

Adventist Review

General Organ of the Seventh-day Adventist Church

July 31, 1980

The dynamics of salvation

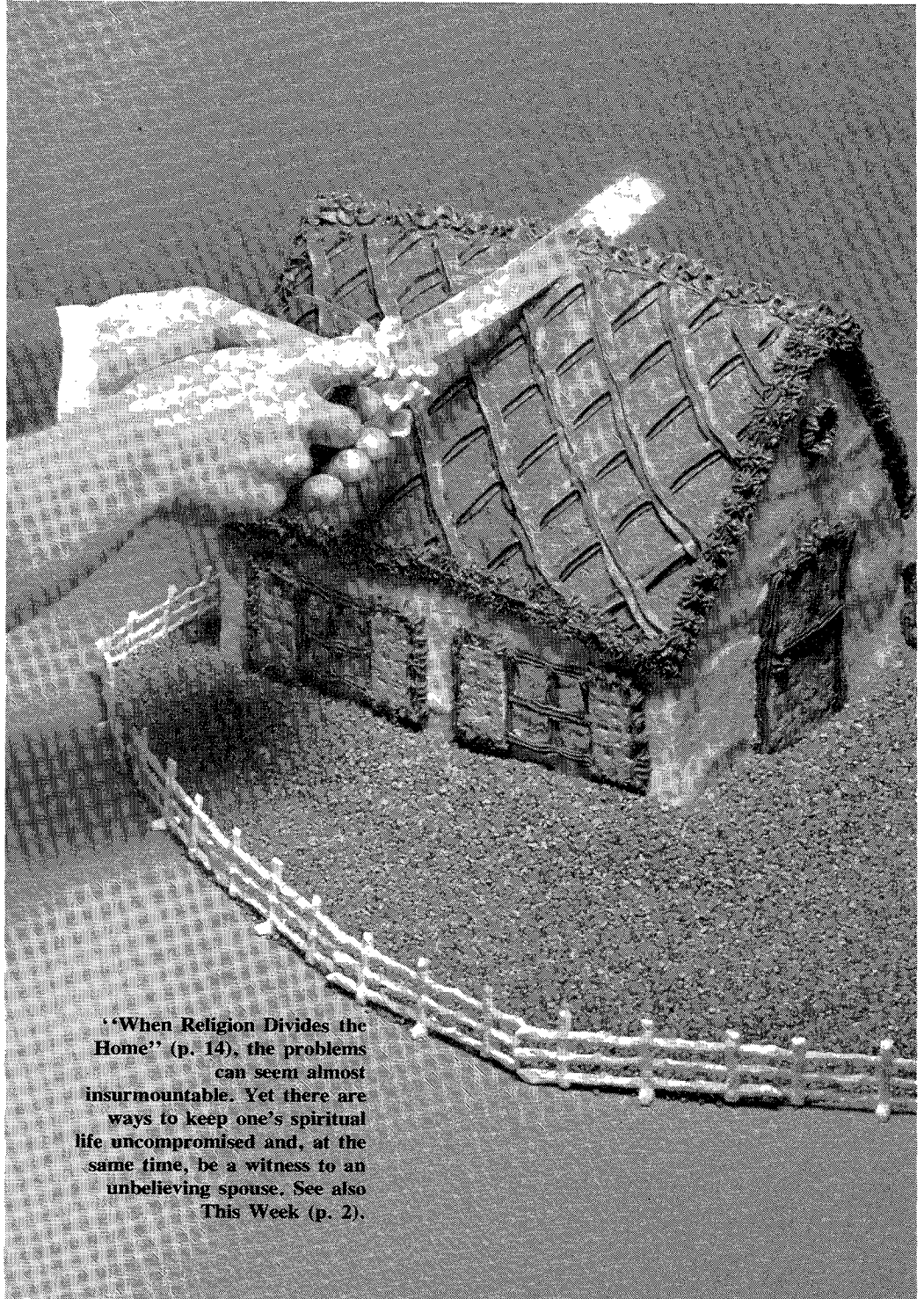
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“When Religion Divides the Home” (p. 14), the problems can seem almost insurmountable. Yet there are ways to keep one’s spiritual life uncompromised and, at the same time, be a witness to an unbelieving spouse. See also This Week (p. 2).

When the REVIEW staff met recently with members of the art department to discuss what articles to feature on our covers and how best to illustrate those articles, we decided to use "When Religion Divides the Home" (Family Living, p. 14) for this cover.

The article, which discusses the problems of living with a nonbelieving spouse, brought several symbols to mind, and we discussed each one, trying to see whether we could decide on a particular concept. Finally, someone mentioned a wedding

cake being cut, "How about," someone else interrupted excitedly, "having a cake shaped like a house that is being cut with a wedding knife." Everyone seemed to like the idea, so the next step was to decide whom to ask to bake and decorate the cake. Since we had all, at one time or another, eaten something fantastic cooked by Lilly Busch, wife of our art designer, and because she is an artist, we asked her to bake the cake.

The result is effective, we think; we know it was delicious! In the June 26 issue we pub-

lished a poem entitled "He Leadeth Me" that accompanied the article "Should Christians Be 'Always Cheerful'?" At the time we were unable to discover the name of the author of the poem. Since its publication, however, Mrs. J. Burk has written to us telling us the author's name, Ethel Helm Smith. The poem also was published in the November, 1979, issue of the *Quiet Hour Echoes*.

Art and photo credits: Cover photo, Skip Baker, cake, Lilly Busch; p. 3, R. Blum; p. 11, Corrine Dillon.

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.

K.J.V.

"Unsurpassed Beauty" (Jan. 17) struck a responsive chord in my heart. I was reminded of an editorial "In Many Translations—Some Pluses and Minuses" (Aug. 31, 1972), which commented in part on when it is most appropriate to use various versions.

The editor wrote: "It is not our purpose . . . to become embroiled in controversy over which Bible version is 'best.' But we do want to call attention to what we consider an unhappy consequence of the proliferation of translations: Apparently little memorizing of Scripture is taking place. . . ."

"There is real value in memorizing Bible texts. In this we have Spirit of Prophecy support.

"We would like to suggest that modern Bible versions (some of which are actually paraphrases) be used chiefly as personal study aids, not for general pulpit use. This would mean that, with few exceptions, Scripture readings would be from the K.J.V. (or perhaps the R.S.V.) and that unless a modern rendering seems to contribute substantially to understanding and meaning, ministers would use the K.J.V. (or R.S.V.) in their sermons.

"Little if anything would be lost and much might be gained

by giving our congregations opportunity to hear and rehear the Word of God as rendered by a single translation."

I comment on this because our fine young pastor and his equally fine young counterparts use modern versions almost exclusively. In frustration we older members hasten to turn to the reference in our K.J.V., hoping to retain the verses in memory.

NAME WITHHELD

Flight patterns

It was with a heavy heart that I read of the phasing out of mission planes in Sarawak (June 19). How I wish a way could be found to continue the flying ministry there. In 1972 a fellow student missionary and I had the privilege of spending a week in Sarawak at the home of Pastor and Mrs. Dick Hall.

For two days we flew with Elder Hall visiting remote villages with medical aid and much-needed supplies. How well I remember flying over those primitive airstrips as Elder Hall described the peculiar hazards of each strip, and then demonstrated his skill as a pilot as we landed safely.

Never will I forget the crowds of villagers, Christian and heathen alike, that lined the airstrip to watch us land and then swarmed around the plane after it had rolled to a stop. It was plain to see that Elder Hall was much loved, not only for his ability to remove an aching tooth but also for the healing Christian love he showed to the people.

Another pleasant day of that week was spent with Mrs. Hall on her weekly drive out to the Ayer Manis Training School.

There she not only shared with the students her love and understanding, but also taught sewing skills to the girls.

My prayers are with the dedicated pilots and mechanics all over the world who are providing much-needed supplies, services, and the love of God to those on their "flight patterns."

JULIE SISK LLOYD
Talkeetna, Alaska

Job's prayers

I object to the suggestion in "Accepting God's Will" (editorial, June 26) that "Job's prayers must have been remarkably different" after his recorded trial.

God said of Job's speech that it was right, yet the editorial proposes that he needed reformation, that his confession to being vile was a turning point. How can it be said that he was both a righteous example under trial and reformed after trial?

MARION VAN TASSEL
McMinnville, Oregon

► *Job's integrity was never in question, but his understanding of God was. Job readily admitted his ignorance and repented for his mistaken attitude (see Job 42:1-6). The editorial assumes that his better understanding of God resulted in a stronger prayer life and a closer communion with God.*

Prayer life

My prayer life has been rejuvenated since studying the series "Praying More Powerfully" (Feb. 7, 14, 21). Each day is a joy. I can't wait to study and pray about the varied facets of our work as presented in the REVIEW.

MRS. JACK WHITE
Campbell, Texas



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The dynamics of salvation

The story of our salvation is inexhaustible. It exposes the mystery of evil and opens the mystery of the cross through which divine love conquers evil. It tells the desperate condition of the human family and God's plan and power to restore us into His image. It is the incredibly good news that God has done for us and does in us what we could never do for ourselves and which we do not deserve.

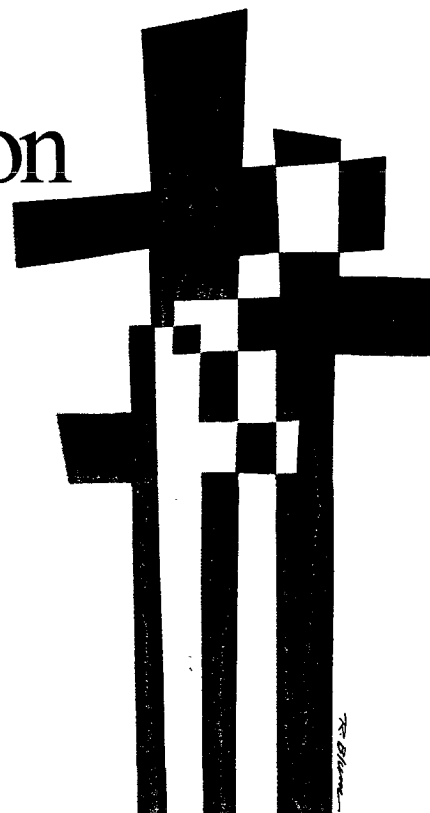
This story will be our study and song forever. Our minds will continue to be stretched by contemplation of "the mystery hidden for ages and generations but now made manifest to his saints" (Col. 1:26),* and we will discern ever richer treasures of divine love and wisdom.

Yet the good news is for all. Although its depths tax the sharpest intellect, it is simple enough for even a child to understand. God has made it plain that every member of the human family

might hear and wonder, and wondering be won by the story of divine love. He would have every one of us come to realize that in Jesus Christ we are accepted, redeemed, and adopted into God's family on earth and in heaven. This assurance turns despair into hope, and desolation to joy; for the transforming power of God's love makes us new men and women in Christ.

Seventh-day Adventists understand the gospel in a particular setting. We see it in the light of the final, end-time messages of the three angels of Revelation 14:6-12. Our task is to complete the proclamation of the "everlasting gospel" to all the world just prior to the return of our Lord. It is the same story, the eternal story, the one story from Genesis to Revelation—the message of the third angel, we are told, centers in justification by faith (*Evangelism*, p. 190)—but it is proclaimed in the context of the final events of earth's history and of Christ's ministry in heaven (Daniel 7, 8; Revelation 3, 4; Hebrews 8-10).

We also see a cosmic dimension in



the story of our salvation. The divine plan reconciles all things in heaven and earth through the cross of Christ (Col. 1:20). The age-long conflict between good and evil originated in heaven in the rebellion of Lucifer against God. It

* The Revised Standard Version is used throughout this document unless otherwise noted.

Background on the statement "The dynamics of salvation"

In "An Open Letter to the Church" (*ADVENTIST REVIEW*, May 24, 1979), the president of the General Conference, Neal C. Wilson, announced the intention of the denomination to convene a representative group "to survey and study difficult theological issues" and share the results with the church. This group, the Righteousness by Faith Consultation, consisting of 145 members, was appointed and met in Washington, D.C., October 3-4, 1979.

The consultation appointed an editorial committee of 24 members to prepare for publication the materials growing out of the meeting. The editorial committee met February 4-7, 1980, and the paper "The Dynamics of Salvation" was prepared for eventual publication in the *ADVENTIST REVIEW*. However, it was first distributed to the full membership of the consultation for critique and then revised in harmony with the responses. The result is the statement "The Dynamics of Salvation" printed in this issue of the *ADVENTIST REVIEW*. While this article is the product of the Righteousness by Faith Consultation, it also reflects discussions at previous meetings devoted to a study of righteousness by faith.

"The Dynamics of Salvation" is a study document, not a creedal statement. It attempts to set forth what Seventh-day Adventists believe about salvation through Jesus Christ. It seeks to combine theological accuracy with clarity and practicality, so that the reader may experience the benefits of salvation and not merely grasp its theory.

Certain aspects of this inexhaustible theme, such as the nature of Christ, perfection, and original sin, are not dealt with in detail in this paper. They may be taken up later as subjects of the church's ongoing discussions. "The Dynamics of Salvation" should be considered as a whole, in order that the balance of the various parts may be discerned.

Responses from readers will be welcome, but cannot be acknowledged or replied to personally. Such responses will be useful in evaluation of the document and in possible further refinement of it. Send responses to: Biblical Research Institute, 6840 Eastern Avenue NW., Washington, D.C. 20012.

W. R. LESHNER
Director
Biblical Research Institute

spread to this earth, as our first parents yielded to the tempter; thus sin became part of us, and our world became the arena in which Christ battles with Satan for our allegiance.

The law of God, which is an expression of His character, plays a central role in this controversy. Lucifer denied the justice and goodness of the law, rejected its authority, and claimed that it could not be obeyed; he and his subjects continue to oppose it. In saving men and women from rebellion and sin, therefore, God remains true to His own character and His law; His gracious activity which saves us at the same time vindicates His character and law, and reconciles the world unto Himself (2 Cor. 5:19; *Patriarchs and Prophets*, pp. 68, 69).

