

Adventist Review

General Organ of the Seventh-day Adventist Church

July 10, 1980

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Read on page 3 how God helped a mother send her children to an Adventist school by selling five acres of timber and a barn.

THIS WEEK

Often, from a human point of view, good things—things we are supposed to do—appear impossible to us. Tithing sometimes appears impossible; so does finding time enough for personal devotions or sending one's children to church school. In taking this view of our condition, we reckon without God, without His power to help us financially, to set our priorities straight.

In "Five Acres of Timber and One Barn" (p. 3) Olua Black relates her story of determination to do God's will and send her children to academy. Her path was not easy, but with God it proved possible.

Melanie Grall Show and her husband, David, lived in France when they met "Angel Child" (p. 11). They now live in Lincoln, Nebraska, where Dr. Show teaches physics at Union Col-

lege. For three and one-half years they lived in Rwanda, where he taught math and science at Gitwe College. Mrs. Show has a B.A. in nursing from Andrews University.

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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.

New children

"The Children Are New" (June 12) was a timely editorial. Recently someone gave me a copy of *Spectrum*, published by the Adventist Forum, so that I might read a transcript of several sessions of the Bible conference held July 1-21, 1919, dealing with the writings of Ellen White. After reading the transcript, I thought of several volumes in my personal library and read them again from cover to cover.

It had been many years since I had read either *Divine Predictions of Mrs. Ellen G. White Fulfilled*, by F. C. Gilbert, or *The Testimony of Jesus*, by F. M. Wilcox. Incidentally, Elder Wilcox, editor of the *Review and Herald* from 1911 to 1944, was a participant in the 1919 conference. I found it most refreshing to read both books and to realize again the candor with which the work and method of writing of Mrs. White were presented.

I can testify that I find no evidence of an attempt to conceal the facts.

E. IRVING MOHR
Loma Linda, California

The editorial left my wife and me bewildered. We are both from Adventist families, were educated in our schools, and after nearly 40 years in the work find ourselves to be "new children."

To us, the idea of "borrowing" by Ellen White in her writings is new information. We were not informed in our college

days, nor can we recall having seen any *REVIEW* article clarifying the problem prior to Arthur White's series last fall. We feel that an explanation through our periodicals at least once in five years would be none too frequent.

I hasten to add that we thoroughly enjoy our church paper, but in regard to this real and current issue, I suggest the emphasis of an additional approach, the study of the quantity of actual "borrowing."

It also strikes me that our people are permitting the literary aspect to overshadow the guidance of God through the Spirit of Prophecy, without which we would not have our vital schools, medical institutions, publishing houses, and world mission.

A. D. CHILSON
Elko, Nevada

I am a fourth-generation SDA, and the fact of the matter is that the vast majority of church members in my lifetime and in the lifetime of my parents and grandparents have been completely ignorant of the manner in which Ellen White's books were written.

JAMES P. LARSEN
Colton, California

The impression is given that there has been no attempt by the denomination to cover up Ellen White's extensive borrowing or copying. I submit that this cover-up has definitely occurred and probably will continue.

I have been an Adventist since childhood, and a student in Adventist schools from the first grade through college. I attend church regularly. Until the recent verification of the extensive borrowing that occurred in the works of Mrs. White, my school and church sources led me to believe that her writings were a

result of direct visions from God with no reference to other sources.

The sooner our church accepts the facts as they are, the more credible we will appear to those both inside and outside the church.

E. C. SELTZER
Rancho Palos Verdes
California

Your editorial concerning Ellen White's methodology in dealing with sources was timely. In my own reading over the years I have now and then come across items that I knew were the sources of statements in Mrs. White's presentations. But I never felt impressed to make collections of them for others. Why should I? Would I thus weaken or strengthen the faith of those who were to share my knowledge?

In 1 Corinthians 8:10-13 a situation was faced concerning meat dedicated to idols, about which Paul gave counsel as follows: "Through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend."

To many of us knowledge may come that would tear down the faith of others if shared with them. Mrs. White was a humble product of her times, largely untrained in the educational institutions of the world. But God used her.

Those who in ancient times passed on to us the wonderful Word of God often borrowed from others. "Cast not away therefore your confidence."

EDWIN R. THIELE
Porterville, California

Adventist Review



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Five acres of timber and one barn

Did God ever sell a barn for you? He did for the author—and He did a lot more in order for her to put her children in academy.

By OLNA BLACK

I watched my four girls walk down a sandy lane leading to the main road, where they would catch a bus that would take them to the county school. Though I had no idea how to accomplish it, I was more determined than ever that my girls would have a Christian education.

The oldest, 14, was completing the ninth grade; the next to the oldest, 13, was completing the eighth. It was their last day of school for that school year, and I determined it would be their last day in public school. After this they would *have* to be in boarding academy.

But how to go about getting them there was the question. "Your husband will never let them go!" a voice seemed to scream at me every time I made a fresh determination. "Besides, you know how you'll miss them. Furthermore, you can't pay the cost."

"No, no, no," I fought with myself. "I must not listen to these thoughts."

Then and there I determined never to give in, no matter how much it would hurt. And hurt it did!

I had little money. My husband, Bob, who was not an Adventist, paid the bills. I had charge accounts at four major department stores, accounts at service stations, and grocery money. But this would never send two girls to boarding academy. When this realization drove itself into my mind, that loud, almost overwhelming voice boomed, "It can't be done!" But there also was a still, small, reassuring voice that reminded me of the Bible promise "I can do all things through Christ which strengtheneth me" (Phil. 4:13).

That night after the girls were in bed I walked around the yard alone, gazing up into the sky with its myriad stars. Pondering God's handiwork, I picked out the evening star, the Milky Way, the Big and Little dippers. God seemed real, more real than ever before; so near I

felt that I could reach out and touch the hem of His garment. Though I knew I was only a mere speck in the universe, I was confident that God's all-encompassing power and love reached down and enfolded me. "I will never leave thee, nor forsake thee," I seemed to hear Him say.

My husband was away on a business trip when I made my decision. When he drove into the yard a few days later I was more than a little worried. I had news—news that I knew he did not want to hear. News that would change our lives. Our two oldest daughters were going to the academy in September. The applications had been filled out, signed, and sent in, and word had come back. They had been accepted.

Bob staggered out of the car, across the yard—briefcase in one hand, suitcase in the other—and up the steps, all but collapsing inside the door. "Fix me a bed," he said. "I'm sick."

Hurriedly I got a bed ready, pausing every few seconds to look at Bob. His face was red, he felt burning hot, and his body was jerking a little. My troubles had begun!

Bob lay in bed all summer—nearly three months. Test after test was made. His temperature soared, then abated. He alternately sweated with fever and shivered with chills. He lay weak and exhausted. He ate little. What was wrong? The doctor did not commit himself.

Finally, when my endurance had almost given out, Bob seemed a little better. The chills disappeared. Yet the fever persisted. Blood tests. More blood tests. Life became one endless round of drugs, thermometers, baths, bed changes, custard, and soup.

Six weeks passed. One day the doctor's face grew serious as he talked with me. "Mrs. Black, are you prepared to become a widow? You should get your husband's business in order."

I was stunned.

Olna Black is a homemaker living in Stone Mountain, Georgia.

The doctor held the thermometer up to the light of the window and squinted. "Your husband has undulant fever."

"People have been known to live a long time with undulant fever!" I cried.

"Yes." The doctor nodded slowly.

"Don't spare me, doctor," I pleaded. "Tell me everything. He isn't going to die, is he?"

The doctor looked me squarely in the eye. "I don't know. His fever is stubborn. I'm still searching for something to break it. I'm considering a new drug I think might help him. He could live a long time; on the other hand . . ."

By this time I had three great problems: I had to get Bob back on his feet, I had to tell him about the girls and the academy, and I had to get the money for them to go. If I had ever dared to hope that Bob would provide the money, that small ray of hope was gone. His being out of work, combined with our heavy doctor and drug bills, had placed a heavy drain on his bank account.

One day when I could stand the confinement of the sickroom no longer, I took a walk—a long, long walk. Through the woods, around the lake, and over the hill. There I stopped and looked around. Tall, majestic pines swayed and sighed in a slight breeze.

"The beauty of it filled me with wonder,

The stillness of it filled me with peace."

Recalling these fitting words, I relaxed and breathed deeply, letting my thoughts roll backward in time. Beneath these beautiful pines I had spread picnic lunches for the children, ridden my bicycle, romped, played, and picked wildflowers. Bob and I had walked and talked here too, marveling at the splendor that was ours. Now my life seemed to race before me as though time was about to run out.

Another thought

Oh, I must get back, I thought suddenly. I've been gone too long! Abruptly another thought thundered through my mind. These pines would make wonderful timber! Horrors! Sell my beautiful trees? Never!

Then a still small voice whispered, "Where there's a will, there's a way."

I ran out from under the shadow of the pines and down the hill, crying all the way back to the house. I knew I must prepare to make my first real sacrifice. God had spoken.

I sold the timber the next day and put the money in the bank. The sawmill moved in and ran for three days before Bob heard the noise and asked what it meant. I told him. Either he was too sick to care or else thought the money would come in handy. He didn't comment.

A few days later he asked me why I sold the timber and what I intended to do with the money. I wanted to tell him about the girls' going away to school, but I couldn't make my mouth form the words. So I said that there were many things I needed it for.

"Well," he replied, "I guess you can have the

money; I don't really need it. But I'm surprised. I thought nothing could make you part with those trees."

Thank You, Lord, I silently breathed, You've sent the money.

One day late in August, I came upon Bob standing in the middle of the floor, smiling. "No fever," he announced, "so I got up."

"Let me see that thermometer." I seized it quickly. Sure enough, his temperature was below normal.

Two weeks later Bob packed his bags for another trip—another audit. It was September. The academy doors would open in a few days. I still had not told him. "Lord, when is the right time?" I prayed.

The answer came swiftly. "Now."

When Bob had put his last suit in the two-suit and straightened his ties on the rack, I told him. To say that he was surprised puts it mildly. As he picked up his suitcase, the lid flew open, dumping half of his clothes on the floor. He did not seem to notice. Frowning at me, he tilted his head to one side and asked, "What do you mean?"

I explained.

After that my vision blurred and I felt dizzy, but I heard Bob say in a definite tone of finality, "They are *not* going!"

The war was on! Nothing I could have done could have prepared me for what took place. Hell's fury broke loose. My kind, loving husband was instantly changed into a demon. I said little. I also listened little. Bob had much to say. Much that he said I have forgotten. However, one remark burned itself into my memory: "Do you mean to tell me that you're giving my children to the Adventists?"

"They're my children, too," I replied, "and I'm not giving them to anybody."

Bob walked about the house aimlessly for two hours after that. He did not speak. When it seemed that an eternity had passed, he decided to go ahead with his trip. As he slid under the steering wheel of his car, he turned and glared at me, shaking a finger, and threatened, "Those girls had better be here when I get back!"

They weren't. No sooner had he gone than I started packing my car. When I returned home two days later, after seeing them registered and settled comfortably in their dormitory room, I felt like Hannah. Only more so. I had lent *two* children to the Lord.

I wrote Bob to let him know what I had done. He answered with a long letter explaining at length why he couldn't let me have my way this time. "You know," he wrote, "I've always given in to you: you've gone to church on Saturday and taken my children with you; you've refused to go yourself and let the children go anywhere on Friday nights; you won't go with me to dances or movies anymore; you've stopped wearing my rings; and you make me eat meat all by myself. All these things I have allowed graciously. Now, I cannot let you give my children away to the Adventists. I'm coming home. Be prepared to go with me to bring them back."

"Now, Lord," I cried, "what do I do?"

"Nothing," the still small voice whispered.

Bob came home. He tried desperately to get me to go with him to get the girls. I refused. When he was thoroughly convinced that I had taken them to school to stay, he lay down on the sofa in the living room and neither ate, undressed, nor shaved for two and one-half days.

