley does not look exactly like Mrs. White, she does have a quality that reminds one of Mrs. White. Thus, we asked Mrs. Riley to pose.

Aileen Andres Sox, REVIEW assistant editor, made the dress

Mrs. Riley is wearing from a pattern that copies women's house dresses of Mrs. White's era and a little later. The dresses, called wrappers, were so popular that an early Montgomery Ward catalog offered them by the dozen.

Mrs. Riley, her husband, Paul, and their son are in the process of moving to Canyon, Texas (just outside Amarillo), where Mr. Riley will study social work.

Theodore Carcich, a retired vice-president of the General Conference and former chairman of the Review and Herald board, who lives in Colton, Washington, 200 miles from Mount St. Helens, mailed us a salt-shaker-sized bottle full of volcanic ash collected at his home. (He kindly enclosed it in a bottle so that it wouldn't clog the post office

stamp canceling machines, a problem recently.) Those living where the ash has not fallen would be amazed if they could see and feel a sample. It is about as fine as white flour but very gritty. The bottle arrived while we were pasting up the editorial "Mount St. Helens" (p. 14).

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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.

Address in prayer

The editor's response to a letter (April 3) regarding addressing God by either formal or informal pronouns should be most helpful to those who have not studied Biblical languages.

It is true that in Hebrew there is no distinction between formal and informal made in the pronouns. There is, however, one noun that is definitely differentiated in this respect. The Hebrew word for father in the Old Testament is *av*. But, a much later word for father was coined in Hebrew and has been in use since before Jesus' birth down to the present day. It is the word *abba*, used in Mark 14:36, Galatians 4:6, and Romans 8:15. In all cases where the word *father* is used in Hebrew, *av* is used except where a very close personal relationship justifies the use of the word *abba*. *Abba* is used to address "my own father" as opposed to the father of another person.

Paul's use of *abba* in Romans 8:15 as our proper form of address for our heavenly Father should provide final scriptural 2 (826)

proof that it is proper to address God by the very personal, informal pronoun *You*. He is our Father and not someone else's.

JOHN B. BROUGHTON
Charleston, South Carolina

Montemorelos

There are so many things happening in "Miraculous Montemorelos" that it is difficult to keep up, so I am sure that it was merely an oversight on the part of the author not to have mentioned the fine operatory dental clinic when describing the services that will be offered by the new medical center ("Montemorelos University: History in the Making," March 20). This dental clinic is sponsored by the National Association of Seventh-day Adventist Dentists (NASDAD).

It is funded entirely by NASDAD and is an integral part of the center. The clinic will be used as a teaching facility to further the skills and education of Adventist graduates of Mexican and other dental schools and to determine whether there is a need (and facilities to meet that need) for another dental school in Mexico.

Phase one of this projected program is a small two-chair clinic being operated in a remodeled area of the dining room of the original hospital. Progress to date has been very encouraging.

CARL R. MUNDY
Montemorelos, Mexico

Creation days

In *General Conference Bulletin*, No. 6 (April 24, p. 20), a delegate referred to the creation days as being 24-hour days, also stating: "However, the Jehovah's Witnesses . . . feel that the first week was a period of symbolic time, each day being equal to 1,000 years."

What the Jehovah's Witnesses actually believe and officially teach is that each of the seven creation days was 7,000 years long. Thus creation week in Jehovah's Witness theology amounts to 49,000 years.

EDWARD EUGENE ROSS
Nipomo, California

Wrong father

The author of "Three Men Meet God" (April 3), in commenting on the difficulty between Jacob and Esau, states: "It is a fascinating fact that even today there exists enmity between Arab and Jew."

Is it not correct that Arabs are descendants of Ishmael rather than of Esau? Jeremiah 49:10 states, "I have made Esau bare, . . . and he is not." Obadiah 9, 10, 18 expresses the same thought about Esau. On the other hand, Ishmael was promised that he would be a great nation. Under the heading of "Ishmael" and "Ishmaelite," the *SDA Bible Dictionary*, speaks of Ishmael as the father of the Arab nation.

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What academy students think of Ellen White

An impromptu survey in one academy

By RON GRAYBILL

Having been invited to speak for a brief chapel service at one of our largest Adventist academies, I was invited into several religion classes following chapel. Usually, on occasions like these, students ask questions and the visitor tries to answer them. This time I decided to turn the tables and see whether I could discover what these students actually believe about Ellen White.

From a scientific point of view my survey leaves much to be desired, but if we allow for some distortion in the results as a result of the untested nature of the questions, I believe the students' responses are still informative.

Approximately 100 students answered my questions. Of these, 14 were from non-Adventist homes and did not attend a Seventh-day Adventist church.

I asked the students to respond by indicating whether they agreed, disagreed, or weren't sure.

Eighty-seven percent of the students who responded agreed with the statement "Ellen White was God's special messenger, called by God to exercise the gift of prophecy." Of those who agreed, six percent were not

Adventists. One interesting response came from a non-Adventist student who wrote on her survey card: "After last quarter's Bible class I do believe."

Two people disagreed with the statement that Ellen White was God's special messenger. One of these was an Adventist. Eleven students were unsure, half of them Adventists.

Next, I made the statement "Ellen White was inspired equally with the Bible writers." I explained that I did not mean that her writings were intended to be used in the same way as the Biblical witness, but rather the statement implied that the Holy Spirit was as truly and fully involved in her inspiration as in the inspiration of the Bible writers. Sixty percent of the students agreed, 27 percent disagreed, and 13 percent were unsure.

Perhaps the most interesting portion of the survey involved a series of possible understandings of how inspiration functioned in the experience of Ellen White. I articulated five possible positions, one after another, before asking the students to respond to any of them. Then we went back through each position to see what they believed. The positions given and the responses received follow:

Ron Graybill is an assistant secretary of the Ellen G. White Estate of the General Conference.



Position 1: "God dictated to Ellen White in her visions all the words she was supposed to write."

Agreed—10 percent

Disagreed—71 percent

Unsure—19 percent

Position 2: "God gave Ellen White *all* the ideas and facts she included in her writings, but she had to use her own words."

Agreed—50 percent

Disagreed—24 percent

Unsure—26 percent

Position 3: "God gave Ellen White the main ideas she included in her writings, but she also got facts, illustrations, details, and other information from her own reading and conversations."

Agreed—34 percent

Disagreed—30 percent

Unsure—36 percent

Position 4: "Ellen White honestly believed God communicated with her, but actually, her writings reflect her own spiritual experience and convictions, not information communicated to her directly by God. In other words, she was inspired in the same way that Martin Luther or John Wesley was inspired."

Agreed—10 percent

Disagreed—16 percent

Unsure—74 percent

Position 5: "Ellen White sometimes dishonestly claimed she was inspired by God when she knew that her messages did not come directly from God."

Agreed—2 percent

Disagreed—79 percent

Unsure—19 percent

It seems likely that the high percentage of uncertainty elicited by Position 4 may indicate that that position was not understood clearly.

In class discussion following the survey, students were interested in discovering which was the most correct position. We concluded that most Adventists would take either Position 2 or 3. In other words, most Adventists believe that Ellen White received specific propositional information directly from God, but they tend to disagree on whether some facts, illustrations, and details might have come from merely earthly sources such as her own reading and conversations.

This latter process—the process of gleaning facts from

reading and conversation, which are then included in inspired writings—can also be included in the process of divine revelation in that God guides the prophet's reading and thinking in perhaps a less direct but no less real way than the mind is guided in visions. Such a process is clearly seen in the writing of the Gospels, and is specifically alluded to in the introduction to the Gospel of Luke. But whether this process insures inerrancy in every point on which an inspired writer happens to touch is still a matter of discussion among Adventists.

There is always some gap between what a church teaches and what its members actually believe. This is obvious in the responses to some of the questions asked above. But I was also interested in the gap between what people "believe" and what they actually practice.

I asked whether the students tried to consider Ellen White's counsel when they made decisions for themselves about how to behave, believe, and live. I specifically ruled their parents out of this question. Only 40 percent indicated that they did try to consider her counsels, another ten percent were unsure whether they did or not, and 50 percent did not try to consider her counsels.

I also asked whether the students ever read Ellen White's writings on their own, outside of the material they are assigned in class. I told them that even the study of the *Adult Sabbath School Lesson Quarterly* would qualify as voluntary outside reading. Here 62 percent admitted that they never read Mrs. White except when they have to for an assignment. Only 36 percent voluntarily read her writings, and for some reason, two percent were unsure whether they did or not.

Finally, I wanted to know what impression these students had of Ellen White as a person. I asked them if they thought they would have liked to be around her—for family worship, in a discussion group, or at a picnic. Forty percent thought they would have enjoyed her company, forty percent were unsure, and only 20 percent were certain that they would not have liked to be around her.

Two students who added personal comments to their survey cards demonstrate the two extremes that can be expected in any group of normal adolescents.

One student came into the classroom late and proceeded to answer the questions in a wildly haphazard manner. He indicated at one point that he did try to consider Ellen White's beliefs in deciding his own be-



havior, but at the end of the card he wrote, "Ellen White is a fraud."

On the other hand, a non-Adventist student wrote, "I totally disagree" with the statement that Mrs. White may have been dishonest in claiming her message to be from God. When asked if she would like to be around Ellen White, she responded, "Yes, very much."

This survey indicates, however crudely, that there is always some gap between what the church teaches and what members believe. For instance, the White Estate has repeatedly and vigorously denied that Mrs. White wrote her messages by the word-for-word dictation of the Holy Spirit, yet several of these students apparently believed that to be the case. On the other hand, perhaps the response that should cause the most concern was that in which, although 87 percent agreed that Ellen White was God's special messenger, only 36 percent ever read anything from her pen voluntarily.

We might, of course, be even more shocked if we asked the same question about the Scriptures. Mrs. White says a great deal more about the importance and value of Bible study than she does about the study of her own writings. Five pages of the *Comprehensive Index to the Writings of Ellen G. White* are required to list the times she gave counsel on the investigation or searching of the Scriptures, while only one column on one page contains similar advice on the circulation, reading, study, and use of the testimonies given by God's last-day messenger. Still, a familiarity with the counsels that the Spirit of Prophecy inspired Ellen White to pen can only increase our understanding of spiritual things and our desire to know the Bible more thoroughly.

Mrs. White once said that the volumes of *Spirit of Prophecy*, which we now know as the Conflict of the Ages Series, "should be in the library of every [Adventist] family and read again and again" (*Testimonies*, vol. 4, p. 390). She said of these books, "Let them be worn out in being read by all the neighbors" (*ibid.*). She even gave some practical suggestions on such reading: "There should be evening readings, in which one should read aloud to those assembled at the winter fireside" (*ibid.*).

"Many are going directly contrary to the light which God has given to His people, because they do not read the books which contain the light and knowledge in cautions, reproofs, and warnings."—*Ibid.* p. 391.

Sometimes in reading those "cautions, reproofs, and

warnings," we may be tempted to discouragement, feeling the standard is too high. But always, if we read on a little further, we are pointed to the promises of God and the righteousness of Christ as our hope.

I find that having come to know Ellen White as a person helps me relate to her counsels in a more positive way. I was pleased to notice that most of the academy students I quizzed felt that they would like to be around Ellen White. Not long after my visit to the academy, I ran across an incident that reminded me again how loving, kind, and human Mrs. White was.

It happened in 1889. Mrs. White's daughter-in-law, Mary Kelsey White, was terminally ill with tuberculosis. Because Mary's daughters, Ella, age 7, and Mabel, nearly 4, were separated from her, Ellen White gave their mother a report of their activities.

It seems that on this particular day Mrs. White was lying on the lounge with a bad headache. Ella approached her and asked, "'Shall I rub your head, Grandma? I used to rub mama's head and she said it made her feel better and I will rub your head.'" Wetting her hands in cold water she put them on Mrs. White's hot and aching head, bringing relief. It amused Mrs. White to have Ella ask her, like an old practitioner: "'Will you take the bare stroking or the vibrating motion or trembling motion?'" Ellen White responded, "'My, where did you learn these movements?'" Ella told her that was the way she was treated once when she was sick.

Mabel, seeing what Ella was about, wanted a hand in it. Running to the pump, she wet her hands, but not being so well versed as Ella just where the application was essential, she stroked Ellen White's nose, eyes, and cheeks. Then, with due solemnity she looked up into Mrs. White's face, asking, "'Is your headache better, Grandma?'"

Ellen White reports: "I could truly answer, Yes, it is, my darling, for the influence of the water cooled my head and the stroking of the little hands had a soothing influence."—*Letter 74*, 1889.

Obviously the little girls had no fear of approaching their grandmother. If Ellen White's messages sometimes are stern, the heart of the messenger, as well as the One who sent the message, was full of tenderness and love. Those who knew her best, even the children, felt comfortable and happy in her presence. I believe that was because she was so much in the presence of Jesus. □

When Mother sang

Although Mother had no formal music education, she could sing almost anything, new or old, that she had heard.

By BARBARA H. PHIPPS

Barbara H. Phipps is an associate professor of library science at Pacific Union College, Angwin, California.

The seeing eye

By PEARLE PEDEN ENGLAND

*"Three days," a blind one said,
"Give but three days to me;
Three wondrous days—that I could see."*

*I would not sleep;
I would not eat;
My hungry eyes would feed on
Beauty I have never seen.
My feet would race
To pastures green;
My eager hands would hold in awe
A glistening stone
Found in a sparkling stream.
Oh, could I view a church's lofty spire,
A sun's last glow
That sets a world on fire!
Or climb a hill to find
A tall tree's noble height
Whose silhouette shines soft
Against a purple night.
"Wait, wait," I'd call,
As time ran on apace,
"Show me a lover's smile,
A baby's face,
A mother's gentle, fondling touch—
O God, I have missed so much!"*

*"Three days," a blind one said,
"Give but three days to me;
Three wondrous days—that I could see."*

"Redeemed! how I love to proclaim it! . . ." ¹ The words drifting up from the kitchen sung by a rich, true contralto voice were better than any alarm clock to a small girl sleepily rubbing her eyes.

Another morning the song might be, "'O the beautiful hills where the saints will rest, When the Lord has made all things new . . .'" ²

Or to really get me stirring, Mother might sing the rousing JMV marching song: "'Volunteers, Volunteers; how I love the name!'" ³ Sometimes she supplied personalized lyrics to that one!

Mother had no formal music education. She insisted that she could not read music, but that she could sing "from the position of the notes on the staff." To my way of thinking, that is the basis of reading music. But she could sing almost anything, new or old, that she had heard. Because she had an almost photographic memory and her pitch was true, she sang with enthusiasm whatever caught her fancy.

For a wakeful toddler who stubbornly fought sleep with every taut nerve her solution was the squeaking rocker that accompanied her soothing voice as she sang, "'Beautiful valley of Eden, Sweet is thy noontide calm . . .'" ⁴ or "'I think when I read that sweet story of old . . .'" ⁵

There was the summer when a violent thunder- and windstorm swept through the campground, nearly flattening the tent city. Our tent lifted from over our heads, and plank shelves crashed down, but we emerged from the wreckage without a visible scratch. However, emotional shock can create scars that may take years to heal. This experience left me terrified of thunderstorms. After that, whenever thunderstorms came, I would crawl onto the rocker with Mother, listening to her calm voice singing, "'Be not dismayed whate'er betide, God will take care of you . . .'" ⁶ or "'Under His wings I am safely abiding . . .'" ⁷

During our frequent automobile trips, often the long, otherwise tiresome confinement was broken by song. As the evening shadows closed in on our homeward trek and we could see the lights of our home, Mother would begin singing "'Just over the mountains in the Promised Land . . .'" ⁸ and the lilting refrain: "'We are nearing home! We are nearing home! . . .'" When peace was declared in 1945, the old hymn "Remember Me," which began, "Whence came the armies of the sky, John saw in vision bright?" was broadcast over and over again. The words of the refrain are:

*They looked like men in uniform,
They looked like men of war;
They all were clad in armor bright,
And conquering palms they bore.⁹*

Mother had learned it by heart after two or three radio broadcasts. After we hopped into the aging car, drove to the nearest filling station, and for the first time in four years said, "Fill it up," we rode along the highway singing, "'they all were dressed in uniform . . .'"

Then came troubled days, when doubts, worries, and uncertainties blocked the future. Again Mother sang: "If through unruffled seas Calmly toward heaven we sail . . ." Especially the second stanza:

*"But should the surges rise,
And rest delay to come,
Blest be the sorrow, kind the storm,
Which drives us nearer home."*¹⁰

The second stanza of Cowper's "God Moves in a Mysterious Way" became her triumphant answer:

*"Ye fearful saints, fresh courage take;
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."*¹¹

The clouds broke, the sun shone again, and she went on singing, "Praise Him! Praise Him! Jesus our blessed Redeemer! . . ." ¹²

In her later years, when the infirmities of age had stolen her voice, Mother still sang as much as her strength would allow. Eyesight nearly gone, she learned

by memory "How Great Thou Art." In the grandeur of Yosemite, she sang:

*"When through the woods and forest glades I wander
And hear the birds sing sweetly in the trees;
When I look down from lofty mountain grandeur,
And hear the brook and feel the gentle breeze;
Then sings my soul, my Savior God to Thee;
How great Thou art, how great Thou art!"*¹³

Mother is sleeping in a quiet cemetery now, but in the resurrection I expect her to rise with a song in her heart. Perhaps it will be:

*When Christ shall come with shout of acclamation
And take me home, what joy shall fill my heart!
Then I shall bow in humble adoration
And there proclaim, my God, how great Thou art!* □

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- ¹ The Church Hymnal, No. 635.
- ² Hymns and Tunes, No. 1366.
- ³ Junior Song Book, No. 83.
- ⁴ The Church Hymnal, No. 550.
- ⁵ Ibid., No. 422.
- ⁶ Victory Songs, Rodheaver Co., No. 11.

⁷ The Church Hymnal, No. 587.

⁸ Ibid., No. 642.

⁹ Hymns and Tunes, No. 995.

¹⁰ The Church Hymnal, No. 249.

¹¹ Ibid., No. 84.

¹² Ibid., No. 645.

¹³ The Best of Sacred Music, pp. x, xi.

ESPECIALLY FOR WOMEN By BETTY HOLBROOK

Take time for time

An interesting thing happens frequently just as my column deadline comes due. No sooner do I get my notes and ideas organized, a rough outline sketched, and the typewriter loaded than I notice there's dust on a lampshade, a smudge on a full-length mirror, pencils in need of sharpening, or filing to be done. And I realize again that I'm just as guilty of procrastinating as is the little girl who, after being tucked into bed, suddenly needs a glass of water, a kiss, or the sheet smoothed out.

Today is no exception, and on the floor of my study I've just sorted out ten stacks of bits and pieces that should be in my files. But this time I've recognized them for the distraction they are, and they will wait until this column is finished.

I had to resort, though, to strengthening my resolution by reading the section "Time" in the chapter "Talents" of *Christ's Object Lessons*. I'd like to

share some of what I learned.

Time, of course, is precious. We're reminded of it when we sit by the bedside of someone who doesn't have much time left. To that person the value of every minute is beyond computation, and it is only eternity beyond that brings any kind of perspective and solace. How true it is that so often when we've just begun to live, we begin to die; but it takes looking into the face of death to realize it.

Today on the newscasts we've heard about the Mount St. Helens eruptions, earthquakes that measure more than 6.0 on the Richter scale, the interminable wait of hostages; about riots, revolutions, and rebellions. Life is too solemn to even think about the seemingly insignificant treadmill of daily routines. And yet, God has asked us to do those things too, and they are as much a part of our life, our religion, as are our daily devotions. What we

need is not an escape from doing the "little" tasks, but the wisdom to know how to do them more efficiently.

"Whatever you do, work at it with all your heart," Paul says (Col. 3:23, T.E.V.). But we go at our work with sluggish bungling, developing what Ellen White calls "fussy, lingering habits" (*Christ's Object Lessons*, p. 344). If we persist we'll soon have ourselves stereotyped. "I just can't seem to get much accomplished," we sigh as we go shuffling off in any direction that chance leads us. If our work is never done it means we have never stopped to make some workable plans for saving time. It's interesting to note that Ellen White makes several suggestions time management experts today are finding lucrative as they incorporate them in books and seminars:

1. Can we redeem time? Not fully, but in a sense, yes, by making the most of the time we have left.

2. Have a definite objective—a goal to work toward.

3. Decide how much time should be required to accomplish that goal.

4. Make every effort to reach it within time limits set.

Willpower does make our hands and minds move

more deftly. There's something very therapeutic also about doing our secular work competently. It spills over into our religious life. A little transformation of character takes place when we use our wills.

We will never reach a higher standard than we set for ourselves. Others may try to set standards for us, but it's the ones we set for ourselves that make the difference. It takes effort, but what is the purpose of life if we don't keep growing in our capabilities and usefulness? That's not a rhetorical question. It's one we need to spend time with.

Do I have definite plans for my life? Do you? What are they? What are the time limits? How can we reach our objectives within our time limits?

Right now my immediate goal is to be able to walk across my study floor. A half an hour with my filing should do it—if I can keep from cleaning that smudge from the mirror or sharpening this stack of pencils!

That's not a very momentous beginning, but habits are made up of little repetitions in life. And goals are reached by putting good habits to use. That's time management.

Do you manage your time, or does it manage you?

The prized possession

We had purchased no-money-back charter-flight tickets, but my husband's visa had not come and time was running out.

By BRENDA BOND KIS

As the French countryside rushed by the train windows, I sat there absorbed in thought, imagining myself pleading with the ambassador for the visa.