This study focuses on the dynamics of salvation. It does not attempt to embrace all aspects of the plan of salvation, even as it does not claim to plumb all the depths of its mysteries. Its concern is with men and women, here and now; it endeavors to tell plainly the good news that God has for us. This good news, the gospel, is so utterly different from human modes of thought that it is startling. It is easily distorted or lost or obscured—even by theological debate. Therefore it must be told and retold, probed ever more deeply, heard once and ever anew.

Section 1. Humanity's desperate need

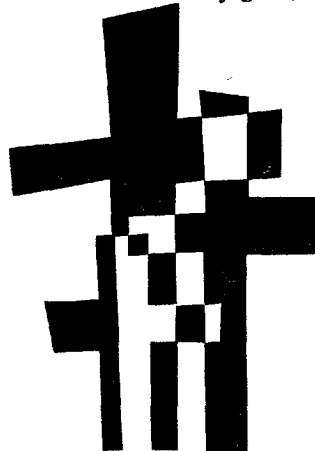
Before we can accept the good news, we must recognize our desperate need. We must see that we can do nothing to restore ourselves to God, or to improve our evil nature: our condition is hopeless. To such poverty—mental, physical, spiritual—God's salvation comes.

1. *We stand condemned before God* (Rom. 3:19, 20). We are rebels at heart and rebels in deed, alienated from God and from one another. Even our "righteous deeds" are as "filthy rags" (K.J.V.) in His sight (Isa. 64:6), because even our motives at best are mixed: we glory in our reputation; we are proud of our good works; we compare ourselves with others. When we see ourselves as God sees us, we know that we are a mixture of good and evil, always a bundle of conflicting desires, emotions, and aspirations. In our innermost being we are corrupt: "The whole head is sick, and the whole heart faint. From the sole of the foot even to the head, there is no soundness in it, but bruises and sores and bleeding wounds" (chap. 1:5, 6).

Nor can we change our standing before God. No sacrifice, no gift, no act of devotion—no work of any sort—can

restore the broken relationship. Our first parents were created in God's image, but that image became defaced (Gen. 1:27; *Testimonies*, vol. 4, p. 294); after their fall they fled from the presence of God. "Sin has marred and well-nigh obliterated the image of God in man" (*Patriarchs and Prophets*, p. 595), and we are still running from Him.

2. *We are alienated from our true selves*. We are torn by doubts and conflicts; we are frightened by the depths of sin which we see in others, and we feel within ourselves the surge of the same evil. We are burdened by guilt, for we



fall short of the glory of God (Rom. 3:23). We proclaim our freedom, but are subject to the yoke of bondage (Gal. 5:1) and are slaves of corruption (2 Peter 2:19).

3. *We are alienated also from one another*. We seek to gather to ourselves riches, and to grow in reputation at the expense of others; so we are jealous and suspicious, envious and crafty, insensitive and cruel (Jer. 17:9). The network of human relations established by the Creator lies in tatters (Rom. 1:28-32); we seek to patch them here and there, but all our efforts are fragmentary and inadequate.

4. *We are alienated from the created world*. God appointed us to have "dominion" over the world (Gen. 1:26; Ps. 8:6), but we have turned stewardship into exploitation. We ravage the resources of the earth, consuming them greedily, and turning all we find to our own selfish ends (Rev. 11:18).

So humanity is in a desperate condition. All our plans, hopes, and efforts are corrupted by our sinfulness. Individually and collectively we stand condemned for what we have done and for what we are, for the spirit of rebellion against God that is part of us, for our all-encompassing alienation and sin (Rom. 5:18; *Steps to Christ*, pp. 19-25).

We are lost, full of anxiety and loneliness. And we are unable to help ourselves.

Section 2. The divine initiative

The good news of the Bible is that God has taken the initiative to save us. He comes to us in our lostness, offering salvation in all its abundance.

The gospel reverses all human understanding and endeavors. By nature we operate on the principles of achievement: the reward should match the performance. But the good news is that "the gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23, K.J.V.). For "where sin abounded, grace did much more abound" (chap. 5:20, K.J.V.). God is generous in His love, extravagant beyond our comprehension.

Throughout the Bible, God takes the initiative to save. With the first sin He came seeking; and His call, "'Where are you?'" (Gen. 3:9), echoes down the ages. He calls Abraham and makes him the father of the faithful (chaps. 12:1-3; 15:6-21; Heb. 11:8-10). In Egypt He initiates the rescue of the Hebrew tribes from slavery (Ex. 3:6-10), and in Babylon He intervenes again to bring them home from exile (2 Chron. 36:22, 23).

This saving activity of God is expressed by the word *righteousness*. The Bible shows God's righteousness by what He does: it is not merely a state; rather, it manifests itself uniquely in saving activity. And in that activity Israel finds hope. So the psalmist exclaims, "Lead me, O Lord, in thy righteousness" (Ps. 5:8) and "In thy righteousness deliver me" (chaps. 31:1; 71:2), while God announces, "'I bring near My righteousness, it is not far off; and My salvation will not delay'" (Isa. 46:13; cf. 51:5; 56:1; etc., N.A.S.B.). So we can say that God's righteousness brings salvation; therefore God is called "the Lord our righteousness" (Jer. 23:6, K.J.V.).

The saving righteousness of God is not in conflict with His eternal law. At Sinai the law was given in written form as part of God's saving act, to define the terms of the covenant relationship between God and His earthly children, but not as a means of salvation. The law warns that God "will not justify the wicked" (Ex. 23:7, K.J.V.); yet before Him "no man living is righteous" (Ps. 143:2, N.A.S.B.). And since God as "'the Judge of all the earth'" (Gen. 18:25) cannot act unjustly, every person must expect a sentence of condemnation on the basis of his performance. Realizing this, the psalmist pleads, "Do not enter into judgment with Thy servant" (Ps. 143:2, N.A.S.B.). For the law, given by God's initiative, tells men and women what to do, but not how to gain salvation; only God can create a clean

heart (chap. 51:10), and the prophet announces that God's Chosen One "will justify the many, as He will bear their iniquities. . . . He Himself bore the sin of many, and interceded for the transgressors" (Isa. 53:11, 12, N.A.S.B.).

In Jesus Christ the divine initiative reaches a unique climax. God had continually intervened to bring salvation; now, in a supreme act of self-giving, God the Son becomes the incarnate Christ. "The Word was made flesh, and dwelt among us" (John 1:14, K.J.V.). He became one with us, sharing our lot, showing us what true humanity—humanity made in the image of God—is like. He suffered and was tested, struggling with the tempter (Heb. 2:14, 17; 5:7-9). He "was in all points tempted like as we are, yet without sin" (chap. 4:15, K.J.V.). By word and life, by death and resurrection, the God-man, Jesus Christ, brings the good news of God's love for us and the salvation He provides (John 3:16).

Over and over the life and teachings of Jesus reveal God's character (chap. 1:18). Instead of shrinking in terror or running in rebellion from Him, we are to call Him "our Father" (Matt. 6:9). All that we see of goodness, care, and loving provision in human fatherhood is at best a faint reflection of the heavenly Father. He is the divine Provider, who cares even for the birds and lilies (verses 25-34); He is the divine Lover, who counts everyone on earth as His child, even though His fatherhood is not acknowledged (chap. 5:43-48); He is the divine Giver, who delights to pour His blessings upon His children (chap. 7:7-12).

His generosity amazes us. He lavishes salvation; we do nothing to earn it. He is not an angry sovereign, nor a demanding judge. Rather, He pours out liberally, without regard to what we deserve. Our only condition is our need; we have no claim on Him at all (cf. Matt. 18:23-25; 20:1-16; Luke 18:9-14).

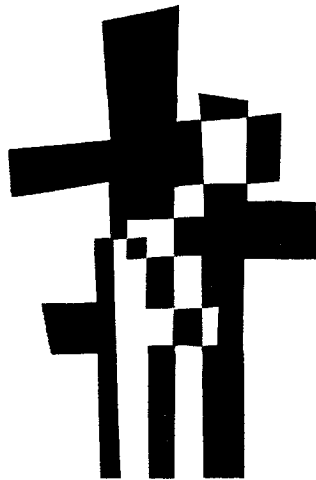
God's grace always surprises the self-righteous. It is the so-called "righteous" who challenge the teachings of Jesus; they cannot comprehend the idea that salvation is really totally free. They cling to some vestige of meritorious human activity, some remnant of their own achievement in which they may find secret satisfaction (Matt. 21:31; Luke 14:11).

The mission of Jesus corresponds with this revelation of God. He comes as the One sent of the Father (John 5:36, 37), the living embodiment of divine love to a lost world. He has come not to condemn us but to save us (chap. 3:16-21; Matt. 1:21).

And this mission exemplifies libera-

tion (Luke 4:16-21). He sets us free from the captivity of the evil one. He sets us free from eternal death (Heb. 2:14, 15). He sets us free from guilt. He proclaims "the acceptable year of the Lord" (Luke 4:19), offering forgiveness to all who believe. We come to Him downcast, burdened, enslaved; we go away rejoicing, made new to live as sons and daughters of the God who forgives.

Jesus' mission of liberation led inevitably to the cross. He foresaw it, shrank from it, but accepted it in conformity with the divine will. His whole



life had pointed to it; as important as it was for Him to live among us and for us, it was only by His death that God could save us (Rom. 3:21-26; *Fundamentals of Christian Education*, p. 382).

He was "the Lamb slain from the foundation of the world" (Rev. 13:8, K.J.V.). Before the world was created, God had covenanted to meet the crisis of sin and death (*The Desire of Ages*, p. 22; *The SDA Bible Commentary*, Ellen G. White Comments, vol. 5, p. 1149). Sin is not a light thing, and God does not lightly pass over it; the divine initiative meets the demands of the broken law. God is just, and the justifier of him who believes in Jesus (Rom. 3:26)—through the cross. God would not only become flesh and struggle with temptation without succumbing to it (Heb. 4:15); in the climactic act of the incredible series of divine initiatives, He would die on a despised cross, vicariously for us all. "Being found in human form he humbled himself and became obedient unto death, even death on a cross" (Phil. 2:8).

Jesus died for every person at every place and in every time. This was the event toward which the sacrifices of the Old Testament pointed. It reconciled the world to God (2 Cor. 5:19); it delivered humanity from the power of Satan; it opened the door to a life in union with God. As Christians we are therefore not ashamed of the cross; it is the guarantee

of our forgiveness, the ground of our assurance, and the pledge of our eternal life in God. "But far be it from me to glory except in the cross of our Lord Jesus Christ" (Gal. 6:14; *Testimonies to Ministers*, pp. 161, 162).

While the cross and resurrection of Christ are the focal point of the ages (cf. Heb. 9:26), the divine initiative does not end with them. The risen Christ, ascended to the right hand of the Father, asks for the Holy Spirit to be sent to the world (John 14:16, 26). The Spirit had always prompted men and women to follow God; now He comes in a new way. Without Him our will is weak, so bent toward evil that we cannot of ourselves choose the good. But He energizes the will so that we can respond to the good news and accept the gift of salvation (chap. 3:5-8; 7:17; Phil. 2:13). In this way the ministry of Jesus is perpetuated: the Spirit convicts the world of sin, righteousness, and judgment (John 16:8).

The story of salvation is thus the story of grace and love. The God who delights to forgive has redeemed the world by Jesus Christ. At every point in the story, God takes the initiative.

Section 3. The human response to grace

While Christ by His death has redeemed the world and paid the penalty of every sin, not every person actually will experience salvation. Why is this? Because God does not coerce, not even for our best good. He has provided salvation as a gift, but He does not force that gift upon us. He has made reconciliation, but we must agree to be reconciled.

The human response to grace centers in faith, and the essence of faith is trust, taking God at His word (Rom. 14:23; Heb. 11:1). In the Bible, a great example of faith is Abraham, of whom Paul quotes from the Old Testament that he "believed God, and it was reckoned to him as righteousness" (Rom. 4:3; cf. Gen. 15:6). Here, in the context of a covenant made by God, Abraham's faith is not simply an intellectual assent but a total response of trust in the promising word of God. It is a readiness to submit himself entirely to God and to accept His word. In this act of faith, Abraham is in a right relationship with God, and obedience is the result (Heb. 11:8). Thus he obeys God and is circumcised (Gen. 17:22-27). Faith in the Biblical sense is never merely a mental act but always a relationship of "faith working through love" (Gal. 5:6, N.A.S.B.; cf. *The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1111; *Selected Messages*, book 1, p. 398).

There is no merit in faith itself. We are not saved by faith but by grace: "For by grace you have been saved through faith" (Eph. 2:8); "There is nothing in faith that makes it our saviour."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1071. Instead, faith is the means, the instrument, by which we claim God's gift of salvation (*Selected Messages*, book 1, p. 363). The cross alone is our salvation; faith is our personal acceptance of the cross as God's decisive act in our behalf.

Without the drawing of God, no person will come to Him (John 6:44; *ibid.*, p. 390). Our faces are turned away from Him and we lack even the desire to return. Our will is so weakened that we continually choose only evil (Jer. 13:23). But the Holy Spirit empowers our wills, awakening within us a longing for God. He leads us to repent: we are sorry for sin and turn from it as we reach out in faith to receive God's gift (*The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1073; *The Desire of Ages*, p. 175). Thus faith itself is a gift from God offered to us all (Eph. 2:8; *Selected Messages*, book 2, p. 375) through the Scriptures.

We cannot fully comprehend the manner in which the Holy Spirit energizes our wills to produce faith. We may say that we receive God's salvation because we have chosen to do so, but we must affirm also that whatever is human in faith is possible only because of the divine initiative in the work of the Holy Spirit. Thus there can be no "boasting" in our faith (Rom. 3:27).

The possibility of faith is also the possibility of its rejection. We may resist the urging of the Spirit and spurn the gift held out by God. By doing so we condemn ourselves, for we have spurned grace and despised love (John 3:18, 19).