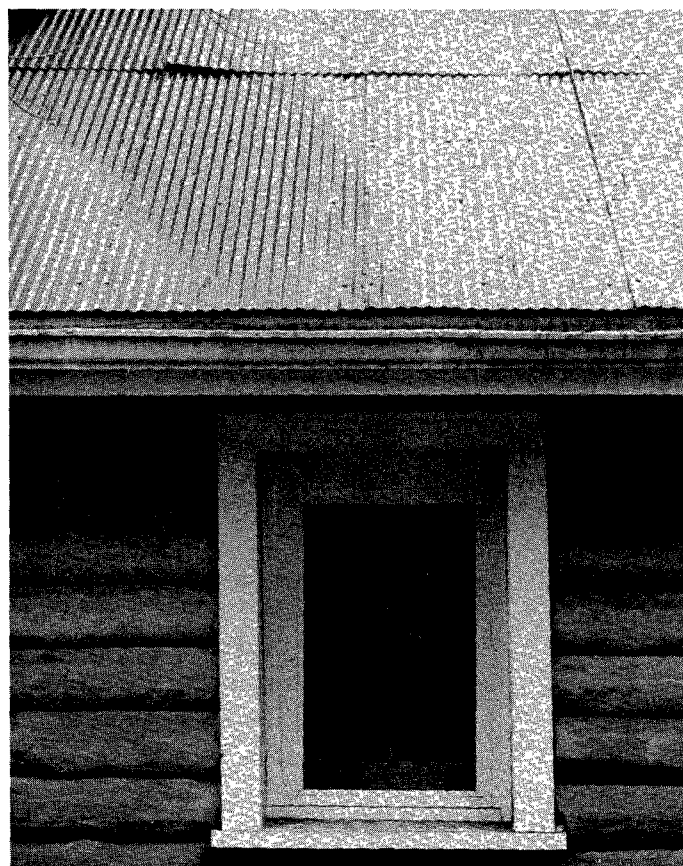
On the third day he got up, took a bath, changed clothes, and went to work. "All right," he said as he left the house, "if you must let them stay, let them stay. But don't you ever ask me for one penny to pay their bills. I have no money for the Adventists."

The money ran out

The timber money ran out just before Christmas. There were trips home, presents, clothes, spending money. Bob, as usual, generously gave me Christmas money, which I promptly used to get the girls home for vacation. But there was a large debit balance at school. A letter came from the business office stating that unless the debt was taken care of, the children would not be allowed to return after the holidays.

Did I dare sell more timber? No. It would be foolish. The trees were too small. My mind raced back to that day in August when I stood in the pines and listened to the still small voice, "Where there's a will, there's a way."

"Lord," I prayed with rare boldness, "I've shown You my will; now You show me Your way."



Suddenly, right in the middle of my prayer, I felt an almost uncontrollable urge to go out and walk. Without direction my feet took me toward the barn. As was true of many other things around the farm, I loved the barn, too. Memories—nostalgic memories—were wrapped up in its many stalls and hayloft. But it was ugly now and not much use anymore. Yet it had a good tin roof and should easily last another lifetime.

"Sell the barn!" a wild clap of thunder exploded in my brain.

"Oh, no! I can't!"

"Oh, yes!" Not a still small voice this time, but nevertheless the same voice. "The tin will bring a good price."

Could I sell the barn?

I couldn't. But God could.

That afternoon a storm came up. It rained as I'd never seen it rain before. In the driving downpour a car came into the back yard and rolled up to the door. A tiny little man in striped overalls and cap got out, stood under the eaves, and banged on the side of the house to announce his arrival. He barely greeted me when I opened the door, but got right to the point. "I hear you want to sell that tin," he screamed above the noise of the wind and rain as he wagged his head toward the barn.

"I do," I said, "for cash."

"How much," he screamed again, "for barn and all?"

I told him. Quick as a flash of lightning his gnarled fingers whipped out a roll of bills and counted them, placing each in my hand as he did so. He turned, then, and was gone.

I was puzzled. I had seen the man a few times before that day, but I never thought he had that much money. How did *he* know I wanted to sell the tin? Do you believe that God can do anything? I do.

The last time I saw my "miracle" man he was living in a shack made of boards from the barn and covered with the tin. The unused boards and tin were stacked against one side of the shack.

So that first year of boarding school was taken care of miraculously. And the following ones no less miraculously. The girls graduated, continuing their education at Southern Missionary College. The two younger girls entered academy later. One went from there to what was then Emmanuel Missionary College. Each move was a miracle. Bob helped in many ways without ever admitting it. I never once asked him for help except for things that he would have provided for the girls at home. The girls themselves were thrifty, working at school whenever possible and in Bob's office during vacation.

I do not agree with those who say a Christian education is impossible.

Nor do I sympathize when parents complain of the cost. God's biddings are His enablings. His resources are unlimited.

"I know not by what methods rare, but this I know: God answers prayer." And He works miracles! □

Church growth and foreign missions

In spite of its apparent health, the church shows symptoms of a disease that could be fatal.

By ROBERT L. HANCOCK

If a child fails to grow physically or to mature mentally we become concerned about his health. If a church fails to grow as it should we have cause to be concerned about its health. Mere increase in membership, of course, is not proof that a church is healthy. But a healthy church will certainly be growing.

Several denominations in the United States have stopped growing. Their membership is declining. Their missionary activity is diminishing. Why? Evidence points to some kind of "internal failure."

What about Seventh-day Adventists? While other denominations have been declining in membership, the Adventist Church in North America grew at an annual rate of 3.2 percent in 1979. This makes it one of the fastest-growing denominations in the United States. From this standpoint the church appears healthy.

However, other conservative Protestant groups are growing faster than Adventists. This raises the question of whether Adventist churches in America are realizing their maximum potential for growth. The evidence suggests a negative answer. In fact, for the past 40 years the trend in rate of growth has been declining, although it did turn back up in 1979. The North American growth rate in 1978 was 2.64 percent.

If the Adventist Church is not as healthy as it should be, is it not time for us to diagnose our disease and take the cure? I would like to suggest the following as steps in our diagnosis:

1. *Decline in Mission Offerings.* One characteristic of a healthy church is that it is "a church for others." According to C. Peter Wagner, "The churches which have, through faith, been able to give 50 percent or more of their income to others seem to be the churches God is blessing, and this attitude is contagious."¹

Robert L. Hancock writes from Glendale, California.

The North American Division's record of world mission fund giving per member is not encouraging. It peaked in 1945 and has declined ever since, although in recent years there has been a leveling off of the decline. At the same time giving for home and local needs has increased.²

This sharp increase in spending for local projects, with a simultaneous decline in giving to foreign missions, demonstrates an unfortunate shift in our priorities.

2. *Defensive Reactions to Foreign-Mission Appeals.* On several occasions I have heard pastors and local church elders remind their congregations of local needs immediately following a missionary's appeal with the statement, "Let us not forget our mission field here at home," or "The church school is our mission field." These and similar statements are proper in themselves. But when made in the context of a foreign-mission appeal they reflect an unnecessary conflict of interests.

Essential to a Biblical faith is the concept of the church as a missionary people sent into the world. The church of Christ is a missionary agency. It is Christ's body, His people, called out of darkness into His marvelous light for the purpose of declaring His "wonderful deeds" (1 Peter 2:9, R.S.V.). "All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be co-workers with Christ."³

The church's field of labor is the world. As God sent His Son into the world to save the world, so the Son sends His followers into the world to "make disciples of all nations" (Matt. 28:19, R.S.V.). As disciples of Christ, and members of His body, we bear an individual and corporate responsibility for carrying on His mission in all the world.

Home and foreign missions are parts of one whole. One cannot be separated from the other without harm to both. To give priority to one over the other is to create a false dichotomy without scriptural sanction.

3. *Local Church-centeredness.* A visiting mission-college president, a national, was invited to speak to a congregation of his own people who had immigrated to the United States. The president described his work and the needs of the mission school. At the close of his message the pastor spoke on behalf of his congregation. "Brother, we would like to help you and our young people at the college. But because we are trying to buy a church building of our own we do not have enough money to do so. We are sorry we cannot help you."

Promotion of local needs at the expense of foreign missions will eventually produce a sort of spiritual leukemia in our churches. White blood cells function to protect the human body from disease. However, if they become too numerous, they crowd out the life-carrying red cells, producing a fatal disease. They destroy the body they were intended to protect.

Likewise, the multiplication of defenses to protect local-church interests will crowd out the life-giving spirit

of liberality, and ultimately destroy the vital life force of the church.

A declining growth rate, diminishing contributions to missions, defensive reactions to foreign-mission appeals, local-church-centeredness—all these are symptoms of an unhealthy condition in the body of Christ, signs that all is not well with the church. What is the cure?

Restoration to health may require more than a single prescription. Just as many factors influence the growth or nongrowth of the human body, so it is with the church. C. Peter Wagner discusses seven factors that influence the adding of new members to a church. These are the pastor, a well-trained laity, a large enough church, a proper balance of church functions, working with groups of people who share among themselves the same social and cultural interests, effective evangelistic methods, and properly arranged priorities.⁴ Adventists are well acquainted with most of these factors.

Another element in church growth with which we may not be so familiar is that of participation in foreign missions. The idea of foreign missions is not new to us; we listen to mission reports and give mission offerings every week. What we may not fully recognize is the

significance of these activities for congregational growth.

The principle of “reflex influence” has been expressed by Ellen G. White in these words: “To show a liberal, self-denying spirit for the success of foreign missions is a sure way to advance home missionary work; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off.”⁵

This principle has far-reaching implications. Note, however, that it involves more than participation. Its dynamic power can be released only by a liberal, self-denying interest in the success of foreign missions.

Unhealthy introversion

An unhealthy introversion results when we focus attention on home needs and “home missions” at the expense of foreign missions. As our thoughts and interests become local-church-centered an increasing amount of our money goes to local projects. Where our treasure is (at home), there our heart is also. Consequently, our ideas of Christian mission narrow. We lose the expansive vision of world fields ripe for the harvest.

From an other-centered congregation involved in a dynamic missionary outreach, the church becomes transformed into a self-centered institution. Eventually, most of its resources of time, physical effort, and money are squandered on itself in the vain hope that people will thereby be attracted to Christ.

Some say, “We have only so much money, and if we give more to foreign missions we won’t have enough for our own local expenses.” This, of course, is true only if we choose for it to be. Perhaps there are other options, such as denying ourselves some costly pleasures and finding our happiness in seeing God’s work prosper everywhere. “Unselfish liberality threw the early church into a transport of joy; for the believers knew that their efforts were helping to send the gospel message to those in darkness. Their benevolence testified that they had not received the grace of God in vain.”⁶

The very essence of the Christlike life is self-sacrifice for the benefit of others. This sacrifice, not only of personal pleasure but of personal needs, for the sake of others has always characterized the true people of God. A case in point is the widow of Sarepta. In faith, she gave to Elijah her very last bit of flour and oil. Because she gave priority to another’s need, her life and that of her son were preserved. What a blessing she would have missed had she said, “I am sorry, Brother, we don’t have enough to share with you.”

A few years ago part of the Thirteenth Sabbath Offering overflow was designated for mission work among the Navajo Indians of Arizona and Utah. At the time I was teaching at Indonesia Union College on the island of Java. As the faculty and students gave from their meager incomes to that offering week-by-week, I was impressed; it seemed a paradox that our brothers and sisters who themselves had so little should be giving to a mission project in my own affluent homeland. But it is this very

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

Eggs with lower cholesterol

By S. L. DeSHAY, M.D.
Associate Director

Cholesterol is high in eggs, and eggs form a major dietary source for most humans and, I might add, for many lacto-ovo-vegetarians. Cholesterol in the egg is confined to the yolk and may run as high as 250 mg. per yolk. Recent studies by James L. McNaughton reveal that if hens are fed sunflower meal as 9 percent of their dietary calories, the yolk cholesterol is reduced by 13 percent.

It also has been discovered that other high-fiber feed components, such as wood shavings, are somewhat less effective in reducing cholesterol levels in hen eggs.

McNaughton suggests from his work at the USDA South Central Poultry Research Laboratory at Mississippi State University that coarse dietary fibers scrape cholesterol-containing cells from a hen’s small intestine with a resulting cut in egg cholesterol.

A high-fiber diet is recommended for cholesterol reduction in humans, too. Two hundred grams of raw carrots eaten at breakfast each day for three weeks is reported by J. Robertson and associates at the Wolfson Gastrointestinal Laboratory in Edinburgh, Scotland, to have reduced cholesterol by 11 percent and increased bile acid and fat excretion by 50 percent. However, the authors do not recommend ingestion of such a large amount of carrots over a long period, as it increases serum carotene levels (see “The Effect of Raw Carrot on Serum Lipids and Colon Function,” *American Journal of Clinical Nutrition*, vol. 32, September, 1979, pp. 1889-1892).

practice of looking beyond ourselves to the needs of others that is the secret of a dynamic Christian life and witness in every part of the world. It counteracts our natural tendency to self-centeredness, and promotes the Christlike spirit of unselfish liberality.

Jesus said, "You shall love your neighbor as yourself." This principle of life applies, not only to us as individuals but to families and congregations, as well. If we would have our children reflect Christ's spirit, then, as families we must participate in that spirit. If we would have healthy congregations, happy, alert, and winning others to Christ, then as congregations we must look beyond ourselves, beyond our local needs and activities, and participate fully in Christ's mission to the unsaved of every land.

"The prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off. It is in working to supply the necessities of others that we bring our souls into touch with the Source of all power."⁷

"Home" and "foreign" missions are not two separate entities. They are integral parts of one whole. Each is essential to the other. To neglect any people for whom Christ died, in any part of the world, to fail to share with them the good news of God's love, is to fail in our total task.