My husband of nine months had finished another year of theology training in France, and we were headed for California, where summer jobs awaited us. Being Yugoslavian, he had applied in March for an immigrant visa. When, by the time school let out, no word had come, we decided to check with the consulate office directly. A telephone call assured us that we could make flight arrangements because the papers had been sent to the U.S. Embassy in Paris many weeks before. Relieved, we left for a brief visit to Yugoslavia.

Upon returning, we were shocked to find that no visa had come in the mail. Our flight was leaving from Brussels in only one week. It seemed that nothing had been done toward processing the visa and that there was little hope that what needed to be done could be accomplished in a few short days. "Help us, Lord!" we prayed as we went ahead and packed for the California trip, then boarded the Paris-bound train.

When we arrived at the embassy the officer agreed to give us special attention, immediately dispatching telegrams to Washington, D.C., and Belgrade, Yugoslavia. Our next problem was where to stay. The doorkeeper smiled at us charitably when we asked whether there was any reasonably-priced lodging nearby. "This is the heart of Paris," he exclaimed. "You'll have to go miles from here to pay less than \$40 a night!" We gasped, remaining silent for several moments.

Apparently feeling sorry for us, he said finally, "I have a friend who lives nearby. He left town for a while and gave me the key to his room. I think I can trust you." Gratefully we followed him to a dingy room. At least we weren't in the streets, and the room was free.

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We spent a busy day signing forms, having photos taken, and going through medical exams. We felt that the Lord had gotten things started for us. However, if Belgrade and Washington did not respond immediately, either we would be separated for the summer or we would lose both fares on the no-money-back charter flight that we had ordered for the sake of being together. My sister was in Spain. I had purchased a plane ticket for her, too.

Wednesday morning we sent a telegram to my sister requesting her to meet us at the Paris train station by Friday noon. Then, determined to forget our troubles, we set off to "see Paris." Somehow it didn't seem very exciting. We kept thinking about our problem, rehearsing the alternatives, and praying for faith to believe that God would open the way. In the late afternoon we returned to what had become the romantic city's major attraction for us, the embassy. Washington had responded "Yes" to the visa. Only a telegram from Belgrade remained. Joyfully we thanked the Lord for what He was doing.

Thursday we waited for the announcement that the telegram had arrived. But morning melted into night without a word. Disappointment and anxiety dogged our steps back to the prisonlike apartment. Faith. The word was beginning to swell with meaning.

Though the embassy was open on Saturdays, our deadline for getting the visa was 5 P.M. Friday. We had one more day. Was it too much to hope? Was our faith a mere starry-eyed optimism? Did God have a superior plan in mind for us?

On Friday my husband posted himself on the familiar couch at the embassy while I waited for my sister at the train station. As each train from Spain disgorged its passengers I stepped forward in expectation. But by noon I realized that she would not be coming to Paris. It was time to turn to God in renewed faith. "Help us to believe that You will work everything out," we prayed.

The afternoon wore on. We were calm, waiting not so much for the telegram as for closing time, so that we might go through whatever door God opened. By now the entire office staff had become emotionally involved in our personal drama. We caught the glances full of pity and hope that they cast our way. Two . . . three . . . four P.M. The last hour. I felt serene. God was leading. Faith had enabled us to merge our will with His. When at last it was five, we rose to leave. Suddenly the officer raced toward us, telegram in hand. "It's here!" she shrieked. Cheers and applause filled the room as we clutched the precious visa, shaking hands with the strangers who had become friends. On Sunday my sister met us at the airport, and we flew home together.

During those last moments of waiting, whether or not the visa would be granted had ceased to be the focal point in our thinking. With eyes of faith we had submitted to the Father's will, finding that trust and confidence in His having our best interest in view had become our prized possession. □

Should Christians be “Always Cheerful”?

When things go wrong the Christian is tempted to ask, “What have I done wrong, Lord? Why did You let this happen to me?” But we *can* enjoy peace of mind in Christ.

By CHARLES L. ANDERSON

There is a common idea among Christians today that if a person is in a state of grace, he will feel happy and will be protected from trouble, stress, and sorrow. As children, we used to sing a song entitled “Always Cheerful” (*Christ in Song*, No. 284). I remember the words: “Oh! the good are always happy, And their path is ever bright. . . . Cheerful we may always be.”

I wish this were true, but I must admit that in the present world it does not seem to be. When troubles come, as surely they will to all of us, many are inclined to ask, “What have I done wrong? Lord, why did You let this happen to me?”

Jesus taught that this kind of thinking was erroneous in the case of the man born blind, as described in John, chapter 9. When His disciples asked Jesus who had sinned—this man or his parents—Jesus’ reply was, “Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him” (verse 3).

Some people feel that it is wrong to feel sorrow even at the death of a loved one. They read 1 Thessalonians 4:13 as follows: “But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not.” They stop there, leaving off the rest of the verse, which says, “even as others which have no hope.”

When someone had been giving a widow poor advice Ellen White attempted to counteract it by writing: “Dear

Sister: We sympathize with you in your bereavement and widowhood. I have passed over the ground that you are now traveling, and know what it means. How much sorrow there is in our world! How much grief! How much weeping! It is not right to say to the bereaved ones, ‘Do not weep; it is not right to weep.’”—*Selected Messages*, book 2, p. 264.

Those who are touched with sorrow in this world must remember *when* it is that God will wipe away all tears from our eyes. If I read Revelation 21 correctly, weeping, death, sorrow, and pain are abolished when the New Jerusalem comes down from God out of heaven. It is my personal belief that during the millennium the saints may shed some tears over loved ones who did not reach heaven.

Isaiah 43:2 says, “When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee.” This indicates that even though we will have troubles on earth, we will be protected and sustained. Psalm 23:4 adds, “Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.” This verse does not promise that we will not have to go through the valley of the shadow of death, but that God will be with us to remove fear and bring comfort when we do.

As a physician, I am constantly reminded of how unreliable our feelings are. They are affected too easily by many things. Good news makes us happy; bad news makes us sad. Physical pain makes us grouchy. It is hard to be nice to people when we are tired. We feel better after a good night’s sleep. Some mentally ill patients feel that everything is wonderful; many others feel sad and depressed, saying that life is a burden, that everything is hopeless, and that they might as well die. Usually the wonderful feelings and the sad feelings are not justified by the environment but are caused by the patient’s condition.

Feeling is not faith

Note what Ellen White said on the subject of feelings: “Feeling is not faith; the two are distinct. Faith is ours to exercise, but joyful feeling and the blessing are God’s to give. . . . The very time to exercise faith is when we feel destitute of the Spirit. When thick clouds of darkness seem to hover over the mind, then is the time to let living faith pierce the darkness and scatter the clouds.”—*Early Writings*, p. 72.

With the charismatic movement’s great emphasis on feeling and emotions sweeping over most of the Christian world, we should note the caution God gives us in this matter: “Some of these persons have exercises which they call gifts and say that the Lord has placed them in the church. They have an unmeaning gibberish which they call the unknown tongue, which is unknown not only by man but by the Lord and all heaven. Such gifts

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are manufactured by men and women, aided by the great deceiver.”—*Testimonies*, vol. 1, p. 412.

While attending a college youth Bible camp I heard a young woman, who had listened to several happy testimonies given by students, say, “I am not good, because I don’t feel good like the rest of you.”

Later I had a chance to explain to this girl that her feelings were not an accurate barometer of her spiritual life. I referred her to Ellen White’s statement in *My Life Today*, which says, “Bible sanctification does not consist in strong emotion. Here is where many are led into error. They make feelings their criterion. When they feel elated or happy, they claim that they are sanctified. Happy feelings or the absence of joy is no evidence that a person is or is not sanctified.”—Page 248.

Does God love the neurotic? Nobody else seems to! Sometimes physicians privately and rather unkindly refer to them as “old crocks.” Ellen White wrote a letter to a neurotic woman, stating: “While strictly conscientious, and ever anxious to know the right, you were extremely sensitive and viewed your case as worse than it was. . . . You are a nervous dyspeptic. . . . Your mind is gloomy, naturally dwelling upon the dark side, imagining that the

frown of God is upon you. You have thought that your life has been useless, . . . filled with errors. . . . You feel deeply and have not possessed the power to throw off care, perplexity, and discouragement of mind. I saw that God would be to you a very present help if you would only trust yourself with Him; but you worry yourself out of the arms of your dear, loving Saviour. . . . Poor, trembling soul, rest in the promises of God. . . . You have tried to do right, and God is pitiful and compassionate to you.”—*Testimonies*, vol. 2, pp. 318, 319.

“Enjoy peace of mind,” proclaimed a sign in the display window of a large Chicago bank. The sign set me to thinking that most of humanity does not enjoy peace of mind, as is evident by the restless crowds in every large city of the world. People are searching restlessly for they know not what. Ask young people what they are looking for and they will say, “Fun.” Ask older people and they will tell you, “Security.” What they really are looking for is peace of mind.

Consider briefly some of the substitutes for peace we humans turn to in our conscious or unconscious search for peace of mind.

1. *The peace of ignorance.* This kind of “peace” is

He leadeth me



*In “pastures green”? Not always; sometimes He
Who knoweth best, in kindness leadeth me
In weary ways, where heavy shadows be.
Out of the sunshine, warm and soft and bright,
Out of the sunshine, into darkest night;
I often would faint with sorrow and affright.*

*Only for this: I know He holds my hand,
So, whether in a green or desert land,
I trust, although I may not understand.
And by “still waters”? No, not always so;
Oft times the heavy tempests round me blow,
And o’er my soul the waves and billows go.*

*But when the storm beats loudest, and I cry
Aloud for help, the Master standeth by,
And whispers to my soul, “Lo, it is I.”
Above the tempest wild I hear Him say,
“Beyond this darkness lies the perfect day;
In every path of thine I lead the way.”*

*So whether on the hilltops high and fair
I dwell, or in the sunless valleys where
The shadows lie, what matter? He is there.
And more than this: where’er the pathways lead,
He gives to me no helpless, broken reed;
But His own hand, sufficient for my need.*

*So, where He leads me, I can safely go,
And in the blest hereafter I shall know,
Why, in His wisdom, He hath led me so.*

—Selected

that of the small child wandering onto a busy street unaware of the dangers of passing traffic. It is the kind of peace that prevailed in Sodom and Gomorrah before the Lord rained fire and brimstone on those wicked cities. Some people prefer to remain ignorant regarding the teachings of the Bible, because they are afraid that if they study the Bible they may learn some things they do not want to know or follow.

Peace of denial

2. *The peace of denial.* Some people feel that if they just say it isn't so, it won't be so. Some even deny that there is such a thing as pain. When suffering severe pain they keep repeating to themselves, "There is no pain." Occasionally one will see a newspaper story of a couple who have been married 50 years or more. Often it is said that no cross words were ever exchanged. I am skeptical of such stories. Often the problem is that of a poor memory. I once had a patient who used to complain to me bitterly about her husband, who frequently got drunk and abused her. These complaints went on for several years. Then the husband died. In the next few months the woman gradually changed her description of her husband from an abusive alcoholic to a man who possessed every virtue. I was secretly amused by her change (which was well documented in my records), although I felt it unwise to challenge her.

3. *The peace of escape.* In order to forget about their troubles, people often read escape literature or watch frivolous television programs. Some people escape into a constant round of pleasure, while others escape by working so hard and long that they have no time to think. Many people escape from their problems by developing various types of emotional illness. They are unaware of what they are doing, of course, and are insulted if the doctor tells them that their sickness is caused by emotions.

Physicians often see cases of hysterical amnesia, paralysis, numbness, and even hysterical blindness. Others seek to escape from their problems by using alcohol or various drugs. When I was chief of mental health for what was then the Territory of Alaska, I saw people who had run away from various parts of the United States, thinking that they would find relief in Alaska. However, when they got there, they found they had the same problems that they had at home.

4. *The peace of a dead conscience.* This is described in Hosea 4:17: "Ephraim is joined to idols: let him alone." Ephraim, the largest of the tribes in the northern kingdom of Israel, had repeatedly been warned by prophets to stop following after Baal and to return to the worship of the Lord. After repeated warnings, God could reach them no more. Some people continually rebuff the Spirit of God until He leaves them as He did Ephraim.

Sometimes patients who are depressed tell me that they fear they have committed the unpardonable sin. Whether it is the correct theological answer to give or not, I tell them that the very fact they are concerned

about themselves indicates that they have not committed the unpardonable sin.

5. *The peace of death.* This is what Job longed for after he suffered the loss of all his possessions and children and was covered with painful sores. He expressed his desire this way: "Oh that I might have my request; and that God would grant me the thing that I long for! Even that it would please God to destroy me; that he would let loose his hand, and cut me off! Then should I yet have comfort" (Job 6:8-10). Every year, according to official figures, nearly 26,000 people in the United States seek peace through suicide. Actually, there are many more suicides than the official figures indicate; some apparent accidents are suicides.

6. *The peace of nirvana.* Certain Eastern religions, such as Hinduism and Buddhism, feel that the souls of the blessed eventually arrive in nirvana. This concept is difficult for the Western mind to understand. It may be described as a state of suspended animation, with oblivion to all external reality and care, to awareness of pain and sorrow. This term is sometimes used by psychiatrists to describe the condition of mental patients who have withdrawn from reality and live in their own dream world, which may be more pleasant than the real life around them.

These, then, are six common ways employed by human beings to seek peace of mind. I do not recommend any of them.

Right way to seek peace of mind

But there is a right way to seek peace of mind. It is described by the apostle Paul in Philippians 4:7: "And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." What is this peace like? Is it freedom from all problems? One might think so from the current crop of so-called religious songs. Is it "tuning in the Man upstairs"? Is it accepting God as a "Santa Claus" figure? Many athletes attribute their success to having pleased the heavenly giver of gifts. This seems to be a new form of paganism. Unfortunately, Seventh-day Adventists are not free from such thinking. When trouble comes, some people ask such questions as, "Why did God allow this to happen to me? I pay my tithe and I do all the other things that the church tells me to do. What's wrong?" Instead, the question should be, "What can I learn from this experience?"

Karl Marx, the modern father of Communism, is said to have described religion as "the opium of the people." Perhaps the modern way to put it would be to call religion the happy pill or the "tranquilizer of the people."

What did Paul mean when he used the word *peace*? In his writings he also used such expressions as "wrestle" (Eph. 6:12), "endure hardness, as a good soldier" (2 Tim. 2:3), and "run with patience" (Heb. 12:1). At the end of his life he could say, "I have fought a good fight" (2 Tim. 4:7). In 2 Corinthians 11:22-28, he gives an eloquent portrayal of the troubles he had endured. What

Fishhook at the swimming hole

By DOLLY A. WILFLEY

"We want to go swimming," Joni and Jeri announced to their father when he arrived home from work.

"All right," Daddy replied with a smile. "Let's go right now before supper. Get your swimming suits on."

The girls donned their orange-and-yellow suits and tied each other's at the neck. They slipped on their rubber thongs, grabbed their towels, and hurried to the car.

"I'll beat you in," called Joni as she raced to the water's edge, kicking her thongs off along the way. But Dad outran her and splashed into the river first. Joni and Jeri ran into the water until it reached their knees, making them fall with giggles and splashes.

After a while Mother and Father got out and sat on the sandy bank watching Joni and Jeri play in the water.

"Look what I found!" Joni cried. It was a fishhook. Evidently someone had been fishing in that spot and had lost the fishhook in the weeds by the river. It had a very sharp point with little barbs near the end.

"We'll put it on this rock," Mother said. "Now everybody look where I'm putting it so you don't get hurt." Everyone looked, except Jeri. She was too busy playing in the water to bother with a little fishhook.

Presently Daddy called, "Time to get out." Joni and Jeri grabbed their big beach towels and began drying off.

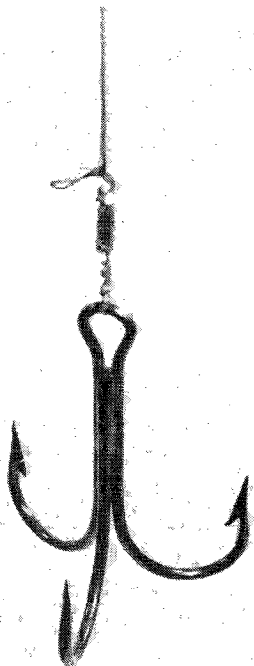
"Watch out for that fishhook," Mother warned as Jeri stepped onto the rock where the hook was lying. But it was too late. Jeri's wet foot slid on the smooth rock and the ugly fishhook embedded itself right in her big toe.

"Ouch! Ouch!" cried Jeri. Daddy came running. He tried to pull the hook out of Jeri's toe, but the barbs made it impossible to get out. They would have to go to the hospital where a doctor could take it out.

All the way to the hospital, Jeri thought about it. She decided her trouble was her own fault. She might not have that rubber thong in her big toe if she had paid attention when Mother told everyone to look out for it.

The doctor gave Jeri's toe a shot so she wouldn't feel the pain. Then he cut Jeri's toe open, took the hook out, bandaged up the cut, and gave her a tetanus shot in the arm.

It was a quiet little girl that rode home from the hospital that evening. Her toe felt better, but she knew that it wouldn't have been hurt in the first place if she had listened to Mother.



was Paul's reaction to all these difficulties? He gives the answer in chapter 4, verse 8: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair."

How could this be? How could Paul stand on the rolling deck of a ship that had well nigh become a derelict and say, "Sirs, be of good cheer"? What did they have to be cheerful about? They were facing almost certain death by shipwreck. The answer is found in the same verse (Acts 27:25): "For I believe God."

Paul had a "thorn in the flesh," which some believe was poor eyesight. He said that three times he sought the Lord to remove this "thorn." But the answer he got was No. "My grace is sufficient for thee: for my strength is made perfect in weakness" (2 Cor. 12:9). That is why he could say, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). Maybe now we can get a clearer view of why he could say, "We are troubled on every side, yet not distressed; we are perplexed, but not in despair."

At ease in flight

While I was living in Alaska my official duties often required me to fly to various parts of that vast territory. The flight that I probably enjoyed the most when the weather was good was the one between Anchorage and Juneau. It was one long panorama of snow-capped mountains, forests, glaciers, and seacoasts. On one occasion the weather was clear from the time we left Anchorage until we arrived at Juneau. Juneau is surrounded by mountains, arms of the sea, and glaciers. The airport is close to peaks that rise precipitously from the sea to about 7,000 feet and is near the famous Mendenhall Glacier, which many tourists visit each year on their trips to Alaska.

When we approached Juneau a thick blanket of fog lay over the airport. The pilot circled, looking for a hole in the clouds through which he could descend. The situation became rather tense as we looked out the windows on either side and saw forested, steep slopes. This airline had a marvelous safety record, and although I was personally acquainted with the captain and knew that he was a careful flyer, I felt ill at ease. I am not ashamed to say that I offered a prayer something like this: "Lord, I am here because my duty requires me to be. I pray for a safe landing of this plane and those within it."

I tell this story not because we landed safely, for that is obvious. I tell it because of what happened to me. As soon as I prayed, my tension disappeared. I was able to lean back in the seat and relax. I was at peace, and a few minutes later the plane made a safe landing. This experience reminded me of Moses' encouraging words to the children of Israel in Deuteronomy 33:27: "The eternal God is thy refuge, and underneath are the everlasting arms." Our heavenly Father's everlasting arms can hold us whether we are flying in a plane or are in some other circumstance that naturally would bring terror to our hearts.

God's formula for happy marriages

If Christians will follow the three-point formula God gave originally, their marriages will be much happier and more representative.

By BORGE SCHANTZ

In a short and direct way the whole issue of Biblical marriage is set forth in the words "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 2:24). These words spoken by God and repeated by Jesus and the apostle Paul include the essentials that we need in order to understand what the complexity of life in the Western world has made so seemingly difficult.

The text has three parts: the leaving, the cleaving, and the becoming one flesh.

The leaving has to do with the legal aspect of marriage. It involves the public angle. There is no marriage without it. Each culture has its own way of announcing the marriage, but there has to be a leaving ceremony. The parable of the ten virgins that Jesus gave tells us of such a leaving ceremony. In some cultures the marriage feast is accompanied by the shooting of guns in the air. In others, relatives of the girl walk in procession, singing from the bride to the bridegroom's house. Some cultures announce the wedding in the newspaper. Others regard the paying of the dowry as a sufficient leaving ceremony. Our church approves any leaving ceremony that may be found in a given culture when we are satisfied that there are no pagan elements in it.

Some young people today, even in the so-called third world, maintain that the important thing in marriage is

love, not the ceremony. This is obviously true, but it should not provide a reason for excluding the leaving ceremony. It must be announced to the world that from this day onward, this young man and this young woman are one flesh.

The text tells us further that it is the man who shall leave his father and mother. Why not also the woman? As the patrilineal society was the pattern in Bible times, the girl would always leave her own clan and live with her husband's clan. The significance here is that wherever they live, these two are together and no one shall interfere. The parents shall leave them to manage their own affairs.

The cleaving involves the personal aspect of marriage. The Hebrew word for cleaving suggests what we might describe as two pieces of paper being glued together. If you try to tear the glued paper apart, both pieces are damaged. That is what happens in divorce. Children suffer, as well as the parents. The cleaving is the love between the two, who are closer to each other than to any other person, be they parents, children, brothers, sisters, or friends. No one has any right to come between these two.

Readers with a Western background may find it strange that the leaving (wedding ceremony) is mentioned prior to the cleaving (love for each other). They probably think it should have been the other way around. In many cultures, marriages are arranged by the parents or relatives with the consent of the children, as they were in Bible times. It should be mentioned that many of these prearranged marriages are just as happy as are Western marriages where young people choose their own partners.