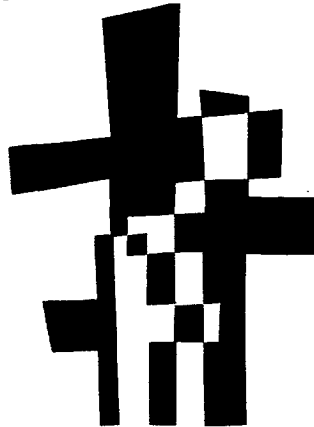
The results of the salvation appropriated by faith are all-embracing: we are radically reoriented; we have both a new status and a new life. In the following sections of this paper we shall study in turn the new status and the new life in Christ. We must realize, however, that, while these aspects may be distinguished for the sake of clarity of discussion, they are never separated in experience. God's saving activity which declares us to be His sons and daughters is at the same time a transforming relationship (Rom. 5:1-5; Titus 3:5; Heb. 10:16, 17; *Thoughts From the Mount of Blessing*, p. 114).

Section 4. The new status in Christ

The new status in Christ is too rich to be encompassed by any one term. Among the many expressions used in

the Bible to describe this reality, the principal ones are justification, reconciliation, forgiveness, adoption, and sanctification. Each of these terms, while commonly employed by Christians, has a distinctive Biblical usage and meaning.

1. *Justification*. This word comes from the setting of a law court. We are regarded as criminals, arraigned at the bar of God's justice. As the law is read out to us, we know that we are guilty. Even if we could plead innocent in terms of external compliance, the law probes our motives and desires, and shatters our defenses: "The law is spir-



itual; but I am carnal, sold under sin" (Rom. 7:14). But now there is a stir in the court. Our Advocate rises to speak in our behalf. Instead of agreeing to our death, He presents His own death; while acknowledging our disobedience, He points to His own obedience. Instead of claiming our righteousness, He covers us with His own righteousness (*Christ's Object Lessons*, p. 311). Thus He stands for us as our Representative (*The Desire of Ages*, p. 357; *The SDA Bible Commentary*, Ellen G. White Comments, vol. 7, p. 925) and Substitute (*Selected Messages*, book 1, pp. 256, 258). Because of Him, the verdict is pronounced, "Acquitted!" We go forth free from the accusations of the law that previously had condemned us. This is the meaning of justification by grace through faith (Rom. 3:21-26).

2. *Reconciliation*. The picture here is drawn from human relations. Friends have fallen out; bitter feelings of estrangement have taken hold. One party, however, has already acted to restore the relationship; He has gone to the full extent, and beyond human expectation, thought, or activity, to make matters right. God has once again taken the initiative; He has "reconciled us to Himself through Christ" (2 Cor. 5:18, N.A.S.B.). So far as He is concerned, all cause of ill will has been removed. But the second party remains alienated. He harbors feelings of guilt for the activities which led to the disruption of

relationships; he feeds upon his hostilities. One day, however, the hopelessness of the situation and the magnanimity of the first party touch his heart. He turns around and is reconciled (2 Cor. 5:20; cf. Rom. 5:10; *Thoughts From the Mount of Blessing*, pp. 115, 116).

3. *Forgiveness*. This word is related to the world of financial transactions. According to Jesus' parable of the two debtors, we are confronted with a debt that we can never repay. It is so immense that we can never hope to cope with it (Matt. 18:25-35). This debt represents our sin. In the midst of this hopeless condition, however, God freely cancels the debt through Jesus Christ. "Christ died for our sins" (1 Cor. 15:3). All of our accounts are fully paid up; we enjoy the status of those who have no more debts of sin, and who therefore forgive their debtors (Matt. 18:32, 33).

4. *Adoption*. This model is one of family relationships. We are in a wretched condition, orphans in a hostile world. We seek a home, a place of acceptance, a place to belong. We are "aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world" (Eph. 2:12, K.J.V.). Then one day we are adopted. Our Father completes all formalities, paying the full adoption price and thus making us His own children. He welcomes us into His home and gives us all its rights and privileges. We receive the full status of His sons and daughters. "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4, 5, K.J.V.; cf. Rom. 8:15; *Christ's Object Lessons*, p. 250).

5. *Sanctification*. This word is usually employed by Christians to denote growth toward the divine ideal. In the Bible, however, it has a wider range of meaning, often signifying new status. Thus, it frequently means "dedication" or "consecration," as when Paul addresses his letters to the "sanctified ones" or "saints" (e.g., Rom. 1:7; 1 Cor. 1:2; 2 Cor. 1:1; Eph. 1:1). He likewise writes to the Corinthians, "You were washed, you were sanctified, you were justified" (1 Cor. 6:11). The significance is drawn from the sanctuary setting. In Israel everything and everyone associated with the sanctuary had to be set apart from profane use and "consecrated" to God's service. So, in a world in revolt, God has those who belong to Him, who are set apart from the world and separated unto Him. Because they have accepted His grace through faith, they no longer be-

long to the prince of evil. They are stamped with God's own identifying stamp; they are His own property, which He holds dear amid the turmoil of this world (Phil. 2:15; *Testimonies to Ministers*, pp. 49, 50).

These terms—justification, reconciliation, forgiveness, adoption, and sanctification—along with the concepts they entail, all point to our new status as Christians. They tell us how lofty are our privileges and how holy is the name with which we are named (*The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1070).

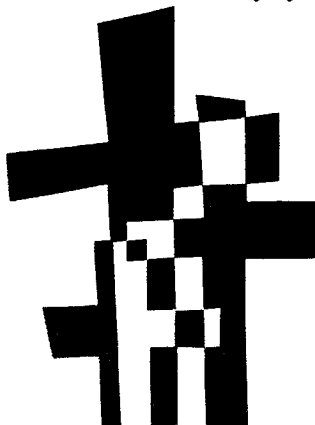
These terms also suggest responsibility. Because we are sons and daughters of the King of heaven, we are to live in a manner that befits our royal status. Having been acquitted in court because Jesus has taken our place, we will show our gratitude by the way we live. Since we have become aware of the divine measures, even Christ's death on the cross, which led to our reconciliation, we can no longer take lightly a knowledge of God. With the crushing burden of our guilt rolled away, we will beware of coming under the bondage of debt again. Now that we are no longer alone and estranged, we will rejoice in our new family and seek to honor its name. Because God has called us apart from the world, we cannot maintain its life style and pursue its goals and ambitions (2 Cor. 6:16-18).

We therefore have a new attitude toward sin and sinning. The lordship of sin has been broken in our lives; we are servants of Christ, yielding our members "as instruments of righteousness" (Rom. 6:12-19). We can do all things through Christ who strengthens us (Phil. 4:13). God desires us to have victory over every sin: "My little children, I am writing this to you so that you may not sin" (1 John 2:1). But even if we slip and fall, our sins are not entirely like those of the unredeemed. The acts may seem identical from an external viewpoint, but the inner attitude toward them is radically different. The nonbeliever is at home in sin, unmindful of its consequences and of God, and often in deliberate rebellion against His law. When the believer sins, he hates his sin and sinning, because it was the cause of the death of his Saviour, and he does not want to crucify the Son of God again (chap. 3:4-10; Heb. 6:6; *The Great Controversy*, p. 508).

As long as we stand in the faith relationship with God, we retain our new status as His sons and daughters. Though at times we are overcome by temptation, we are not cast off, because we still have an Advocate with the Father, Jesus Christ the righteous (1 John 2:1), who is faithful and just to forgive

us our sins and to cleanse us from all unrighteousness (chap. 1:9). We remain members of the divine family. It is not the occasional good deed or misdeed but the general trend of the life that indicates the direction in which we are moving—whether we have become rebels at heart again or are still standing in the relationship of faith (*Steps to Christ*, pp. 57, 58; *The Ministry of Healing*, p. 249).

The new status involves the new relationship. One cannot be divorced from the other. Having received God's gift of salvation, we now live by faith. We need to reach out to God day by day in



loving trust, turning from pride in ourselves and relying entirely upon Him. The relationship will grow and strengthen; if not, it will wither and die. God would have the former, but He will not prevent the latter. He will not violate the element of human freedom in faith. If we allow the new relationship to die, we can no longer claim the benefits of the new status of salvation (Heb. 6:4-8; John 15:4-8; *Selected Messages*, book 1, p. 366).

Section 5. The new life in Christ

The new status in Christ is inseparably related to new life. The gift of salvation, received by faith, makes us new persons. The divine, initiating love evokes within us a responding love, and we are changed progressively into the likeness of God. This change has several related dimensions.

1. *New birth.* No one can fully unravel the mystery of the new birth. The Holy Spirit works upon us, and we are "born again" or "regenerated" (John 3:4-8). There is a fundamental change in the direction of our life, our attitudes, our values. We retain our individuality, but now it is no longer self-centered; we have turned away from feeding our ego and toward serving God and man. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (verse 6).

2. *Restoration.* Under the power of the Spirit, the nearly obliterated image

of God in us is in the process of continual restoration.

There is a restoration of the mental, physical, and spiritual person (1 Thess. 5:23). Instead of anxiety and inner conflict, we have "the peace of God, which passes all understanding" (Phil. 4:7). We have the abiding joy of the Lord, willing to do His will and good pleasure (chap. 2:13), and living for His glory. We honor Him in our body, the temple of the Holy Spirit, presenting it as a "living sacrifice" in service (1 Cor. 6:19, 20; Rom. 12:1, 2).

There is a restoration of interpersonal relationships. We see all persons as God sees them without pride of race, social class, sex, or religion: All are one in Jesus Christ (Gal. 3:28). We love others; we appreciate them for what they are; we seek to understand the circumstances that have molded their lives; we care for them with Christlike concern.

There is a restoration of relationships with the physical world. In sin the dominion over the earth given to our first parents (Gen. 1:26) is exploited; now responsible stewardship under Christ is restored. We regard the world's resources as God's gifts to us.

3. *Growth.* The new life is one of growth in Christ. The divine image in us is progressively restored as we, by beholding our Lord, are transformed by the Spirit (2 Cor. 3:18). This process is commonly termed *sanctification*, although the Bible refers to it in various ways. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1, K.J.V.). We thus may "grow up into him in all things" (Eph. 4:15, K.J.V.; cf. *Prophets and Kings*, p. 233; *Testimonies*, vol. 6, p. 350; *The SDA Bible Commentary*, Ellen G. White Comments, vol. 5, pp. 1146, 1147).

Spiritual growth is reflected in our words and actions. These "works," however, are the result of our salvation and not the means of it. Through the indwelling Spirit we bear the fruit of "love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control" (Gal. 5:22, 23). This fruit is evidence that we have become sons and daughters of God (*The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1111).

The Christian life involves a new relationship to God's law. Instead of resenting divine instruction and seeking to evade it, we now delight to know God's will and to follow it (Ps. 40:8). We put our will on the side of God's will and shun every known sin; thus His law comes to fulfillment in our lives (Rom. 8:1-4; 13:8-10; Gal. 5:14).

The path of obedience leads us into

ever-increasing understanding of God's will for us (Prov. 4:18). From its magnification in the life and teachings of Jesus, we see that it is far more than a set of rules that call for external compliance. We see that it searches even our thoughts and motives, and the desires and intents of the heart. Further, obedience is not merely the absence of transgression; it is a life of positive goodness. It centers in unstudied, loving activity in relation to every person whose life we touch. It is a life that, in its own sphere, mirrors the life of God in His, as "the impulse to help and bless others springs constantly from within" (*Christ's Object Lessons*, p. 384; Matt. 5:20-48; *Thoughts From the Mount of Blessing*, pp. 76-78).

With this understanding, we cannot attempt to enumerate our obedience to God's law. Even if we were able to list deeds of evil that we have avoided and deeds of kindness that we have done, we could not count the secrets of our own hearts. Nor could we say that we have loved as we might have loved, as God loves.

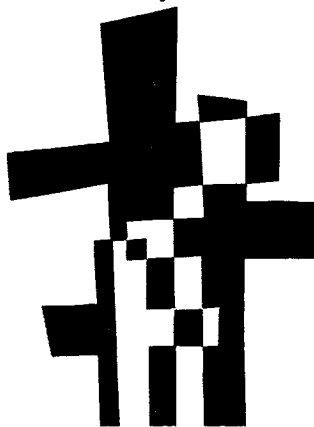
The life of obedience is properly measured by the degree to which we have completely entrusted ourselves to Christ. We have laid aside trust in ourselves. The more Christlike we become, the less we will trust ourselves and the more we will realize how far short of the divine pattern we still are. But by faith we are clothed with the perfect righteousness of Christ, which has met all the requirements of the law. "Our dependence is not in what man can do; it is in what God can do for man through Christ. When we surrender ourselves wholly to God, and fully believe, the blood of Christ cleanses from all sin. The conscience can be freed from condemnation. Through faith in His blood, all may be made perfect in Christ Jesus. Thank God that we are not dealing with impossibilities. We may claim sanctification."—*Selected Messages*, book 2, p. 32.

4. *Grace and faith.* We do not live the Christian life in a manner other than the way in which we first accepted salvation. Having accepted salvation through faith, we do not now trust in human accomplishment (Gal. 3:1-5). At every point in the new life, from its beginning to its ultimate glorification, we depend entirely on grace received through faith. "As therefore you received Christ Jesus the Lord, so live in him" (Col. 2:6; *Steps to Christ*, p. 69). By the Holy Spirit, God works in us "both to will and to do of his good pleasure" (Phil. 2:13, K.J.V.). It is the divine initiative which sustains our life in Christ, even as it brought it into being (*The SDA Bible Commentary*, Ellen G.

White Comments, vol. 6, p. 1071).

We are to nurture faith. Growth is not automatic; obedience is not mechanical. God wills to re-create us in His image, but we must be willing to foster our relation with Him (John 15:1-8). We are to feed on His Word, commune with Him in prayer, and tell what He has done for us (2 Tim. 3:16, 17; 1 Thess. 5:17; Mark 5:19). Day by day we are to understand His will more fully, and experience new dimensions of commitment.