As we reach out to those beyond our own borders, interest in those nearby will be increased. Concern for personal spiritual growth will be deepened. There will be a growing dependence upon God for power to witness. The church will experience spiritual renewal and growth as new members are added to its fellowship. These are signs of health, evidence that the sickness has been cured. □

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ESPECIALLY FOR MEN By W. R. L. SCRAGG

In favor of planned parenthood?

We had driven down from Mussoorie, a resort town riding the escarpment above the Gangetic plain in India. Now, as we braked and shifted gears on our way through one of the many cities and villages of this fertile area, the latest population-control propaganda assailed us.

From the backs of taxis, from the bodies of jinrikishas, and from huge billboards smiled the idealized Indian family of the new era: father, mother, one boy, one girl. Beneath in multilanguaged stridence, the slogan exhorted, "A small family is a happy family!"

Yes, this article speaks in favor of planned parenthood, and, no, it isn't shouting the same message as India apparently needed.

The technical information and the moral and spiritual implications of birth control stare at us every day from drugstore counters and bookstore racks. What urges itself upon the Christian

conscience is the need to plan for the role of the parent, think through the implications of becoming a father, talk this over with your wife and perhaps with any potential siblings of the new child, read books, and generally get ready.

Now that nine months no longer crowd these considerations into a tight time frame, planning to be a father becomes not only a necessary but also a normal activity. Much of the uncertainty about *when* is gone, the *where* can be organized, and even the *which* known before the birth of boy or girl.

The uncertainties lie in the mix of father, mother, and child. At this point intelligent planning may provide the right home atmosphere, the correct attitudes, the necessary information about fathering.

A recent visit to the large Adventist Book Center in Takoma Park, Maryland, confirmed the fact that experts have had a busy time

pumping out books about parenting. Besides such standbys as *Child Guidance* and *The Adventist Home*, the shelves offered a variety of approaches all the way from popular-style booklets to studies based on serious research. No one need be ignorant!

When I asked, "Are the books on these shelves popular?" the answer was given, "We can't keep many of them in stock. They go as fast as they come in."

Every father wants to be a perfect father, which is another way of saying that every father wants the perfect child. Avoiding the all-too-obvious problems other parents have, apparently motivates the emptying of bookshelves and drives Dr. Spock and his successors onto the best-seller lists.

Let's be sure of one thing, neither you nor anyone else will either be the perfect father or rear the perfect child; but the books will help, not only because some of them contain excellent advice and information but also because they force you to organize your thoughts and plan your strategy.

Leafing through the books, I see the warnings emerge. Don't attempt to compensate for your character and personality lacks by urging your child to be

what you are not. It won't work. Words never win over example.

Don't indulge your child with the things you did not have as a child. An indulged child seldom responds with a happy nature, and frequently develops insecurities and self-centeredness.

Don't project career goals that fulfill your ambitions. While every child has the right to look toward being the highest presiding officer in his or her country, the child may actually be far happier doing something less demanding or even something different from your profession.

Do be aware of the value of a child's individuality. Cherish it and direct it.

Do talk over carefully the discipline of the home and determine the how, the when, and the who about the rules by which it will be governed.

Do pray about your future as a father. Whether for the first time, the second time, the third time, or whatever number you are contemplating, prayer will not only open your life to the guidance of the Spirit but also let you talk your future over with God.

Now that chance can be removed from parenthood, no father need come to that happy moment without a plan for his child and his home.

What took place in 1844

The sanctuary in heaven is where God carries on His work in behalf of human beings. The second phase of that work—the investigative judgment—began in 1844.

By EDWIN R. THIELE

The revelation that after 2300 days the sanctuary was to be cleansed and restored as foretold in Daniel 8:14 was a matter of much perplexity to the prophet. Even after Gabriel had been sent to explain it Daniel still did not understand. When Gabriel had said that the period would extend “for many days” to “the time of the end,” Daniel was so distressed that he fainted and for some time could not go about his business for the king (Dan. 8:17, 19, 26, 27).

Believing that the sanctuary to be cleansed was the Temple at Jerusalem and that because of Israel's sin God was deferring its restoration, Daniel gave himself to earnest supplication, begging God to look with mercy upon His people and sanctuary: “Cause thy face to shine upon thy sanctuary that is desolate. . . . Defer not, for thine own sake, O my God” (chap. 9:3, 17-19).

As a result of the prophet's prayer, Gabriel was sent a second time. He admonished Daniel to “understand the matter, and consider the vision. Seventy weeks are determined upon thy people and upon thy holy city. . . . Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks” (verses 23-25).

Edwin R. Thiele is a retired minister and teacher living in Porterville, California.

Daniel was led to conclude that Jerusalem was to be restored at an early date and that its restoration would mark the commencement of a prophetic period that would reach to the time of the Messiah and beyond. Thus it becomes clear that the sanctuary of Daniel 8:14 cannot be limited to that in Jerusalem, but must refer to its antitype in heaven, where the Messiah would serve as our great High Priest.

As indicated in last week's article, 457 B.C. was the year when the 2300 days began. That makes A.D. 1844 the year when the prophecy concludes. “Then shall the sanctuary be cleansed,” God had said. An indication as to what that involves can be gained by noting the sequence of events set forth in Daniel 7 and then comparing that with the sequence in Daniel 8. The parallels are striking.

In Daniel 7:5 a power symbolized by a bear was seen to arise. This was paralleled in Daniel 8:3, 4, 20 by a ram, which Gabriel identified as Medo-Persia.

Next came a leopard with four heads (chap. 7:6). In Daniel 8:5-8, 21, 22 the parallel to the leopard beast is a rough goat whose first great horn was to be replaced by four smaller ones. That, Gabriel said, represented Greece, whose first great king would be replaced by four smaller kingdoms—Alexander the Great and his four successors.

Daniel 7:7, 8, 19-25 introduces a desolating creature among whose ten horns a little horn was to arise that would “speak great words against the most High, and . . . wear out the saints of the most High” who would be “given into his hand until a time and times and the dividing of time.” In Daniel 8:9-13, 23-25 this power has its parallel in the little horn, which “waxed great, even to the host of heaven” and was to “destroy the mighty and the holy people” and “stand up against the Prince of princes.” In referring to this “abomination of desolation, spoken of by Daniel the prophet” (Matt. 24:15), Jesus identified Rome as this power.

View of the judgment

Next, in Daniel 7:9, 10, 26, we are given a view of the judgment. “The Ancient of days did sit. . . . A fiery stream issued and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened.” “The judgment shall sit, . . . they shall take away his dominion,” it was foretold of the little horn. It is at this juncture in the parallel in Daniel 8:13, 14 that the question is asked about the devastating power, “How long shall be the vision . . . to give both the sanctuary and the host to be trodden under foot?” and the answer is given, “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.”

The sequence in Daniel 7 has come to the investigative judgment. At the same point in Daniel 8 the cleansing of the sanctuary follows. Is there any connection and significance to this fact? Notice again the parallels involved:

Daniel 7
Bear (Medo-Persia)
Leopard (Greece)
Little horn (Rome)
The judgment

Daniel 8
Ram (Medo-Persia)
Rough goat (Greece)
Little horn (Rome)
The sanctuary cleansed

In Bible study it is of paramount importance to compare scripture with scripture. As we do, many ambiguities are resolved and a clearer understanding is reached. Following this course with Daniel 8:14 and chapter 7:9, 10, 26, leads to definite conclusions that the cleansing of the sanctuary involves a work of judgment.

Additional indications that the cleansing of the sanctuary involves a work of judgment are found in the ceremonies of the solemn Day of Atonement. The Jewish people looked on that day as a day of judgment when decisions were made for life or death. Cleansing ceremonies played a vital part in that day. For the holy place an atonement was made "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins" (Lev. 16:16). Concerning the altar of sin offering, the priest was to "cleanse it, and hallow it from the uncleanness of the children of Israel" (verse 19). To the people God said, "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord" (verse 30).

In the Greek version of Leviticus 16 the word used for "cleanse" is *katharizō*, which is the same word used in the Greek Daniel 8:14 for the cleansing of the heavenly sanctuary.

Because sin defiles, a cleansing is called for in connection with the sanctuary in heaven devoted to our redemption from sin.

The type of Satan

The placing of the sins of the penitent on the head of the scapegoat on the Day of Atonement was another judgment procedure. The scapegoat was a type of Satan. He is responsible for sin and must be punished as the one who rebelled against God and led people into sin. At the close of the investigative judgment, before Jesus' return, the sins of the righteous will be placed on the head of Satan for him to carry a thousand years in the wilderness of ruin to which he has reduced the earth. (Please note that the blood of the goat that was sacrificed on the Day of Atonement reconciled the sinner to God. It represented Jesus, our Substitute. Only after this act of atonement was complete were sins placed on the scapegoat.)

In this procedure God and all that He stands for will be fully vindicated. God's law will be vindicated, obedience to which is required of all who are to live eternally in a holy heaven with their holy God. God's plan of redemption, which grants pardon to the penitent but requires destruction for the wicked, will be vindicated. Never again will the wisdom, love, justice, or authority of God be questioned. Never again will the bliss of heaven be threatened.

Thus God's sanctuary will be cleansed, vindicated, and restored to its rightful place. Cleansing will be the work performed. Vindication will be the result achieved. The translations of the Greek and Hebrew both apply.

The arrangements in the Most Holy Place of the earthly sanctuary also point to a judgment procedure. Its most vital items are the mercy seat and the ark with the law of God. At the mercy seat God would commune with His earthly children (Ex. 25:22). Eternity for each person rests upon his relationship to God and his attitude toward God's law. The choice is one's own. The verdict is God's. He is judge of all.

The sanctuary in heaven is where God carries on His work in behalf of human beings. Father and Son are one in that work. Jesus gave His life that we might live. God gave His Son that we might not perish. Jesus at His ascension went directly to His Father's side to associate with Him in the first phase of the work of making the sacrifice at Calvary the means of human redemption. The second phase of that work—the investigative judgment—began in 1844.

Seventh-day Adventists in their "Fundamental Beliefs" as voted at the 1980 General Conference session rightly declare that Christ "was inaugurated as our great High Priest and began His intercessory ministry at the time of His ascension. In 1844, at the end of the prophetic period of 2300 days, He entered the second and last phase of His atoning ministry. It is a work of investigative judgment which is part of the ultimate disposition of all sin, typified by the cleansing of the ancient Hebrew sanctuary on the Day of Atonement. . . . This judgment vindicates the justice of God in saving those who believe in Jesus."

To summarize, it was Gabriel who told Daniel that the 70 weeks leading to the Messiah would begin at "the going forth of the commandment to restore and to build Jerusalem." That took place in 457 B.C. The 2300 days also began at that time. Gabriel confirmed the use of the year-day principle for the 70 weeks and the 2300 days when he indicated that the latter period would extend for "many days," to "the time appointed," "at the time of the end." That, we have seen, was 1844.

The cleansing ceremonies connected with the Hebrew Day of Atonement, the placing of the sins of the people on the head of the scapegoat, and sending him forth to die in the wilderness set that day forth as a day of judgment.

The mercy seat placed above the law of God in the Most Holy Place of the earthly sanctuary points to the work of heavenly judgment.

And finally, the location of the prophecy of the cleansing of the sanctuary at the end of the 2300 days as given in Daniel 8:14 comes at the same point in sequence as the account of the judgment in Daniel 7:9, 10, verifying that the judgment is involved in Daniel 8:14.

Seventh-day Adventist teachings that the investigative judgment began in the sanctuary in heaven in 1844 are sound and Biblically based.

Concluded □



Angel child

In God's eyes every being on earth is as precious to Him as was the French boy Pierre.

By MELANIE GRALL SHOW

He looked as I thought a French child should look—long curling lashes, big brown eyes, rosy cheeks, and an olive complexion. Pierre and his four brothers and sisters lived next door to us in a second-floor flat that was sparse by our standards, but a great deal better than their previous residence. That had been the Annex—once a hotel, but now used to house anybody who would put up with one communal bathroom per floor, an apartment of rooms each opening onto the main corridor, and several flights of stairs to reach one's front door (always shared by at least one other family). But here in our hamlet of Corbaz, Pierre's family had a whole apartment with bath to themselves. Besides that, the children could play on a little stretch of seldom-used road. It was definitely a move up in the world.

Pierre's father was maintenance man for the school where Dave and I were studying French. It was he who had installed our refrigerator and stove—luxuries in that part of France. But I didn't know that at the time, so I could not understand why he had the eagerness of a small child at Christmas in opening the crates and handling the shining chrome and enamel of new appliances that I considered dinky and next to inadequate. It was months before I realized that he would have liked something so fine delivered to his house, but by then Pierre had almost died, and no one then cared about stoves and refrigerators, dinky or otherwise.