One flesh

The one-flesh concept involves the physical aspect of marriage. It includes sex within the marriage relationship. The natural high point of a love affair between husband and wife is this physical sharing of each other. Although the word *sex* is abused often in our language, the act it describes is a natural part of all marriages. The world today overemphasizes sex, while the church tends to ignore its importance. When people marry, they share not only bodies but thoughts, feelings, material possessions, joys, sufferings, hopes, fears, successes, and failures. The husband and wife are as close to each other as any part of their own body. The two are one. They are one flesh.

In spite of some Biblical examples to the contrary, no man has a right to marry another woman in order to produce offspring. When a man and a woman have gone through the leaving, cleaving, and one-flesh aspects of marriage, they are to remain together until death separates them—whether they have children or not.

If Christians all over the world had followed this tripartite formula that God gave as the pattern for marriage many more homes would be happy and there would be much less divorce. □

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Job's Prayers—4

Accepting God's will

Honest, effective prayer accepts God and His will on every level of response—the physical, mental, social, and spiritual. These dimensions are so integrated and interrelated that we cannot possibly separate them. What affects us in one sphere has a decided effect in the others.

When we understand that God's laws span every dimension of life we come to realize that, for instance, any violation of health principles God has outlined is just as detrimental to living the kind of life God wills for us as is violation of the Ten Commandments. God desires that we, as His sons and daughters, enjoy the most abundant life He makes possible. However, we so often settle for the minimum rather than for the maximum. We try to live as close as we can to the world rather than as close as possible to heaven. In doing so we hurt ourselves and cheat ourselves out of the better, happier life that God wants us to have.

This leads us back to Job's prayers. How do you suppose the better understanding of God that came to Job as a result of his trials affected his prayer life after his period of severe testing came to an end?

Obviously he had been humbled. After a long and somewhat misinformed discussion on the part of Job and his friends concerning God's dealings, the Creator at last stepped in, not to settle their argument, but to clear up their misunderstandings concerning Himself.

God made no attempt to explain why the wicked seem to prosper while the righteous suffer. Instead He simply revealed His goodness, power, and wisdom as demonstrated in creation.

Halfway through God's revelation He paused to give Job a chance to respond, directing the question to him: "Shall he that contendeth with the Almighty instruct him? he that reproveth God, let him answer it" (chap. 40:2).

Response of humility

Job got the point. In deep humility he responded: "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth" (verse 4). Previously he had been ready to challenge God with his imagined innocence. Now he admitted "I am vile," as must anyone who comes to understand the majesty of God.

After God had proceeded to His revelation of Himself to the patriarch, Job realized how limited his knowledge of God had been. He said to his Creator: "Therefore have I uttered that I understood not; things too wonderful for me, which I knew not" (chap. 42:3).

Next Job indicated that he had moved out from an experience based on false tradition to one based on personal communion and contact with God. He had heard and believed some misinformation about God, but, having come into personal contact with the Creator, he now realized, even though he still did not understand fully why he had to suffer, that the kind of God he loved and served was One whom he could trust completely with all that he had and was—that he could depend fully on Him to always do that which was right and best.

From that time on Job's prayers must have been remarkably different, because they were based on a more realistic confidence and understanding. He seems to have come to the conclusion that he could not blame his friends for reacting unfairly and unkindly when they held the same misconceptions and misunderstandings he held.

Consequently he prayed for them. His prayer is not recorded, but it must have been filled with the confidence and humility that he had learned. We discover that Job's prayer had an immediate effect—not only bringing the repentance, forgiveness, and understanding that he desired on the part of his friends but bringing his own trials to a happy and especially blessed conclusion.

L. R. V.

Concluded

After Mount St. Helens

Compared with the terrible loss of life that resulted from several previous volcanic eruptions, the death toll from the Mount St. Helens blast in Washington State on May 18 was relatively minor—under 100. When Mt. Etna in Sicily blew its top in 1669, 20,000 people died. When Krakatoa in Indonesia exploded in 1883, 35,000 people died—mostly from the tidal wave that resulted. And when Mt. Pelée in the West Indies erupted in 1902, about 30,000 people died and the city of St. Pierre on Martinique was wiped out.

Nevertheless, the Mount St. Helens eruption was the most destructive in the history of the United States. *Newsweek* (June 2 issue) reported that in just a few hours exploding gases "had thrown up almost as much ash, mud and molten minerals as Mount Vesuvius did when it buried Pompeii and Herculaneum in A.D. 79. The eruption's impact was so staggering that witnesses spoke in terms of Biblical wrath or nuclear Armageddon. Shock waves leveled 44,000 acres of fir trees as if they were matchsticks. Boiling mud traveling 30 miles per hour overflowed local riverbanks, smashed bridges, swallowed homes and killed millions of salmon and trout. Some rivers got so hot that fish actually jumped out."

One authority estimated that the volcano belched 8 trillion pounds of ash 12 miles up into the atmosphere—the equivalent of one ton of ash for each person on earth. This ash disabled more than 6,000 miles of local roads and highways in Washington, choked the filters of auto-

mobile engines, closed airports, and sent people rushing for face masks. When the gritty cloud of ash and debris cleared away, the once conical mountain had lost almost half a mile of height.

Mount St. Helens, of course, is not the only volcano in the world. According to some estimates, there are 600 active volcanoes and 10,000 inactive ones along three belts that closely match the earthquake regions. One "ring of fire" runs northward to the Aleutians along the west coast of South and North America, then follows southward down the Asian coast. A second belt extends from the Mediterranean to the East Indies, and a third lies along the midocean ridge connecting the major oceans.

It is not our purpose here to discuss the causes of volcanoes. That is a subject for scientists. We shall, instead, draw attention to several matters that we think have relevance to the spiritual life of Seventh-day Adventists.

Convulsions of nature

One of the signs that will immediately precede the return of Christ will be tremendous convulsions of nature. On the day of Pentecost, the apostle Peter repeated the words of Joel: "I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come" (Acts 2:19, 20). And John the revelator, describing the scene during the seventh of the seven last plagues, wrote: "There were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon

the earth, so mighty an earthquake, and so great. . . . And every island fled away, and the mountains were not found" (Rev. 16:18-20).

Commenting on these verses, Ellen G. White declared: "More terrible manifestations than the world has ever yet beheld, will be witnessed at the second advent of Christ. . . . As lightnings from heaven unite with the fire in the earth, the mountains will burn like a furnace, and will pour forth terrific streams of lava, overwhelming gardens and fields, villages and cities. Seething molten masses thrown into the rivers will cause the waters to boil, sending forth massive rocks with indescribable violence and scattering their broken fragments upon the land. Rivers will be dried up. The earth will be convulsed; everywhere there will be dreadful earthquakes and eruptions."—*Patriarchs and Prophets*, pp. 109, 110.

The secular mind will see no special meaning in these catastrophes. Multitudes will attribute them merely to natural causes. And, indeed, they may be explained as "natural" rather than "supernatural." But just as the Dark Day of 1780 was "natural" to some and "supernatural" to others, so it will be in the future. The world at large will be more intent upon explaining volcanoes, earthquakes, and other violent phenomena of nature than in listening to God's voice speaking through these happenings.

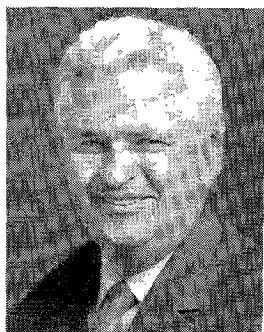
Jesus said: "In the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be" (Matt. 24:38, 39). The people could have escaped destruction. They had seen Noah building the ark for 120 years. But instead of heeding his warning, they ridiculed, criticized, and caricatured him. They called him a fanatic, and "talked of science and of the laws controlling nature." "They laughed at him for his peculiar earnestness and intense feeling in regard to the judgments which he declared God would surely fulfill."—*The SDA Bible Commentary*, Ellen G. White Comments, on Genesis 6:12, 13, p. 1090.

"Nobody listened"

We thought of this as we read accounts of the warnings that were sounded before Mount St. Helens erupted. "We tried to let people know where the hazards were," said Sheriff Bill Closner of Skamania County, "but nobody listened." Even when deputy sheriffs shouted through bullhorns, "Evacuate! Evacuate! Muck is coming!" and everyone was warned by telephone, many paid no attention. Others joked about their situation. "People were making it into an adventure," said one man who took the warning seriously and fled from his home.

Another thing that impressed us was that the eruption was not predicted, and came suddenly. *People's* magazine of April 21 quoted Donal Mullineaux, a volcanologist in the U.S. Geological Survey, as saying,

INSPIRED GEMS



Favorite Bible texts
and Spirit of Prophecy quotations
selected by local conference
presidents of
North America.

Charles Keymer
Michigan Conference

- "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye" (Ps. 32:8).
- "The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch. Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised."—*The Desire of Ages*, p. 668.

“‘The probability of a big, big eruption is very low.’” The magazine itself said that the probability of there being “clouds of poisonous gas, searing hot winds and cascades of mud and rock” seemed unlikely. *Time* magazine quoted Robert Christiansen, chief geologist of the U.S. Geological Survey: “‘Mount St. Helens is simply not ready to blow off.’” Added the magazine: “‘Few scientists feared the worst.’” It also spoke of “the embarrassing failure of geologists to predict the actual eruption, despite eight weeks of warning and the presence of observers, tiltmeters, seismographs and aerial photography.”

Perhaps there is a lesson here for Seventh-day Adventists and others who consider themselves well in-

formed concerning last-day events and signs of Christ's return. Jesus said of the servant who had grown tired of waiting for his master's return: “The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of” (Matt. 24:50). And the apostle Paul wrote: “When they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child” (1 Thess. 5:3).

“Midnight at noon”

Inasmuch as the Mount St. Helens eruption came just one day before the 200th anniversary of the Dark Day, inevitably we were impressed by the similarity of the language used to describe one aspect of the two events—the palpable darkness. In a story entitled, “A Stifling Darkness Descended” the *Washington Post* said that the black, boiling cloud of hot ashes “blocked out the sun. . . . Within 15 seconds the hillside around [Buzz Smith and his two sons] had disappeared into a darkness so thick that Smith's flashlight made a weak shining sphere hardly bright enough to illuminate his hand.” *Time* reported that the city of Yakima, 85 miles east of the volcano, “experienced midnight at noon.” *Newsweek* said that the cloud of ash “turned day to night in Yakima.” Is there a message here for those who will listen?

Mount St. Helens may not erupt again soon; or it may. But someday the whole earth will erupt. Do we look toward that day with fear, or do we have the kind of relationship with Jesus that enables us to face the future without fear, trusting the hand that was nailed to the cross for us? The prophet of hope, Isaiah, wrote: “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength” (chap. 26:3, 4). And David wrote in Psalm 91, a psalm that we would do well to memorize: “He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in him will I trust” (verses 1, 2). How good it will be during the seven last plagues to repeat the promise: “Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling” (verses 9, 10).

“There will be mighty earthquakes and great destruction of human life. But as in the days of the great Deluge Noah was preserved in the ark that God had prepared for him, so in these days of destruction and calamity, God will be the refuge of His believing ones.”—*The SDA Bible Commentary*, Ellen G. White Comments, on 2 Peter 3:10, p. 946.

“God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof” (Ps. 46:1-3).

K. H. W.

HEALTH CAPSULES

Sponsored by the General Conference Department of Health

Lactase limited?

By ALICE G. MARSH, Sc.D., R.D.
Andrews University

Does using milk cause you distress, abdominal cramps, bloating, excessive gas, or diarrhea? When these symptoms are because of the lack of the intestinal enzyme *lactase*, it means that lactose, the double sugar of milk, cannot be digested to glucose and galactose—two single sugars. Single sugars are absorbed; double sugars are not. When there is a lactase deficiency, lactose remains in the intestinal tract and becomes food for gas-forming bacteria.

Seldom does an older child or an adult lack lactase completely, but it is not uncommon for some people to ingest lactose beyond their ability to digest it. A cup and a half of milk at one meal may cause distress. A half cup of milk at each meal may be entirely tolerable, yet provide the same amount of calcium, riboflavin, and other nutrients that are nutritionally valuable in one and one-half cups of milk.

Some persons who have symptoms of lactose intolerance have no problem with buttermilk, yogurt, or other cultured milks in which some of the lactose is converted into other nutritional forms. Cottage cheese may be well tolerated, for most of the lactose has been separated from the curd and is in the whey.

For the severely lactase-deficient person, a yeast lactase enzyme has been used successfully with milk. Upon 24 hours of refrigeration after the enzyme is added, 70 to 75 percent of the lactose is converted to glucose and galactose. This natural-tasting sweet milk has been found to be acceptable to lactase-deficient persons when tested in double-blind studies over an extended period of time.^{1, 2} Lactase-treated milk is a little sweeter to the taste, for lactose is less sweet than are its separated single sugars. The sugar content is not increased, however.

Although lactase-treated milk is not now commercially available, the enzyme is available.³

¹ A. H. R. Cheng et al., “Long-term acceptance of low-lactose milk,” *American Journal of Clinical Nutrition*, vol. 32 (October, 1979), pp. 1989-1993.

² N. S. Rosensweig, “On lactase-hydrolyzed milk,” *American Journal of Clinical Nutrition*, vol. 32 (October, 1979), p. 1979.

³ “Lact-Aid,” Sugar-Lo Company, 3540 Atlantic Avenue, P.O. Box 1017, Atlantic City, New Jersey 08404.

Montemorelos teams treat 1,000 patients

By DONNA EVANS

Two vans and a car left the campus of Montemorelos University in Mexico in the cold predawn darkness of December 20, 1979. They made their way south, first cutting cross-country to the eastern coast, then following the coastline from Tampico to Veracruz. It was a long day for the group of 18 students and three teachers—15 hours of driving with only a brief rest that night.

The next day they continued down the coast to Villahermosa, then turned west and began the rugged drive from sea level to 6,000 feet, following a road that twists and turns along an ever-deepening canyon. The road is continually threatened by mud and rock slides from above, as well as washouts that often leave half of the road a gaping hole that can drop hundreds of feet into the river canyon below. It was sundown Friday evening when the group finally arrived at Linda Vista Academy, where they were scheduled to present a Sabbath program for the workers of the South Mexican Conference.

Sunday morning the group split into two sections, each including students from the schools of theology, nutrition, and medicine, as planned by organizers of the expedition. Moises Florian, a sophomore medical student from Peru, is the president of ALMA, the organization of Latin American medical students whose principal aim is to prepare for mission service. Edgar Archbold, junior medical student from the Colombian islands, is vice-president of this group. Together the two young men had made plans for an expedition to take place over Christmas vacation

that would bring health services and spiritual encouragement to some of the more remote areas of the church's work in Chiapas. The students on the trip were volunteers who gave up their Christmas at home in order to help render these services.

One of the two sections,

under the guidance of Sabino Torres, was flown into the jungle area near the Guatemalan border. The other section, accompanied by Dwight Evans, drove down to the Lake Nezahualcoyotl area, where they traveled by launch, horseback, and local bus in order to reach the village of Luis Espinosa, where they were assigned. Here they treated 250 patients on Christmas Day, then gave preventive-medicine lectures accompanied by cooking demonstrations, and evening meetings of a spiritual nature.

Later they traveled to another remote village (making 16 river crossings on the way), where a layman had just begun giving Bible studies. The inhabitants of this village, called Los Angeles, responded eagerly. The group saw patients in makeshift examining rooms rigged up with sheets and ropes. Lab tests were made with a microscope for which sunlight had to be reflected by a mirror, since there was no electricity. Medicines were distributed free of charge.

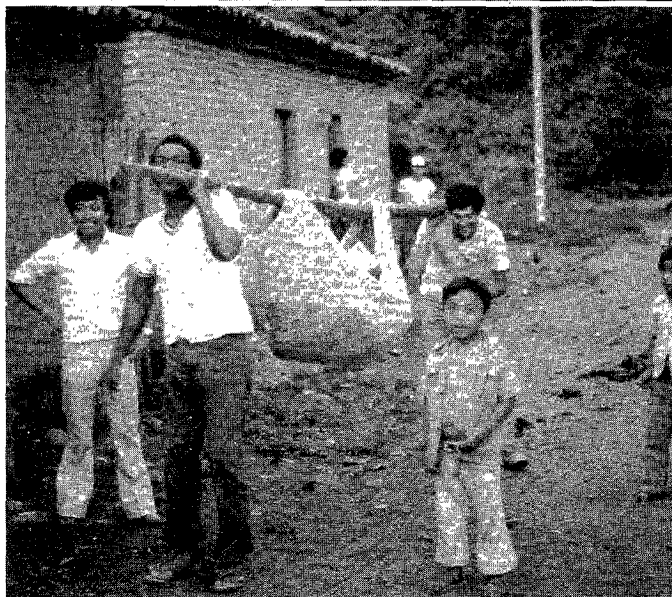
More than 1,000 patients were seen by both groups in the four-day period. A large number of people attended the health lectures and worship services. The funds for the project were provided by the South Mexican Conference and by students at the university. The university hospital provided one of the vans for the trip.

Projects like these are not unusual at Montemorelos University, where missionary activity is initiated and carried out by the majority of the students. Teams of theology students and medical students establish an interest in local villages by holding branch Sabbath schools and providing medical services to the people on weekends. Peripheral clinics conducted by junior and senior medical students are sponsored by the hospital and medical school in nearby towns.

Barely in its fifth year of operation, the medical school has already established a reputation in Mexico for high academic standards. Several of the members of last year's graduating class, the medical school's first, already have made their mark.

Jocelyn Celestin, of Haiti, was accepted for an internship in Jamaica. In November of 1979 he sat for the Jamaican boards, an examination that is both oral and written, and lasts six days. Jocelyn passed successfully, becoming the first graduate from a Mexican school to pass these boards, receiving licensing reciprocity in all former British areas of the West Indies.

Ofelia Alvarez, a young woman from Montemorelos,

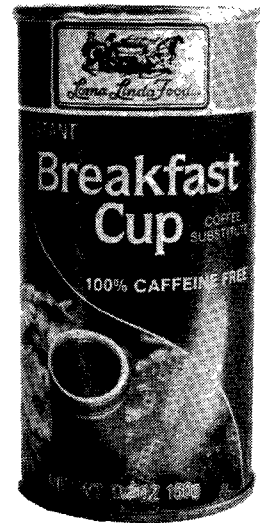


Top: Montemorelos students cross Lake Nezahualcoyotl in a launch to get to their vacation mission assignment in the village of Luis Espinosa. Bottom: students carry their own medicines into the village.

Donna Evans teaches Spanish as a second language to students and faculty members of Montemorelos University, Montemorelos, Mexico.

1980 Camp Meeting INFLATION FIGHTERS

Check the reduced prices on your favorite meatless foods!



NEW INSTANT BREAKFAST CUP

NO caffeine. Available at Camp Meeting this year. See 35¢ COUPON below.



SIZZLE FRANKS

This excellent tasting meatless hot dog uses the latest in "know-how." You will need to taste it to believe it. Sample it and check the SPECIAL PRICE at Camp Meeting this year.



VEGE-BURGER

The old time favorite with a special INFLATION FIGHTING PRICE at your 1980 Camp Meeting.



DINNER CUTS

Have you discovered the improved DINNER CUTS? We began several months ago producing old time favorite tenderness with good flavor and more wholesome nutrition. Sample and check this special DOLLAR SAVING item at Camp Meeting 1980.



SWISS STEAK

Probably the all time favorite vegetable protein product on the market. Now available in NEW "4-Steak" size. Look for the INTRODUCTORY special at Camp Meeting 1980.

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STORE COUPON



Retailer: Loma Linda Foods will reimburse you 35¢ plus 5¢ handling charge for this coupon when used by your customer to buy one can of Loma Linda Instant Breakfast Cup. Any other use constitutes fraud. Invoices or proof of purchase of Loma Linda Instant Breakfast Cup redeemed on this coupon must be shown on request. Coupons presented for reimbursement by other than a retailer (cash value 1/20th ¢). For payment mail to: Loma Linda Foods, 11503 Pierce St., Riverside, California 92515. Offer void where prohibited, taxed or restricted by law. This offer expires December 31, 1980.

SINCE 1906 RIVERSIDE, CA 92515

was accepted into the Fifth-Pathway Program of Loma Linda University via Glendale Adventist Medical Center. Recently she passed the FLEX examination in the United States, making a good score. This allows her to obtain a medical license in most States in the United States. However, it is not the goal of Montemorelos University Medical School to provide students with a medical education that can be used in the United States, but rather to give them a training that will

be recognized and accepted in Latin America.

Montemorelos University and its medical school are still in the developmental stage. There is a tremendous amount to do in the way of organization, structure, and academic programming. But with the dedication of its staff, the missionary zeal of its students, and above all, the guidance and blessing of the Lord, it is bound to make a tremendous contribution to the work of the Adventist Church.

Church tests commercials in Lubbock, Texas

By FRANKLIN HUDGINS

The Adventist Church has tested a 30- and a 60-second commercial on radio and television in Lubbock, Texas, as an experiment in attitude change. The results are gratifying. It was a bold and timely step that could open the door to an economical yet effective ministry.

A woman after seeing the commercials said, "I've been turned around. . . now I have a positive attitude toward Adventists." Another said, "We need more churches doing their kind of work." Before the spots were run these persons had either a passive reaction to or little knowledge about Adventists.

In spite of all we've done, our church is not well known among the general population. To turn this problem around, we must reach a greater segment of the population. Brief commercials on radio and television catch attention and are not too costly.