5. *Assurance.* The new life involves assurance (Heb. 10:19-22). Our salvation was secured by the most decisive



divine act in history: Christ's death and resurrection. We know that He who has begun a good work in us will not leave us to struggle alone. We know that, so long as we put our trust in Him, He will hold us by a hand that will never let us go (*The Ministry of Healing*, p. 182). He is able to complete His purposes in us, presenting us blameless before His presence with exceeding joy (Phil. 1:6; 1 Cor. 1:8; 1 Thess. 5:23). Already we have passed from death to life; already the Spirit bears witness with our spirit that we are sons and daughters of God (1 John 3:14; 5:18-20; Rom. 8:16). He gives us His peace in the midst of strife, and His strength sufficient for our every need (John 14:27; 2 Cor. 12:9). Not only has God in Christ made the once-for-all sacrifice for our sins, but we now have a great High Priest in the heavenly sanctuary, where He ever lives to make intercession for us and to send forth timely help from the throne of grace (Heb. 7:25; 4:16; *Selected Messages*, book 2, pp. 32, 33).

6. *Praise.* So we rejoice in the Lord (Ps. 20:5; Phil. 4:4). In every experience of life, in the darkness as well as the light, He is with us (Heb. 13:5). His yoke is easy; He gives us rest (Matt. 11:28-30). "Rooted and built up in him and established in the faith," we abound in thanksgiving (Col. 2:7). In everything He is working for our good; "we are more than conquerors through him who loved us" (Rom. 8:28, 37). The

Sabbath is the celebration of His creation, His salvation, and His liberating presence. Indeed, every duty of life is consecrated to the Lord of love who has set us free. Through the faithful performance of even the humblest task and by lovingly sharing the good news of salvation, we seek to bring glory to our heavenly Father (Matt. 5:13-16; *Colporteur Ministry*, p. 77).

Section 6. The consummation

"Beloved, we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. And every one who thus hopes in him purifies himself as he is pure" (1 John 3:2, 3). This is the goal of a sanctified life in Christ.

Now our devotion is flawed, our desires are confused. Now we know in part. Now we are beset by doubts in the midst of peace, disappointments in the midst of joy. Now our obedience is hampered by our frailty. One day, however, we shall be like Him. "Our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject all things to Himself" (Phil. 3:20, 21, N.A.S.B.).

Time reaches toward this climactic end. We live in the end-time. The prophetic time clock signaled that in 1844 the final phase of the great controversy between good and evil commenced with God's pre-Advent judgment. The people of God in all ages have looked forward to God's judgment (Revelation 5). They have waited expectantly for it as the time when God's people will be vindicated and the universe restored to a perfect, sinless state. So in this judgment hour (chap. 14:6-12) we thank God for Christ our Advocate, through whom alone we may stand in the judgment, whose love motivates us to holy living, and who soon will deliver all things to the Father (1 Cor. 15:24-28).

The consummation is at hand. It is God's final initiative in His saving activity.

Thus the dynamics of salvation forever center in the righteousness of God and His Son. God's righteousness encompasses the sweep of our needs: it leads us from guilt to justification, from sinfulness to sanctification, from alienation to restoration and on to glorification. It brings about the decisive change from slavery to sin to new life in Christ, from bondage in fear to joy in the Spirit. Salvation is from the Lord; the Lord is our righteousness! (Jonah 2:9; Jer. 23:6). □

When non-Christians pray

Can a missionary be healed when the non-Christian people he is working with pray to his God for his healing when he is dying?

By TOM ASHLOCK

“O great God, the good God. God who created our forefathers. God of the Christians, we Your children pray to You for help. Please hear our prayer. We acknowledge Your power over all spirits of dark places and over all evil gods. We beseech You to heal the missionary, for if You don't, today he will die. As chief of the people I speak for all in this place. Hear, oh, hear my prayer, O Creator God——”

The chief's prayer was interrupted. “You need pray no more,” a messenger from the chief's guest house said in a somber, stoical voice.

“Is he totally dead?” asked the chief. (In his language an unconscious person is often referred to as dead; a dead person is said to be totally or completely dead.)

“No,” replied the messenger. “The missionary is coming here right now. He has his Bible and his other book with him. He intends to speak for himself.”

“The great God has heard our prayer. Let's sit in our proper places,” ordered the chief. (According to the custom there the men sit on one side and the women and children on the other.) His manner was calm, yet there was a tone of authority in his voice.

As I walked into the temporary meeting place I noticed that most of the 35 or 40 people were beginning to move away from the speakers' platform in response to the chief's order. Some, however, were still on their knees, stunned by what had taken place. Never before had I created such a sensation as at that moment. There was a blank look on some faces, a frightened look on others. But when I greeted them, they responded with smiles and tears.

It was the winter of 1951. The place—a village, “one

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day by walking” from Ukhrul, India. And in those days Ukhrul was “two days by walking” from Imphal, the capital of the state of Manipur. The village is perched on the top of a mountain about 7,000 feet above sea level. The view is breathtaking. To the north are the eternal snowcapped mountains of the Himalayas that separate this land from Tibet and China. To the south and east is a series of ridges and valleys beyond which the northern part of Burma fades into the horizon.

However, the location of the village was situated on the mountain so that a few watchmen stationed at strategic places had a commanding view of its approaches and could warn the inhabitants of approaching strangers.

One evening as I walked from the temporary meeting pavilion to the guest house the chief had provided for me, I was in high spirits. The week of evangelistic meetings for non-Christians had gone well. My high fever of a few days before had not returned. In less than a week I would be back with Betty and baby Lynda. Although home was only about 500 miles away, when part of that distance was measured in “days by walking,” it seemed much farther.

Before I reached the guest house I began to feel weak and a little shaky. The temperature drops fast when the sun goes down at that altitude, and I had been under heavy stress with four or five sermons every day. “Maybe I'm just fatigued,” I reasoned to myself. But when I reached the guest house and began to shake with “the chills” while standing in front of the fire, I knew why I was beginning to feel weak—malaria.

The thought stunned me, not because I might be coming down with malaria—I had contracted malaria on a number of occasions—but because I had lost my only bottle of nivoquine in an accident ten days earlier, and

Nature's pews

By CLIFFORD BAILEY

Where the honeysuckle blossoms

In the arbored groves of time,

And the gleams of astral glory

Filter through, with rays sublime,

And the clustered needle turrets

That we designate as pine

Form the noblest of cathedrals

Where the aisles, in splendor, shine—

There the silence proves a blessing

To the souls of those who seek

To communicate with heaven

In the posture of the meek,

Where the footsteps of the Master,

In its needle-crested sod,

Lead to pews of solemn wonder

And a rendezvous with God.

because of what I had heard about the virulent form of malaria prevalent in the area where I had been three weeks before. The symptoms, I was told, were high fever on the first day, normal temperature the next, and subnormal on the third day. If the cycle is allowed to repeat itself, on the third time around, when the temperature drops to below normal, it usually continues to drop until life ceases. As I sat down on my sleeping bag and thought about the past few days, I realized that I was on my third three-day cycle. And I had nothing to take for malaria.

Broken medicine bottle

If only my bottle of nivoquine had not been broken. The few but awful, nightmarish minutes of people screaming and a truck crashing through trees and over the rocks came back to me again. The driver of the old World War II Dodge weapons carrier on which I had been riding ten days earlier had lost control on a mountain pass. Most of the other passengers and I jumped clear as the weapons carrier rolled down the mountain-side into a stream below. When I worked my way down to the wreckage, I found my crushed shaving kit submerged in the water. When I unzipped it, I discovered that my medicine bottle was broken and my precious nivoquine tablets had dissolved away.

There was no time now, however, to think about the wreck, the lost medicine, or what might have been. Unless I could get some type of antimalarial drug soon, the next day might be my last. Two runners were sent to Ukhrul for any type of antimalarial drug they could procure. There was none to be found. An epidemic had depleted the supply carried by both the subdivisional officer and the postmaster. Fresh runners from Ukhrul immediately left for Imphal.

As the translator gave instructions about an all-night fire, I started writing what I thought would be my last letter to Betty. I also wrote one to the mission president. When I handed them to the translator, I explained to him what I wanted done about my burial. The translator was a young man my age who had already made his decision to be baptized. With true Tangkhul-Naga courtesy he assured me that everything would be cared for as I had requested. As I crawled into the sleeping bag, shivering though fully dressed, I noticed perspiration on his forehead.

Knowing my temperature would continue to drop during the night, the Naga people brought a stack of blankets to add to my sleeping bag. Two fires were kept going all night. Toward morning, when I lost consciousness, a number of beer bottles were filled with hot water and placed next to me.

The people did what they could, then prayed. The last prayer session was at 10:00 A.M., the time of the mid-morning meeting. About then I woke up. With some difficulty I crawled out from under the mountain of blankets and away from the large number of bottles that had been piled around me. The "in-a-cold-fog feeling"

was gone. I felt fine. Noticing that the sun was high in the sky, I looked at my watch; it must be time for the mid-morning meeting. Being already dressed, I shook myself a bit, picked up my Bible and notebook, and started for the meeting place. A startled messenger ran ahead to announce my arrival.

When the runners finally returned with quinine, I did not need it. The God who hears His children, be they Christian or non-Christian, had done things His way—a better way. Today there is a Seventh-day Adventist church where the temporary evangelistic meeting shelter once stood. The people who had for so long been under the power of the "evil god" had made contact with their Creator, and they were pleased with their new relationship with Him. They had discovered an inner peace. Life took on new meaning as they began to live in the hope of our Lord's soon return.

My translator on that memorable trip, Ben Luikham, is now principal of the Adventist training school. He and his father were the first Tangkhul-Nagas to become Adventists. The father, Brother Ninghei Luikham, was the first Tangkhul to become a Christian as a result of the dedicated ministry of a Baptist missionary. Brother Ninghei Luikham, our first evangelist in the state of Manipur, is now in his eighties. Though officially retired, he is still an active soul winner. He has seen more than 2,000 from his hill country accept the message he loves. One of his converts was a delegate to the April 17-26 General Conference session in Dallas, Texas. □

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

The day of preventive medicine

By J. Wayne McFarland, M.D.
Associate Director

This is the day of preventive medicine. A recent report from the U.S. Department of Health and Human Services points out that grants of funds have been given to "forty-six State health departments . . . 2 local health departments . . . the District of Columbia . . . and the Virgin Islands" to assist health departments in increasing education of the public in personal health behavior, "with the ultimate goal of reducing preventable death and disability associated with cigarette smoking, . . . obesity, . . . alcohol abuse, . . . [and] hypertension."—*Focal Points*, Bureau of Health Education, Jan., 1980, p. 1.

Those living in the United States can be thankful that their Government is finally turning its attention to the prevention of illness in a tangible way by providing funds and action to help prevent death from the use of tobacco and alcohol, poor diets, and high blood pressure.

Adventists should do everything possible to cooperate fully with State and local health officials in this attempt to save lives.



Eli's prayer

By DANIEL J. DRAZEN

*O Lord and Master of the universe,
You have given me a new son in my old age—
A son three years old
who cried himself to sleep tonight,
who awoke before dawn, calling out for a mother who did not answer.
You gave this child of promise to a woman,
And she gave him to an old man
who sees in a woman's devout prayer only drunken misbehavior,
who sees in his own sons his failure as a father.
O divine Master,
The answer to her prayer is the answer to mine,
My prayer for forgiveness for spent years
as a useless father,
as an uncomprehending servant of You and Your temple.
I must learn to love all over again.
Let me learn by loving this child,
this heartbroken child,
this new son of my old age.*

On the scene at the right time

The Seventh-day Adventist Church is the only church that fits the prophetic picture of God's people in the end-time of the world.

By THE EDITOR

The first angel's message of Revelation 14 was designed, in great measure, to call attention to the fact that the judgment was beginning in heaven. In the United States, William Miller began to preach the judgment-hour message, based on Daniel 8:14. From 1831 to 1844 he preached that the cleansing of "the sanctuary" was imminent. He was right in his chronology, and he was right in believing that "the sanctuary" was about to be cleansed. But he was mistaken in believing that "the sanctuary" was this earth, and that the event foretold in Daniel 8:14 was a cleansing of the earth by fire at the second advent of Christ.

Not until after the great disappointment of October 22, 1844, when thousands expected the return of Christ, did a handful of believers discover that the sanctuary to be cleansed was not this earth but the sanctuary in heaven, the great prototype of the sanctuary in the wilderness. They saw that both Hebrews and Revelation are full of references to a sanctuary in heaven. Further study provided an understanding of the cleansing process and how this relates to the hour of God's judgment in Revelation 14.

For our study here, it is of little consequence that the Millerites were mistaken in their understanding of the event that was to take place in 1844; what is important is that a people arose, phoenixlike, from the ashes of the Millerite movement at exactly the right time to carry to the entire world not only the judgment-hour message but all of the related truths involved in the three angels' messages of Revelation 14. Out of the Millerite awakening developed the Seventh-day Adventist Church, which alone of all the Christian bodies in the world is proclaiming, worldwide, messages that, in God's providence, meet the contemporary issues of worship and apostasy predicted in Revelation 13. As a people doing God's special work at the very time foretold in Bible prophecy, Seventh-day Adventists have a feeling of destiny. They fill a unique role. They alone are bearing

God's final threefold message to the world to prepare a people for Christ's second advent.

That the time in which this message is to be proclaimed is near the terminus of human history is clear not merely from the prophecies already examined but from the view recorded by John in the latter part of Revelation 14. After the three angels' messages are presented, Christ comes. Wrote John: "I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle" (verse 14). The One on the cloud thrusts his sickle into the earth, "for the harvest of the earth is ripe" (verse 15).