The tragedy began with a kite. Why Pierre did not

have one of his own I could not guess—surely even in France kites would have been cheap enough. Had I known, I might have bought him one, but once again knowledge came too late.

So Pierre did not have a kite. But that June the winds were good and the air warm, and not far from his house was a sloping green pasture. When the yearning became more than he could endure, he ran to Andre, the boy who lived downstairs, and asked whether he could borrow *his* kite, just this once. Andre reluctantly agreed, but Pierre must be *very* careful with it, for it was the only kite Andre had. Having rendered the fateful promise, Pierre joyfully raced off.

I don't know how many successes he had that day. I only know about the one failure. Somehow the kite got tangled in a high wire. With his promise to Andre ringing in his ears, Pierre climbed a pole to retrieve the precious kite. When his eager little-boy hands touched the hot cable, 25,000 volts of electricity raced through him. After that no one knows for sure what happened. Some say he screamed as he fell, others claim that was impossible. Some relate that his sister beat out the flames started by the deadly contact, and still others that she immediately ran for help.

Pierre was taken to Lyons, to southern France's burn center, where he was also treated for a concussion and a broken leg. He stayed several months. At first it was questionable whether he would live. Then when there was a fair certainty of life, the question was Would he regain consciousness? And then, when he shook free from the coma, Would his mind be intact?

Melanie Grall Show is a homemaker living in Lincoln, Nebraska.

Tracy's vacation

By NETTIE EDEN

"Guess what, Daddy!" Tracy cried as she burst into the room where her father sat reading the newspaper. "Sister is going to Tennessee to visit our relatives on their farm. She says I can go with her!"

"Will she be back in time for you to start school in September?" Daddy asked. "Yes," Tracy replied excitedly.

Sister is not really Tracy's sister. She is her Aunt Virginia, but the family had affectionately nicknamed her Sister, and the name had stuck. Since Tracy's mother died when she was very young, she has no brothers or sisters. She and her father usually take trips together. But this time he couldn't leave his business. If Sister said, however, that Tracy could go with her, Tracy was sure it would be all right.

A few days later Tracy came home from visiting Aunt Virginia. "Sister's plans have changed," she said as she tried hard to blink the tears away. "She can't take a vacation until next fall."

Then suddenly Tracy got an idea. Why not ask Jesus to work things out? She knew that He could if it was for the best. She went to her room right then and prayed that she would get to go on vacation.

The next morning Daddy called, "Wake up, Tracy! Aunt Claudene telephoned and said she would be in

Memphis today and would be able to meet you if you could get a flight from Los Angeles today."

Tracy was not sure whether she heard correctly or whether she was dreaming. Did Jesus answer prayer this fast?

Almost before Tracy could realize it, Daddy had put her and her luggage on a nonstop flight from Los Angeles to Memphis.

The three weeks she spent on the farm with her aunts and uncles were packed with excitement and new experiences. Tracy enjoyed helping gather vegetables from the garden. Aunt Faye let her wash and prepare them for supper. She had never liked vegetables much before, but these fresh ones tasted different. It was fun eating what she had picked by herself.

Uncle Raymond and Aunt Claudene had two big Doberman pinscher dogs. Tracy made friends with them immediately and was allowed to feed them. But she thought riding the tractor with Grandpa Jim was the most fun of all. Up and down the long rows of fertile soil they went. She had never seen a tractor up close before.

"I even got to ride on a motorcycle with Uncle Tommy," she reported to Daddy when she got back home. "This was my answered-prayer vacation. Only Jesus could have made it so wonderful!"



The hospital was too far away for a visit. Besides, no one was allowed in the room. His parents could get a glimpse of him through a window, and talk to him by intercom, but that was about all. I tried to imagine the formerly lively and cheerful Pierre bound to a hospital bed; his agile limbs wrapped in white bandages; those expressive, sparkling eyes gone vacant. I could not visualize such a thing. God might be in His heaven, but all was not right with the world. All was not right with Pierre.

And all was not right with his mother. I would see her at a distance, red-eyed, thin, bravely mothering the other four children. Even though we were neighbors, had eaten at her table, and romped with her children, I found myself avoiding her. I do not know why in our Western society we tend to evade confrontation with afflicted persons. Do we think their affliction contagious? From whence comes the unease, the absurd small talk, the empty phrases? And, of course, my stilted French made me only more withdrawn. But the day came when I encountered her in the grocery store and could not ease out another way. As I tried to marshal some words into a decent phrase, she kissed me on each cheek, as the French are inclined to do, took my hands in hers, and tearfully asked for only one thing: "Pray, Madame, please pray!"

Startled and shamed

The straightforwardness of her request startled and shamed me. Of course, I had prayed for Pierre before, but with hopeless despair. Being a nurse, I thought I knew about outcomes, probabilities, and prognoses. I knew that, humanly speaking, Pierre did not have a chance. But, with an urgency that spelled hope and belief in miracles, Pierre's mother had asked me to pray. Such faith I could not refuse.

And neither, it seemed, could God. I know that great faith often has been rewarded differently, but this time God made a special provision. There, in an insignificant nook of France, the Sun of Righteousness came with healing in His wings. Pierre gradually became whole in body and mind.

The day he was able to give his testimony in church, I was extra attentive to catch every French word. His 10-year-old frame revealed a new fragility. His eyes mirrored a maturity and solemnity beyond his years. As he spoke of what the Lord had done for him, and as his face glowed with new life and love for Jesus, I wept with joy. How fitting that Heaven should recognize the value of this angel child!

And then it came to me that we are all "angel children" in God's eyes, that every being on earth is at least as precious to Him as Pierre was to me. I had always been told that, of course, but for the first time my heart understood. The exhilaration of that thought filled my soul with a rare and momentary awareness of what God is really like. And perhaps that was the biggest miracle of the day. □

READER TO READER

An exchange of views on a topic of current interest

THE QUESTION:

My husband is in a business in which he is expected to entertain his associates. Although we are usually not the only ones in the group who do not drink, most of the gatherings consist of various forms of cocktail parties. We also are vegetarians, and I do not want to compromise my standards or pretend to be something I am not. I would like to know what others have done to entertain in similar situations.

■ I was in a similar situation while in psychiatric training in a secular university. Like everyone else, I was expected to entertain faculty and fellow residents regularly.

Based on this experience, my advice is "Go all out." You should plan to spend as much on your party as your colleagues spend on liquor and food for their parties. For the cost of a typical cocktail party, you can give an elaborate vegetarian feast.

I would suggest serving non-alcoholic beverages—such as fresh-squeezed orange juice, fresh cider, homemade grape juice, or fresh-fruit yogurt drink—before dinner, followed by a gourmet vegetarian dinner or buffet.

Careful planning and preparation are necessary. Stick to fresh, top-quality food, attractively prepared. Avoid meat analogs, texturized vegetable protein, or manufactured foods.

With effort you can give your group some of their most memorable parties. Vegetarianism and healthful living are increasing trends, and you have the opportunity to be in the forefront.

The success of our parties was shown by the compliments we received, sometimes months afterward.

B. RUSSELL EBY

Vancouver, Washington

■ When it is your turn to entertain, have a "cocktail" party or buffet. What an opportunity you have to witness. Since you are a vegetarian, you can make a different and exciting buffet, using your favorite vegetarian roast recipe served with a fresh salad and fresh homemade whole-wheat rolls. A delicious finger food is strips of vegetarian steaks fried in butter with garlic. For

your "cocktails" use carbonated grape juice or cider, natural carbonated waters, or fruit punch with fresh fruits floating in it.

Many people are trying to escape the alcohol parties, but there is nowhere to go. Your "cocktail" party could be an opening wedge.

VIOLA CEDOL ESPOSITO

East Patchogue, New York

■ On arrival let your guests find a bowl of chilled punch, herb tea, lemonade, or any of the summer favorites. In cool weather, warm or hot cinnamon-flavored apple cider will bring accolades to any hostess. Serve a sparkling apple cider and no one will think about an alcoholic beverage.

Choose an international entree that can be easily prepared vegetarian style. This will bring flattering comments from non-Adventists, expressing satisfaction. A fresh green salad, a molded gelatin salad, or a colorful relish platter and a vegetable selected for color and taste to complement your entree will complete your menu.

Soft background music and innovative decorations representing the country of your entree will open discussion about that country, at the same time allowing you the opportunity to show from the REVIEW what Adventists are contributing there.

CHARLES E. DICKERSON

Altadena, California

■ When a hostess gives a cocktail party, she displays her life style. You should also display your life style, with pride. There is no need for compromise.

As a dental student, I am not required to entertain; however, my wife and I have had some of

my classmates as dinner guests on various occasions. Since we are vegetarians, we always have served vegetarian meals. Our guests not only enjoyed the meals but also were amazed that the main course was meatless.

Prior to these experiences, I had been ridiculed by some because of my abstinence from alcoholic beverages and flesh foods. Some of these people now are asking my advice on how to reduce their intake of meat and for more information on vegetarianism. One of my classmates has purchased an Adventist vegetarian cookbook, and another has expressed his desire to receive Bible studies.

I am sure that the reaction might be different when you entertain a larger group, but it should not matter. By not compromising your standards, you will be a more effective witness for Christ.

ROY A. WILLIS

Pine Forge, Pennsylvania

■ For more than 30 years my husband and I were (and now I alone am) in a business that calls for association with non-Adventists. We always found it best to let people learn soon about our eating and drinking habits. We made no excuses, just a pleasant "No, thank you" when necessary. Once a gentleman who knew our dietary habits stopped a waitress from pouring coffee into the cup my husband had forgotten to turn over.

It is important to be consistent and never compromise. Far more respect is gained by living up to your convictions, in a happy Christian way, than by feeble excuses or compromise. People soon learn who is genuine or false.

We found it worthwhile to invite our administrative personnel to our home for a vegetarian meal, complete with cereal coffee. They enjoyed the food and fellowship, and better understood our dietary habits.

There are many delicious fruit drinks, herb teas, hors d'oeuvres, and vegetarian entrees that can be served. Entertaining in a Christian way is a marvelous opportunity to share your faith and witness to a better way of life. We can be justly proud of our religion and health habits that give us better health and longer life.

MARY PAULSON

Springfield, Oregon

■ My husband, who is a physician, and I are active in several nonchurch-related organizations that require us either to entertain or to attend social functions like

cocktail parties and luncheons.

I have never found it necessary to change my eating or drinking habits just to be accepted by others. One couple in our professional circle always gave a holiday cocktail party on the Friday night before Christmas. When I declined their invitation the first time and explained that we didn't attend parties on Sabbath, the next year it was changed to Saturday night.

Our professional friends know we don't drink alcohol, and any well-supplied bar has ginger ale, 7-UP, orange juice, and tomato juice. A combination of 7-UP and orange juice is very tasty. Also, most parties of this type have various cheeses and crackers, so we have plenty to nibble.

On occasion I have hosted a meeting that usually required coffee and tea. I served hot, spiced cranberry juice and small homemade cinnamon rolls, and everyone seemed delighted.

When having meat-eating friends to dinner, I serve a variety of foods so that they can get a chance to try several new items. Maybe a casserole made with some type of meat substitute, plus several vegetables and salads.

I feel that I have something much better to offer my drinking and nonvegetarian friends, and I have found that they appreciate my concern for their health. This has opened the way for fascinating discussions on diet. I look at these occasions as an opportunity to share my beliefs about health without being unpleasant or pushy.

MARY K. MYERS

Kent, Washington

QUESTION FOR SEPTEMBER

Response deadline August 8

We live in a town where there are two classes of Adventists: those who live in fancy houses, have new cars, dress well, and stick to themselves; and those whose houses are plain, who can't afford the latest cars or the newest clothes, and who feel that the wealthier Adventists look down on them. How can we teach our children not to accept the attitudes of either group and thereby harm their Christian experience?

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

Cholesterol controversy causes confusion

Can Americans forget about limiting their intake of cholesterol and saturated fats, and return to a national orgy of eating junk foods? Some, at least, are reacting to the recently released report of the food-and-nutrition board of the National Academy of Sciences as if that is what is being recommended. Although the food-and-nutrition-board report may have set the hearts of those who wish to continue eating unlimited amounts of butter, eggs, and fatty meats beating rapidly with joy, a close look at the report indicates that the scientists who wrote it actually hedged their bets. Released on May 28, the report, entitled "Toward Healthful Diets," states that its authors consider it "scientifically unsound to make single, all-inclusive recommendations to the public regarding intakes of energy, protein, fat, cholesterol, carbohydrates, fiber, and sodium."—Page 4.

However, they do admit that for people at high risk or who are having problems such as obesity, hypertension, and diabetes, a reduced consumption of alcohol, sugar, fats, and oils and a decrease in use of salt are highly desirable. (See accompanying chart.)

The board also takes the position that "it appears that although high serum cholesterol and LDL (low density lipoprotein) levels are positive risk factors for coronary heart disease, it has not been proven that lowering these levels by dietary intervention will consistently affect the rate of new coronary events."—Page 10.