The approach

To get this concept rolling, the General Conference formed a Radio-TV Spot Commission. The group met in the early spring and summer of 1979. The one overriding standard was that the

commercials must reflect the personal testimony of an Adventist's own experience.

John Todorovich, who had recently lost his wife, said that he expected to be reunited with her at the Second Coming. Marie Clark, a remarkably buoyant Christian woman, though blind, reflected the general attitude that she has conquered her handicap through Christ's strength. The spots were produced at the Adventist Media Center in California.

By the fall of 1979, the commission was well down the road in testing its concepts. The possible testing sites were many, but the commission turned to Lubbock, Texas, because of its low "spill-in" factor, or degree of penetration by other influences.

The object of the commercials was to portray the unique message and the kind of people found in the Adventist Church. These Adventists were to convey that God cares. The church wanted the viewer to reflect a positive attitude toward the spots. When the words "A Message From the Seventh-day Adventist Church" appeared in the tag line, they hoped the people would transfer this positive attitude toward the church.

The 30-second spot by

Marie Clark showed her knitting, reading Braille, pounding nails, using a router, and sewing on a sewing machine. Her remarks while doing all these things indicated that she doesn't believe in "can't." She admitted she's been blind since the age of 6, but she feels this handicap hasn't hindered her much. She said, "I don't have anything to complain about. I think everybody can do something."

The 60-second spot showed John Todorovich sitting in a rocking chair looking at the family album, holding a photo of himself and his wife, washing the dishes at the kitchen sink, and stepping into the back yard to pick a flower. All during the spot he admitted facing a tremendous tragedy—the loss of his wife after having been married 30 years—but said that he expects to see her at the Second Coming, as God's Word tells him. John added that if he had it to do over again, he would give her more flowers, but it's too late now. As he tosses a flower away, the action is frozen, and the church's credit tag appears.

Viewer standard

The residents in Lubbock who were selected to be tested had to have both a working radio and television set. They had to watch television for at least a half-hour between five-thirty and seven o'clock at night, and listen to radio for at least 15 minutes between seven and nine in the morning.

The surveyor was interested in learning how aware respondents were of the Seventh-day Adventist denomination, how much they understood about the church, and what their attitude was toward it. The same group picked for the pretest was used for the posttest.

Out of 4,017 telephone calls, they found 525 persons who had the viewing characteristics needed to conduct the survey. A major shift in attitude between the pretests and posttests would logically demonstrate that the change was due to the spots themselves.

The caller simply said, "I'm helping Andrews University do a brief study of radio, TV, and nonprofit organizations here in Lubbock. I'd appreciate asking you some general questions in these areas. It'll take just a few minutes, and I'll be very grateful."

The respondent was asked the same questions about these three groups: the YMCA, the Lions Club, and the Seventh-day Adventist Church—a community organization, a professional club, and a religious group, respectively.

In order to be statistically significant (at least 95 percent reliable), only 430 of the 525 participants needed to be included in the complete study. Of the original 525 persons included in the pretest survey, 456 were contacted again after the spots had run.

The results

Before the spots were aired, only 17 percent of those interviewed had a positive attitude toward Adventists. After the spots, almost 47 percent of those interviewed had a positive attitude toward Adventists—a 30 percent increase. The largest increase in positive attitude occurred among females in their 20's, who also constituted the largest number of respondents in the survey—16.66 percent.

Similarly, before the spots were aired 16 percent of all those interviewed had a negative attitude toward Adventists. But after the spots were aired, only 6 percent of those interviewed had a negative attitude toward Adventists—a decrease of 10 percent. The largest decrease in negative attitudes occurred among those in their 40's.

In addition, 93 percent initially remembered the spots as being associated with Seventh-day Adventists. Thirty-five percent of those interviewed said they would be more inclined now than before being exposed to the spots to want to know more about Seventh-day Adventists. Forty-three percent of those interviewed said they would be more inclined now to attend meetings sponsored

Franklin Hudgins is assistant communication director of the General Conference.

by Seventh-day Adventists.

The study appears to show conclusively that the TV-radio spot approach, using a personal-testimony format, changes attitudes substantially.

It is further noted that, since positive attitude change toward an organization generally precedes positive behavior change toward, or positive response to, that organization, the TV-radio-spot approach appears to be a logical and necessary first step in any carefully constructed evangelistic strategy for the church.

PAKISTAN

Health director participates in Health Day

Each year the World Health Organization celebrates its anniversary on April 7 through special World Health Day programs in many countries of the world. This year the Ministry of Health and Social Welfare of the government of Pakistan sent an invitation for Seventh-day Adventists to participate actively in World Health Day meetings in Islamabad, the nation's capital.

John McGhee, director of health education in the Pakistan Union, was invited to be guest speaker for the seminar on "Smoking or Health—The Choice Is Yours." He also was requested to bring the films, slides, posters, and other health education materials normally used for conducting Five-Day Plans for an exhibit to be set up in the entry foyer of the meeting hall.

In his letter of invitation, the Health Education Advisor for the National Ministry of Health wrote, "Smoking is injurious to health. It is so widespread in our country that it has taken the shape of an epidemic. This man-made, self-inflicted epidemic, with severe health implications and serious socio-economic consequences, is probably the largest single preventable cause of ill health. The gov-



Bashir Khazzan pins an "I Choose Not to Smoke" button on the lapel of a guest at the World Health Day meetings held in Islamabad, Pakistan.

ernment of Pakistan has been fully alive to the threat of this health hazard."

Elder McGhee's invitation came largely as the result of his work in conducting Five-Day Plans both in the Islamabad-Rawalpindi area and in other major cities around the country, although he has held similar programs in many village areas as well. While living for two years in Rawalpindi, the McGhees ran a small Better Living Center next to their home. People could come there for hydrotherapy, diet-and-exercise therapy, and help with specific health problems such as high blood pressure, ulcers, and a wide variety of other ills.

Although each speaker in the morning seminar was given only ten minutes, the Lord greatly blessed our witness in the presentations. In his keynote address, the government's Secretary of Health borrowed Brother McGhee's favorite anti-smoking slogan, "Pakistan zindabad, Cigarette murdabad" ["Long live Pakistan, death to the cigarette"]. He also praised highly the anti-smoking poem written and presented by Bashir Khazzan, director of the health project at Pakistan Adventist Seminary.

At five-minute intervals during the day, Bashir Khazzan and Albert Mall presented a dialogue between mannequin Smoking Javaid and a nonsmoking friend. Although the dialogue is normally geared to a village-type audience, it appeared to make quite an impact even with this highly educated audience.

During the afternoon, several of the delegates visited the government Poly Clinic, the official hospital for government personnel. The cardiovascular specialist there invited Elder McGhee and Mr. Khazzan to conduct a Five-Day Plan to Stop Smoking, that was to begin May 18. All expenses involved and the efforts of organizing and coordinating the program are to be borne by the doctor. He has invited a number of other doctors and many of their patients, so that he and his colleagues can learn how to hold similar Five-Day Plans for their patients.

The evening program for World Health Day was held in the Pakistan National Center. Although the center is normally restricted to official government and military programs, Elder McGhee has been permitted to conduct numerous Five-Day Plans in the center in Islamabad as

well as in other major cities of Pakistan. The news media gives wide coverage to any program held in the center, and to date, the Five-Day Plans conducted by Brother McGhee and his fellow health education workers have received nearly 1,500 column inches of free newspaper coverage. This seems almost miraculous when one realizes that it is nearly impossible to arrange newspaper publicity privately. In addition, several of the General Conference Temperance Department films have been shown on national television, with spot ads for the Five-Day Plans in the major cities, without charge to the organization.

An interesting sidelight of the antismoking program in Pakistan is that Pakistan's President Zia-ul-Haq gave up smoking about one and one-half years ago in response to a letter written jointly by the director of the Pakistan National Center in Islamabad and John McGhee.

Currently the Karachi Adventist Hospital is conducting a Five-Day Plan to Stop Smoking every other month, alternating between English and Urdu programs month by month. Other programs are held as opportunities arise throughout the rest of the country.

MARILYN JOHNSON

NORWAY

SDA hospital is opened

The story of Nord-Norges Kurbad (North Norway Sanitarium), the Adventist health institute in Tromsø, Norway (population 50,000), is fascinating and is at the same time a story of faith.

In 1952 the West Nordic Union Conference opened an inpatient facility for physical rehabilitation with a bed capacity of 40. The patients, coming from the three northern counties of Norway, soon formed a long waiting list. During the years that followed, three annexes were added, bringing the capacity to 70.

Ten years ago the health

department condemned the facility as inadequate for the purpose. Then the city sold the church at a moderate price a lot on high ground outside the populated area and bordering on an area of public woods.

While the institute saved funds for the project, and blueprints were drawn, permission from the health department to build was delayed, but in 1978 construction of the new hospital began.

The staff prepared for the move from the outdated downtown quarters to the new hospital building on December 16 and 17, 1979. When the patients arrived at the new building, they were delighted with the location and the beautiful view on all sides.

The dedication of this modern rehabilitation hospital on March 17 was an all-day event. Present were the mayor of Tromsø, representatives from the county government, the health department, and the university hospital, from where handicapped patients are sent for rehabilitation.

The state and county representatives in their congratulatory messages expressed

hope that they could give the hospital more support in the future, as they were impressed by the unique facilities and medical program.

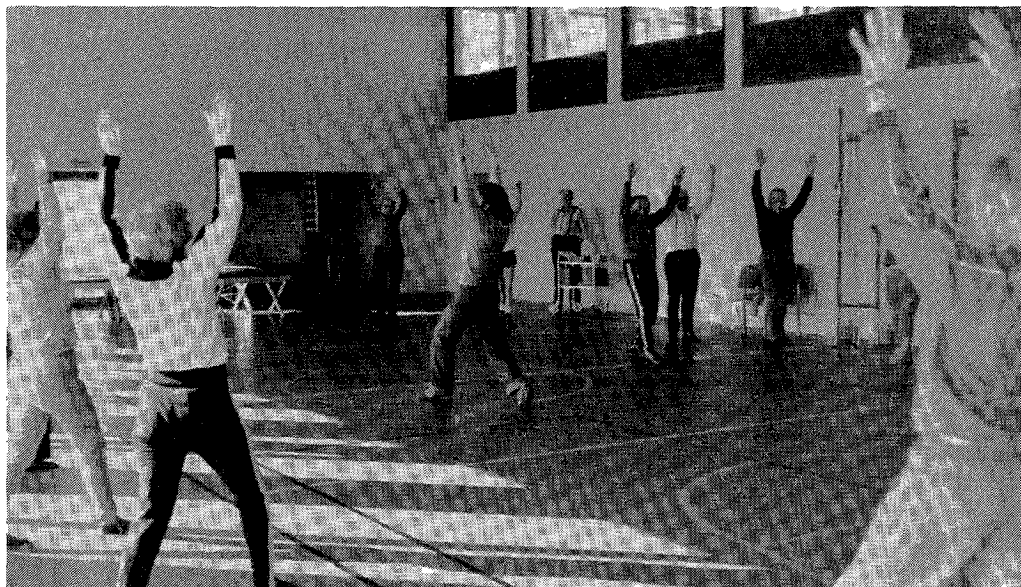
Jens Madsen, West Nordic Union Conference president, and guests from the conferences and institutions in Norway and Denmark praised the courage and foresight of the

board and staff, especially the administrator, Helge Andvik.

Thankful patients have through the years donated more than \$50,000 to the building project. Special gifts received at the dedication amounted to \$15,000. The total building expense is \$8 million and is partly financed by bank loans.

The hospital is designed for 80 inpatients, but is so roomy that most of the time it holds 90 because of the pressure from the referring doctors. An addition may be needed in the not-too-distant future.

J. I. HENRIKSEN
Medical Director
Rehabilitation Hospital
Tromsø, Norway



Patients exercise in the gymnasium of Nord-Norges Kurbad, the Adventist health institute in Tromsø, Norway.



This modern rehabilitation hospital in northern Norway was dedicated March 17, although patients had been moved from the old facility in December.

LOMA LINDA UNIVERSITY SDADA marks 25 years of progress

Twenty-five years ago, 35 Seventh-day Adventist dietitians met at the Annex Lounge in Loma Linda to organize a professional association identified as the Seventh-day Adventist Dietetic Association.

The group set goals of assisting all SDA dietitians in enhancing their professional contribution as leaders in food administration; clinical dietetics; nutrition education in church-related and medical-educational institutions; and to make more effective the participation of its members in the health ministry of the church.

In the past 24 years the membership has grown to 343

members. Some of the major activities in this period include:

1. *Food administration*—A "Food Service Directors Bulletin" was developed by the leaders in food administration. Edited by members of the association, it is published by the General Conference Health and Temperance Department six times a year and is distributed without cost to SDA hospitals, colleges, academies, school lunch program personnel, and self-supporting institutions.

An Institutional Food Production Training Course was sponsored by the association for five years at Loma Linda Sanitarium from 1961 to 1965. Graduates of that program are now filling responsible positions in denominational institutions nationwide.

Hospital and Institutional Educational Food Service Supervisors (HIEFSS) pro-

grams are provided in several SDA colleges. The association sponsors an HIEFSS adviser who coordinates the planning at a yearly refresher workshop, gives financial guidance to students enrolled, and acts as a liaison between members and job opportunities.

An excellent set of large-quantity institutional-tested recipes was prepared by the association and distributed to all medical institutions, as well as junior colleges, in the denomination.

2. *Clinical dietetics*—The association published a *Diet Manual*, now in its fifth edition. Based on a vegetarian diet, it is the only one of this type available. Therapeutic diet sheets for patients' home use also have been prepared in response to requests for diet information relevant to our denominational principles. These diet sheets are re-

vised and updated periodically.

3. *Nutrition education*—Many reference materials have been developed and made available. Primary publications include the following:

Ten attractive brochures on nutrition and general health were published by the association.

Twelve four-page nutrition correspondence lessons with recipes and a separate questionnaire, entitled "Everyday Nutrition for the Family," were prepared at the request of the General Conference Health Department.

Two basic texts on lacto-ovovegetarian nutrition, *Everyday Nutrition for the Family* and *About Nutrition*, have been prepared.

An attractive folder entitled "Lacto-ovovegetarian Diet for Senior Citizens" was developed. It includes docu-



SKETCHES
FROM THE
LIFE OF PAUL.

SKETCHES FROM THE LIFE OF PAUL

by Ellen G. White is specially priced for this General Conference session year.

The regular price is US\$5.95. You can have the blessing of this widely acclaimed forerunner to THE ACTS OF THE APOSTLES in its original format for only US\$3.95 if you act now.

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada: Box 398, Oshawa, Ontario L1H 7L5.

Please include State sales tax where necessary, and add 10 percent or a minimum charge of 85 cents for mailing.



REVIEW AND HERALD
PUBLISHING ASSOCIATION

mented statements of nutrition authorities on the adequacy of the vegetarian diet.

An attractive set of three recipe cookbooks titled *Entree Encores*, *Soup Encores*, and *Vegetable Encores* was published. Each consisted of 24 pages of recipes developed for family-size use.

4. *Health ministry of the church*—SDA dietitians have participated in the health ministry of the church in various ways. A resource dietitian has been appointed by the association for each union conference. This dietitian volunteers as a consultant in planning nutrition programs initiated by conferences and church members.

Many dietitians have been active in community nutrition projects, including Lay Nutrition Instructors' classes, cooking schools, Five-Day Plans to Stop Smoking, with follow-up nutrition and weight reduction.

A number of dietitians have written articles for church-related publications.

For a three-year period a "Write-a-Dietitian" column was published in all of the union conference papers. This was a public service designed to give accurate information about food and nutrition to individuals who sent in questions.

A publication committee appointed by the association continues to review and verify for scientific accuracy publications relating to nutrition and diet.

The Seventh-day Adventist Dietetic Association is represented on the Denominational Advisory Council to provide input for plans and programs relevant to nutrition.

The association maintains a close liaison relationship with the General Conference Health and Temperance Department; however, the association is not sponsored by the denomination officially.

The first professional sound-color motion picture on dietetics as a profession, *Service of Love*, depicts the story of a Christian dietitian's dedication to the profession. This film has influenced professional personnel favorably

for the Adventist Church.

It is significant that the Southern California Gas Company underwrote the cost of the film for \$15,000. The film, produced within the first three years of the association's history, was later followed by another film, a documentary, *Horizons Unlimited*, also underwritten by the Gas Company.

In addition to contributions made by association members, gifts and donations were given to specific activities. Loma Linda Foods was generous in supplying several thousand dollars that helped the association print materials in the early years of its development. Member contributions on a volunteer basis have made it possible for the association to accomplish many projects. As an expression of their devotion to God, Seventh-day Adventist dietitians are committed to practice their profession in harmony with, and in support of, the church.

MARTHA MILLER
Historian
SDA Dietetic Association

BAVARIA

Members help with tent series

In Coburg, a town of 41,000 inhabitants in northern Bavaria, Evangelist Helmut Mayer conducted a series of tent meetings for 16 nights. The Better Living series attracted an average of 41 non-Adventists each evening, many of whom confessed afterward that they never would have entered an Adventist church. Pastor Mayer was assisted in a health seminar on three afternoons by Esther Rauser, an assistant dietitian of the German Health Food Factory in Lueneburg.

The local church members helped in providing material for display, in erecting and decorating the tent, and in assisting at the display tables, where books and recordings were sold. They also contributed to the campaign expenses and supported the series by their attendance so that there was an average of

180 people present each evening. Choirs from the neighboring churches and from Bogenhofen Seminary in Austria presented messages in song. Fifteen thousand handbills and 19 press reports in two local newspapers gave good publicity to the meetings.

Books in Review

Let's Fan the Flame

Dick Jewett
Review and Herald Publishing Association
Washington, D.C.
1979, 142 pages
Price \$5.95

Although the author does not specifically indicate that this is the intent, he apparently applies the principles outlined in the 1976 Annual Council's resolution on "Evangelism and the Finishing of the Work" to the work of the local pastor and church, demonstrating how it can be translated into action on a local level. Such an emphasis is greatly needed, for this revolutionary Annual Council statement has not yet made the earthshaking impact on the church that is potentially inherent in it.

The pastor "is not where he is to serve the conference," Elder Jewett states, "the conference is where it is to serve him." The pastor must establish his priorities, and his and the church's success depend on selecting valid priorities in their proper sequence.

When the pastor selects the right priority—community outreach—the laity will take the major share of the responsibility for running the church. The minister should "try hard" not to do anything a qualified lay person can accomplish. As did the wagon masters in the conquest of the old American West, the pastor should assign the stronger members of his congregation to look after the weaker ones while he spends his time on the problems of overall guidance and achieving the goals they have corporately chosen.

Dick Jewett's sparkling personality shows through in this stimulating book as he challenges our thinking with perhaps

A ten-evening Bible seminar followed in another hall, and from the whole series 115 names and addresses of interested persons were secured. Now the members are praying and studying with these people, preparing them for church membership.

HELMUT MAYER

just the right touch of iconoclasm. Addressing Adventists as a whole, he states plainly, "Shame on us for forgetting about the end of the world until we have almost come to the end of the church!" Later in the book he makes the interesting observation that "it isn't laymen on one side of the fence [of Laodiceanism] and preachers on the other. We are on the same side of the fence: the wrong side!"

But his approach is not a negative one. Not only does God have "a bigger job to do in us than we imagine necessary" but "God can do more through us than we imagine possible."

One major problem with the book is that it is never quite clear whom the author is addressing. At first he seems to focus primarily on the pastor. After the first few chapters the book seems to be directed more to the laity, but distracting occasional references to the pastor leave the reader wondering who the target audience is. I suspect that this book was originally addressed to the pastor but, as the sales potential in that field is limited, was adapted somewhat for the general church audience. In spite of this, it is a significant book that deserves attention from both groups. Many of his practical suggestions need to be studied carefully by denominational administrators.

His chapter entitled "The Leaning Principle" provides invaluable insights into witnessing. I consider it must reading for all Adventists who want to sharpen their understanding of effective outreach.

To be successful in God's work we must be where He wants us to be, doing what He wants us to do, and depending on Him to enable us to get it done.

LEO R. VAN DOLSON

Australasian

• Evangelist Peter Roenfeldt opened his Hobart, Tasmania, public meetings on Sunday, March 16, with four sessions attended by a total of 1,420 people. Across the continent in Perth, Western Australia, Geoff Youlden attracted 4,500 people to three opening sessions of his 1980 crusade. It was a weekend of big-city public evangelism for Australia, where in six centers a total of 14,770 people heard the Word preached.

• V. B. Parmenter, Central Pacific Union Mission lay activities director, recently spent a week in Lautoka, Fiji, training teams for a pilot gift-Bible program. One hundred members responded to the challenge and on their first visit found that 95 percent of the people accepted the Bible and lessons.

• Seven hundred Pathfinders in full uniform paraded on a Tahiti sports field on Sunday, March 2, in a Pathfinder fair. During the afternoon a large number of youth joined in a series of basketball matches. It was the largest Pathfinder fair ever conducted in French Polynesia.

• The management of the Warburton Health-Care Center has been requested by insurance and other business companies to resume its executive-fitness program. The seven-day course was to have begun May 25. Another educational program, Living With Arthritis, began on May 4.

Euro-Africa

• Twenty-seven secondary school teachers participated in a nine-day workshop at Nanga-Eboko, Cameroon. Organized by Claude Villeneuve, West Central Africa Union Mission education director, the workshop focused especially on the need to develop and implement consistent Adventist objectives, while following official programs preparing for state examinations. It was the first

workshop of this kind in the history of the union.