That the Seventh-day Adventist Church arose at the right time, hence is justified in its claim to fill a unique role in the time just before Christ comes, is supported also by the prophecy of Revelation 10. An examination of chapters 9 and 11, those on either side of this prophecy, reveals that the events of chapter 10 are mentioned as a kind of parenthesis between happenings under the sixth trumpet and those to take place under the seventh trumpet. Bible scholars are divided in their interpretation of the nature of the trumpets, and the time in which they take place, but many, including Josiah Litch (one of William Miller's associates in the Second Advent movement in the United States), have identified the Turks as the power portrayed under the sixth trumpet, and the dates of the trumpet as July 27, 1449, to August 11, 1840. If this identification and dating are correct, the events pictured in chapter 10 would take place after 1840.¹

Contrast suggested

The chronology of events in the prophecy may be established further by noting that the "mighty angel" who came "down from heaven, clothed with a cloud" (Rev. 10:1) held in his hand "a little book open" (verse 2). If we infer from this description that a contrast is suggested—that at one time the book was closed—our minds are drawn back to Daniel 12, where a book was closed and sealed, not to be opened until "the time of the end" (verses 4, 9). It seems logical to conclude that the book spoken of in Daniel 12 and Revelation 10 is one and the same. If the two are not identical, there seems to be no place in Scripture where Daniel's book is opened.²

That the books are identical seems suggested by their mutual reference to time. Daniel was told to "shut up the words, and seal the book, even to the time of the end" (verse 4). Then one heavenly messenger asked another, "How long shall it be to the end of these wonders?"

¹ In the early decades most Adventists accepted this identification and dating, but in recent times it has been challenged. Ellen G. White says: "At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. . . . When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the advent movement."—*The Great Controversy*, p. 335.

² "The books of Daniel and the Revelation are one. One is a prophecy, the other a revelation; one a book sealed, the other a book opened."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 7, p. 971.

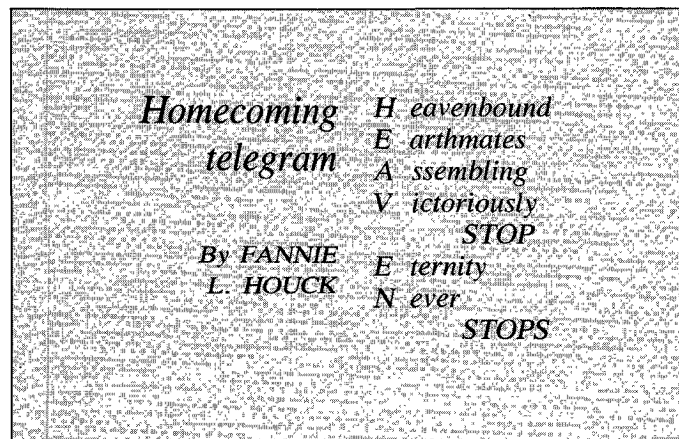
(verse 6). The reply involved time—"a time, times, and an half" (verse 7). When Daniel pressed to have a clearer explanation, the angel said, "Go thy way, . . . for the words are closed up and sealed till the time of the end" (verse 9). Two further time spans are referred to—one involving 1,290 days (years) and one of 1,335 days (years) (verses 11, 12). Then Daniel was told: "Go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days" (verse 13). Time was a dominant factor in the book that Daniel was told to shut and seal.

It seems more than coincidental that the little book that the angel held in Revelation 10 was not only open but that the angel announced that "there should be time no longer" (verse 6). Prophetic time was involved in Daniel 12, and doubtless prophetic time is meant also in Revelation 10.³

One further matter of chronology helps establish firmly the time frame in which the events of Revelation 10 take place. We have already noted that since the events take place between the sixth and seventh trumpets, they come after 1840. A less narrow, but nevertheless significant, time is suggested by the phrase "the time of the end," in Daniel 12:9. If the "time of the end" begins at the conclusion of the "time, times, and an half" of verse 7, then it becomes clear that the little book would be opened about the end of the eighteenth century, specifically after 1798. This is the date that marked the end of the 1,260 years of papal supremacy. The period itself has been referred to variously and repeatedly in Daniel and Revelation as "a thousand two hundred and threescore days," "forty and two months," "time and times and the dividing of times," et cetera.

In exact fulfillment of the prophetic outline, the book of Daniel was opened and its message was proclaimed during the years 1840-1844. Attention was called not merely to the 1260-year prophecy but to the 2300-year

³ "This time, which the angel declares with a solemn oath, is not the end of this world's history, neither of probationary time, but of prophetic time, which should precede the advent of our Lord. That is, the people will not have another message upon definite time. After this period of time, reaching from 1842 to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844."—*Ibid.*



prophecy of Daniel 8:14, the longest time prophecy in the Bible. The statement of the angel, "There should be time no longer," was understood to mean that there would be no further messages involving definite time. The final time prophecy of the Bible ended in 1844.

One further point may be noted to put the time location of Revelation 10 beyond reasonable doubt. Apparently the "mighty angel" of Revelation 10 is identical with the first angel of Revelation 14 (verse 6).⁴ Both proclaim a special message. Both proclaim their message with "a loud voice." Both use similar language in referring to God as the one "who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein" (Rev. 10:6; see also Rev. 14:7). Both refer to time—the angel in Revelation 10 declaring that "there should be time no longer," and the angel of Revelation 14 proclaiming that "the hour of his [God's] judgment is come."

We shall not discuss in detail the message of the angel of Revelation 10. We have referred to the prophecy merely to undergird the already strong case for the uniqueness of the Seventh-day Adventist Church as a people appearing on the stage of history at precisely the right time to fulfill prophecy—the only people that meet all the details of the several prophecies that apply to this end-time of the world's history.

The picture drawn in Revelation 10 describes perfectly the Advent believers in the years 1840-1844. The believers were thrilled as they studied the now-open book of Daniel; they enjoyed a sweet experience with Christ as they savored the truth that their Lord was soon to return; they became bitterly disappointed when they discovered they had misinterpreted the prophecy and that the cleansing of the sanctuary involved a work of judgment in heaven rather than a cleansing of the earth by fire at the return of Christ. Moreover, the statement of the angel, "Thou must prophesy again before many peoples, and nations, and tongues, and kings" (verse 11), set forth the truth that the heralders of the Advent had not completed their work in 1844; they were to tell the entire world of Christ's soon return.

From this review of the time prophecies of Daniel and Revelation, the evidence is overwhelming that the Advent Movement appeared at exactly the right time to fit the prophetic picture. We have devoted considerable space to this review, for a conviction that the church is on the world scene at the right time is foundational to belief in the uniqueness of the church's mission and message, and its role in the end-time. Our day is unlike any other. In God's plan it is time for earthly history to end and Jesus to come. In our next article we will outline the mission and message of the Advent Movement. □

To be continued

⁴ "The mighty angel who instructed John was no less a personage than Jesus Christ."—*Ibid.*

"The special light given to John which was expressed in the seven thunders was a delineation of events which would transpire under the first and second angels' messages. It was not best for the people to know these things, for their faith must necessarily be tested. In the order of God most wonderful and advanced truths would be proclaimed."—*Ibid.*

When religion divides the home

How should the believing spouse relate to the nonbelieving spouse when conversion takes place after several years of marriage?

By PEGGY TALBERT

Probably most Seventh-day Adventists know the pitfalls of marrying a nonbeliever. And most follow God's instructions in this matter—instruction that I believe is conveyed in such scriptural statements as: "Can two walk together, except they be agreed?" (Amos 3:3); "Do not be mismated with unbelievers" (2 Cor. 6:14, R.S.V.).

What happens, though, when, as in my case, neither of the partners is a believer when they marry, but one of the parties to the marriage becomes a believer later on in life? I find much counsel about the dangers of "mixed" marriages, but little, if any, help is available to the partner who becomes an Adventist Christian after marriage.

As someone who is living in the paradox of wanting both her husband and Jesus Christ—and it's not as easy a decision as you might suppose—I'd like to share what I have learned about this situation and what it means to me, and can mean to you.

The Bible teaches, "If any brother has a wife who is an unbeliever, and she consents to live with him, he should not divorce her. If any woman has a husband who is an unbeliever, and he consents to live with her, she should not divorce him. For the unbelieving husband is consecrated through his wife, and the unbelieving wife is consecrated through her husband. Otherwise, your chil-

dren would be unclean, but as it is they are holy. But if the unbelieving partner desires to separate, let it be so; in such a case the brother or sister is not bound. For God has called us to peace. Wife, how do you know whether you will save your husband? Husband, how do you know whether you will save your wife?" (1 Cor. 7:12-16, R.S.V.). Because believers were taught not to marry unbelievers, this Scripture passage must apply primarily to the marriage in which one partner is converted after marriage. To me, it holds a promise, a promise for my husband and for my two young children. It also gives me hope.

In *Messages to Young People*, Ellen White states: "He who has entered the marriage relation while unconverted is by his conversion placed under stronger obligation to be faithful to his companion, however widely they may differ in regard to religious faith; yet the claims of God should be placed above every earthly relationship, even though trials and persecution may be the result. With the spirit of love and meekness, this fidelity may have an influence to win the unbelieving one."—Page 464.

That does not mean that things will be easy; they won't be. A partner who does not love and worship God often will be at odds with one who does.

First, the Christian partner must turn the situation over to the Lord. Doing so involves much prayer, claiming the promises of the Bible that meet your specific needs. Promises that can be of help include James 1:5; Deuteronomy 4:2, 6; Proverbs 3:5, 6; 3:13, 18 (for wisdom); 22:6; Psalms 16:11; 32:8; 37:5; 48:14; Isaiah 30:21 (for guidance throughout life); 49:25; 54:13 (for help to parents). When these do not seem to be quite what you need, Philippians 4:19 is a promise to fulfill your every need, whatever it may be. The Lord has ordained marriage, and no matter how you started out, He can cause good to result. "We know that in everything God works for good with those who love him" (Rom. 8:28, R.S.V.).

He will find a way to help us

Once we have given our burdens to the Lord, we need to believe that He will help us as the need arises, for that is how He works. He will find a way to help us do His will, even when we cannot see the way clear.

Each "mixed" marriage has unique problems. Some Christian spouses have to put up with verbal and physical abuse from their nonbelieving loved ones. Others, like myself, are faced with different types of problems that may not look as difficult to cope with—but are.

The wife of my first pastor told me *never* to compromise on my beliefs, that compromise tends only to give your spouse the impression that you are wishy-washy about your faith, which is no way to witness for the Lord. For example, let him (or her) go out to the theater without you; refuse, politely, invitations to activities such as playing cards, drinking, and going dancing. Don't prevent your spouse from doing these things if he is determined to do them. He has not yet chosen the

Peggy Talbert is a homemaker living in Austin, Texas.

better life that you have. Be firm, and once you decide you're not going to do something, do not give in. Your spouse will respect you for your fortitude.

But you do not have to stay home just because you do not go with your spouse. I used to stay home from all church functions except church and Sabbath school. Finally, I decided that if I wanted to attend something, I would tell my husband that I was going and extend a cordial invitation to him (in advance, of course) to go with me. Then I would go. We need to have fellowship with other Christians rather than staying home most of the time. You be the judge of when to go and when to stay at home. However, it is important not to let your spouse feel left out of your plans. Always extend an invitation, even if it is turned down. One day you may be surprised by an acceptance. I was.

Share as much of your relationship with God as your spouse will let you. Never be pushy or act as if you are trying to convert him or her. Only the Holy Spirit can bring about conversion, and being pushy turns people off fast. Your most effective witness is the way you live each day. Be careful about expecting a nonbelieving partner to conform to your life style—you may have chosen to quit smoking or drinking, but he did not. Lectures about how he is hurting his health do not help. As likely as not, he is fully aware of the health consequences of what he is doing.

You cannot expect to be able to pay tithes and offerings from your husband's paycheck if he is the unbelieving partner, but if you have any income of your own, use it. The widow's mite was all she had, but the Lord blessed it. It means a lot to me to be able to give God what little I can, and my husband has come to accept my choice of how I spend my money.

If you have children, there can be difficulties about how they are brought up. Whose church and school they attend may be controversial, particularly if both husband and wife are active in different churches. I pray every day that my children will choose the Lord. Although my husband does not attend any church, he agrees that the children should be taught about God and Jesus. I teach them what I believe and guide them as best I can. With proper training they may voluntarily choose to attend with me. My husband will not allow me to force them to attend church or church school. But with the right early influence, they are likely to make the right choice. Of course, not all husbands are as easy to get along with as mine. But he was not always considerate toward my beliefs.

The Lord has worked wonders in my life and in my marriage. Sometimes I felt as though conditions had become too difficult to bear, but Jesus lifted the burdens, making it easier for me.

Some wives have separated from their husbands in order to feel safe from abuse and to be able to worship as they choose. The abuse need not be physical. Some nonbelieving spouses have driven their Christian partner away from them by verbal abuse.

Perhaps the best advice I have ever been given was to love my husband totally. If you can express complete love for your spouse, he will not feel threatened by your closeness to God. When he is secure in your love, he can be much easier to live with, and your marriage can be a blessing instead of a battleground. Never ignore your husband's or wife's needs and desires in your effort to work for God. Your home is important to the Lord and should not be neglected. After all, showing love to your family is one way of showing love to God.

Those who have never had to cope with this type of problem need to understand what is involved so that they can be more supportive of their fellow members who are facing this situation. I know from personal experience that moral support can mean a lot. □

FOR THE YOUNGER SET

Dusty

By AUDREY LOGAN

Dusty isn't much to look at. He is a very ordinary sort of cat.

Mrs. Lloyd was quite old and lived alone when Dusty first appeared at her door. (Of course, he wasn't called Dusty then; he didn't have a name.) Mrs. Lloyd looked at the half-starved creature and decided to take him in.

Newly adopted owner and cat became great friends. At night Dusty would sit on his mistress' knee and purr contentedly. Sometimes he would wander around her small garden. He never went far. He seemed to want to stay near the nice person who was so kind to him.

One Monday morning Mrs. Lloyd decided to clean her windows. She stood on a stepladder and went to work. While she was polishing vigorously, her foot slipped. With a crash she fell to the floor, knocking over a table and flower pot.