Not acting in best interests of people

Michael Jacobson, director of the Center for Science in the Public Interest in Washington, D.C., takes strong exception to what he considers to be "irresponsible research" on the part of some connected with the board as does John Scharffenberg, well-known Adventist physician and health educator. Dr. Scharffenberg indicates that 18 international scientific committees agree that cholesterol and fat should be reduced in the diets of people in the Western, or industrialized, nations.

Such conclusions are based on animal studies, well-controlled metabolic studies, epidemiological studies, and a number of clinical trials. Donald M. Berwick, of the Harvard School of Public Health, is quoted in the June 9, 1980, issue of *Time* magazine as saying, "The council is not acting in the best interests of the American people."

Critics point out that at least five members of the 15-member food and nutrition board have direct links with the food industry. Robert E. Olson, of St. Louis

University Medical School, who served as chairman of a six-member task force that did most of the research and drafted the report, admits that it is true that he has been a consultant to the egg industry. Alfred E. Harper, of the University of Wisconsin, is chairman of the food and nutrition board. He denies that his interpretations were biased because of his being a food-industry consultant, primarily with Pillsbury and Kraft.

The report makes quite a bit out of the evidence that "Americans have never been healthier," pointing out that the mortality rate for heart disease declined 20 percent during the past 20 years and is currently falling at the rate of 2 percent per year. Alice Marsh, professor emeritus of home economics at Andrews University, responds to this statement by suggesting that the researchers seem to overlook the fact that doubtless one of the reasons why Americans are healthier is that the decrease in mortality rates the report cites reflects a strong health-education emphasis on exercise and proper diet that has resulted in some changes in American life style and eating habits. Americans have cut down substantially on the amount of saturated fat and sugar in their diet.

Even though the report admits that high serum cholesterol and LDL levels are positive risk factors for coronary heart disease it contends that these risk factors "cannot, without independent evidence, be considered to be causative agents of the disease."—Page 9. For this reason "the Board makes no specific recommendations about dietary cholesterol for the healthy person."—Page 12.

The American Heart Association, heart specialists, and health educators have strongly criticized this interpretation of existing data, reporting that much research indicates a low-fat diet can be effective. Populations that have diets rich in saturated fats have a higher level of cholesterol in the blood and a greater incidence of coronary disease. Yet the food and nutrition board does not accept these statistical and epidemiological studies as being conclusive proof. Strangely though, they do accept similar studies for linking obesity with both heart disease and cancer. However, the report hedges, concluding that "nonetheless, in our present state of knowledge, sound medical and public health practice should be aimed at reducing the known risk factors to the extent possible."—Page 9.

Dr. Scharffenberg resolves the problem by suggesting that if people were given a chance to understand the data on both sides they would certainly choose low-fat, high-fiber diets. A prudent person should not be swayed by arguments that seem to be biased toward food-industry positions any more than tobacco consumers should be swayed by research sponsored by the tobacco industry. What must be decided is how much evidence is needed to begin changing people's habits. The majority of scientists believe that the evidence for limiting fat and cholesterol in the diet is adequate.

It is almost impossible for people to agree that there is

100 percent proof for anything. The position taken by the board reminds Dr. Marsh of what Dr. Maude Slye said when she was doing research on cancer in mice at the University of Chicago in the 1930's. Her position was that you cannot prove that cancer runs in families and that some hereditary factor is involved. But neither can you *prove* that the sun is going to come up in the east tomorrow morning. Yet you can strongly anticipate that it will.

These conflicting reports and positions on the part of leading nutritionists confuse people, Dr. Marsh suggests. There is adequate evidence that many Americans, if not most, are taking too much cholesterol, too much hard fat, and are not considering the ratio of polyunsaturated to saturated fats in their diet. The American diet seems to be highly weighted on the side of too much saturated fat. She believes that there is long-time evidence that fatty acids should be kept closely to a one-to-one ratio—that is, one gram of saturated fatty acids to one gram of polyunsaturated fatty acids. Dr. Marsh suggests that the current problems people are having with the use of polyunsaturated fat result from the fact that they have gone too completely in that direction and are not keeping a proper balance.

Dr. Marsh would eliminate practically all cream and even full-fat milk from adults' diet in favor of low-fat milk, and recommends that more fruits and vegetables be eaten. Fresh fruits are the best desserts. She suggests that no one can improve on bananas, oranges, or papayas by mixing them with fats and sugars. Learning to use fresh fruits would help considerably to solve the problem of too much fat in the diet. She also recommends using whole grains and thus eating more fiber, stating that the fiber that helps people the most is grain fiber. Fruit and vegetable fibers are good as far as the hygiene of the intestinal tract is concerned, but when it comes to getting adequate bulk, whole-grain fiber is needed.

The current cholesterol controversy confronts us once again with the question of what to do when the experts disagree. Fortunately, Adventists have another source that they can turn to. It is a source that has resulted in our becoming world famous for our longevity rates and for our proper understanding of diet and disease. We refer, of course, to the counsel given by God to His people through Ellen G. White. Isn't it time that we as Adventists not only treasure this instruction but study it more carefully and put it into practice in our everyday living?

L. R. V.

Comparison of dietary recommendations*

Food and Nutrition Board—May, 1980

- * Select a nutritionally adequate diet from the foods available, by consuming each day appropriate servings of dairy products, meats or legumes, vegetables and fruits, and cereal and breads.
- * Select as wide a variety of foods in each of the major food groups as is practicable in order to ensure a high probability of consuming adequate quantities of all essential nutrients.
- * Adjust dietary energy intake and energy expenditure so as to maintain appropriate weight for height; if overweight, achieve appropriate weight reduction by decreasing total food and fat intake and by increasing physical activity.
- * If the requirement for energy is low (e.g., reducing diet), reduce consumption of foods such as alcohol, sugars, fats, and oils, which provide calories but few other essential nutrients.
- * Use salt in moderation; adequate but safe intakes are considered to range between 3 and 8 g. of sodium chloride daily.

—*Toward Healthful Diets*, pp. 19, 20.

Surgeon General's Report—1979

- * Only sufficient calories to meet body needs and maintain desirable weight (fewer calories if overweight);
- * less saturated fat and cholesterol;
- * less salt;
- * less sugar;
- * relatively more complex carbohydrates such as whole grains, cereals, fruits, and vegetables; and
- * relatively more fish, poultry, legumes (e.g. beans, peas, peanuts), and less red meat.
- * Adequate, balanced nutrition can be obtained by eating—in quantities sufficient to maintain desirable weight—a wide variety of foods each day, including meat or meat alternates, fruits and vegetables, cereal and bread-type products, and dairy products.

—*Healthy People*, p. 131.

Ellen G. White—*Counsels on Diet and Foods*

- * Vegetables, fruits, and grains should compose our diet. Not an ounce of flesh meat should enter our stomachs. The eating of flesh is unnatural.—Page 380.
- * Grains, fruits, nuts, and vegetables constitute the diet chosen for us by our Creator.—Page 81.
- * The only safe course is to touch not, taste not, handle not, tea, coffee, wines, tobacco, opium, and alcoholic drinks.—Page 428.
- * [Overeating, overindulgence, is digging our graves with our teeth.]—See p. 141.
- * The Lord gave special direction that . . . [the blood and the fat of animals] should not be eaten.—Page 393.
- * The time has not yet come for sugar and milk to be wholly abolished from our tables.—Page 356. The time will soon come when there will be no safety in using eggs, milk, cream, or butter.—*Ibid.*
- * Far too much sugar is ordinarily used in food.—Page 113.
- * Do not eat largely of salt, avoid the use of pickles and spiced foods.—Page 345.
- * Fine-flour bread is lacking in nutritive elements to be found in bread made from the whole wheat.—Page 320.
- * No extremes in health reform are to be advocated.—Page 353.

* See accompanying editorial.

N.Y. secretary was a Cuban Catholic 12 years ago

By JAMES L. FLY

She was only 8 years old then, but Ann Garcia remembers the day when the guard knocked at the door of her family's house in Santiago, Cuba, 12 years ago.

"He delivered a telegram informing us that we could leave the island. Then he went through our house and listed everything. We had to leave it all behind," says Ann, a secretary for Metropolitan Ministries in New York City.

The Garcia family left more than their furniture and household goods behind—they said goodbye to their relatives and friends, much like the current wave of Cuban refugees who have flooded into Florida in recent weeks.

However, there was one thing that followed them—their interest in joining the Seventh-day Adventist Church. In Cuba the Garcias, like most of the people, were Catholic. One day a woman

James L. Fly is communication director of Metropolitan Ministries in New York City.



Ann Garcia left Cuba with her family when she was 8 years old. Now she is a secretary for Metropolitan Ministries, New York City.

visited their house and told them about a new and wonderful faith. She was a Seventh-day Adventist.

The entire Garcia family attended meetings, studied the Bible, and determined to join the church. Just about the time they were to be baptized, the emigration telegram came, and they decided to put it off until they were settled in the United States.

When they arrived in New York, Ann's father wanted to send the children to an Adventist school, but he felt he couldn't afford the tuition. Persuaded by a priest, he sent them to a Catholic school instead, and in time the Garcias forgot about their commitment to join the Adventist Church.

Years later, Ann's mother picked up a copy of *El Centinela* at a doctor's office and sent in a coupon, requesting a pastoral visit. Ann, her mother, and her sister were baptized into the Adventist Church as a result.

Ann doesn't remember much about her island home except the all-night carnivals, in which people dressed in gaudy costumes and danced in the streets to the Latin rhythm of a Caribbean band.

Less festive was the year her father had to go away to a government plantation to cut sugar cane and plant coffee beans in "payment" for the right to emigrate from Cuba. At that time the government allowed Cubans to emigrate to the U.S. if they had a relative there who was willing to pay their transportation. Ann's uncle lived in New York.

About the thousands of Cubans who have come to the United States in recent weeks, Ann says, "I hope they will be able to find jobs and a place to live." If they trust in the Lord as the Garcias did, then Ann's wish for them undoubtedly will come true.



Anna-Liisa Helevaara has delivered more than 14,936 Bible Story sets. Three publishing directors—Seppo Vehkavuori, Unto Hongisto, and Erkki Mottus—look over page proofs with her at Finland's publishing house.

FINLAND

Bookseller marks tenth anniversary

In December, 1979, Anna-Liisa Helevaara completed her tenth year as a literature evangelist in Finland. During 1979, she worked 2,000 hours and sold 1,003,460 Finnish marks' (US\$267,589) worth of literature. She achieved these results, which no one in Finland has surpassed, by working house-to-house.

Mrs. Helevaara, the mother of two children, began literature evangelism in the first week of December, 1969. During that year literature evangelists' sales for the whole of Finland reached the sum of 1,031,828 marks (US\$275,154).

The value of money during the past ten years has decreased by nearly half, but in spite of this, the figures give some picture of Mrs. Helevaara's achievements.

Facts unchanged by inflation are this literature evangelist's work hours, now totaling 17,508, and the number of sets of books distributed, now reaching 14,936, or about 150,000 volumes. In addition to sets, she has sold smaller books by the thousands. According to

annual reports, her total sales have reached 5,844,723 marks (US\$1,558,592).

Already Mrs. Helevaara has been able to see a partial harvest of her work—at least 20 of her customers and her own husband have joined the church. In addition, 20 friends and relatives of these converts also have joined the church. Mrs. Helevaara, a humble woman who rejoices to be God's instrument, says that her favorite quotation is: "God works by whom He will. He sometimes selects the humblest instrument to do the greatest work, for His power is revealed through the weakness of men."—*Christ's Object Lessons*, pp. 363, 364.

UNTO HONGISTO
Publishing Director
Finland Union

WEST GERMANY

Bibles bring light to Bavarians

In an effort to find a means of evangelism suited to their area and circumstances, Adventists in Altoetting, in the heart of Bavaria, are selling Bibles. After Fatima and Lourdes, Altoetting is one of the most important places of pilgrimage in the Catholic

world. Every year more than half a million pilgrims visit from all over the world to honor the "holy mother of God of Altoetting." Above the votive tablets, which are put up by the hundreds around the sacred chapel, can be read, "Mary has helped," telling what people attributed to her as aid in various situations of everyday life.

Three years ago a Seventh-day Adventist church of 25 members was established in this town. A card advertising the Voice of Hope fell into the hands of a young woman who noticed the Bible correspondence course. She believed what she studied and joined the Adventist Church. This former devout worshiper of the Virgin Mary, Annemarie Maiereder, decided to work as a literature evangelist in her home town. God gave her good success, and she was able to find many interested people.

When we, as a young ministerial couple, were transferred here, we found a wide field of labor. My wife began a series of nutrition courses to strengthen the contacts already made, and to make new ones. Some of these courses were held in our home, and others in the neighboring high school.