• A total of 22 persons were baptized in six churches of the North France Conference recently.

• The French Swiss Conference has elected the following officers: Georges Steveny, president; Jacques Favret, secretary-treasurer. In the Belgian-Luxembourg Conference, Georges Vandenvelde was elected president and Roger Mercks, secretary-treasurer.

• During recent conference meetings, the following officers were elected or reelected in the Romanian Union: Bucharest Conference—Nicolae Popescu, president; Ioan Ciuca, secretary; Cluj Conference—Alexandru Timis, president; Alexandru Delea, secretary; Bacau Conference—Costache Chiorascu, president; Ioan Bidiuc, secretary; Sibiu Conference—Gligor Deac, president; Aron Moldovan, secretary.

• Andre Garsin, manager of the French Publishing House, died on April 25 in Dammarie-les-Lys, France, after a long illness.

Far Eastern

• Pastor and Mrs. Milton Lee have left Taiwan for retirement in the United States, bringing to a close 44 years of service to the Chinese people. Following one year of retirement in the Angwin, California, area, it is expected that the Lees will return to Taiwan to serve as SOS workers. Pastor Lee will continue to record his weekly Chinese program to be aired in Taiwan.

• Yong Kim Kee, president of a large Korean coal company and a local elder of the Seventh-day Adventist church, recently built and donated to the Nam Sun congregation a US\$400,000 church building, free of all debt.

• J. Orville Iversen, author of the broadcasting text *You Are Going on the Air* and retired director of Adventist Audio Visual Serv-

ices, recently spent two months in the Philippines conducting practical workshops for Adventist broadcasters.

Northern Europe-West Africa

• The ministers and members of the West African Union are engaged in evangelism, public and personal. In 1979, the best soul-winning year so far in the West African Union, 6,608 persons were baptized and added to the church. Five conferences or missions passed the baptismal goal set by the union. The Central Ghana Conference reported the largest number of bap-

tisms, 4,732. The conference's goal had been 3,000. This year several large campaigns are being conducted throughout the union, and several more are planned.

• The rebuilding of four major institutions, an upswing in baptisms, and the operation of a successful five-year plan of coordinated evangelism marked the period 1975-1980, according to Jens Madsen, West Nordic Union Conference president. In his report to the 150 delegates meeting at Himmerlandsgaarden Adventist Camp Centre in Denmark, May 21-25, he mentioned the major rebuilding at the North Norway Sanitarium in Tromsø, the Skogli Sanitarium in Lillehammer, the Norwegian Publishing

“Alcoholics’ children more susceptible”

Jack H. Mendelson and Nancy K. Mello, of the Harvard University Alcohol and Drug Abuse Research Center, recently reviewed articles published during the past ten years, mostly concerned with the effects of alcoholism upon the children of alcoholics. Are these children more likely than others to become alcoholics?

The study, according to the *Washington Post* of Friday, October 26, 1979, “focused on one study by a team of Danish doctors which found alcoholism four times more common in offspring of alcoholics but not in children reared by alcoholics.” The results suggested that heredity plays a larger role in alcoholism than upbringing, but the report indicated that “it is still unclear whether the disease can be considered hereditary.”

In 1890 Ellen White described the transmission of the appetites of alcoholics to their children. “As the result of parental intemperance children often lack physical strength and mental and moral power. Liquor drinkers and tobacco users may, and do, transmit their insatiable craving, their inflamed blood and irritable nerves, to their children. The licentious often bequeath their unholy desires, and even loathsome diseases, as a legacy to their offspring. And as the children have less power to resist temptation than had the parents, the tendency is for each generation to fall lower and lower.”—*Patriarchs and Prophets*, p. 561.

Parents who have the faith and foresight to leave liquor alone will do their offspring a great favor.

D. A. DELAFIELD
Associate Secretary
Ellen G. White Estate

House in Oslo, and Danish Food Factory in Denmark. During the session, the delegates recorded, with approval, the recent recommendations on the *Borderlines of the Sabbath* from the General Conference and the Northern Europe-West Africa Division. These give guidance on the beginning and ending of the Sabbath within the Arctic Circle. Reelected to office were Elder Jens Madsen and Finn H. Opsahl, secretary-treasurer. Departmental directors are A. Dyresen, K. Pedersen, J. Berglund, F. Myklebust, and I. Eide.

- All of Poland will be opened up to the Adventist message on June 29, date of the first broadcast on Adventist World Radio from Lisbon, Portugal, into Poland. Every Sunday from 8:30 to 9:00 A.M., the broadcast will be beamed on the 31-meter band to Poland, giving further strength to the consistent and productive evangelistic endeavors by members there. The programs are being produced in the recently established studios at Polish Union headquarters in Warsaw.

North American

Columbia Union

- Forty-seven persons became Seventh-day Adventists as the result of Elden Walter's recent Prophecy Seminars in Lansdale, Pennsylvania.
- The Reading Rehabilitation Hospital celebrated its twentieth anniversary with an open house and the dedication of the Jack Schleenbaker wing. The 80-bed institution was established by Russell Youngberg after a study indicated the need of this specialized type of medical institution in the community. Both Dr. Youngberg and Mr. Schleenbaker, the hospital administrator from 1965 to 1979, were on hand for the special program.
- Some 15 representatives of nine churches in the Pittsburgh area have organized the Greater Pittsburgh Adventist Health Council. The group seeks to help each congrega-

tion develop its own skills and resources to carry on an effective health witness in the metropolitan area.

- Sixty-two persons completed a nutrition course conducted by Sybil Scott in the Cambridge, Maryland, church. Of the 99 who attended the five sessions, 67 were non-Adventists.
- For the first time in several years, students of Takoma Academy, Takoma Park, Maryland, planned and conducted their own spring Week of Prayer this year. Approximately 60 students joined in voluntary prayer bands.

North Pacific Union

- Members of the Friday Harbor, Washington, church have dedicated a multipurpose building as the first phase of their building program. The 33-member congregation is located in San Juan Island, between Vancouver Island and the Washington mainland.
- Members of the Payette, Idaho, church conducted a spring smorgasbord to raise funds for Sabbath school expenses. No charges were made, but voluntary contributions totaled \$450.
- The Orchards, Washington, church sponsors a two-fold missionary ministry, a tape-lending library and The Happy Side of Life radio-broadcast. Pastor Albert Oetman is the speaker on the radio program, which is heard 16 times a week on stations in Washington, Tennessee, and Arkansas. The tape ministry augments the program.
- Laymen of the Hermiston, Oregon, church have organized and led out in community health classes. The program in recent weeks has included a cooking school and two Five-Day Plans to Stop Smoking.

Pacific Union

- Southern California Conference literature evangelists sold nearly \$76,000 worth of books during their May Big Week.

- More than 3,000 Pathfinders met in early May for a unionwide congressoree at Central California's congress center led by Harry Garlick, union Pathfinder and National Service Organization director. During the meeting's concluding hours 150 balloons containing youth Bible lessons were released. Speakers included H. M. S. Richards, Jr., Leo Ranzolin, and Bonnie Consolo, who told the story of her life without arms.

- Highlighting the Spanish convocation for the Southern California Conference was the baptism of 85 persons. This year's theme was "Christ in the Home." Among the speakers were Neal C. Wilson, General Conference president, and Antonio Bueno, president of the Spanish Conference. Juan Rivera spoke to the youth.

- Akira Kitabayashi will return to Japan this summer after spending three years with special responsibilities to the Japanese community surrounding the Gardena, California, church.

- Work has begun on phase 2 of the science complex at Pacific Union College. The \$4-million building, funded largely by the Committee of 100, will house the chemistry, physics, and computer-science departments.

- Members of the Redding, California, congregation celebrated their seventy-fifth anniversary last month, noting that the church has "swarmed" twice to form new churches, in Anderson and Palo Cedro. Charles Mellor is the current pastor.

- As many as 100 attended the weekly baptismal class at the Corona, California, Spanish church, following an evangelistic series by Lucas M. Diaz.

- When Dorothy Georgeson, a member of the Kerman, California, church, retired this spring, the city proclaimed a day in her honor. A parade of 1,200 students, noon lunch, evening dinner, and a This-Is-Your-Life-type program were included. Mrs.

Georgeson had been with the Kerman School District for the past 15 years.

- Inyoung Cho has been named a literature evangelist to work among Koreans in east Los Angeles County. In addition, he is teaching a Korean class at the Bellflower church.

- Armona Union Academy in California has concluded its seventy-fifth year of Christian education. Begun in a member's home, the school personnel and patrons saw enrollment grow to the 85 elementary and 85 secondary students registered during its anniversary year.

Southwestern Union

- A new church was organized in Weatherford, Oklahoma, in May with 18 charter members. Nine of these members were baptized as a result of Jac Colon's meetings in April.

- The Texico Adventist Book Center recently purchased a 40-foot bookmobile, a self-contained unit with living quarters included.

- Huguley Memorial Seventh-day Adventist Medical Center recently received a donation of \$5,000 from the Union Pacific Foundation on behalf of Champlin Petroleum Company of Fort Worth, Texas. The donation will be used to purchase a surgical heart monitor and a "Resusci Anne," used to teach cardiopulmonary resuscitation skills.

- Thirty-three members of the Killeen church held a bike-a-thon on April 6, mounting two-wheelers and riding a total of 1,217 miles. They raised more than \$1,700.

- Ozark Adventist Academy in Arkansas plans an addition to the industrial arts building on the campus. This will make room for two more bays for the auto-mechanics area. Seventy-five graduated from the academy this year, the second largest graduating class in the history of the school. In 1978, 77 graduated.

Ordinations

Damond Blankenship, in Brawley, California, in April.

Dando Dagaga, evangelist in the Kembatta Hadia region of South Ethiopia Field, after 25 years of service.

Four persons were ordained on December 22, 1979, at the Gendia Seventh-day Adventist church, Kenya Lake Field. They were **David Augo**, **Kilion Airo**, **Musa Owuor Oduma**, and **Elphas Mbeche**.

A number of workers were ordained to the gospel ministry in the Euro-Africa Division during the past year. They are: **Jaroslav Slosarek**, Czechoslovakian Union; **Angelo Battista**, **Armistizio Cavalieri**, and **Albino Vieira**, Southern European Union; **Herbert Grossmann**, Austria; **Jacques Doukhan**, French Adventist Seminary; **Jean-Claude Verrecchia**, North France Conference; **John Graz**, **Georges Nicogossian**, and **Bernard Sauvagnat**, South France Conference; **Gerhard Engelmann**, **Hans-Juergen Nensel**, **Guenther Polster**, **Kurt Rist**, **Holger Teubert**, and **Hartmut Wilfert**, South German Union.

Newly Published

Pacific Press Publishing Association

About the Beginning of Things, book 1, by Gladys Sims Stump (US\$6.95). The stories in this series have been carefully selected to show in historical sequence the working out of God's plan for a perfect world. The stories are short; the vocabulary, though not graded, has been kept to the primary level.

About When Satan Tried to Rule, book 2, by Gladys Sims Stump (US\$6.95).

Under His Wings, by Yvonne Davy (US\$4.50). This book tells an exciting part of the African mission story as seen by the Arthur Davy family.

Gospel Anchors Aweigh, by Ray A. Matthews, (US\$4.50). Life is not always easy in Newfoundland, and choosing to become a seventh-day Sabbath-keeper does not make life less rigorous. Duty and privilege became more important to early

Adventists in Newfoundland than any other earthly consideration.

Saint Under Stress, by Norval F. Pease (US\$4.95). Why do the innocent suffer? Is there meaning in pain? Does God send sufferings to develop character? How should a person react to suffering? These questions and more were on Dr. Pease's mind when he wrote this book.

What a Married Couple Should Know About Sex, by John F. Knight (US\$4.95). This book is aimed at presenting the role of sex within marriage in its proper perspective.

Jesus the Leader, by R. R. Bietz (US\$3.50). This book explores Jesus' leadership qualities. Throughout the centuries most religious movements that started in a small way developed into powerful forces because of dedicated and forceful leadership.

To Earth With Love, by Carol Hetzell (US\$4.95). This large, heavily illustrated paperback book, with many four-color pictures, describes in three languages—English, Spanish, and French—the Seventh-day Adventist Church's outreach to the world.

A Family Guide to Sabbath Nature Activities, by Eileen Lantry (US\$7.95). What can we do on Sabbath? is a question raised all too often by both children and parents. This book is a guide to help answer the question.

Counsels on Health set, by Ellen G. White (US\$4.25). This book covers a wide field of health-related topics. A study guide is included.

Gentle Giants, by Howard Larkin (US\$9.95). These stories are about five kinds of whales in five parts of the world.

Review and Herald Publishing Association

Ellen G. White Periodical Articles Subject Index, compiled by the Ellen G. White Estate (regularly US\$19.75, introductory US\$16.95). Now, for the first time, serious students and researchers have available the periodical articles' subject index, which was available only at the White Estate and its various research centers.

Praise the Lord, by James Beshires, Jr., as told to Raymond

Woolsey (US\$3.95). A Pentecostal Holiness preacher's sincerity leads him to face the problem of choosing between the teachings of his church and the plain teachings of the Bible.

The Promise of the Pearl, by Leo and Bobbie Jane Van Dolson (Back to God Series, US\$9.95). Beginning with a look at pearl divers in the Orient, this attractive little book brings gems of thought from the parable of the Pearl of great price.

I Like Your Jesus—A Meditation, by Rilla D. Taylor (Back to God Series, \$9.95). Roger couldn't understand why God required blood to be shed in sacrifice—but after the conversations shared here by the author, he declared his love for the One who shed His blood for all of us.

Pathfinder Field Guide, revised, by Lawrence Maxwell (cloth US\$6.95, paper US\$4.95). This helpful guide for young people's activities has been updated with contemporary terminology.

Those Happy Golden Years, by Miriam Wood (US\$6.95). A call to the ministry in the thirties, forties, and fifties meant a working relationship with tent flaps, sawdust, and all the mundane aspects of canvas evangelism. Here is an opportunity to go behind the scenes and share in the joy and sorrow, the achievement and disappointment, and the excitement of the public "effort." Many colorful anecdotes highlight the record of that significant era of Seventh-day Adventist history.

Living and Learning, by Sadie Owen Engen, Connie Wells Nowlan, and Miriam Mitzevelt-Virgin (US\$6.95). For parents, as well as those who work with small children, *Living and Learning*, is a sourcebook of stories to help fill the vacancy left when *Treasury of Devotional Aids* went out of print. The stories for preschool boys and girls are all of a character-building nature, designed to instill in the children those principles that will last throughout their lives.

Married and Glad of It, by Roger and Peggy Dudley (US\$5.95). At a time when the institution of marriage suffers a lack of confidence among many, a pair of workers in the Adventist Marriage Enrichment program offer frank support for marital bliss. Even those who don't feel

a need for help in their marriage relationship can profit from the guidelines of this book.

To God With Love, by Dottie Versteeg (US\$6.95). This hard-bound gift book with beautiful illustrations enlarges the themes of talks with God about ordinary blessings.

New Sabbath Songs for Tiny Tots, Cradle Roll (US\$3.50); Kindergarten (US\$3.50).

Notices

Church services at Yosemite

Church services are being conducted in Yosemite National Park through Labor Day weekend. The services are held in the church bowl in Yosemite Valley between the hospital and the Ahwahnee Hotel. Sabbath school convenes at 10:00 A.M. and church service at 11:00 A.M.

HENRY BERGH

Pastor for Yosemite National Park

Misprint in S.S. lessons

In the third quarter of this year, Sabbath school members will be studying the experience of Job. Dr. Norval F. Pease wrote these Sabbath school lessons.

In the first lesson, part 1, the second line of the first note, there is a misprint. The word should be *life*, not *wife*.

Coming

June

28 Servicemen's Literature Offering
28 Thirtieth Sabbath Offering
(North American Division)

July

5 Vacation Witnessing
5 Church Lay Activities Offering
12 Christian Record Braille Foundation Offering

August

2 Unentered Territory Evangelism
2 Church Lay Activities Offering
9 Oakwood College Offering

September

6 Lay Preacher's Day
6 Church Lay Activities Offering
13 Missions Extension Offering
13 to Oct. 4 Adventist Review, Guide, Insight Campaign
20 Bible Emphasis Day
27 Pathfinders Day
27 Thirtieth Sabbath Offering
(Australasian Division)

October

4 Medical Missionary Work
4-11 Health Emphasis Week
4 Church Lay Activities Offering
11 Voice of Prophecy Offering
11 Sabbath School Community Guest Day
11 Community Relations Day
18 World Temperance Day and Offering
25 to Nov. 1 Week of Prayer

November

1 Annual Week of Sacrifice Offering

INDEX—January to June, 1980

This index includes general articles, short feature articles, editorials, and the various columns, abbreviations for which appear below. News reports and children's stories are not included. The index has four sections: Authors, Titles, Subjects, and Poetry.

In general, in the first issue of each month appear From the President and For This Generation; in the second issue, Bible Questions Answered, Especially for Men, and Reader to Reader; in the third issue, Inside Washington; in the fourth issue, Especially for Women.

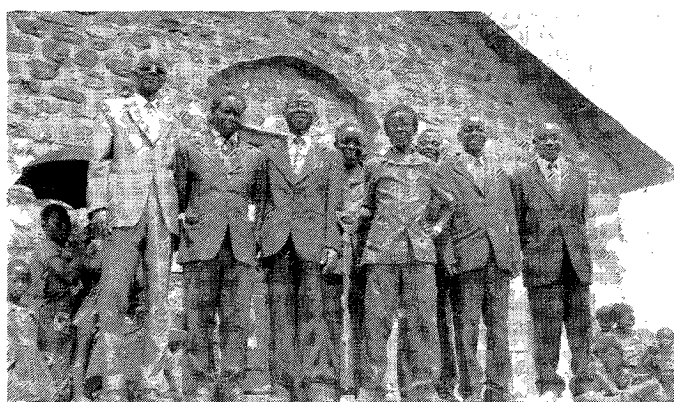
List of Abbreviations

BQ Bible Questions Answered
E Editorial
EM Especially for Men
EW Especially for Women
FG For This Generation
FL Family Living
FP From the President
HC Health Capsule
RR Response From Readers
SO Speaking Out

Authors

Aguilar, Romeo H. Dead Flies. Apr 10: 7
Aiken, Dorothy. It's a Two-Way Street (FL). Jun 19: 14
Whatever Happened to the "Whatsoevers"? (SO). Jan 31: 10
Anderson, Charles L. Should Christians Be "Always Cheerful"? Jun 26: 9
Arrogante, F. M. Victorious in Defeat. May 29: 13
Ashbaugh, Kraid J. Conflict With the Conflicts? (SO). Jan 31: 11
"The Truth." Mar 27: 14
Ashton, Leila. Timmy's Talents (FL). Jan 31: 15
Bakker, Jean. Queen for a Day (FL). May 29: 14
Beach, Walter R. World Church Meets. God's Church Today—13. Jan 24: 9
Benton, Josephine. "Am I Converted?" Jan 24: 6
Blanco, Jack J. Weekend Religion. Jun 5: 18
Blanco, Patrick. Final Battle Against the Prince of Darkness. May 29: 4
Bradley, W. P. "Sanctify a Fast." Mar 20: 4
"Sanctify a Fast"—2. Mar 27: 7
Brainard, Frank E. Design in Creation. Jun 5: 4
Brand, Lewis C. My Father Prayed for Me (FL). Jun 5: 15
Burbank, Howard D. SAWS Aids Refugees in Southeast Asia. Feb 7: 4
Burke, Ann Cunningham. Treat—or Trick? Mar 27: 12
Bush, Joyce Russell. "Angel" With Muddy Shoes. Apr 3: 9
Calkins, Harold L. How Inspiration Works. Feb 14: 8
Campbell, Alma L. God's Jewelry. Jun 19: 6
Cheng, Rebekah Wang. My China Trip: A Sweet and Sour Experience. Feb 21: 16
Christiansen, R. M. Affluent Christians in a Needy World (SO). Jan 17: 15
Clouzet, Gaston. Boat People and Their Fate (E). Jan 17: 19
Cossetta, Al. Importance of Time. Mar 27: 14
Crane, M. G. Trace Elements Depleted (RR). Feb 7: 15
Cunningham, Louis F. Sentimental Gospel. Apr 10: 3
Dalton, Christine Aplin. Bionics? (FL). Jan 17: 16
Dana, Ellen. Metamorphosis. Feb 7: 3
Delafeld, D. A. What Does God Hate? Mar 13: 12
DeShay, S. L. Benefits of Breast Feeding (HC). May 22: 13
Dixon, Laurie. Happy to Share (SO). Jan 3: 15
Doward, Jan S. Know Your Enemy. Jan 17: 4
Drake, Genevieve. Party Crasher. Feb 7: 8
Dudley, Roger L. Family—Seedbed for Mental Health. Mar 27: 4
Dulan, Monica Y. Coping With the Stress of a Special Son (FL). Mar 6: 11
Dunn, Judy. Please Be Understanding (RR). Jan 3: 7
Elam, Mary Elizabeth. Not "For Parents Only" (FL). Feb 21: 11
Engelkermier, Joe. Including Promises as You Pray. Praying More Powerfully—3. Feb 21: 6
Making Prayer Specific. Praying More Powerfully—1. Feb 7: 10
Your Prayers Make a Difference. Praying More