Her left leg and arm hurt badly, and she lay on the floor moaning in pain.

Dusty had been snoozing on the hearth rug when the crash startled him awake. He leaped up and began to meow loudly as he circled around Mrs. Lloyd.

Then what do you think

he did? He slipped out through the window, which was slightly open, ran to the next house, and cried loudly at the neighbor's door. Opening her door, Mrs. Reeves gazed in astonishment at the cat. "What do you want?" she asked, although she knew that Dusty couldn't tell her, at least not in words.

Still meowing, Dusty started back toward his house.

Thinking that there was something very strange about Dusty's behavior, Mrs. Reeves followed Dusty back to Mrs. Lloyd's. When she received no reply to her knock, she peered through the window and saw her neighbor lying on the floor.

Quickly she got Mr. Reeves, and together they broke into the house. They called a doctor and did what they could to make Mrs. Lloyd comfortable.

After she got well Mrs. Lloyd told her story to a newspaper. She commented, "I shudder to think what would have happened to me if it had not been for my little stray cat."

Needless to say, Mrs. Lloyd thinks Dusty is even more special than ever.

“That no flesh should glory”

You're the richest, most powerful person in the world. You want to set up a corporation that will sweep away your competition and win the world for your product. Where do you turn?

Probably you would want to begin by hiring the sharpest, most qualified people in the field—certainly several Ph.D.'s who have an established reputation in the area of your interest; then you would want to add some top management people; you would hire the best law firm you could find; and several of the most qualified computer programmers and certified public accountants available.

You would also want to locate in a strategic location, at least setting up offices in your nation's capital, where you could contact and influence the country's lawmakers. You would also want to branch out internationally, becoming known in the best circles everywhere.

You would select the best in the way of modern, up-to-date facilities; stock it with the latest miniaturized computerized equipment and rapid-communication technology. Then you would want to hire some of the best P.R. people and several of the most prestigious agencies to present your product before the world in as favorable a light as possible. Undoubtedly, you would surround yourself with congenial and attractive people.

Yes, that's what we would do. But it is not necessarily the way God works! When He set in motion the machinery to further His cause on earth He chose “not many wise men after the flesh, not many mighty, not many noble” (1 Cor. 1:26).

The foolish things

Instead, “God hath chosen the foolish things of the world to confound the wise; . . . the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, . . . and things which are not, to bring to nought things that are: that no flesh should glory in his presence” (1 Cor. 1:27-29).

After all, if God were to depend on the wise, the mighty, and the noble to carry on His work on earth, people would believe that it was their wisdom, power, and prominence that had brought about the success of the Lord's soul-saving enterprise.

Instead, Jesus called Peter, James, John, Andrew, and others of their caliber—good men, but not recognized as great, intelligent, or noble—to start His church on earth. Today God still glorifies Himself by taking those whom

people look down upon or consider unimportant to do the greatest work ever entrusted to human beings. Even “the lips of children will be opened to proclaim the mysteries that have been hidden from the minds of men” (*Fundamentals of Christian Education*, p. 473).

Certainly, the Holy Spirit can use the sharpest instruments available in the work of proclaiming the gospel. But they can be used only if they are willing to view the wisdom of the world in the light of the cross, as Paul did after his conversion (see *The Acts of the Apostles*, p. 127). He “determined not to know any thing . . . , save Jesus Christ, and him crucified” (1 Cor. 2:2). Only as we humble ourselves before the Lord, realizing our total dependence upon Him, can Christ truly be uplifted.

On the other hand, there are those who are fearful of venturing for God, feeling that they lack talents and qualifications. Never underestimate what God can do through the humblest of us when we are totally committed to doing what He indicates He wants us to do. Christ brought restoration and eternal life through His life of humble service, unexampled suffering, and ignominious death. If we are willing to follow in His footsteps, what He started in the way of gospel outreach can be finished now—but it will take humility and total consecration on the part of each one of us.

L. R. V.

The lights came on in my heart

By SARA THORBURN MILLER

Putting his young son to bed had become a special ritual to the father. These few minutes they had alone each day—just the two of them.

“Dad, do you want to know something?”

“Sure, son, what is it?”

“You know when Mom moved out of our house and moved to an apartment?”

“Yes, son.”

“Well, when she did that, the lights in my heart went out. And, Dad, they stayed out a long time. Then when you first became friends with Juanita, some of the lights came back on. When she'd come and fix supper for us and spend Sabbath with us, two or three letters would light up. Then they'd go out again. But you know what, Dad?”

“What, son?”

“When you got married to Juanita and she came and lived with us, the lights came on in my heart, and all the letters were lighted up again.”

“What did the letters spell, son?”

“L-o-v-e. Good night, Dad.”

The father kissed his son good night, tucked the covers around him, turned off the light, and silently closed the door. The wound in the boy's heart had been deep, but it was healing. All the letters were lighted up again.

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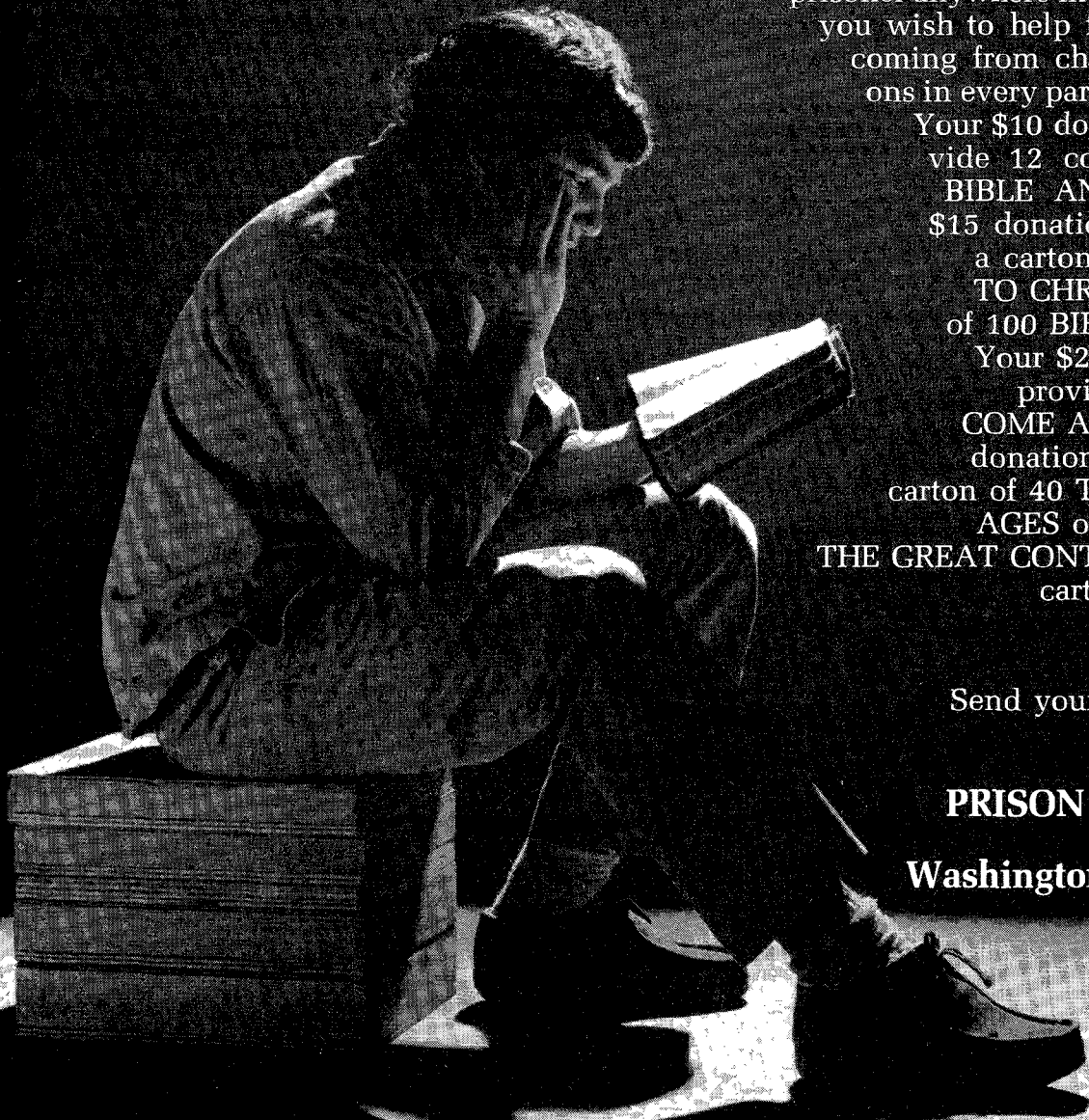
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Adventists help Government clothe Cuban refugees

By MARVIN H. REEDER

Thousands of frightened, tired, hungry, and—in some cases—nearly naked people have tumbled ashore in Florida during recent weeks. Meeting them to extend a helping hand were representatives of the United States Government, the Red Cross, and the Seventh-day Adventist Church.

Adventists were present primarily for humanitarian reasons, but also because the Red Cross and Federal Emergency Management Agency had asked for their help. The request came from a working agreement that the Adventist Church has with the Federal Government and the Red Cross to distribute clothing in emergencies.

To care for the immediate needs of the refugees, the United States Government set up processing centers in five locations: Opa-Locka Airport, near Miami, Florida; Fort Chaffee, Arkansas; Eglin Air Force Base, in Florida; Fort Indiantown Gap, in Pennsylvania; and Fort McCoy, near La Crosse, Wisconsin.

The fact that a number of Seventh-day Adventists are among the Cuban refugees added to the church's concern. A coordinator of Adventist activities has been named for each processing center, and hundreds of Adventists have volunteered to help distribute clothing and do other needed work.

"Our people have been involved in clothing distribution at every processing center except Eglin Air Force Base," says Perry Pedersen, associate director of the General Conference Lay Activities Department.

Elder Pedersen also is coordinator of Community Services for the department. In this capacity, he works

Marvin H. Reeder is associate communication director of the General Conference.

with the Federal Emergency Management Agency and the Red Cross whenever an emergency or disaster happens. In this crisis he worked with the officials who set up the refugee processing centers. He then helped arrange distribution groups at each center.

Among the many stories and reports emerging from this traumatic event, one from refugees at Fort McCoy is typical.

Many will recall reports of

overloaded boats from Cuba being caught in a tropical storm, with 49 or more lives being lost. Among the people in that storm was a Seventh-day Adventist woman.

She reports, "The storm seemed to reach its worst when we were about midway in our passage. Suddenly a plank was torn from the bottom of our boat by the surging water. In moments we were standing waist deep in water. I closed my eyes and cried to God for deliverance. When I opened my eyes I saw an empty boat bobbing in the water within arm's reach. We scrambled into it just as our crippled boat sank from beneath our feet. Surely God heard my prayer for help in that raging storm and saved

us from certain death."

Most of the immediate needs of the refugees at Fort McCoy have been met, according to Ernest E. Wheeler, lay activities and emergency services director of the Wisconsin Conference. "Our minds have turned to the spiritual needs of the refugees," he says. "On a recent Sabbath Cesar Pusan, our Spanish pastor from Milwaukee, and I held three open-air worship services for the people at the camp. At the close of each service, Pastor Pusan announced that we were Seventh-day Adventists. He asked how many would like to study the Bible to learn what Adventists teach and believe." More than 1,000 asked for Bible studies.



Lake Union Conference opens new office building

Dale E. Moon, Berrien Springs Village president, cut the ceremonial ribbon on Sunday, June 22, officially opening the addition to the Lake Union Conference office building at the corner of U.S. 31 North and College Avenue in Berrien Springs, Michigan.

Approximately 250 area residents attended the open house after the ribbon-cutting ceremony. The 22,700-square-foot, two-story addition was completed in early 1980.

The new building features a round-terraced council chamber, conference rooms, and additional office space. A major portion of the building provides facilities for the Lake Union Health Education Service, which previously operated from another location in Berrien Springs.

JERE WALLACK
Communication Director
Lake Union Conference

How has the church distributed clothing to such large numbers of people? An example comes from Fort Indiantown Gap, Pennsylvania.

Dale C. Aalborg, lay activities director of the Pennsylvania Conference, has had experience in providing for refugees. He and conference Community Services leaders were initiated in refugee care when, after short notice, they were called upon to supply clothing for Vietnamese refugees in 1975. Profiting from that grueling experience, Elder Aalborg and his associates have developed a smooth, well-organized plan of distribution. How well their organization works was revealed when in one day they supplied more than 2,100 men with a shirt, undershirt, shorts, socks, shoes, and jeans in their exact size. At this writing, more than 18,000 people have been clothed at Fort Indiantown Gap.

How do the church members do this so quickly? As each refugee enters the door of the distribution center, he gives his name, temporary address, identification number, and church preference, if any.

So far, a number of people have indicated that they are interested in becoming Seventh-day Adventists.

Distribution system

Next, the people are measured—waist and inseam for trousers, neck size for a shirt, chest size for an undershirt, and shoe size for a new pair of shoes—and this information is recorded on the sheet with the person's name and identification number. An attendant takes that sheet and a large paper bag to where the clothing is stored. There, other attendants quickly drop the proper-sized clothing into the bag. In moments the bag-carrying attendant has deposited the packet of clothing beside a table where other workers check the people's names and numbers to make certain each person receives the clothing chosen specifically for him. Then the refugee's identification card is punched to indicate that he

has received an allotment of emergency clothing.

It costs \$42.29 to provide one outfit of clothing for a man. With at least 10,000 men at Fort Indiantown Gap, the U.S. Government will spend more than \$422,900 just on clothing needed for the men in this camp. Transportation and other costs must be added. The Government has spent more than \$1 million for men, women, and children at this base. With expenses like these, it is not hard to see why the Seventh-day Adventist Church's volunteer distribution of clothing is greatly appreciated by both the Federal Government and the American Red Cross.