After we had acquired more than 150 addresses in this way, we began an evangelistic series last autumn on "Voyages of Discovery in Bible Lands." We described our journeys to Egypt, Israel, and Greece, linking them with the message of the Bible. This approach proved successful for this region, and the attendance was quite good.

Those who work in Catholic districts know that few people in these districts possess Bibles. By inquiring in the shops of Altoetting we discovered that although the shops in this pilgrimage center were full of "sacred things" such as rosaries, candles, crucifixes, pictures of Mary, and prayer books, generally speaking there were no Bibles for sale. We were told that nobody ever asked for them, so none were kept in stock.

We recognized the need to supply this deficiency, so in the season of Advent we set up a Bible stand in the Christmas market and offered Bibles for sale, presenting a large selection of translations, formats, and illustrations. Many pilgrims were skeptical at first, thinking that we were selling "sectarian" Bibles, although we had a neutral stand and displayed nothing that would identify us as Adventists. However, the mere fact that we sold Bibles was sufficient to mark us as a sect, for in this area a true Catholic would never do this.

The spiritual leaders of the district were interested also. At first there were some problems about the children's Bible, *Men in God's Hand*, because it did not originate from a Catholic press. But the difficulty was resolved after a frank talk with the new priest of the town. He was very appreciative of the fact that, apart from the children's books, we sold only Catholic



A festival procession crosses Chapel Square, Altoetting, Bavaria, where every year more than half a million pilgrims visit from many countries.



Pilgrims to Altoetting bear a cross and chant prayers while they circle the chapel on foot or on their knees.

Bibles. The following Sunday our Bible stand was referred to in the church service, and people came to us and said, "Our pastor told us that these are good Bibles. How much does a book cost?"

In the two weeks before Christmas we sold 4,500 marks* (US\$2,800) worth of Bibles and gave many customers advertising material for the Voice of Hope Bible correspondence courses.

One day many nuns came to our display and bought ten Bibles for their convent. A priest stood for a long time at our stall considering which Bible he should buy for his church—a church that has stood for centuries, and even has a bookstand, but no Bible!

At first we could not believe our eyes at the turn of events, but now we understand why we always speak of "dark Bavaria." The light of God's Word has advanced but little here, although, unlike many towns of the Western world, there is much piety to be seen. This is an opportunity that our church must capitalize on—finding different ways of attempting missionary work so as to reach people with the message of the word of God. Now is our busy time of seed-sowing.

FRANK BRENDA
Evangelist

MICHIGAN

New broadcast group formed

A group of Andrews University broadcasters met on April 14 at the university to organize a professional Adventist broadcasters' association. At the meeting, a name and constitution were adopted, and two officers were elected for a one-year term. Jim Chase, an associate professor in the university's Communication Department, was chosen acting president, and Allen Steele, manager of WAUS radio station, was named acting secretary-treasurer.

Adventist Broadcasters' Association was the name chosen by the group, whose objective is to expand to a worldwide professional society for broadcasters around the world.

"Membership is open to anyone in the Adventist Church broadcasting or interested in it, including students," said Dr. Chase. "We want this organization to be educational, inspirational, helpful, and an informational channel to broadcasters," he added.

Initially, yearly dues of \$10 will be assessed for membership. "Student membership will be \$5," reported Mr. Steele. "Our first move

will be to publish a newsletter six times a year," he said. "Then we will urge broadcasters to organize regional and local chapters. Regions have been outlined in the United States according to union conference territories of the church. Local chapters, primarily at Adventist colleges and universities, may become the most active components of the ABA," Mr. Steele said.

Both officers could foresee the utility of the association in keeping people informed, providing an exchange for employers and job seekers, creating student scholarships, and initiating training seminars.

IOWA

Mayor donates hospital

A special interest in Seventh-day Adventist Community Services created by her acquaintance with Pastor Willis Dagenais led Mayor Schanland, of Muscatine, Iowa, to arrange for a donation of most of the equipment for a 200-bed field hospital to the Muscatine Community Services Center, according to Thelma Swayze, center director.

Zambia, Africa, will be the recipient of the valuable equipment through arrangements of Gustave Hoehn, of Loma Linda, California, who is a friend of Dr. and Mrs. Swayze.

The medical equipment will be shipped to the East Coast by Wiedemann Industries, free of charge. There will be three portable operating tables, inhalation equipment, anesthesia equipment, sheets, pillowcases, pillows, and numerous other items.

The equipment, in brand-new condition, was donated by the Civil Defense organization. It was stockpiled because severe flooding of the Mississippi River was anticipated in 1960. In spite of 20 years of storage, the equipment has been well cared for and is in near-perfect condition.

HALLE CROWSON
Review Correspondent

PAKISTAN

Clothing given to refugees

Recently the Pakistan Union Mission sent a truckload of clothing for distribution on the northwestern frontier of Pakistan, where world attention has been focused for several months because of the increasing number of refugees crossing from Afghanistan into Pakistan. Recent figures obtained from Pakistan Government sources show that almost half a million persons have registered at offices in the country. Thousands have come with nothing more than the clothing worn at the time of their departure.

The Pakistan Government implemented a relief program to provide shelter and food. Aid has been channeled from many countries and world organizations, and yet there is need for more. The recently distributed clothing had been stocked at union headquarters near Lahore and was trucked several hundred miles to the distribution site. Mr. Usman, proprietor of a large trucking firm in Lahore, donated the services of a truck and a driver to transport the clothing.

The return of warm weather and the typically hot Pakistan summer incites fears of serious health problems in the crowded refugee camps. SAWS, along with several other international organizations, has prepared a mobile medical service program to assist the Pakistan Government if these fears materialize.

L. C. COOPER
Director, SAWS
Pakistan

PAKISTAN

Hospital is well respected

The Karachi, Pakistan, Seventh-day Adventist hospital has achieved several distinctions through the years. There, in 1958, the first exchange transfusion in the country took place. In 1963



Adventists, who set up a Bible stand in Altoetting's Christmas market, sold \$2,800 worth of Bibles in two weeks. They also gave Voice of Hope Bible correspondence course information to many of their customers.

the first open-heart surgery was performed by the Loma Linda Heart Team. A regular training course in respiratory therapy also was offered there for the first time.

The hospital has only 120 beds, but its school of nursing has been recognized for 20 years. Later an equally recognized program for midwives was added. Other training courses include laboratory technology, X-ray technology, physiotherapy, and dental technology.

Health-education features, especially Five-Day Plans to Stop Smoking, have given the institution a special kind of favorable publicity.

In obstetrics, the number of deliveries is soaring in spite of the fact that the recruiting staff of the General Conference has been unable to find an obstetrician to serve the hospital for the past six years. Other unfilled calls include those for a dietitian and an internist.

Last year the College of Physicians and Surgeons of Pakistan inspected the institution, awarding recognition for internships and full training for specialists in the fields of surgery, medicine, and pediatrics.

Along with many Adventist physicians, I have become increasingly interested in applying our health message to our clinical-care program. We have many patients with indigestion and other gastrointestinal problems, urinary calculi, coronary heart disease, hypertension, diabetes, arthritis, and other degenerative diseases who could benefit from a combined nutritional-exercise-physiotherapy approach.

People here are interested in health and diet. Recently in three of our medical staff meetings I presented some lectures on preventive medicine that were well received by our local doctors. They repeatedly expressed the wish that we had a qualified and motivated dietitian who would help us advance in these modern and natural lines of therapy.

HARALD GIEBEL, M.D.
Medical Director
Karachi Hospital



Witch doctor now is bookman

A former witch doctor, R. Zweni, was recently named assistant publishing director of the Cape Field, Southern Union, Trans-Africa Division. Mr. Zweni, who worked as a filling-station attendant for 18 years, was a witch doctor in his spare time. His ability to tell his clients (with amazing accuracy) who or what had caused their problems brought him a good income.

While working as a witch doctor, Mr. Zweni saw a hand that pointed toward Calvary, and a voice said this was the way he must go. He left witchcraft and sought a Christian church. During his search he purchased *God's Answers to Man's Questions* in the Xhosa language from a literature evangelist. As he studied this power-packed book, he found light he could not refuse.

Also during his time of searching, Mr. Zweni was asked to interpret at an Adventist funeral. The pastor spoke in Xhosa, and Mr. Zweni translated into Afrikaans. Every word he interpreted seemed to burn into his heart. Twice he was asked to do this. He had never heard such preaching. It confirmed his conviction about the Adventist Church. He was baptized, and a year later his wife joined him as a baptized member. He became a lay preacher and leader in his church, entering the literature ministry three years ago.

B. J. BECKWORTH
Publishing Director
Southern Union

Books in Review

The Theology Crisis

A. Leroy Moore
Life Seminars, Inc.
Corpus Christi, Texas
1980, 443 pages
Price \$5.00

The Theology Crisis was originally submitted as a dissertation by the author in 1979 to the faculty in the School of Education of New York University for the Doctor of Philosophy degree. Seventh-day Adventists interested in theological issues will find this profitable reading. It is essentially an exposition of Ellen G. White's concept of righteousness by faith, particularly as it relates to such areas of current theological issues in the Seventh-day Adventist Church as justification by faith, sanctification, Christian perfection, and the human nature of Christ. The author does not attempt to convey his own view of righteousness by faith, but rather what he believes is the view of Ellen White.

After a meticulous analysis of her thought, he concludes that Ellen White's concept is different from and opposed to the position articulated by what he terms Reformationist theologians. According to Moore, the critical difference centers on what Ellen White believes and what the Reformationists believe Christ accomplished on the cross. In Ellen White's view, Christ's present ministry in the heavenly sanctuary is vital to the salvation of the believer today. His intercessory work in heaven is inseparably bound to the Holy Spirit's work in the life of the believer—a work of purification. The believer actively participates in this cleansing experience by carefully searching his soul (comparing his character with God's standard) and by seeking the aid of the Holy Spirit. Through enlightenment from God's Word and power from God's Spirit, he resists Satan's temptations and reaches the standard of perfection.

To Moore's way of thinking, the Reformationists emphasize the sacrifice of Christ on Cal-

vary at the expense of His present priestly ministry. As a result, two problems emerge: (1) the Spirit's sanctifying work in the believer is minimized, since it is not understood to have a bearing on the believer's eternal destiny; (2) the believer has no active part in combating and overcoming sin.

The book abounds with provocative theological issues and should be read carefully. One weakness is that the background and setting for Ellen White's thought in chapter 3 are treated in cursory fashion. It would have been very useful if the author had dealt with the theological antecedents of Ellen White's concept of righteousness by faith, since his thesis stressed the difference between her view and the view of the Reformationist theologians.

Nevertheless, Moore has made a significant contribution to Adventist scholarship. His work represents the first major effort to interpret Ellen White's concept of righteousness by faith objectively. Being a dissertation, it is argumentative but not polemical. And while it is argumentative, it is at the same time informative. It is hoped that Moore's work will stimulate more discussions and publications of this kind, for we need theological expositions of Ellen White's thought that will clarify the issues confronting the church. The intended function and proper use of her writings is sometimes obscured by doctrinal debates carried on without discipline and with little benefit. We also need to explore the relation of her writings to the Scriptures, particularly in respect to the development of church doctrine.

The Theology Crisis may prepare the way for a fruitful discussion of important issues that center in Ellen White's writings. If it does, we will be in a much better position to understand and appreciate our Adventist heritage, and perhaps be better prepared to participate in our Adventist mission.

JOSEPH J. BATTISTONE

Afro-Mideast

• *Yaa*, the Ethiopian word for camp meeting, can be translated "a day of jubilee." Many church members prefer to forgo any other pleasure than to miss camp meeting, for these annual gatherings have brought blessing and revival to the church. Three hundred people have accepted Christ at camp meeting since the first one was held in Ethiopia five years ago. Seventeen major camp meetings are scheduled for the South Field of Ethiopia in the next few months.

• Three students from the Afro-Mideast Division's Cyprus Overseas School, Marta and Sable Solomon and Debbie Hauck, with the help of their teacher, Larry Siemens, visited the School for the Deaf in Nicosia, to demonstrate to the students the ill effects smoking and drinking have on the body. The school's director commended the girls for the graphic presentation.

• Middle East Press will not be sending out odd-shaped books any longer. A new three-knife trimmer is part of an order that will be arriving soon. Other new machines are a Kord Heidelberg press, a small folding machine, and a machine that wraps books in clear plastic.

• In their enthusiasm and zeal for evangelism, church members of the Mityana district in Uganda have collected Ksh80,000 (US\$11,000) for evangelism in their area. They have conducted two campaigns and baptized 92 converts.

• With the large enrollment of students attending Akaki Adventist School, central Ethiopia, who are not church members, the school's pastor spends much of his time conducting Bible studies. Recently he baptized nine young people.