Powerfully—2. Feb 14: 6
Farag, Wadie. Story of a Vote. Jan 31: 5
Fay, Jocelyn R. Blessed Givers (E). Feb 7: 14
Ready for the Challenge (E). Mar 6: 15
Finney, R. E., Jr. Three Men Meet God. Apr 3: 4
Fowler, Marva Stevens. Thank You, Guardian Angel. Jun 5: 9
Garne, G. E. Wonderful Person. Wonderful Jesus—7. Jun 12: 4
Garren, Ruth. Children Are for Cherishing (FL). Mar 27: 15
Germanis, Nick. Confessions of a Missionary. May 22: 4
Goley, John E. Parable of the Installment Man. Mar 27: 9
Graybill, Ron. What Academy Students Think of Ellen White. Jun 26: 3
Hammill, Richard. Why the Seventh-Day Sabbath Is Important. Feb 28: 7
Hance, Kenneth G. Non-Adventist Viewpoint on Ellen G. White (RR). May 29: 11
Hancox, Frank L. Can We Overcome as Christ Did? (RR). Feb 28: 6
Holbrook, Betty. Battered Parent (EW). Jan 24: 8
Daughter or Hireling? (EW). Mar 27: 13
Marriage, an Achievement (EW). May 22: 11
Take Time for Time (EW). Jun 26: 7
Troublesome Teens (EW). Feb 28: 15
Hollier, Nellie Winslow. "Seven-Day Boys" and the Cavalry Officer. Feb 14: 4
Johns, Warren H. Headlines. Jan 24: 4
Johnson, Shirley. Then Came a Ray of Light. Feb 28: 13
Kephart, H. C. Why Is Mission Giving So Low? (SO). Mar 27: 10
King, Don G. Noise—The Silent Hazard (HC). Jan 31: 13
One More Reason Not to Smoke (HC). Jan 24: 14
Kis, Brenda Bond. Prized Possession. Jun 26: 8
Kish, Helen. Hate Quilt. Jan 31: 12
Klingbeil, R. L. From Easy Chair to Empty Cave. Mar 13: 11
Knowles, George E. Our Personal Mission Field. Jun 12: 10
Leshner, W. Richard. Landmark Truth Versus "Specious Error." Mar 6: 4
Truth Stands Forever. Landmark Truth Versus "Specious Error"—2. Mar 13: 6
Lessa, R. S. Faith Healing (E). Jun 5: 17
Rivers and Rills (E). Mar 20: 13
Lewis, Richard B. Lost and the Found. May 29: 7
Lohne, Alf. Baptism—What It Means to Believers. Jan 10: 9
Marsh, Alice G. Lactase Limited? (HC). Jun 26: 16
Marshall, R. P. My Friend "Mac." Mar 6: 10
McFadden, Elisabeth Spalding. Plush Blue Carpets or Sandy Sidewalks? Jan 17: 12
McFarland, J. W. Diet and Spirituality. Jun 5: 6
McMillan, J. A. Our Dual Citizenship. Feb 28: 3
Monteith, Mary Colby. California's First Tent Campaign. Feb 28: 10
Mozar, Mrs. D. A. Tale of Two Sons. Apr 10: 4
Nestler, Ralph B. "Mike Is Sick." Jan 3: 6
Neufeld, Don F. Adventists and the Celebration of Easter (E). Apr 3: 13
Aftermath of Autumn Disappointment (E). How SDA's Adopted the Sanctuary Doctrine—2. Jan 10: 15
Basis of Confidence—1 (E). Feb 21: 14. How Adventists Adopted the Sanctuary Doctrine—8.
Basis of Confidence—2 (E). How Adventists Adopted the Sanctuary Doctrine—9. Feb 28: 17
Claiming God's Promises (BQ). Mar 13: 13
Date of Stephen's Stoning; Terms Defined (BQ). Apr 3: 8
Edson's October 23 Experience (E). How SDA's Adopted the Sanctuary Doctrine—3. Jan 17: 18
Ellen White and Crosier's Day-Star Article (E). How SDA's Adopted the Sanctuary Doctrine—4. Jan 24: 14
Faith That Prevails (E). Mar 20: 13
How SDA's Adopted the Sanctuary Doctrine (E). Jan 3: 14
Investigative Judgment—1 (E). How Adventists Adopted the Sanctuary Doctrine—6. Feb 7: 13
Investigative Judgment—2 (E). How Adventists Adopted the Sanctuary Doctrine—7. Feb 14: 13
144,000 (BQ). Feb 14: 9
Purging All Meats; State of the Dead (BQ). Jun 12: 8
Revivals, True and False; God's Fairness; Broided Hair (BQ). Jan 10: 11
Significant Early Vision (E). How SDA's Adopted the Sanctuary Doctrine—5. Jan 31: 18
Wine; Unclean Animals (BQ). May 29: 6
Nieman, David. Best Exercise of All. Jan 10: 12
Nigri, M. S. Sabbath a Landmark. Jan 3: 4



Bwayo, Burundi, church dedicated

Approximately 950 members and friends gathered on February 12 to dedicate the new Bwayo, Burundi, church. Special guests included the president of the West Burundi Field, Ezekiel Munyankiko, and the chief of the community.

Many church members had helped to build their new church under the supervision of an Adventist builder, Joeli Bahahaje, whose son is the pastor of the church.

THEODORE K. STRUNTZ
Communication and Publishing Director
Central African Union

Olsen, Edna M. Courage for Troubled Times (RR). Mar 6: 9
Pattee, Ouida. When God Waited. Mar 20: 6
Perrone, Carlos D. Why Does God Permit Evil? Jun 19: 9
Phipps, Barbara. When Mother Sang. Jun 26: 6
Plummer, Paul E. Adventist Education—Distinctively Different. Jan 31: 14
Ponder, Becky. Winter Window. Jan 31: 9
Rasmussen, Maxine T. Choosing the Better Part (FL). Feb 28: 14
Ray, La Von. Thanks for Peanut Butter (FL). Jan 3: 13
Robbins, Alice E. Possessed by a Demon. Jan 31: 8
Robinson, Sylvia M. Healing Balm. Jan 3: 8
Rodenberg, Malinda. Shall We Memorize Scripture? Jan 24: 7
Sandquist, Jane Turner. Celebration in Colorado (FL). Jan 24: 11
Saunders, Jean. Togetherness (FL). Feb 7: 12
Scates, W. C., Jr. Noah's Day and Ours. Jun 12: 11
Schantz, Borge. God's Formula for Happy Marriages (FL). Jun 26: 13
Schlehuber, F. E. Worshipers All. Jan 31: 7
Scrags, W. R. L. It Isn't Easy to Be a Man (EM). Jun 12: 7
Microcomputerized Marriage (EM). Feb 14: 11
"So Grows the Tree" (EM). Apr 10: 6
This Male Church (EM). Mar 13: 10
Today's Young Man (EM). Jan 10: 6
Seton, Bernard E. Heart of the Church (SO). Jan 31: 11
Shuler, J. L. Reality of the Risen Christ. Apr 3: 7
Siqueira, Marcuis C. Ellen White and the Oppressed Poor. May 22: 9
Smith, Clark. What If a Draft Is Renewed? Feb 28: 5
Smith, Dennis F. Our Heritage of Reform. Mar 6: 8
Smith, Reva I. Teen-ager Interviews a Teacher. Mar 13: 8
Snow, Jo Anne. Just a Wilted Rose. Jan 10: 8
Sprengel, Merton E. Dark Day Plus 200 Years. May 22: 5
1780 Accounts of the Dark Day. The Dark Day Plus 200 Years—3. Jun 5: 11
Seventh-day Adventist Views on the Dark Day. The Dark Day Plus 200 Years—2. May 29: 9
Sroneburner, Ella May. Drink to the Glory of God. Jan 3: 10
What Are Junk Foods? (HC). Jun 12: 10
Stutzman, Arla. Do You Really Love Your Wife? (FL). Mar 20: 11

Swingle, Anna. Dear Father of My Children. Jun 12: 9
Taggart, George H. Let's Make Heaven Real. Jan 24: 3
Tarr, A. Floyd. Church With a Difference. Apr 3: 10
Thompson, G. Ralph. Reflecting Christ's Image. Mar 13: 14
Townend, M. G. SAWS Aids Refugees in Southeast Asia. Feb 7: 4
Vail, Wayne R. Love or the IRS? Feb 7: 7
Van Dolson, Leo R. Accepting God's Will (E). Job's Prayers—4. Jun 26: 14
Drop-in Prayer Meeting (E). Feb 21: 15
Entering the Epochal Eighties. Jan 10: 4
Is God Bored With Our Prayers? (E). Job's Prayers—3. Jun 19: 17
Job's Prayers (E). Jun 5: 17
Never Throw Away an Adventist Periodical (E). Jan 31: 17
Pray Without Seizing (E). Job's Prayers—2. Jun 12: 14
Reborn Free (E). Mar 6: 13
"Sinful" Comes in Many Colors (E). Apr 10: 9
What Is New About the New Commandment? (E). Mar 20: 14
When Will God's Will Be Done? (E). Feb 14: 13
Where Academic Freedom Ends (E). Mar 27: 18
Wallenkampf, Arnold V. General Kept His Promise. Feb 14: 3
Weeks, Myrtle W. Under Grace. Jan 17: 14
Weismeyer, Richard W. SAWS Aids Refugees in Southeast Asia. Feb 7: 4
White, Edward E. "I Shall See Him Face to Face." Hymnspiration—1. Jun 12: 3
White, Ellen G. Bending the Will to the Cross. Jan 31: 3
White, Ruth M. Five-Minute Vacations (HC). Jun 19: 18
Whitehurst, Carol A. Jesus Waits Too. Mar 13: 3
Whiting, Albert S. Salt and High Blood Pressure (HC). Jan 17: 19
Surgeon General's Report on Health Promotion and Disease Prevention (HC). Jan 10: 16
Wilson, Ethel. Folded Graveclothes (FL). Apr 3: 12
Wilson, Neal C. Call to Fasting and Prayer. Mar 13: 4
Christian and Self-Help (FP). Jun 5: 3
Elective Process (FP). The 1980 GC Session—2. Apr 3: 3
"Follow Up and Follow Through." Feb 7: 18
Give Thanks (FP). May 22: 3

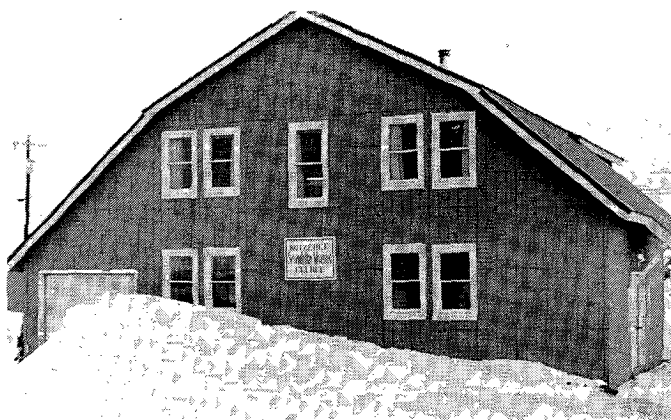
1980 GC Session (FP). Mar 6: 3
 No Time Off (FP). Jan 3: 3
 Power of the Home (FP). Feb 7: 7
 This I Believe About Ellen G. White. Mar 20: 8
 Winger, Delores Broofine. Forever Friends. Feb 14: 10
 Wood, Kenneth H. After Mount St. Helens (E). Jun 26: 14
 "As Others See Us" (E). Mar 13: 17
 At the Cross and the Tomb (E). Mar 27: 18
 "Bus-ride to the Cemetery" (E). Feb 28: 19
 "Children Are New" (E). Jun 12: 13
 Colleges in Trouble (E). Feb 21: 3
 Character and Crisis (E). Feb 14: 15
 Dark Day (E). May 22: 13
 "Give Glory to Him!" (E). Jun 19: 3
 "Here Are They . . ." (E). Firm Foundation—3. Jan 31: 17
 "Home Is in Big Trouble" (E). Jan 10: 3
 Lord of the Life (E). May 29: 3
 "Nobody Loves Me" (E). Apr 10: 9
 Remembering D.F.N. (E). Mar 20: 3
 Satan Versus the Church (E). Firm Foundation—2. Jan 24: 13
 Solid Foundation (E). Jan 17: 3
 Wood, Miriam. Flawed People—1 (FG). Mar 6: 6
 Flawed People—2 (FG). Mar 20: 10
 Four Hospital Visits. Jun 19: 8
 "Just a . . ." (FG). Feb 7: 9
 Kilometers and Habits (FG). Jan 3: 9
 Pennies and Acorns (FG). Jun 5: 8
 Prince Edward Island—And Politeness (FG). Apr 3: 6
 \$7,500 Dress (FG). Feb 21: 12
 Unsurpassed Beauty. Jan 17: 7
 Zachary, J. H. Above the Measure of My Sin. Jun 12: 6

Titles

Above the Measure of My Sin. J. H. Zachary. Jun 12: 6
 Accepting God's Will (E). Job's Prayers—4. Leo R. Van Dolson. Jun 26: 14
 Adventists and the Celebration of Easter (E). Don F. Neufeld. Apr 3: 13
 Adventist Education—Distinctively Different. Paul E. Plummer. Jan 31: 14
 Affluent Christians in a Needy World (SO). R. M. Christiansen. Jan 17: 15
 Aftermath of the Autumn Disappointment (E). Don F. Neufeld. How SDA's Adopted the Sanctuary Doctrine—2. Jan 10: 15
 After Mount St. Helens (E). Kenneth H. Wood. Jun 26: 14
 "Am I Converted?" Josephine Benton. Jan 24: 6
 "Angel" With Muddy Shoes. Joyce Russell Bush. Apr 3: 9
 "As Others See Us" (E). Kenneth H. Wood. Mar 13: 17
 At the Cross and the Tomb (E). Kenneth H. Wood. Mar 27: 18
 Baptism—What It Means to Believers. Alf Lohne. Jan 10: 9
 Basis of Confidence—1 (E). How Adventists Adopted the Sanctuary Doctrine—8. Don F. Neufeld. Feb 21: 14
 Basis of Confidence—2 (E). How Adventists Adopted the Sanctuary Doctrine—9. Don F. Neufeld. Feb 28: 17
 Battered Parent (EW). Betty Holbrook. Jan 24: 8
 Bending the Will to the Cross. Ellen G. White. Jan 31: 3

Benefits of Breast Feeding (HC). S. L. DeShay. May 22: 13
 Best Exercise of All. David Nieman. Jan 10: 12
 Bionics? (FL). Christine Aplin Dalton. Jan 17: 16
 Blessed Givers (E). Jocelyn R. Fay. Feb 7: 14
 Boat People and Their Fate (E). Gaston Clouzet. Jan 17: 19
 Broided Hair (BQ). Don F. Neufeld. Jan 10: 11
 "Bus-ride to the Cemetery" (E). Kenneth H. Wood. Feb 28: 10
 California's First Tent Campaign. Mary Colby Monteith. Feb 28: 10
 Call to Fasting and Prayer. Neal C. Wilson. Mar 13: 4
 Can We Overcome as Christ Did? (RR). Frank L. Hancox. Feb 28: 6
 Celebration in Colorado (FL). Jane Turner Sandquist. Jan 24: 11
 Character and Crisis (E). Kenneth H. Wood. Feb 14: 15
 Children Are for Cherishing (FL). Ruth Garten. Mar 27: 15
 "Children Are New" (E). Kenneth H. Wood. Jun 12: 13
 Christian and Self-Help (FP). Neal C. Wilson. Jun 5: 3
 Choosing the Better Part (FL). Maxine T. Rasmussen. Feb 28: 14
 Church With a Difference. A. Floyd Tarr. Apr 3: 10
 Claiming God's Promises (BQ). Don F. Neufeld. Mar 13: 13
 Colleges in Trouble (E). Kenneth H. Wood. Feb 21: 3
 Confessions of a Missionary. Nick Germanis. May 22: 4
 Conflict With the Conflicts? (SO). Kraid I. Ashbaugh. Jan 31: 11
 Coping With the Stress of a Special Son (FL). Monica Y. Dulan. Mar 6: 11
 Courage for Troubled Times (RR). Edna M. Olsen. Mar 6: 9
 Dark Day (E). Kenneth H. Wood. May 22: 13
 Dark Day Plus 200 Years. Merton E. Sprengel. May 22: 5; May 29: 9; Jun 5: 11
 Date of Stephen's Stoning (BQ). Don F. Neufeld. Apr 3: 8
 Daughter or Hiring? (EW). Betty Holbrook. Mar 27: 13
 Dead Flies. Romeo H. Aguilar. Apr 10: 7
 Dear Father of My Children. Anna Swingle. Jun 12: 9
 Design in Creation. Frank E. Brainard. Jun 5: 4
 Diet and Spirituality. J. W. McFarland. Jun 5: 6
 Do You Really Love Your Wife? (FL). Arla Stutzman. Mar 20: 11
 Drink to the Glory of God. Ella May Stoneburner. Jan 3: 10
 Drop-in Prayer Meeting (E). Leo R. Van Dolson. Feb 21: 15
 Edson's October 23 Experience (E). How SDA's Adopted the Sanctuary Doctrine—3. Jan 17: 18
 Elective Process (FP). The 1980 GC Session—2. Neal C. Wilson. Apr 3: 3
 Ellen White and Crosier's Day-Star Article (E). How SDA's Adopted the Sanctuary Doctrine—4. Don F. Neufeld. Jan 24: 14
 Ellen White and the Oppressed Poor. Marcicus C. Siqueira. May 22: 9
 Entering the Epochal Eighties. Leo R. Van Dolson. Jan 10: 4
 Expansion and Advance in North America. Apr 10: 10
 Faith Healing (E). R. S. Lessa. Jun 5: 17
 Faith That Prevails (E). Don F. Neufeld. Mar 20: 13
 Family—Seedbed for Mental Health. Roger L. Dudley. Mar 27: 4
 Final Battle Against the Prince of Darkness. Patrick Boyle. May 29: 4
 Five-Minute Vacations (HC). Ruth M. White. Jun 19: 18
 Flawed People—1 (FG). Miriam Wood. Mar 6: 6
 Flawed People—2 (FG). Miriam Wood. Mar 20: 10
 Folded Graveclothes (FL). Ethel Wilson. Apr 3: 12
 "Follow Up and Follow Through." Neal C. Wilson. Feb 7: 18
 Forever Friends. Delores Broome Winger. Feb 14: 10
 Four Hospital Visits. Miriam Wood. Jun 19: 8
 From Easy Chair to Empty Cave. R. L. Klingbeil. Mar 13: 11
 Fundamental Beliefs of Seventh-day Adventists. Feb 21: 8
 General Kept His Promise. Arnold V. Wallenkamp. Feb 14: 3
 "Give Glory to Him!" (E). Kenneth H. Wood. Jun 19: 3
 Give Thanks (FP). Neal C. Wilson. May 22: 3
 God's Church Today. Walter R. Beach. Jan 24: 9
 God's Fairness (BQ). Don F. Neufeld. Jan 10: 11

God's Formula for Happy Marriages (FL). Borge Schantz. Jun 26: 13
 God's Jewelry. Alma L. Campbell. Jun 19: 6
 Happy to Share (SO). Laurie Dixon. Jan 3: 15
 Hate Quilt. Helen Kish. Jan 31: 12
 Headlines. Warren H. Johns. Jan 24: 4
 Healing Balm. Sylvia M. Robinson. Jan 3: 8
 Heart of the Church (SO). Bernard E. Seton. Jan 31: 11
 "Here Are They . . ." (E). Firm Foundation—3. Kenneth H. Wood. Jan 31: 17
 "Home Is in Big Trouble" (E). Kenneth H. Wood. Jan 10: 3
 How SDA's Adopted the Sanctuary Doctrine (E). Don F. Neufeld. Jan 3: 14; Jan 10: 15; Jan 17: 18; Jan 24: 14; Jan 31: 17; Feb 7: 13; Feb 14: 13; Feb 21: 14; Feb 28: 17
 How Inspiration Works. Harold L. Calkins. Feb 14: 8
 Hymnspiration. Edward E. White. Jun 12: 3
 Importance of Time. Al Cossetta. Mar 27: 14
 Including Promises as You Pray. Praying More Powerfully—3. Joe Engelkemier. Feb 21: 6
 Is God Bored With Our Prayers? (E). Job's Prayers—3. Leo R. Van Dolson. Jun 19: 17
 "I Shall See Him Face to Face." Hymnspiration—1. Edward E. White. Jun 12: 3
 It Isn't Easy to Be a Man (EM). W. R. L. Scragg. Jun 12: 7
 It's a Two-Way Street (FL). Dorothy Aitken. Jun 19: 14
 Investigative Judgment—1 (E). How Adventists Adopted the Sanctuary Doctrine—6. Don F. Neufeld. Feb 7: 13
 Investigative Judgment—2 (E). How Adventists Adopted the Sanctuary Doctrine—7. Don F. Neufeld. Feb 14: 13
 Jesus Waits Too. Carol A. Whitehurst. Mar 13: 3
 Job's Prayers (E). Leo R. Van Dolson. Jun 5: 17; Jun 12: 14; Jun 19: 17; Jun 26: 14
 "Just a . . ." (FG). Miriam Wood. Feb 7: 9
 Just a Wildest Rose. Jo Anne Snow. Jan 10: 8
 Kilometers and Habits (FG). Miriam Wood. Jan 3: 9
 Know Your Enemy. Jan S. Doward. Jan 17: 4
 Lactase Limited? (HC). Alice G. Marsh. Jun 26: 16
 Landmark Truth Versus "Specious Error." W. Richard Lesher. Mar 6: 4
 Let's Make Heaven Real. George H. Taggart. Jan 24: 3
 Lord of the Life (E). Kenneth H. Wood. May 29: 3
 Lost and the Found. Richard B. Lewis. May 29: 7
 Love or the IRS? Wayne R. Vail. Feb 7: 7
 Making Prayer Specific. Praying More Powerfully—1. Joe Engelkemier. Feb 7: 10
 Marriage, an Achievement (EW). Betty Holbrook. May 22: 11
 Metamorphosis. Ellen Dana. Mar 27: 3
 Microcomputerized Marriage (EM). W. R. L. Scragg. Feb 14: 11
 "Mike Is Sick." Ralph B. Nestler. Jan 3: 6
 My China Trip: A Sweet and Sour Experience. Rebekah Wang Cheng. Feb 21: 16
 My Father Prayed for Me (FL). Lewis C. Brand. Jun 5: 15
 My Friend "Mac." R. P. Marshall. Mar 6: 10
 Never Throw Away an Adventist Periodical (E). Leo R. Van Dolson. Jan 31: 17
 1980 GC Session (FP). Neal C. Wilson. Mar 6: 3
 Noah's Day and Ours. W. C. Scales, Jr. Jun 19: 11
 "Nobody Loves Me" (E). Kenneth H. Wood. Apr 10: 9
 Noise—The Silent Hazard (HC). Don G. King. Jan 31: 13
 Non-Adventist Viewpoint on Ellen G. White (RR). Kenneth G. Hance. May 29: 11
 Not "For Parents Only" (FL). Mary Elizabeth Elam. Feb 21: 11
 No Time Off (FP). Neal C. Wilson. Jan 3: 3
 144,000 (BQ). Don F. Neufeld. Feb 14: 9
 One More Reason Not to Smoke (HC). Don G. King. Jan 24: 14
 Our Dual Citizenship. J. A. McMillan. Feb 28: 3
 Our Heritage of Reform. Dennis F. Smith. Mar 6: 8
 Our Personal Mission Field. George E. Knowles. Jun 12: 10
 Parable of the Installment Man. John E. Goley. Mar 27: 9
 Party Crasher. Genevieve Drake. Feb 7: 8
 Pennies and Acorns (FG). Miriam Wood. Jun 5: 8
 Please Be Understanding (RR). Judy Dunn. Jan 3: 7
 Plush Blue Carpets or Sandy Sidewalks? Elisabeth Spalding McFadden. Jan 17: 12
 Possessed by a Demon. Alice E. Robbins. Jan 31: 8
 Power of the Home (FP). Neal C. Wilson. Feb 7: 3
 Pray Without Seizing (E). Job's Prayers—2. Leo R. Van Dolson. Jun 12: 14
 Praying More Powerfully. Joe Engelkemier. Feb



Members in Alaska have two distinctions

Members who attend the newly dedicated Kotzebue, Alaska, chapel have two distinctions. They are in not only the northernmost church in the United States but also the westernmost. Kotzebue, the largest native village in Alaska, sits above the Arctic Circle, but it is also west of the largest of the Hawaiian Islands.