At the beginning of each day, Elder Aalborg calls the volunteer workers together for a briefing and assignment of duties. After one of the group petitions the Lord to lead in the day's activities, the work begins. Boxes of supplies are transported from a warehouse next door and put in place, ready for the refugee-laden buses to arrive. They do not have long to prepare before the first busload arrives. It is amazing how quickly and smoothly each person is supplied with an outfit of clothing and sent back to his bus for the return trip to the housing area.

No one can fully realize the pressures resting on those responsible for distribution of clothing at each of the processing centers. Among the many who merit commendation and our prayers are:

Dale C. Aalborg, at Fort Indiantown Gap, Pennsylvania; S. L. Dombrosky, lay activities director of the Florida Conference, and Sergio Moctezuma, lay activities director for the Inter-American Division, at Opa-Locka Airport; Richard Bendall, communication director, George Schram, Community Services coordinator of Southwestern Union Conference, and Pete Kostenko, lay activities director of the Arkansas-Louisiana Conference, at Fort Chaffee, Arkansas; Maurice Abbott, Southern Union Conference lay activities director, at Eglin Air Force

Base, Florida; and Ernest E. Wheeler, of the Wisconsin Conference, at Fort McCoy, Wisconsin.

Many others have shared responsibilities for distribution of clothing to the refugees but space will not permit listing their names here.

There are thousands of people to be supplied with clothing. It is the responsibility of the Seventh-day Adventist Church to distribute the clothing. A staff of volunteers must be present every day at each processing center until every one of the refugees has been cared for.

Small crews

It is relatively easy to assemble a group of workers on weekends, but during the week Adventists, like everyone else, must work for a livelihood. Few can take time off to do voluntary relief work.

Where does help come from? Local pastors and others from neighboring States have helped, but weekday crews often are quite small.

Richard Bendall says, "Twenty thousand have been clothed at Fort Chaffee, and we have assisted with finding sponsors and locating 30 Seventh-day Adventist families.

"Of about 80 Adventists at Chaffee, 20 had no relatives," Elder Bendall reports, "but all now have sponsors and have been placed."

Elder Bendall and Eradio Alonso, from New Jersey, conducted a four-night evangelistic series at Fort Chaffee. Del Delker and Jim Teel, from the Voice of Prophecy, and the Montemorelos Marimba provided music. To date, 7,000 Bibles, 5,000 Voice of Prophecy Bible course enrollment cards, and thousands of copies of *El Centinela* have been distributed. At Fort Chaffee regular church services have been conducted for Adventists at the camp. A local pastor, Roger Rustad, is in charge.

In Florida, where refugees first touched American soil, the Federal Government has centered its help for the Cubans at Opa-Locka Air-

port, Eglin Air Force Base, and the Miami Orange Bowl, according to S. L. Dombrosky.

Elder Dombrosky says that Adventists have been involved in distribution of emergency food and clothing in the Miami area. The food and clothing have been supplied by both the local and Federal government agencies. A group headed by Sergio Moctezuma has been organized to find and help Seventh-day Adventist refugees. Reports indicate that this work is proceeding well. Adventists are being sponsored and relocated.

Not every Adventist can be present to help these people. Only a few have that privilege. But all can be there through their continuing support of all phases of the work of the church. The stewardship of Seventh-day Adventists makes it possible for the church to help meet the needs of people in the United States and around the world who need our helping hand.

MEXICO

Diet technicians receive diplomas

Montemorelos University reached a milestone on May 31 by graduating 14 young women as diet technicians. Five of the graduates have accepted calls to serve the Mexican Union as hospital dietitians and food-service administrative technicians. One has been appointed conference cooking school coordinator and nutritionist. Eight have chosen to continue their studies in nutrition.

The three-year diet-technician course is the only program in the Inter-American and South American divisions that prepares workers in nutrition for Seventh-day Adventist institutions. Judith Jamison is director of the program. Her associates are Albert Sanchez, professor of biochemistry and nutrition, and Lolita LeGrand, foods and nutrition instructor.

ELLA MAY STONEBURNER
Associate Health Director
General Conference



The author, right, leads out in a Bible discussion with students at the Mahakam River Project in Kalimantan.

Radio bridges communication gap in Indonesian Borneo

By VICTOR AAEN

There was no telephone in the jungle when the lonely teen-ager wanted to call home for comfort. But two-way radio came to the rescue of Wisen, a 15-year-old Dyak from the upper Mahakam River, when he was lonesome.

Wisen had arrived at the Mahakam River Project three days earlier, and as it was his first time away from home, he felt strange and longed for a familiar voice and familiar faces and surroundings. He made up his mind to leave the training center and to go home regardless of the consequences. It had taken only one hour when Bill Tol had brought him out of his village in the mission plane, but it would be three days by boat and one more day of walking before he would be home again.

Wisen finally decided to share his burden with Pastor J. Pattyranie, his teacher. Pastor Pattyranie knew that Wisen needed some encouragement, so he asked Wisen

to help make some rattan or wicker sleeping mats for his classmates who had come without mats and had to sleep on the wooden floor. He further suggested that Wisen use the school's two-way radio to contact his village.

In about half an hour Wisen was talking to his father, who had come from his work in the field to respond to a call from his son. He encouraged Wisen to stay at the training center and learn all he could before he came

home. Hearing his father's voice was the encouragement Wisen needed. His father promised to send Wisen the necessary tools for making the sleeping mats the next time Pastor Tol flew to their village.

This small contact made a tremendous difference to this boy's life. Wisen stayed in school because of the radio communications.

Pak Rempak, a school-teacher at Ongko Asa, a Dyak village in the interior of Kalimantan, was worried about his tomato plants. Last year he had enjoyed good tomatoes from his kitchen garden, and he was growing them again this year. Kitchen gardens were a part of the agricultural outreach of the Ma-

hakam River Project. The tomato plants were not doing well this year. In fact, they looked like they would die in a day or two.

Pak Rempak went to the village two-way radio and called the Mahakam River Project. He asked to speak to the agricultural man, who was called in from the rice field, and explained the problem he was having with his tomato plants. Fortunately, the agricultural man had anticipated the problem and had left a chemical in the village to correct the problem. He told Pak Rempak the dosage and method of application. Radio saved the tomato plants.

Radio also keeps workers in Kalimantan in touch with the West Indonesian Union headquarters in Jakarta. It is an important part of the church's work in this section of the Far Eastern Division.

GREAT BRITAIN

Former Surgeon General speaks

"There are more than 320,000 premature deaths in the United States of America as a result of smoking," said Luther L. Terry, former Surgeon General of the United States, in his lecture on June 4 to the National Society of Non-Smokers, at Middlesex Hospital in London. He asserted that British figures parallel American ones.

Dr. Terry was responsible for the Government report on smoking and health of January 11, 1964, which made changes in the smoking habits and social life of the United States population. "Before the report," he said, "51 percent of the adult population smoked. Today only 33 percent do so, and during both 1978 and 1979 there were decreases in the per capita use of cigarettes.

"But there has been a massive increase in smoking among teen-aged women," he declared. Cancer-related deaths for this group have more than doubled in the past ten years. The percentage of boys smoking has decreased



Students leave their quarters to go to class, where they study Bible, health, and agriculture. When they finish their training, they will return to their home villages to put their knowledge to use. In the meantime, they keep in touch with their families by two-way radio.

Victor Aaen is director of the Mahakam River Project in Kalimantan (Indonesian Borneo).

from 15 percent to 11 percent in the same period.

Dr. Terry's address at the Annual General Meeting of the National Society of Non-Smokers was part of a brief lecture tour he made in Britain as a guest of the Seventh-day Adventist Church in connection with Non-smoking and Health Year—1980. He was accompanied by J. Wayne McFarland, a Seventh-day Adventist physician who cofounded the internationally known Five-Day Plan to Stop Smoking. The former United States Surgeon General inspected the church's Roundelwood health facility in Crieff, Scotland (which offers one-week residential courses for people wishing to give up smoking), spoke with representatives of the Royal College of Physicians in Edinburgh, and addressed students at Newbold College, Bracknell, Berkshire, England, who are in training as health educators.

In his lectures, Dr. Terry gave warnings on several issues. He called for more adequate information on and help for youth, especially for young women. "They have more difficulty in quitting than males do, and the reason is not yet known," he said at the National Society of Non-Smokers meeting.

As a member of the Expert Committee of the World Health Organization, he said that health educators have failed to reach the lower socioeconomic levels with effective warnings on the dangers of smoking. Some 70 to 75 percent of this group claim to have tried to conquer the problem and failed. They need the help of such support programs as the Five-Day Plan to Stop Smoking.

"Another area of concern," said Dr. Terry, "is the involuntary exposure of nonsmokers to the smoke of others.

"The smoking problem is not licked," said the doctor, who was responsible for the United States Government warning on all cigarette packets and advertising materials. "Smoking is the single most preventable cause of disability and death."

The motto for 1980, the World Health Organization Non-Smoking Year, is: "Smoking or health—the choice is yours!"

VICTOR COOPER
*Associate Communication
Director
General Conference*

POLAND

EGW writings are discussed

After being postponed for a year because of Pope John Paul II's visit to Poland, a Spirit of Prophecy workshop was conducted in Warsaw June 2-6. Some 250 participants from all over Poland included workers, church elders, and representatives from each church in Poland.

Twenty years ago Arthur L. White conducted a two-week-long seminar in Warsaw. The 1980 meeting aroused much expectation among the ministers and members and clearly showed that Polish Adventists regard highly the prophetic guidance given God's church. Adventists in Poland have always promoted Ellen White's writings. Since 1950 the Polish Publishing House has printed more than 25 Ellen White books.

Lasting five days, the seminar involved lectures and question-and-answer periods each day. Those who presented papers and lectures were Robert W. Olson, White Estate secretary; P. H. Eldridge, retired Far Eastern Division president; and Oswald Bremer and Odd Jordal, field secretaries of the Euro-Africa and Northern Europe-West Africa divisions, respectively. Five Polish lecturers presented papers on topics that involved historical and local perspectives on the development of the Spirit of Prophecy in Poland. The meeting was opened and closed by Stanislaw Dabrowski, Polish Union president.

After the seminar, White Estate lecturers visited the Biala-Bielsko, Katowice, and Warsaw churches for Sabbath worship. RAY DABROWSKI



Quiet Hour dedicates two planes

A special feature of the recent General Conference session in Dallas, Texas, was the dedication of two planes for mission service. On Sunday, April 20, The Quiet Hour sponsored this service for a Twin Aztec bound for West Indonesia and a Cessna 206 that will be flying in Zaire, Africa. Top, Alma Tucker, of The Quiet Hour, christens the Cessna 206, which will be based in Lubero, Zaire. The bottom photograph shows L. E. Tucker presenting the keys of the Twin Aztec to D. F. Gilbert, treasurer and director of aircraft ministry of the Far Eastern Division.

CHARLES J. EUSEY
*Communication Director
The Quiet Hour*

HONDURAS

NYC workers tape programs

George Grieve, of the Ayer, Hoy, Mañana TV program based in New York City, has taped five new television programs at the channel 5 studios in Tegucigalpa, capital city of Honduras. Assisting him were his wife, Nila, their son, Omar, and Production Assistant Riquelme Casali.

The Grieves also inaugurated a new Adventist evangelistic center that was built by the Honduras Mission after Elder Grieve held a

successful crusade in Tegucigalpa last summer.

In the city of San Pedro Sula, Elder Grieve conducted meetings in a new church built by an Adventist businessman who also pays for the air time there. Last summer he told Elder Grieve that he would build the church if Elder Grieve would return and hold meetings in it.

Forty persons were baptized in the first baptism conducted in the church. Meetings also were held in the Central Adventist temple, of San Pedro Sula, the mother church of the new facility.

On the same trip Elder Grieve stopped in Guatemala

to record music for the TV programs. While there, he spoke to government officials, and journalists interviewed him about the church's doctrines.

He learned that when an Ayer, Hoy, Mañana program about image worship was televised in Guatemala City, many people called to protest, and the station took the program off the air. However, more people called to support the program, and the station put it back on.

Ayer, Hoy, Mañana is now being televised in New York City; Honduras; Santo Domingo; Puerto Rico; Toronto, Ontario; Guatemala; Utica, New York; and Youngstown, Ohio.

JAMES L. FLYN

Communication Director

WASHINGTON

Educators try to keep college affordable

"Keeping Christian education affordable," says Walla Walla College president N. Clifford Sorensen, "is a challenge that Seventh-day Adventist colleges will face in the 1980's." Spiraling inflation, escalating energy costs, and a tightened money market are all foes of Christian education, Dr. Sorensen says.

As president of one of the nine SDA colleges in North America, Dr. Sorensen says that small private colleges will have to pay close attention to finances in this decade.

"At Walla Walla College we were forced to raise tuition by 15 percent for the 1980-1981 school year," he says, "and inflation has already eroded most of the gains made through the hike."

Determined to keep quality up and tuition down, Dr. Sorensen has turned to the faculty at WWC to join the army of inflation fighters. One such person is Larry Claridge, assistant professor of industrial technology, who, with his wife, is building study carrels for the li-

brary. The school will save \$600 on each study unit built by the Claridges.

Art Teacher Tom Emmer-son built four pottery kick wheels. These wheels list in the catalog for \$300, but he built them for \$100. He also saved the school \$1,600 by constructing pottery-working/wedging tables. But Tom Emmer-son's most ambitious project will save the school \$7,000. He is building a large pottery kiln for \$2,000. Its book price is \$9,000.

The chairman of the industrial-technology department, Elwin Liske, designed an underground sprinkler system, and the entire faculty rallied around the project by helping install it and putting in the Industrial Technology Center's lawn. The result: A total savings of about \$5,000.

A WWC history teacher, Lorne Glaim, spent much time last summer in the Fine Arts Center with his father-in-law working on the college's new Teaching Learning Center. And just down the hall, Dan Schultz, chairman of the music department, sawed, hammered, painted, and varnished—fixing up the music department offices and equipment for another year of school.

Each summer a band of teachers in the biology department leave their homes to inhabit small cabins at the school's 40-acre marine station on the Washington Coast.