• Thirty-five ministers are attending an intensive three-month upgrading course at Kamagambo High School and Teachers' College, Kenya.

• Forty-seven students graduated from Akaki Adventist School, central Ethiopia, at the close of the school year in May. After graduation the students left for different parts of the country to help with the government's literacy campaign.

Far Eastern

• The dairy farm of Philippine Union College has acquired two milking machines from the United States. There are 40 milk cows and 19 goats on the farm. A garden tractor with seven attachments also has been donated to the college.

• The public-health-science department of the School of Graduate Studies at Philippine Union College sent out four rural-health teams to the provinces of Cavite and Laguna this summer. After eight weeks of rural work, the students will make weekend trips to the same areas for five months. Since 1976, 40 students have graduated from the Master of Health Science course and have been employed as health consultants to Adventist missions, colleges, and hospitals.

• An evangelistic series was conducted recently in Barangay Sibsib, Tulunan, North Cotabato, Philippines, resulting in the baptism of 66 persons. The Bible lecture each night was preceded by a health lecture.

• In Rumoong, South Minahasa, Indonesia, Evangelist Gerungan conducted a health course when he learned that people would not attend evangelistic meetings. Every night after the health lesson, Pastor Gerungan gave a short Bible lesson. On graduation night, many students expressed their determination to keep the Sabbath and to be baptized.

• The first 183 students of the health education program of the Mindanao Sanitarium and Hospital, South Philippines, graduated recently. The non-Adventist students all came from a predominantly Moslem area.

North American

Atlantic Union

• At the fifty-third General Conference session, Carrol G. Lombard, who worked 36 years in the Northern and Southern New England conferences, and has had the privilege of seeing 200 persons baptized and two churches organized as a result of his labors, was accorded special recognition for his lifetime of service in the literature ministry.

• Bill Boyd, New York Conference publishing director, reports sales totaling \$20,506 for the literature evangelists' Big Week April 25-May 1. Tom Willumson was highest in individual sales with \$2,024 for the week. Bruce Borgersen worked 61 hours and exhibited his material 62 times.

• Fourteen persons were baptized in the Glens Falls, New York, district during January and February.

North Pacific Union

• Gary Jensen, pastor of the Helena, Montana, church, recently conducted a five-week evangelistic series in nearby Boulder. Although the church had only 18 members when the crusade began, a near-capacity crowd of 40 to 50 people attended each evening. At the conclusion of the meetings, six were baptized.

• Mrs. Rosalind Ainley, of Kalispell, Montana, has been elected the first State president of the Adventist Community Services Federation.

• Twenty-four persons have been baptized as the result of an evangelistic series in Grants Pass, Oregon, conducted by Skip Bell, pastor, and his associate, David Blough. Members cooperated wholeheartedly with the meetings, held in the Josephine County Fairgrounds pavilion. Because of the large attendance, the lay activities department of the church was mobilized to assist the pastoral staff in visitation and Bible studies. The names of

48 persons have been assigned to the church interest coordinator, Juanita Lang, for Bible studies by these groups.

• Two changes in leadership in major departments of Walla Walla College have been announced by N. Clifford Sorensen, president. J. Paul Grove has been named dean of the college's School of Theology. He replaces Sakae Kubo, new president of Newbold College. Reinhard Czeratzki has been named acting chairman of the modern languages department. He replaces George Caviness, who retired this year.

• Three new members have been added to the yet unorganized congregation in Nome, Alaska. Commercial Pilot Bernie Willis serves as the pastor of the new group.

• Many employees at the Walla Walla, Washington, General Hospital have an unusual way of taking their morning break. Daily at ten-thirty they join together to sing for the patients. Dieter Hain, chaplain, notes that not everyone can participate every day, but the group usually ranges in size from five to 20.

Northern Union

• Elder and Mrs. Ernest Dobkins, of the Minnesota Conference, who worked for five years in Puerto Rico, recently visited with four Adventist Cuban refugees at Fort McCoy, Wisconsin. The Dobkinses say the refugees need sponsors, homes, and employment.

• "Kitchen evangelism" was demonstrated in Bowman, North Dakota, when a "Nature's Way" cooking school was conducted recently. Attendance grew from 45 at the beginning to 70 by the end of the school.

• A groundbreaking ceremony was held recently for a new church in Iowa City, Iowa. The plans call for a seating capacity of 150, a classroom and study on the upper level, and fellowship and kitchen facilities plus

classroom space for a projected church school on the lower level.

Andrews University

• Three honorary doctoral degrees and 484 academic degrees were awarded June 1 when Andrews University held commencement exercises. Malaikal Eapen Cherian, John Earl Fetzer, and Victor Enrique Ampuero Matta received honorary degrees. Dr. Cherian has devoted more than 30 years of service to Spicer Memorial College in India. Mr. Fetzer has built a broadcasting empire after pioneering in the field of radio and television, and Pastor Ampuero Matta has served for many years as a teacher, editor, writer, and evangelist in South America.

Daniel A. Augsburger, professor of historical theology at the SDA Theological Seminary, presented the commencement address.

• Emmett K. VandeVere, professor emeritus of history, recently presented a collection of 60 original photographs of Seventh-day Adventist pioneers to the university's Heritage Room. The collection, which dates back to the 1860's, includes several pictures of the pioneers' families. Dr. VandeVere presented the gift before moving to Collegedale, Tennessee, after 33 years of service at Andrews.

• Among books recently written by Andrews personnel are *Married and Glad of It*, by Roger and Peggy Dudley, and *Understanding the Living*

Word of God, by Gerhard F. Hasel. The former is a detailed look at the principles and methods of Adventist Marriage Enrichment, while the latter is the first in a series entitled "The Adventist Library of Christian Thought."

Loma Linda University

• The Doctor of Health Science (D.H.Sc.) degree program, until recently combined with a Master of Public Health degree in a three-year package, has been modified into a full two-year program, accepting students who have previously completed a Master of Public Health or Master of Science in Public Health program. Students in the D.H.Sc. program obtain approximately 60 to 70 percent of the basic science training

that medical students receive. Many of the science classes are similar but modified with more of a life-style emphasis.

• A quarterly newsletter known as *The Parent Scene*, a project of LLU's School of Health, gives timely hints on how parents can be most effective in making their family "a winning team." Edited by child development specialist Kay Kuzma, the publication includes regular features such as "Parent Participation," "Staff Agenda," "Devote a Day: DAD," and "Bookworm, Sr. and Jr."

• Joyce W. Hopp, chairman of the Department of Health Education in the School of Health, has been appointed to the national editorial board of the American School Health Association.

The mission of the church as it relates to the sanctuary service

Why Jesus waits

by Herbert Douglass

US\$1.50

In a concise manner, the author brings clarity and understanding to the sanctuary service as it applies to the life of contemporary Christians. In the climate of today's questioning concerning the traditional teachings of our church, it is important for Seventh-day Adventists to be sure they understand the significance of this Biblical concept.

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REVIEW AND HERALD PUBLISHING ASSOCIATION

To New Posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Herman Quincy Lunsford Montgomery (LLU '62) to serve as dentist, Seoul Adventist Hospital, Seoul, Korea, and **Helen Dorothy (Sabo) Montgomery**, of Bellville, Ohio, left Los Angeles, May 11, 1980.

Peter Skrla (Med. Sch. of Tech. '60) returning to serve as laboratory technician, Masanga Leprosy Hospital, Sierra Leone, West Africa, **Magda (Rutova) Skrla**, and one son left Calgary, Alberta, Canada, May 12, 1980.

Nationals Returning

Pablo Ayala (Youngstown U. '80) to serve as pastor/evangel-

ist, East Puerto Rico Conference, Rio Piedras, Puerto Rico, **Aida Ayala**, and three children left Newark, New Jersey, May 16, 1980.

James Bandele Kio (U. of Kans. '79), returning to serve as communication-associate department of education director, Nigerian Union Mission, Ikeja, Lagos State, Nigeria, left New York City, April 19, 1980. His wife, **Janet (Omolara) Kio** (U. of Kans. '78), and four children preceded him on December 27, 1979.

Volunteer Service

H. Marvyn Baldwin (SOS), to serve as acting treasurer, South China Island Union Mission, Taipei, Taiwan, and **Rose Marie (Fellabaum) Baldwin**, of Hendersonville, North Carolina, left Los Angeles, California, May 4, 1980.

Judith Ann Farnsworth (WWC '69) (Special Service), of Salt Lake City, Utah, to serve as

nurse, Cambodia-Thailand Relief Team No. 5B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, April 22, 1980.

Sandra Elaine Fuss (Special Service), of Loma Linda, California, to serve as nurse, Cambodia-Thailand Relief Team No. 5B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, April 22, 1980.

Paul Edgar Gaver (LLU '45) (Special Service), to serve as physician, Cambodia-Thailand Relief Team No. 5B, Bangkok Adventist Hospital, Bangkok, Thailand, and **Ethel Rose (Parks) Gaver**, of Cherry Valley, California, left Los Angeles, April 22, 1980.

Florence Alice (Phillips) Jacques (Special Service), of Riverside, California, to serve as nurse, Cambodia-Thailand Relief Team No. 5B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, April 22, 1980.

Dallas Bayerd Kittle (LLU '28) (Special Service), to serve as physician, Seventh-day Adventist Health Services, Nairobi, Kenya, and **Marion Louise Kittle**, of Yuba City, California, left New York City, April 29, 1980.

Warren Anthony McGuire (Special Service) and **Brenda Joyce (Barnhart) McGuire** (LLU '74) (Special Service), of Redlands, California, to serve as physicians, Cambodia-Thailand Relief Team No. 5B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, April 22, 1980.

Bonnie Lee Meyer (Special Service), of Loma Linda, California, to serve as nurse, Cambodia-Thailand Relief Team No. 5B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, California, April 22, 1980.

Carol Lavonne Neall (Special Service), of Panama City, Florida, to serve as nurse, Cambodia-Thailand Relief Team No.

OUR REAL ROOTS

Compiled by
Leo R. Van Dolson

Some of the best scientific writers of our day have contributed their thinking to this volume, lending clarity to areas of current debate. This is no superficial handling of light themes, it gets to the basics of research and scholarship. Most of the material ran in *Ministry* under the Science and Religion feature heading. Dr. Van Dolson, in his introduction entitled Scientific Creationism, lays the groundwork for the discussions.

US\$7.95

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5B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, April 30, 1980.

Sidney Dale Nixon (LLU '77) (Special Service), of Riverside, California, to serve as physician, Valley of the Angels Hospital, Valle de Angeles, Francisco Morazan, Honduras, left New Orleans, May 7, 1980.

Jesse Craig Richards (LLU '36) (Special Service), to serve as physician, Phuket Mission Hospital, Phuket, Thailand, and **Ernestine May (George) Richards** (LLU '35), of Inglewood, California, left Los Angeles, May 8, 1980.

Dorothy Genevieve (Jennings) Smith (Special Service), of Monument Valley, Utah, to serve as nurse, Adventist Hospital of Haiti, Port-au-Prince, Haiti, left Los Angeles, April 30, 1980.

Ted Leroy Stephens (LLU '60) (Special Service) and **Geraldine Ellen (Wilson) Stephens** (WWC '56) (Special Service), of Hollister, California, to serve as dentist and nurse, respectively, Cambodia-Thailand Relief Team No. 5B, Bangkok Adventist Hospital, Bangkok, Thailand, left Los Angeles, April 22, 1980.

Charles Woodhull Templin (Special Service), to serve as maintenance worker, Guam-Micronesia Mission, Agaña, Guam, and **Florence I. (Wells) Templin**, of Lake Havasu City, Arizona, left Los Angeles, March 23, 1980.

Notice

Correction

In the editorial "The Children Are New" on page 13 of the June 12 REVIEW, W. C. White was identified as Ellen White's grandson. He was, of course, Ellen White's son, Arthur L. White is Mrs. White's grandson.

Deaths

ALMSKOG, Olga—b. Oct. 18, 1892, Sioux City, Iowa; d. April 21, 1980, Grants Pass, Ore. She served the denomination as a teacher for some 40 years. Survivors include a sister, Ellen Howard; and a brother, Anthon.

BOYNTON, Willis S.—b. Oct. 31, 1881, York, Nebr.; d. May 1, 1980, Angwin, Calif. He taught at Gem State Academy in Caldwell, Idaho, for ten years, serving for five of these years as its principal. He also taught Bible at Walla Walla College Academy from 1939 to

1948 and pastored the Cove, Oregon, church from 1948 to 1952. He was chaplain of the Ardmore Hospital in Ardmore, Oklahoma, from 1952 to 1956. Survivors include a son, Robert; three daughters, Mary Ella Monk, Mildred Wiedrick, and Dorothy Sackett.