Taking part in the recent dedication services were Max C. Torkelsen, president, and Reuben Remboldt, secretary, of the North Pacific Union; and William Woodruff, president, and Eugene Starr, secretary-treasurer, of the Alaska Mission. [Elder Torkelsen is now a general vice-president of the General Conference.]

The downstairs section of the facility houses the sanctuary, and upstairs is the parsonage. The combination of the parsonage and chapel in one building is an answer to the high construction costs in the Arctic. All building materials were shipped by barge from Seattle.

MORTEN JUBERG
 Communication Director
 North Pacific Union Conference

7: 10; Feb 14: 6; Feb 21: 6
 Prince Edward Island—and Politeness (FG).
 Miriam Wood, Apr 3: 6
 Prized Possession, Brenda Bond Kis, Jun 26: 8
 Purging All Meats (BQ), Don F. Neufeld, Jun 12: 8
 Queen for a Day (FL), Jean Bakker, May 29: 14
 Ready for the Challenge (E), Jocelyn R. Fay, Mar 6: 15
 Reality of the Risen Christ, J. L. Shuler, Apr 3: 7
 Reborn Free (E), Leo R. Van Dolson, Mar 6: 13
 Reflecting Christ's Image, G. Ralph Thompson, Mar 13: 14
 Remembering D.F.N. (E), Kenneth H. Wood, Mar 20: 3
 Revivals, True and False (BQ), Don F. Neufeld, Jan 10: 11
 Rivers and Rills (E), R. S. Lessa, Mar 20: 13
 Sabbath a Landmark, M. S. Nigri, Jan 3: 4
 Salt and High Blood Pressure (HC), Albert S. Whiting, Jan 17: 19
 "Sanctify a Fast," W. P. Bradley, Mar 20: 4
 "Sanctify a Fast"—2, W. P. Bradley, Mar 27: 7

Satan Versus the Church (E), Firm Foundation—2, Kenneth H. Wood, Jan 24: 13
 SAWS Aids Refugees in Southeast Asia, Howard D. Burbank, M. G. Townend, Richard W. Weissmeyer, Feb 7: 4
 Sentimental Gospel, Louis F. Cunningham, Apr 10: 3
 "Seven-Day Boys" and the Cavalry Officer, Nellie Winslow Hollier, Feb 14: 4
 1780 Accounts of the Dark Day, The Dark Day Plus 200 Years—3, Merton E. Sprengel, Jun 5: 11
 Seventh-day Adventist Views on the Dark Day, The Dark Day Plus 200 Years—2, Merton E. Sprengel, May 29: 9
 \$7,500 Dress (FG), Miriam Wood, Feb 21: 12
 Shall We Memorize Scripture? Malinda Rodenberg, Jan 24: 7
 Should Christians Be "Always Cheerful"? Charles L. Anderson, Jun 26: 9
 Significant Early Vision (E), How SDA's Adopted the Sanctuary Doctrine—5, Don F. Neufeld, Jan 31: 18

"Sinfoil" Comes in Many Colors (E), Leo R. Van Dolson, Apr 10: 9
 "So Grows the Tree" (EM), W. R. L. Scragg, Apr 10: 6
 Solid Foundation (E), Kenneth H. Wood, Jan 17: 3
 Spirit of Forgiveness, Milton Lee, Jun 19: 4
 State of the Dead (BQ), Don F. Neufeld, Jun 12: 8
 Story of a Vote, Wadie Farag, Jan 31: 5
 Study Documents on Inspiration and Creation, Jan 17: 8
 Surgeon General's Report on Health Promotion and Disease Prevention (HC), Albert S. Whiting, Jan 10: 16
 Take Time for Time (EW), Betty Holbrook, Jun 26: 7
 Tale of Two Sons, Mrs. D. A. Mozar, Apr 10: 4
 Teen-ager Interviews a Teacher, Reva I. Smith, Mar 13: 8
 Terms Defined (BQ), Don F. Neufeld, Apr 3: 8
 Thanks for Peanut Butter (FL), La Von Ray, Jan 3: 13

Thank You, Guardian Angel, Marva Stevens Fowler, Jun 5: 9
 Then Came a Ray of Light, Shirley Johnson, Feb 28: 13
 "The Truth," Kraid I. Ashbaugh, Mar 27: 14
 This I Believe About Ellen G. White, Neal C. Wilson, Mar 20: 8
 This Male Church (EM), W. R. L. Scragg, Mar 13: 10
 Three Men Meet God, R. E. Finney, Jr., Apr 3: 4
 Timmy's Talents (FL), Leila Ashton, Jan 31: 15
 Today's Young Man (EM), W. R. L. Scragg, Jan 10: 6
 Togetherness (FL), Jean Saunders, Feb 7: 12
 Trace Elements Depleted (RR), M. G. Crane, Feb 7: 15
 Treat—or Trick? Ann Cunningham Burke, Mar 27: 12
 Troublesome Teens (EW), Betty Holbrook, Feb 28: 15
 Truth Stands Forever, Landmark Truth Versus "Specious Error"—2, W. Richard Leshner, Mar 13: 6



French choir gives two concerts with well-known orchestra

At the Victoria Hall, Geneva, Switzerland, one of the most famous concert halls in Europe, the Choeurs de Saleve from the French Adventist Seminary was honored to participate in the sixtieth anniversary performance of the Orchestre Saint Jean, on March 15. This festival concert was repeated on April 19 in Annemasse, France. Income from this concert went to Clair-Bois, an institution for mentally handicapped children.

For the past four years the music department at the French Adventist Seminary has provided education in classical music for the teen-agers. As part of the program at the secondary school, besides music reading, history of music, and recorder, a period of 50 minutes weekly has been set aside for students aged 14 to 17 years to learn and perform the works of great composers.

The freshness of this 70-voice choir convinced the Orchestre Saint Jean of Geneva to select this group to sing Brahms's *Liebeslieder-Walzer* at their sixtieth anniversary concert.

But a problem arose: The performance was scheduled for a Friday night. When the conductor of the Choeurs de Saleve, Gisela Willi, told the orchestra that the choir could not sing

that night, the officials of the municipality and the whole orchestra agreed to change the date to a Saturday evening.

Then a second problem occurred: The last general rehearsal in Victoria Hall was scheduled for Friday night. The orchestra held the general rehearsal two days before the concert, on Thursday night, for the Adventists' sake.

At the official reception by the city of Geneva afterward, a large quantity of freshly pressed orange juice was provided for the Adventist choir.

When the time came to cut the "birthday" cake, in appreciation of the excellent performance of the Choeurs de Saleve, officials asked Mrs. Willi to fulfill the pleasant duty. The newspaper's reviewer called the choir "excellent."

This occasion was an opportunity for choir members to witness, to a number of prominent persons and to the general public, of the potential of the French Adventist Seminary for its high-quality music and, to those involved with scheduling the program, of its unfailing faithfulness to the Sabbath.

PIERRE WINANDY
 Dean, Faculte Adventiste de Theologie
 French Adventist Seminary

Unclean Animals (BQ). Don F. Neufeld. May 29: 6
 Under Grace. Myrtle W. Weeks. Jan 17: 14
 Unsurpassed Beauty (FG). Miriam Wood. Jan 17: 7
 Victorious in Defeat. F. M. Arrogante. May 29: 13
 Weekend Religion. Jack J. Bianco. Jun 5: 18
 What Academy Students Think of Ellen White. Ron Graybill. Jun 26: 3
 What Are Junk Foods? (HC). Ella May Stoneburner. Jun 12: 10
 What Does God Hate? D. A. Delafield. Mar 13: 12
 Whatever Happened to the "Whatsoevers"? (SO). Dorothy Aitken. Jan 31: 10
 What If a Draft Is Renewed? Clark Smith. Feb 28: 5
 What Is New About the New Commandment? (E). Leo R. Van Dolson. Mar 20: 14
 When God Waited. Ouida Pattee. Mar 20: 6
 When Mother Sang. Barbara H. Phipps. Jun 26: 6
 When Will God's Will Be Done? (E). Leo R. Van Dolson. Feb 14: 13
 Where Academic Freedom Ends (E). Leo R. Van Dolson. Mar 27: 18
 Why Does God Permit Evil? Carlos D. Perrone. Jun 19: 9
 Why Is Mission Giving So Low? (SO). H. C. Kephart. Mar 27: 10
 Why the Seventh-Day Sabbath Is Important. Richard Hammill. Feb 28: 7
 Wine (BQ). Don F. Neufeld. May 29: 6
 Winter Window. Becky Ponder. Jan 31: 9
 Wonderful Jesus. G. E. Garne. Jun 12: 4
 Wonderful Person. Wonderful Jesus—7. G. E. Garne. Jun 12: 4
 World Church Meets. God's Church Today—13. Walter R. Beach. Jan 24: 9
 Worshipers All. F. E. Schlehuber. Jan 31: 7
 Your Prayers Make a Difference. Praying More Powerfully—2. Joe Engelkemier. Feb 14: 6

Subjects

Adjustment: why difficult for some people
 Flawed People—2 (FG). Miriam Wood. Mar 20: 10
 Advent: Christ promised to return. General Kept His Promise. Arnold V. Wallenkampf. Feb 14: 3
 Agnostic: term defined along with atheist, infidel. Terms Defined (BQ). Don F. Neufeld. Apr 3: 8
 Angel: intervenes to protect young woman. Thank You, Guardian Angel. Marva Stevens Fowler. Jun 5: 9
 Anniversary: healthful Christian living helps couple reach 65th. Celebration in Colorado (FL). Jane Turner Sandquist. Jan 24: 11
 Ballenger, A. F.: leaves church over sanctuary doctrine. Landmark Truth Versus "Specious Error." W. Richard Leshner. Mar 6: 4
 Baptism: Bible teaching on. Baptism—What It Means to Believers. Alf Lohne. Jan 10: 9
 Beverages: caution on use of. Drink to the Glory of God. Ella May Stoneburner. Jan 31: 9
 Bible: beauty of KJV explored. Unsurpassed Beauty. Miriam Wood. Jan 17: 7
 Bible: importance of memorizing. Shall We Memorize Scripture? Malinda Rodenberg. Jan 24: 7
 Bible: revelation, inspiration of. Study Documents on Inspiration and Creation. Jan 17: 8
 Blizzard: precedes spring as sin precedes Advent. Winter Window. Becky Ponder. Jan 31: 9
 Body: opinions on donating to science. Reader to Reader. Jan 10: 14
 Breast feeding: preferable for numerous reasons. Benefits of Breast Feeding (HC). S. L. DeShay. May 22: 13
 Character: revealed by crisis. Character and

Crisis (E). Kenneth H. Wood. Feb 14: 15
 Cheerfulness: Christians may have, in spite of circumstances. Should Christians Be "Always Cheerful"? Charles L. Anderson. Jun 26: 9
 Children: helping them to be reverent. Please Be Understanding (RR). Judy Dunn. Jan 3: 7
 Children: Sabbath school teacher receives blessings from. Not "For Parents Only" (FL). Mary Elizabeth Elam. Feb 21: 11
 Children: to be made to feel loved. Children Are for Cherishing (FL). Ruth Garren. Mar 27: 15
 Children: training must be tailored to each child. Timmy's Talents (FL). Leila Ashton. Jan 31: 15
 China: member visits family in. My China Trip: A Sweet and Sour Experience. Rebekah Wang Cheng. Feb 21: 16
 Christ: crucifixion, resurrection themes for contemplation. At the Cross and the Tomb (E). Kenneth H. Wood. Mar 27: 18
 Incarnation assures us of victory. Wonderful Person. Wonderful Jesus—7. G. E. Garne. Jun 12: 4
 our perfect example. What Is New About the New Commandment? (E). Leo R. Van Dolson. Mar 20: 14
 Church: background information on coming GC session. World Church Meets. God's Church Today—13. Walter R. Beach. Jan 24: 9
 cautions to males who dominate SDA. This Male Church (EM). W. R. L. Scragg. Mar 13: 10
 future of SDA. Entering the Epochal Eighties. Leo R. Van Dolson. Jan 10: 4
 nonmember's views of SDA examined. "As Others See Us" (E). Kenneth H. Wood. Mar 13: 17
 Citizenship: in God's kingdom for those who yield to His Spirit. Our Dual Citizenship. J. A. McMillan. Feb 28: 3

Compromise: danger of, when principle is at stake. Story of a Vote. Wadie Farag. Jan 31: 5
 Computers: small, to guide lives in '80's. Microcomputerized Marriage (EM). W. R. L. Scragg. Feb 14: 11
 Consecration: to be daily experience. Weekend Religion. Jack J. Bianco. Jun 5: 18
 Controversy: Satan's last struggle against God's people. Final Battle Against the Prince of Darkness. Patrick Boyle. May 29: 4
 Conversion: indications of. "Am I Converted?" Josephine Benton. Jan 24: 6
 Coping: difficult with some people. Flawed People—1 (FG). Miriam Wood. Mar 6: 6
 Courage: displayed by four patients. Four Hospital Visits. Miriam Wood. Jun 19: 8
 of martyrs, will be given as needed. Courage for Troubled Times (RR). Mar 6: 9
 Creation: design in, evidence of Creator. Design in Creation. Frank E. Brainerd. Jun 5: 4
 SDA understanding of. Study Documents on Inspiration and Creation. Jan 17: 8
 Dark Day: contemporary reports of. 1780 Accounts of the Dark Day. The Dark Day Plus 200 Years—3. Merton E. Sprengel. Jun 5: 11
 early SDA views on. Seventh-day Adventist Views on the Dark Day. The Dark Day Plus 200 Years—2. Merton E. Sprengel. May 29: 9
 fact, not cause, significant. Dark Day (E). Kenneth H. Wood. May 22: 13
 interpretations of. Dark Day Plus 200 Years. Merton E. Sprengel. May 22: 5
 Death: Job 14:22 does not teach consciousness in. State of Dead (BQ). Don F. Neufeld. Jun 12: 8
 Debt: to be avoided. Parable of the Installment Man. John E. Goley. Mar 27: 9
 Decision: father makes, for baptism after 25 years. When God Waited. Ouida Pattee. Mar 20: 6
 results of in two families. Tale of Two Sons. Mrs. D. A. Mozar. Apr 10: 4
 three men at crucifixion made. Three Men Meet God. R. E. Finney, Jr. Apr 3: 4
 Defects: in character, like dead flies in ointment. Dead Flies. Romeo H. Aguilar. Apr 10: 7
 Demon possession: story of deliverance from. Possessed by a Demon. Alice E. Robbins. Jan 31: 8
 Dependence: even greatest depend on others. Rivers and Rills (E). R. S. Lessa. Mar 20: 13
 Devotions: suggestions for personal. Reader to Reader. Apr 10: 8
 Diet: affects spirituality. Diet and Spirituality. J. W. McFarland. Jun 5: 6
 may be deficient in trace elements. Trace Elements Depleted (RR). M. G. Crane. Feb 7: 15
 Difference: must exist between church, world. Church With a Difference. A. Floyd Tarr. Apr 3: 10
 Disappointment: explanation of, comes to Adventists. Aftermath of Autumn Disappointment (E). How SDA's Adopted the Sanctuary Doctrine—2. Don F. Neufeld. Jan 10: 15
 Doctrines: proposed new statement of SDA. Fundamental Beliefs of Seventh-day Adventists. Feb 21: 8
 Draft: information on future possibilities facing SDA youth. What If a Draft Is Renewed? Clark Smith. Feb 28: 5
 Easter: why SDA's do not observe. Adventists and the Celebration of Easter (E). Don F. Neufeld. Apr 3: 13
 Education: blueprint for SDA schools. Adventist Education—Distinctively Different. Paul E. Plummer. Jan 31: 14
 rewards of church-school teaching. Teen-ager Interviews a Teacher. Reva I. Smith. Mar 13: 8
 SDA colleges in danger of apostasy. Colleges in Trouble (E). Kenneth H. Wood. Feb 21: 3
 Elections: attitudes toward at GC session. Elective Process (FP). The 1980 GC Session—2. Neal C. Wilson. Apr 3: 3
 Evil: why God permits. Why Does God Permit Evil? Carlos D. Perrone. Jun 19: 9
 Exercise: walking the best. Best Exercise of All. David Nieman. Jan 10: 12
 Faith: type needed at Second Coming. Faith That Prevails (E). Don F. Neufeld. Mar 20: 13
 Fasting: history, purpose of. "Sanctify a Fast." W. P. Bradley. Mar 20: 4
 ten objectives of. "Sanctify a Fast"—2. W. P. Bradley. Mar 27: 7
 Father: wife's letter of appreciation to her husband. Dear Father of My Children. Anna Swingle. Jun 12: 9
 Food: danger of junk foods. What Are Junk Foods? (HC) Ella May Stoneburner. Jun 12: 10



Thirty-two complete Mission Institute

On April 12, 32 missionaries were dedicated for overseas service in the eleven-o'clock worship service of Pioneer Memorial church on the campus of Andrews University. This concluded five weeks of intensive training in preparation for their overseas assignments, including classes in principles and practice of world mission, mission anthropology, and area studies. There were also special sessions on the mental and physical health of missionaries, church organization and policy, transportation and freight shipment, food preparation overseas, and other aspects of missionary life.

This was the twenty-first Institute of World Mission conducted on the campus of Andrews University. The director for this session was Russell Staples, assisted by Nancy Vyhmeister and Gottfried Oosterwal.

This marks the first year to implement the

new General Conference policy to conduct three institutes per year—spring, summer, and fall. From 1975 to 1979 two were held each year, summer and winter. Before that, one was conducted each summer since 1966.

Attending this institute were four maintenance directors, all going to serve major medical and educational institutions in Asia and Africa. There also were medical workers, two ministerial workers, school administrators, and one missionary going to direct a college industry. Two families are going to the Caribbean on a private basis to set up an industry that will provide much-needed work for college students.

These 32 people, with their children, have spread out to five of the world divisions of the church.