"It's not at all uncommon to see faculty members cleaning, wiping off tables, doing custodial work, and leading bands of student workers," says WWC biology department chairman Joe Galusha.

"Besides saving the school money, the summer experience at Rosario is education as it should be," he says. "It's education that's back to the blueprint."

Cutting corners—where it doesn't affect the quality of education—has become everybody's business.

Clyde Sample, director of food services, allocates the college's \$547,000 annual cafeteria budget. Besides the routine ways of keeping food

prices in line by astute purchasing, he is always looking for ways to save the school extra money.

Case in point: A recently purchased chemical potato peeler saves hours in labor in getting the potatoes ready for cooking. Mr. Sample also stopped having glasses placed on trays. Now students take their glasses directly from the glass racks that have passed through the dishwashers.

Insignificant in savings? Hardly. Mr. Sample says the new glass policy and chemical potato peeler save the school \$10,000 annually.

Faculty contributions to the school climbed from \$3,000 in 1974 to \$40,000 in 1979. Much of that money has been donated for student scholarships. The teachers in the communication department contribute to a worthy-student

scholarship in their department.

A Spanish-language teacher hosts Spanish meals to raise money for foreign students or students planning on studying through WWC's overseas extension program.

Several faculty authors donate the royalties, from their publication sales, to scholarships.

"It's a pattern," says President Sorensen. "When faculty are willing to dip into their paychecks to support the school, that's commitment. As long as the church has Christian educators with a high degree of commitment, quality education for our young people will be secure, regardless of economic forces."

GEORGE ALAN HEIN
Director of News Services
Walla Walla College

Books in Review

How Churches Grow

Bernard and Marjorie Palmer
Bethany Fellowship
Minneapolis, Minnesota.
1976, 171 pages.
Price \$3.50

With the increasing awareness of the Biblical teachings on spiritual gifts and how they can help your church grow, Seventh-day Adventists will find many helpful suggestions and hints in this 171-page book that could be used by local congregations with a great degree of success.

After nine months of extensive travel, interviews, and investigations, Bernard and Marjorie Palmer, husband and wife, began to perceive the success principles used by a number of outstanding Protestant churches in North America. In this paperback book they share these principles by taking the reader directly to the real people who have made them work.

This practical and fascinating book gives an inside look at 11 churches, ranging in size from very small to very large. This is a book about churches that are exploding in effectiveness, regardless of their size.

One of the remarkable discoveries the authors made was that methods are often overrated!

Success, in the deep sense that every church really craves, is open to everyone. It is not the exclusive property of those who have mastered some magic formula.

There is an ever-growing number of Adventists, including this book reviewer, who are finding exciting discoveries in exploring ways and means to further develop the spiritual gift(s) promised in 1 Peter 4:10: "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."

I heartily recommend this little book, *How Churches Grow*, to every concerned member and pastor as a practical guideline to discovering how each of us might be able to personally and positively apply whatever gift(s) God has given to us for the finishing of the work. In fact, this book would be a fine addition to every church library.

The final chapter, "Revitalize Your Church," is worth many times the low price of the book. Six points could summarize the concern and discoveries of the Palmers' research: (1) Analysis and evaluation, (2) strong Bible emphasis, (3) love, (4) dynamic leadership, (5) adaptability, and (6) program. ERNIE VOYLES

To New Posts

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

NORTH AMERICAN DIVISION

Bess Brockmeier, office secretary, Mile High Academy, Denver, Colorado; formerly a secretary in the Colorado Conference office.

Dan Collins, evangelist for Amazing Facts radio ministry, Columbia, Maryland; formerly an evangelist for the Oklahoma Conference.

Ed Gallagher, Bible teacher, Mile High Academy, Denver, Colorado; formerly from Kentucky-Tennessee Conference.

Duane Hilliard, teacher, Intermountain Academy, Boulder, Colorado; formerly a teacher in Baltimore, Maryland.

Larry A. Huston, guidance counselor, history and Bible teacher, Mile High Academy, Denver, Colorado; formerly from Wisconsin Conference.

Walter Maier, publishing director, Colorado Conference; formerly same position, Texico Conference.

Cindy Patten, teacher, Mile High Academy, Denver, Colorado; formerly a teacher in Aurora, Illinois.

Regular Missionary Service

Robert Edison Blinci (AU '70), returning to serve as secretary-treasurer, Egypt Field, Heliopolis, Cairo, Egypt, **Karen Louise (Hill) Blinci** (AU '70), and two children left New York City, May 26, 1980.

Max Henry Church (AU '77), to serve as manager, packing service, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, **Davona Gae (Thoresen) Church**, and one son, of Berrien Springs, Michigan, left Miami, June 10, 1980.

William Lee Cochran (Golden Gate U. '80), to serve as business manager, Kamagambo High School and Teachers' College, Kisii, Kenya, **Linda Sue (Stockton) Cochran**, and two children, of Angwin, California, left Dallas, April 27, 1980.

Gene D. Courtney (PUC '72), to serve as maintenance engineer, Mwami Adventist Hospital and Leprosarium, Chi-

pata, Zambia, **Julia Rochelle (Scharffenberg) Courtney** (PUC '71), and two children, of Eureka, California, left Los Angeles, June 8, 1980.

Donald Oscar Eichner (Amer. U. '69), to serve as chairman, history department, and academic dean, Middle East College, Beirut, Lebanon, of College Place, Washington, left Washington, D.C., March 1, 1980. **Bonavee Jean (Kyle) Eichner** (WWC '79) left April 13, 1980.

Vernon Walter Foster (LLU '39), returning to serve as director, health and temperance department, Trans-Africa Division, Salisbury, Zimbabwe, and **Elizabeth Cressida (Steele) Foster** left San Francisco, June 3, 1980.

James Harry Harris (PUC '51), returning to serve as youth director, Australasian Division, Wahroonga, New South Wales, Australia, left Los Angeles, June 10, 1980.

Violet Emiko (Ishikawa) Oshiro (PUC '52), of Campbell, California, left Los Angeles, June 13, 1980, to join her husband, **Fred Choichi Oshiro**, industrial head/teacher, Lakpahana Adventist Seminary, Mailapitiya, Sri Lanka.

Eden Merle Smith (LLU '45), returning to serve as physician, Phuket Mission Hospital, Phuket, Thailand, and **Mildred (Nanz) Smith** left San Francisco, June 10, 1980.

Charlene Margaret Sparks (LLU '61), returning to serve as dental hygienist, Hongkong Adventist Hospitals, Hong Kong, left Honolulu, Hawaii, June 6.

Volunteer Service

Kenneth Lee Colburn (AU '77) (Medical Elective Service), to do elective service, Taiwan Adventist Hospital, Taipei, Taiwan, and **Sandra Ann (Bartlett) Colburn** (AU '75), of Loma Linda, California, left Los Angeles, May 29, 1980.

Sharon Una Flynn (Special Service), to serve as teacher, Bangladesh Adventist Seminary, Dacca District, Bangladesh, of Bethesda, Maryland, left New York City, May 25, 1980.

Cynthia Ann Ford (Special Service), to serve as nurse, Cambodia/Thailand Relief Team No. 5B, Bangkok Adventist Hospital, Bangkok, Thailand, of San Bernardino, California, left Los Angeles, April 22, 1980.

Keith Eldred Georgeson (LLU '69) (Special Service), to serve as physician, Phuket Mission Hospital, Phuket, Thailand, and **Evelyn Ardyce (Olson) Georgeson** (PUC '66), of Redlands, California, left Los Angeles, May 24, 1980.

Richard Allen Gingrich (LLU '56) (Special Service), to serve as physician, Mwami Hospital, Chipata, Zambia, and **Irene Gwendolyn (Merritt) Gingrich**, of Portland, Oregon, left Seattle, May 27, 1980.

Donald Walter Hunter (AU '27) (Special Service), to serve in Cambodia/Thailand Relief Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, May 20, 1980.

Bernhard Johannes Kohler (Saxony's Coll. '33) (SOS), to serve as acting treasurer, Northern Europe-West Africa Division, St. Albans, Herts., England, and **Gudrun Anita (Hansen) Kohler** (AU '48), of Hendersonville, North Carolina, left Washington, D.C., May 28, 1980.

Harold Glenn Stevens (LLU '46) (Special Service), to serve as physician, Kanye Hospital, Kanye, Botswana, and **Joycelyn Echo Stevens**, of Loma Linda, California, left New York City, June 2, 1980.

Ordinations

Jack Colclessor, pastor, Brownsburg-Frankford, Indiana, District, on June 14 at the Indiana Camp Meeting.

H. Mark Dalton, at the Carolina Bible Conference in May.

Arlind Eugene Hackett, secretary-treasurer, Indiana Conference, on June 14 at the Indiana Camp Meeting.

Richard L. Harbour, at the Carolina Bible Conference in May.

J. Dwight Herod, at the Carolina Bible Conference in May.

Marvin Hunt, at the Carolina Bible Conference in May.

The following Euro-Africa Division pastors were ordained in 1979, in the Romanian Union: **Traian Aldea, Constantin Balan, Ionel Bostan, Octavian Conconcea, Lucian Enache, Gyoza Kadar, Liviu Manea,**

Paulun Micu, Petre Moisan, Eduard Niculescu, Emilian Niculescu, and Antal Orban; in the West Cameroun Mission: **Ricardo Bullmen, Jean-Claude Mongo, Godfroy Mubele, Gabriel Ndjangwa, and Hans Obenaus;** in the Central-South Cameroun Mission: **David Amba, Moise Essiane, Francois Ndong, and Andre Salla;** in the East Cameroun Mission: **Emmanuel Boma, Salomon Ndong, and Pierre Yadou;** in the Czechoslovakian Union Conference: **Jaroslav Slosarek;** and in the Southern European Union Mission: **Albino Vieira,** from Portugal, and **Angelo Battista and Armistizio Cavaliere,** from Italy.

Coming

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

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

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

November
1 Annual Week of Sacrifice Offering
1 Church Lay Activities Offering
8 to
Jan. 3, 1981 Ingathering Crusade

Notices

Correction

In the June 26 issue, the Columbia Union Conference news note about the Reading Rehabilitation Hospital should have included the name of Irving Jones as one of the hospital's founders.

Sabbath services in Rocky Mountains

Vacationers in the area of Rocky Mountain National Park are invited to worship on Sabbath mornings with members of the Estes Park church, 450 Valley Road, Estes Park, Colorado (west junction of U.S. 34, business and bypass routes). Sabbath school begins at 9:30 A.M. and church at 11:00 A.M.

Two unions vote to merge

On July 14 and 15, 1980, the Northern Union and Central Union constituencies voted to merge, authorizing the executive committees of the two unions to join in administering the work of the new union until April, 1981.

On July 17 the new union committee voted to adopt Mid-America Union as the name of the new union conference, with headquarters in Lincoln, Nebraska. E. S. Reile, formerly president of the Central Union, was elected president. E. L. Marley, formerly president of the Northern Union, will serve on a special-assignment basis until his retirement in April. H. L. Haas and Lee Allen will serve as treasurer and undertreasurer, respectively. W. S. Lee will continue to serve as secretary, assisted by D. E. Holland, who also will be the youth director. The departments will be directed by personnel from both for-

mer unions, with a number electing to retire during the next few months.

J. W. BOTHE

Grant awarded Oakwood

The Bush Foundation of St. Paul, Minnesota, has awarded Oakwood College an incentive grant of \$48,000 as a result of intensive work by College President Calvin Rock, his associates, and numerous alumni leaders. Alumni support increased from \$11,000 in 1979, to \$35,000 in 1980. The number of donors more than tripled.

A similar plan is scheduled for 1981 that will, it is hoped, result in another award of \$30,000 if alumni achieve predetermined financial and donor-number goals.

Oakwood College is one of 24 black institutions that are receiving such alumni incentive grants from the Bush Foundation.

C. E. BRADFORD

For the record

SAWS personnel safe: The Seventh-day Adventist World Service medical relief teams serving the Cambodian refugees along the border of Thailand and Cambodia have been reported safe in spite of continuing hostilities and an invasion of Thai territory by opposing forces. The refugee camps at Mak Mun and Nong Chan that were involved in the invasion were not among those where SAWS teams have been serving. All other international relief personnel were safely evacuated from these camps.

"The Harvest" honored: Faith for Today's "The Harvest" television special was honored with a Golden Halo Award from the Southern California Motion Picture Council for its contribution to family programming. The council recommends films to schools, churches, and clubs that are suitable for viewing by all ages. Programs are recognized for their moral content and technical quality.

"The Harvest" was the only religious film to receive a Golden Halo at the awards banquet.

New branch of PPPA opened: Pacific Press Publishing Association opened a new branch, Publicaciones Interamericanas, S.A., in Montemorelos, Mexico, on July 21. Inaugural ceremonies and an open house were held, beginning at 10:00 A.M.

New position: Derek C. Beardsdell, communication and youth director of the Afro-Mideast Division, formerly president of the Tanzania Union.

Died: Abilio Tungululo, president of the Mozambique Union, July 16, in Malawi. He was the first national to be president of the union. He will be buried in Mozambique.



Youth meeting in Poland culminates in baptism

On Sabbath afternoon 46 young people from all parts of Poland stepped into the cold waters of the Vistula River to be baptized. The baptism was part of a two-day youth meeting organized by the Polish Union that brought more than 1,500 young people to the natural mountain setting. It is estimated, however, that some 2,500 persons witnessed the baptism, many of them tourists.

Three ministers, Wladyslaw Polok, Jerzy Pilch, and Witold Nawrocki, all of whom are connected with youth ministry, officiated at the baptism.

Victor Hall, a visitor from England who pastors the Stanborough Park church in Watford; S. Dabrowski, union president; and Jan Jankiewicz, youth director, participated in the Sabbath activities. Following the baptism, youth groups presented musical selections. One group, the Polish Advent Singers, had recently returned from the United States, where they sang at the General Conference session.

RAY DABROWSKI

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