BRANSON, Ardice E.—b. May 31, 1904, Stillwater, Minn.; d. May 4, 1980, Loma Linda, Calif. She and her husband, E. L. Branson, entered denominational work in 1927 and served in Massachusetts, Rhode Island, and Missouri before being called to Egypt in 1938. When fighting broke out in Egypt in 1942, they were forced to evacuate to Ethiopia, where she tutored the granddaughters of Emperor Haile Selassie. Upon returning to the Middle East for a second term, she assisted in the treasurer's office of the Middle East Union and taught algebra at Middle East College, Beirut, Lebanon. She later edited *Tele-Notes*, wrote scripts for Faith for Today, and authored several booklets, including *The Virgin's Psalm* and *A Memento of Your Baptism*. After her husband's death she managed Greenbrier Sanitarium in Pasadena, California. Survivors include her mother, Bessie F. Detamore; her sister, Avis Senecal; her sons, Roy and Bruce; and grandsons, Brian and Brett.

CAMPBELL, Kemper—b. May 6, 1886, Ridott, Ill.; d. April 26, 1980, Victorville, Calif. After graduating from the University of Southern California School of Law in 1913 she was appointed a Los Angeles deputy district attorney in 1916, the first woman in the State to hold the office. She later taught law at USC before joining the staff at Loma Linda University, where she taught law for 30 years. She also published ten stories and four books, beginning her literary career in 1963. Survivors include a daughter, Jean DeBlasis, mayor of Victorville; a son, Judge Joseph Campbell; a sister, Lola Dell Elkins; a granddaughter; and three grandsons.

DAVY, Lydia G.—b. May 21, 1892, in Canada; d. April 28, 1980, Deer Park, Calif. She graduated from Pacific Union College in 1917 and worked thereafter with Elder W. C. White on a comprehensive index to the writings of Ellen G. White. In 1926 she married W. L. Davy, who was a missionary in the Southeast African Union. She served with him at various mission stations in Malawi until 1956, when they retired. Survivors include her stepson, Arthur L. Davy; a stepdaughter, June Gilchrist; two brothers, Stanley and Bert Stickle; and two sisters, Helen White and Adele Stickle.

DE AZEVEDO, Roberto R.—b. 1918, in Rolante, state of Rio Grande do Sul, Brazil; d. May 9, 1980, São Paulo, Brazil. After graduating from Brazil College in 1940 he served the denomination as a district pastor and local and union departmental leader. He played an important part in the mass media and communications phase of the program in South America, especially in Brazil. The first of this year he was asked by the South American Division executive committee to prepare the media presentation of the division report for the 1980 General Conference session in Dallas. It was almost ready when he fell sick. One of his last contributions was to translate in advance Elder Neal C. Wilson's keynote address to the 1980 GC session. It was published in the newspapers in Brazil the morning after it was delivered. Survivors include his wife, Flora; and five sons, Roberto, Paulo, Sergio, Eglen, and Julio.

GARNER, John T., Jr.—b. Feb. 25, 1925, Birmingham, Ala.; d. April 2, 1980, Orlando, Fla. He served the denomination in the following capacities:

teacher at the elementary school in St. Petersburg and at Greater Miami Academy, and principal at Orlando Junior Academy, in Florida; principal of Collegedale Academy and Greater Nashville Junior Academy in Tennessee; dean of boys at Mount Pisgah Academy, North Carolina; Bible teacher at Orangewood Academy, California, and at Enterprise Academy in Kansas; and principal of Orangewood and Bellflower elementary schools in California. Survivors include his wife, Dorothy; a son, John Thomas Garner III; two daughters, Kay Schroer and Kathy Newman; and six grandchildren.

KOCH, Ethelbert F.—b. June 25, 1908, Bethlehem, Pa.; d. May 3, 1980, Staunton, Va. For many years he served as an evangelist in the Potomac Conference, and in this capacity he organized churches in Fredericksburg, Harrisonburg, Tazewell, Pulaski, Radford, and Hopewell, Virginia. While he served as pastor of the Richmond church, he presented a daily religious program called *Prophecy Speaks*, on the radio. Then he joined the Columbia Union Conference as an evangelist and later served as president of the New Jersey Conference. About ten years ago he returned to the Potomac Conference, where he served as a pastor-evangelist until his health failed more than five years ago. Survivors include his wife, Lillian; his mother, Annabelle Koch; and four sisters, Muriel Carter, Grace Richardson, Ruth Solomon, and Jeanette Reichenbach.

ORA, Elizabeth F.—b. Nov. 1, 1910, Lynch, Nebr.; d. April 15, 1980, Santa Barbara, Calif. She was a graduate of La Sierra College and worked for ten years as a medical technologist at White Memorial Hospital in Los Angeles, Calif. Survivors include her husband, Arvid; and two brothers, Woodrow and Clarence Larsen.

RAWSON, Elsie L.—b. Feb. 14, 1902, London, England; d. April 26, 1980. In 1927 she and her husband, Archie, accepted a call to pioneer the work in Mysore State, India. They labored together in the United States and overseas for 46 years. She was also an author of children's stories, six books of which have been included in the MV reading course. Survivors include a daughter, Betty June Snell; a son, Archie; three sisters, Ruth Weir, Winifred France, and Mae Robertson; a brother, Harold Lewis; six grandchildren; and two great-grandchildren.

RICH, Esther A.—b. April 15, 1898, Lake Eunice, Minn.; d. April 14, 1980, Fortuna, Calif. She taught church school in Viola, Idaho, from 1914 to 1915 and in Brownsville, California, from 1953 to 1969. Survivors include three sons, LeVern, Keith, and Verland; a daughter, Zelda Carson; 14 grandchildren; and 20 great-grandchildren.

ROBISON, Ina M.—b. July 1, 1888, Dell Rapids, S. Dak.; d. May 8, 1980, Lynwood, Calif. In 1910 she married James Robison and they moved to Loma Linda, California, where he taught Bible and English, while she was in charge of grades 1-3 in the elementary school. In 1913 they moved to Claremont, South Africa, where Elder Robison worked at the South African Union Training School. In 1920 they returned to the United States, where he served as the first principal of La Sierra Academy. In 1926 they went back to South Africa, where Elder Robison served as home missionary, Sabbath school, and MV secretary and Mrs. Robison taught at the church school in Claremont. In 1936 they went to the Northern European Division, where he served as secretary-treasurer for five years. In 1941 he was called to be secretary to the presi-

dent of the General Conference. Survivors include two daughters, Esther Cowper and Marjorie Doerschler; four grandchildren; and six great-grandchildren.

ROTMILLER, Carl A.—b. May 11, 1897, Peru, Ind.; d. May 1, 1980, Altamonte Springs, Fla. He was a former administrator of Florida Sanitarium and Hospital in Orlando, Florida. Survivors include his wife, Ellen; two daughters, Mrs. Carol Craig and Mrs. Lillian Nobrega; a sister, Mrs. Nadine McGowan; four grandchildren; and five great-grandchildren.

Camp Meeting Schedule

Atlantic Union

Greater New York
Hispanic July 6-13

Canadian Union

Alberta
Beauvalon July 18-20
Bowden (Footfalls) July 4-12
British Columbia July 25-August 2
Manitoba-Saskatchewan
Clear Lake (Manitoba) July 9-13
Maritime July 11-19
Newfoundland July 11-19
Ontario
Keswick July 6-12
Quebec July 18-26

Central Union

Minnesota
Scottsbluff Mini Camp Meeting September 5, 6
Wyoming July 29-August 3

Columbia Union

Allegheny East July 3-13
Mountain View
Charleston October 25

Lake Union

Illinois
Little Grassy Youth Camp September 10-13
Michigan
Grand Ledge July 17-26
Wisconsin July 25-August 2

North Pacific Union

Alaska
Palmer August 6-10
Montana July 4-12
Oregon
Gladstone Park July 11-19

Pacific Union

Arizona
English July 24-August 2
Spanish August 6-9
Central California
English July 31-August 9
Spanish July 31-August 9
Hawaiian Mission
Hilo September 12, 13
Kauai August 22, 23
Maui August 15, 16
Molokai September 19, 20
Oahu (Honolulu) September 26, 27
Northern California
Fortuna July 17-26
PUC (Spanish) July 9-13
Southeastern California
Anaheim (English) October 3, 4
Anaheim (Spanish) October 4

Southern Union

Carolina
Noseca Pines November 21-23
Wilson, N.C. October 17, 18

Philosda (Single SDA's)

Southern Missionary College August 7-16

Registration for U.S. draft

The United States Congress has voted the registration for the draft, and President Jimmy Carter has designated the two-week period beginning July 21 as the time when all young men (women not included) born in 1960 and 1961 must register for the draft. This registration—and it is emphasized that this is *not* the draft—can be done at any of the 34,000 post offices in the United States, and is very simple. All that is asked for is name, address, Social Security number, date of birth, and telephone number; there will be no cards issued or classification given.

In view of current events, all Seventh-day Adventist young men should give careful thought to their personal convictions. When mobilization occurs and the draft is resumed, the process will move quickly, especially now that the Selective Service System is computerized. Limited appeal time will be given, so now is the time for decision-making.

To assist draft-age youth, the National Service Organization has developed a special draft-preparation packet, which will be provided by local conference youth directors at the end of the summer. This will be in time for careful study before a possible forthcoming call-up. Additional information will be sent out in the near future. If questions arise concerning registration or the draft, contact should be made with a local conference youth director.

CHARLES MARTIN

IIW on second cable network

On Sunday, June 1, when a new national satellite-cable network went on the air, *It Is Written* was included. Cable-TV customers who can receive the National Christian Network are able to view *It Is*

Written on Friday, Saturday, and Sunday nights at 10:00 P.M. Eastern time.

With NCN, *It Is Written* begins its second satellite-cable outreach in the United States. WTBS Atlanta, Channel 17, airs *It Is Written* at 7:30 A.M. each Sunday. Mail and telephone response from 41 States and the District of Columbia indicates this release is reaching millions of new viewers.

The vast potential of this satellite outreach has encouraged *It Is Written* to step out in faith in purchasing both of these openings.

JAMES E. CHASE

Cuban refugees include 250-300 Adventists

Between 250 and 300 Seventh-day Adventists are among the Cuban refugees who have arrived in the United States in past weeks. More are expected if the refugee flow continues, because the Cuban Government has been encouraging those with strong religious convictions to leave Cuba now if they wish to do so. Current indications, though, are that most Seventh-day Adventists will remain in their country.

The Seventh-day Adventist Community Services organization is active at the staging camps operated by the United States Government. Local Community Services representatives are cooperating closely with the Government and other agencies in the distribution of clothes and supplies. Standard Government packages often are being supplemented with clothing from Community Services stocks. Church members in southern Florida and near Fort Chaffee, Arkansas, and Fort Indiantown Gap, Pennsylvania, are giving hundreds of hours of service to this program. Churches in the vicinity of Fort McCoy, Wisconsin, are ready to assist whenever that staging camp is opened.

Church representatives are making special efforts to identify Seventh-day Advent-

ist members among the refugees. They have been asked to send information about these to the recently opened Cuban Refugee Office at General Conference headquarters. This office will organize the information received and serve as liaison with Church World Service, an agency authorized by the United States Government to administer the placement and resettlement of refugees.

Detailed information and instructions were telexed May 28 to those conferences in the United States that might be most concerned with the refugees. Similar information was sent by mail to all conference organizations.

Churches or individuals desiring information on how to sponsor refugees for resettlement may contact their local conference or the General Conference Refugee Office, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800, ext. 513.

DAVID H. BAASCH

For the record

Died: Alfred C. Koch, 82, worker in Japan and Germany for a number of years, on June 8, in Bethesda, Maryland. ☐ William E. Phillips, 82, on June 10, in Takoma Park, Maryland. He was General Conference assistant treasurer for more than 14 years. ☐ Eric W. Hon, 71, on May 31 in Deer Park, California. After serving for 31 years in the ministry in Australia he retired to become director of Metropolitan Ministries in New York City in 1977. In 1978 he became a member of the faculty of Weimar Institute in California. ☐ Irmstrad (Irma) Anna Lang, 44, on June 24 in Salisbury, Zimbabwe. She and her husband, Frederick C. Lang, had served as missionaries to Africa from the Australasian Division since 1968. ☐ Emma Simon, who served with her husband, J. F. Simon, in Europe, on June 9 in Sunnyvale, California. ☐ Carl G. Tuland, 79, who served in Europe, North

America, and South America, on June 12 in Santee, California.

New name: The General Conference Risk Management Service (GCRMS), the insurance and risk management function of the church, has changed its name to Gencon Risk Management Service. Headquartered in Takoma Park, Maryland, the service was established by the General Conference in 1935. A branch office in Riverside, California, was incorporated in 1958.

New president in Illinois: Everett E. Cumbo, president of the North Dakota Conference for the past two years, was elected president of the Illinois Conference on June 18. He replaces John L. Hayward, president for nine years, who is now the secretary of the Lake Union Conference.

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