MADeline JOHNSTON
 Secretary, Department of World Mission
 Andrews University

Forgiveness: to be received, shared. Spirit of Forgiveness. Milton Lee. Jun 19: 4

Freedom: found in cooperation with God's laws. Reborn Free (E). Leo R. Van Dolson. Mar 6: 13

General Conference: spiritual preparation for 1980 session. 1980 GC Session (FP). Neal C. Wilson. Mar 6: 3

Glory: God's, the aim of our lives. "Give Glory to Him!" (E). Kenneth H. Wood. Jun 19: 3

Goals: priorities in life's. Today's Young Man (EM). W. R. L. Scragg. Jan 10: 6

God: cultivating loving relationship to. Daughter or Hireling? (EW). Betty Holbrook. Mar 27: 13

evidences of His love. Then Came a Ray of Light. Shirley Johnson. Feb 28: 13

Grace: does not free from law. Under Grace. Myrtle W. Weeks. Jan 17: 14

Habit: easy to form, hard to break. Kilometers and Habits (FG). Miriam Wood. Jan 3: 9

Hair: principles re styles of. Broided Hair (BQ). Don F. Neufeld. Jan 10: 11

Hate: church member learns proper response to. Hate Quilt. Helen Kish. Jan 31: 12

Hated: place of, in divine, human attitudes. What Does God Hate? D. A. Delafeld. Mar 13: 12

Healing: experienced in answer to prayer. Healing Balm. Sylvia M. Robinson. Jan 3: 8

Satan counterfeits true miracles of. Faith Healing (E). R. Lessa. Jun 5: 17

Health: Surgeon General promotes SDA principles. Surgeon General's Report on Health Promotion and Disease Prevention (HC). Albert S. Whiting. Jan 10: 16

Health reform: abandoned by others, consummated by SDA's. Our Heritage of Reform. Dennis F. Smith. Mar 6: 8

Heaven: missionary homelick for. Confessions of a Missionary. Nick Germanis. May 22: 4

should be more real to us now. Let's Make Heaven Real. George H. Taggart. Jan 24: 3

Heresy: five ways to avoid. "Here Are They . . ." (E). Firm Foundation—3. Kenneth H. Wood. Jan 31: 17

has arisen throughout SDA history. Solid Foundation (E). Kenneth H. Wood. Jan 17: 3

will come into SDA Church. Satan Versus the Church (E). Firm Foundation—2. Kenneth H. Wood. Jan 24: 13

History, SDA: results of first evangelism in California. California's First Tent Campaign. Mary Colby Monteith. Feb 28: 10

Home: vital to Christian living, witnessing. Power of the Home (FP). Neal C. Wilson. Feb 7: 3

Homemaking: place spiritual concerns before material. Choosing the Better Part (FL). Maxine T. Rasmussen. Feb 28: 14

Hospitality: call for renewal of, toward visitors. Happy to Share (SO). Laurie Dixon. Jan 3: 15

couple's experience in taking in young people. It's a Two-Way Street (FL). Dorothy Aiken. Jun 19: 14

desperate travelers' story of. "Angel" With Muddy Shoes. Joyce Russell Bush. Apr 3: 9

Housekeeping: mother thankful for blessings in spite of mess. Thanks for Peanut Butter (FL). La Von Ray. Jan 3: 13

Ingathering: story of prayer during. "Mike Is Sick." Ralph B. Nestler. Jan 3: 6

Inspiration: how prophets received. How Inspiration Works. Harold L. Calkins. Feb 14: 8

Jesus: the best friend. Forever Friends. Delores Broome Winget. Feb 14: 10

Jewels: Christ appraises us as. God's Jewelry. Alma L. Campbell Jun 19: 6

Judgment: investigative, connected with cleansing of sanctuary. Investigative Judgment—2 (E). How Adventists Adopted the Sanctuary Doctrine—7. Don F. Neufeld. Feb 14: 13

Kindness: effect of, on dying patient. Just a Willed Rose. Jo Anne Snow. Jan 10: 8

Life style: simplify, in preparation for future. From Easy Chair to Empty Cave. R. L. Klingbeil. Mar 13: 11

Light: new, must not contradict old. Truth Stands Forever. Landmark Truth Versus "Specious Error"—2. W. Richard Lesher. Mar 13: 6

Literature: immoral, has no place in church's schools. Whatever Happened to the "Whatsoevers"? (SO). Dorothy Aiken. Jan 31: 10

SDA periodicals not to be discarded. Never Throw Away an Adventist Periodical (E). Jan 31: 17

Little things: determine character. Pennies and Acorns (FG). Miriam Wood. Jun 5: 8

Loneliness: missionary's reminders of Jesus'. Jesus Waits Too. Carol A. Whitehurst. Mar 13: 3

Lord: Christ to be, of our lives. Lord of the Life (E). Kenneth H. Wood. May 29: 3

Love: we may share with those desperate for,

"Nobody Loves Me" (E). Kenneth H. Wood. Apr 10: 9

Management: relating to employees as a Christian. Reader to Reader. May 22: 12

Manhood: challenges of. It Isn't Easy to Be a Man (EM). W. R. L. Scragg. Jun 12: 7

Marriage: Bible guidelines for happiness in. God's Formula for Happy Marriages (FL). Borge Schantz. Jun 26: 13

how husbands should love wives. Do You Really Love Your Wife? (FL). Arla Stutzman. Mar 20: 11

how to strengthen. "The Home Is in Big Trouble" (E). Kenneth H. Wood. Jan 10: 3

tips on preserving a healthy. Marriage, an Achievement (EW). Betty Holbrook. May 22: 11

Meats: Jesus did not cleanse unclean. Purgin All Meats (BQ). Don F. Neufeld. Jun 12: 8

Mental health: begins in childhood with family. Family—Seedbed for Mental Health. Roger L. Dudley. Mar 27: 4

characteristics of those possessing. "So Grows the Tree" (EM). W. R. L. Scragg. Apr 10: 6

Milk: enzyme available for those who cannot drink. Lactase Limited? (HC). Alice G. Marsh. Jun 26: 16

Millennium: adoption of 1844 date by. How SDA's Adopted the Sanctuary Doctrine (E). Don F. Neufeld. Jan 3: 14

Missions: needs of, compared to homeland. Plush Blue Carpets or Sandy Sidewalks? Elisabeth Spalding McFadden. Jan 17: 12

report on aid to Cambodians. SAWS Aids Refugees in Southeast Asia. Howard D. Burbank. M. G. Townend. Richard W. Weismeyer. Feb 7: 4

Mother: should be queen of the home. Queen for a Day (FL). Jean Bakker. May 29: 14

Music: comments on Fanny Crosby song. "I Shall See Him Face to Face." Hymnspiration—1. Edward E. White. Jun 12: 3

danger in words clashing with music. Treat—or Trick? Ann Cunningham Burke. Mar 27: 12

Nature: brings mother, daughter, Creator together. Togetherness (FL). Jean Saunders. Feb 7: 12

Neufeld, Don F.: editor remembers fallen colleague. Remembering D.F.N. (E). Kenneth H. Wood. Mar 20: 3

News: gospel must counteract slanted media reports. Headlines. Warren H. Johns. Jan 24: 4

Noise: dangers of, to health. Noise—The Silent Hazard (HC). Don G. King. Jan 31: 13

North America: union presidents report progress in. Expansion and Advance in North America. Apr 10: 10

Obedience: will be seen in Christian's life. Reflecting Christ's Image. G. Ralph Thompson. Mar 13: 14

One hundred forty-four thousand: identity of, not clear. 144,000 (BQ). Don F. Neufeld. Feb 14: 9

Order: Christ's example of neatness teaches. Folded Graveclothes (FL). Ethel Wilson. Apr 3: 12

Overcoming: we may overcome as Christ did. Can We Overcome as Christ Did? (RR). Frank L. Hancock. Feb 28: 6

Parents: abused by children lacking discipline. Battered Parent (EW). Betty Holbrook. Jan 24: 8

Persecution: of SDA's prefigured by boat people. Boat People and Their Fate (E). Gaston Cloutet. Jan 17: 19

Politeness: need for, illustrated by signs. Prince Edward Island—And Politeness (FG). Miriam Wood. Apr 3: 6

Poor: inspired instruction on how to help. Ellen White and the Oppressed Poor. Marcus C. Siqueira. May 22: 9

Prayer: benefits of specific requests in. Making Prayer Specific. Praying More Powerfully—1. Joe Engelkemier. Feb 7: 10

day of fasting, prayer called for. Call to Fasting and Prayer. Neal C. Wilson. Mar 13: 4

God's promises to be part of. Including Promises—3. Joe Engelkemier. Feb 21: 6

Job's example of perseverance in. Job's Prayers (E). Leo R. Van Dolson. Jun 5: 17

our attitude toward, determines value of. Is God Bored With Our Prayers? (E). Job's Prayers—3. Leo R. Van Dolson. Jun 19: 18

power of, to guide children. My Father Prayed for Me (FL). Lewis C. Brand. Jun 5: 15

specific, brings answers. Your Prayers Make a Difference. Praying More Powerfully—2. Joe Engelkemier. Feb 14: 6

unselfishness in. Pray Without Seizing (E). Job's Prayers—2. Leo R. Van Dolson. Jun 12: 14

Prayer meeting: inspiration received from. Drop-

in Prayer Meeting (E). Leo R. Van Dolson. Feb 21: 15

Promises: God's are conditional. Claiming God's Promises (BQ). Don F. Neufeld. Mar 13: 13

Publishing: cooperation needed for producing late news. GC bulletins. Ready for the Challenge (E). Jocelyn R. Fay. Mar 6: 15

Reading: plan for finishing Conflict series in one year. Conflict With the Conflicts? (SO). Kraid I. Ashbaugh. Jan 31: 11

Recreation: Jesus attends a party. Party Crasher. Genevieve Drake. Feb 7: 8

Repentance: needed by old members as well as new. Lost and the Found. Richard B. Lewis. May 29: 7

Resurrection: reality of Jesus' and ours. Reality of the Risen Christ. J. L. Shuler. Apr 3: 7

Retarded child: brings blessings to family. Coping With Stress of a Special Son (FL). Monica Y. Dulan. Mar 6: 11

Revivals: last-day, not clearly taught in Bible. Revivals, True and False (BQ). Don F. Neufeld. Jan 10: 11

Righteousness: of Christ, supplies all our need. Above the Measure of My Sin. J. H. Zachary. Jun 12: 6

Sabbath: importance of, to church, members. Sabbath a Landmark. M. S. Nigri. Jan 3: 4

reasons for observing. Why the Seventh-day Sabbath Is Important. Richard Hammill. Feb 28: 7

Sabbathkeeping: being ready on Friday evening. Reader to Reader. Feb 14: 12

by SDA in non-SDA home. Reader to Reader. Jun 12: 12

Sabbath school: classes should stick to Bible study. Heart of the Church (SO). Bernard E. Seton. Jan 31: 11

Salt: excessive intake contributes to hypertension. Salt and High Blood Pressure (HC). Albert S. Whiting. Jan 17: 19

Sanctuary: Biblical basis for relating 1844 experience to heavenly. Edson's October 23 Experience (E). How SDA's Adopted the Sanctuary Doctrine—3. Jan 17: 18

cleansing of heavenly in earliest Adventist teachings. Investigative Judgment—1 (E). How Adventists Adopted the Sanctuary Doctrine—6. Don F. Neufeld. Feb 7: 13

early Ellen White vision re. Significant Early Vision (E). How SDA's Adopted the Sanctuary Doctrine—5. Don F. Neufeld. Jan 31: 18

SDA doctrine of, based on Scripture, confirmed by Spirit of Prophecy. Basis of Confidence—1 (E). How Adventists Adopted the Sanctuary Doctrine—8. Don F. Neufeld. Feb 21: 14

SDA understanding of heavenly, as a result of Bible study. Ellen White and Crosier's Day-Star Article (E). How SDA's Adopted the Sanctuary Doctrine—4. Don F. Neufeld. Jan 24: 14

SDA's unique contribution to doctrine of heavenly. Basis of Confidence—2 (E). How Adventists Adopted the Sanctuary Doctrine—9. Don F. Neufeld. Feb 28: 17

Satan: his temptations unmasked. Know Your Enemy. Jan S. Doward. Jan 17: 4

Self-help: Bible offers best. Christian and Self-Help (FP). Neal C. Wilson. Jun 5: 3

Selfishness: church's greatest problem. "Bus-ride to the Cemetery" (E). Kenneth H. Wood. Feb 28: 19

Sentiment: no substitute for obedience. Sentimental Gospel. Louis F. Cunningham. Apr 10: 3

Signs: Noah's day compared to ours. Noah's Day and Ours. W. C. Scales. Jun 19: 18

Singing: mothers' guides her children. When Mother Sang. Barbara Phipps. Jun 26: 6

Sins: danger in "small" ones. "Sinifoi" Comes in Many Colors (E). Leo R. Van Dolson. Apr 10: 9

Smoking: by parents, poisons air for children. One More Reason Not to Smoke (HC). Don G. King. Jan 24: 14

Stephen: prophecy gives date of death. Date of Stephen's Stoning (BQ). Don F. Neufeld. Apr 3: 8

Stewardship: examples of sacrificial giving for Cambodians. Blessed Givers (E). Jocelyn R. Fay. Feb 7: 14

giving should be in proportion to income. Affluent Christians in a Needy World (SO). R. M. Christiansen. Jan 17: 15

importance of motive in giving. Love or the IRS? Wayne R. Vail. Feb 7: 7

missions giving hits new low. Why Is Mission Giving So Low? (SO). H. C. Kephart. Mar 27: 10

shunning extravagance to meet world's need. \$7,500 Dress (FG). Miriam Wood. Feb 21: 12

Stress: brief minutes of relaxation aid in combat-

ing. Five-Minute Vacations (HC). Ruth M. White. Jun 19: 18

Submission: of Job, led to answered prayer. Accepting God's Will (E). Job's Prayers—4. Leo R. Van Dolson. Jun 26: 14

to God's will, learned through experience. Prized Possession. Brenda Bond Kis. Jun 26: 8

Sympathy: more important than lost work time. Metamorphosis. Ellen Dana. Mar 27: 3

Teen-agers: how parents may relate to. Troublesome Teens (EW). Betty Holbrook. Feb 28: 15

Television: counteracts church school. Bionics? (FL). Christine Applin Dalton. Jan 17: 16

Thanks: due God in spite of difficulties. Give Thanks (FP). Neal C. Wilson. May 22: 3

Theology: has no right to contradict revelation. Where Academic Freedom Ends (E). Leo R. Van Dolson. Mar 27: 18

Time: guidelines on use of. Take Time for Time (EW). Jun 26: 7

potential value of. Importance of Time. Al Cossetta. Mar 27: 14

Trials: Christians may face with joy. Victorious in Defeat. F. M. Arrogante. May 29: 13

Truth: is what Bible teaches. "The Truth." Kraid I. Ashbaugh. Mar 27: 14

Unclean animals: Peter given no permission to eat. Unclean Animals (BQ). Don F. Neufeld. May 29: 6

Volcano: eruption of, reminds of Second Coming. After Mount St. Helens (E). Kenneth H. Wood. Jun 26: 14

Weight: suggestions for keeping down after losing. Reader to Reader. Mar 13: 16

White, Ellen G.: academy students' opinions of. What Academy Students Think of Ellen White. Ron Graybill. Jun 26: 3

inspiration of. This I Believe About Ellen G. White. Neal C. Wilson. Mar 20: 8

non-SDA professor gives opinion of. Non-Adventist Viewpoint of Ellen G. White (RR). Kenneth G. Hance. May 29: 11

use of literary sources no test of inspiration. "The Children Are New" (E). Kenneth H. Wood. Jun 12: 13

Will: to be given to Christ. Bending the Will to the Cross. Ellen G. White. Jan 31: 3

Will, God's: may be done now as well as in eternity. When Will God's Will Be Done? (E). Leo R. Van Dolson. Feb 14: 13

Wine: Bible permission to use, no license for us. Wine (BQ). Don F. Neufeld. May 29: 6

Witness: Christian's must be constant. No Time Off (FP). Neal C. Wilson. Jan 3: 3

importance of, in others' salvation. God's Fairness (BQ). Don F. Neufeld. Jan 10: 11

silent, of faithful worker. My Friend "Mac." R. P. Marshall. Mar 6: 10

Witnessing: experiences of, in neighborhood. Our Personal Mission Field. George E. Knowles. Jun 12: 10

islander's faith leads to soldier's conversion. "Seven-Day Boys" and the Cavalry Officer. Nellie Winslow Holker. Feb 14: 4

perseverance called for in. "Follow Up and Follow Through." Neal C. Wilson. Feb 7: 18

Work: on doing our best. "Just a . . ." (FG). Miriam Wood. Feb 7: 9

Worship: quality of, determined by way of life. Worshipers All. F. E. Schlehuber. Jan 31: 7

Poetry

Boccheciamp, Gloria. Heatcleaning. Feb 28: 19

Burdick, Doris. Pretender. Feb 7: 8

Connor, Virgil A. Child of God. Mar 27: 8

Esteb, Adlai Albert. Our Wonderful Father. Jan 17: 7

Ferner, Marian. Phase Two. Jan 31: 14

Ford, M. J. Flashback. Apr 10: 3

Helgason, Elma. Begin Right Now. June 12: 14

Houck, Fannie L. Prayer Meeting. Feb 14: 7

Ingraham, Nicholas Lloyd. The Bride of Christ. Jan 31: 5

Kossick, Betty. His Pottery. Jan 3: 14

Larsen, Mrs. Leonard M. Night Symphony. Feb 21: 9

Lloyd, Ernest. Believe and Prosper. Feb 21: 1

Miraflores, Salvador G. Second Chance. May 22: 9

Pecce, Lois. Thief! Apr 10: 9

Pohle, Myrtle A. Joyfully! Jan 10: 9

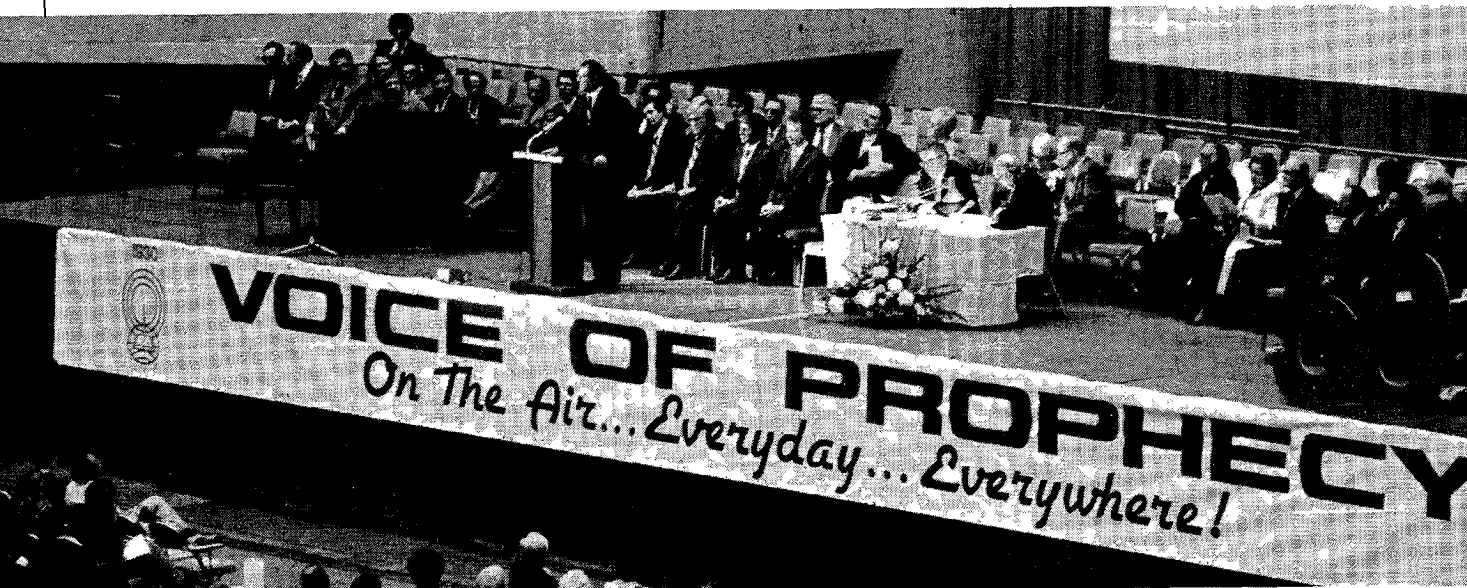
Purdham, Jean. To a Mother on the Death of Her Son. Apr 3: 1

Sox, Aileen Andres. Metamorphosis. Jun 5: 1

Stumpf, Gerald R. I Hungered. May 29: 10

Thomann, Elizabeth. Petition. May 22: 10

Wallack-Skinner, Noia. Jesus, All Heaven. Mar 13: 19



Voice of Prophecy Golden Jubilee

The Voice of Prophecy recently concluded a series of 20 Golden Jubilee meetings across the United States and Canada. Since air time for the Voice of Prophecy was first purchased in Long Beach, California, our celebrations began in that city on Sabbath evening, January 26. Pictured above at that meeting is Neal C. Wilson, General Conference president, bringing a congratulatory message on behalf of the church.

Under the banner "On the air, everyday, everywhere," the programs included a 12-minute documentary-type film; music by the broadcast musicians—the King's Heralds, Del Delker, and Jim Teel; a powerful message by my father, H. M. S. Richards, founder of the broadcast (at right); and a review of God's blessings over the past 50 years with my mother, Mabel Richards, and me (below left).

Nearly 60,000 loyal supporters and friends have shared in our happy celebration.

The sale of special fiftieth anniversary Bibles, recordings, and books was the source of revenue that made it possible for our broadcast team to meet traveling expenses. At the meeting in Andrews University's Johnson Auditorium, Jerry Patton (below right), King's Heralds second tenor, assists two Voice of Prophecy friends in purchasing Jubilee items.

The most exciting result thus far of our Golden Jubilee celebration is the fact that 28 stations are carrying the daily broadcast for the first time. This increase has come about as a result of the offerings received at the Jubilee meetings. Millions more are now listening to the good news and finding hope in the love of Jesus Christ.

H. M. S. RICHARDS, JR.

