

Adventist Review

General Organ of the Seventh-day Adventist Church

August 7, 1980

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From a concrete forest of skyscrapers honeycombed with offices, thousands of businessmen and secretaries flood New York's Wall Street area at noon in search of a place to eat lunch. Read how the Adventist "appleseed" is meeting their needs on page 15.



"The Result of Beholding Christ" (p. 4) by Ellen G. White first appeared in the *Advent Review and Sabbath Herald* of March 31, 1904. We republish it as part of our policy to put into possession of our readers articles from Mrs. White's pen that might otherwise be unavailable to them. In the months ahead we will publish other articles by her, some of which will be published for the first time.

As the mother of four children who are in the upper brackets of tuition, having spent 12 years in the mission field, and being an unemployed mother until their return to the States,

Madeline S. Johnston has had plenty of experience in making the family budget stretch. Because "times are hard" (see *Family Living*, p. 10) around the world, the editors asked Mrs. Johnston to write an article detailing some of the ways in which to battle inflation on the home front.

Approximately 400 letters from readers were published last year in the *ADVENTIST REVIEW*. Some of these appeared in Letters to the Editor, others in Response From Readers, Reader to Reader, and Speaking Out. Two letters appear in this week's Speaking Out section (p. 13).

While at times the editors disagree with the opinions expressed in Speaking Out, they believe that one measure of this church's strength is the degree of freedom that members have to express minority points of view. As it says in the blurb at the beginning of the column, Speaking Out letters are published "to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented."

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LETTERS

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

Miracles? Yes!

The June 5 issue of the *ADVENTIST REVIEW* contained an editorial on "Faith Healing" in response to the question "Why don't we see miracles in the Seventh-day Adventist Church?"

I see miracles in my church every week as I look out on the faces of the members of the church that I pastor. I see members who have been healed from diseases of the body after medical science had given them up to die. But these "reprieves" from death are only temporary. There is no cure in this life for human mortality. So I look for greater miracles than the healing of one disease that immediately threatens life, while still leaving the person subject to death at some time in the future.

The greatest miracle I witness is that dramatic change in attitude toward God that occurs when a rebel against God hears the gospel of Jesus Christ, the miracle that leads to repentance and resulting harmonious peace with God. Such a miracle brings healing from the disease of sin—a far worse disease than any of the body. This is the miracle that brings me joy as I look upon my congregation each week.

We do see miracles in our church. If we did not see these continuing miracles of conversion there would soon be no Seventh-day Adventist Church.

WAYNE WILLEY
New London, Connecticut

Hungry for truth

"Church Growth and Foreign Missions" (July 10) reminds those of us who live in relative affluence that we and those who live in less-privileged places are all brothers and sisters in Christ. We who sit in our comfortable churches owe a debt to those who often have neither a place to worship nor room enough or workers enough to feed those hungry for truth.

JANNETTE GREENE-PAYNE
Keene, Texas

Growth and missions

As a retired missionary I feel that "Church Growth and Foreign Missions" hit the nail squarely on the head. How true it is that the prosperity of God's work in the North American Division depends largely on the reflex influence of the Christian work done in the Third World, in Hindu India, and in Catholic Europe, as well as in other places in the world.

I wonder if it is not true that most of our members are tempted to want and demand "good preaching" in the church service, but are rather lackadaisical and indifferent about attending Sabbath school to learn more about the Bible truths in which Adventists are supposed to be so well versed. No wonder we are

experiencing a decline in foreign mission monies. While we must not slacken our pace at home, we need to hasten our pace in foreign-mission giving.

HAROLD VOORHEES
South Lancaster
Massachusetts

Re "Church Growth and Foreign Missions" (July 10).

I wonder if we have become local-church-centered because we think that we must have bigger and fancier churches. Maybe if we settled for buildings that were attractive and practical, but not fancy, we could give a lot more money to missions here and abroad. The argument I hear is that the nonmembers won't be impressed with a simple building. But if we are living the lives we should, I'll guarantee those nonmembers would come to our simple buildings to hear what makes us so different from them! Some of the churches that are growing faster than we are do not have fancy buildings.

DOLORES J. ADAMS
Gentry, Arkansas

As we do?

We found the first part of "Wonderful Person" (June 12) to be very informative. However, it has been our understanding that Christ withstood temptation as we do, with all our inherited human liabilities, not as Adam did before he sinned. The latter position seems to be what is indicated at the close of the article.

ART AND KAY REMELL
Napa, California



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Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December. The *Adventist Review* is indexed in the *Seventh-day Adventist Periodical Index*.

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright ©1980 Review and Herald Publishing Association, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$21.95. Single copy, 65 cents.

Vol. 157, No. 37.

From summit to service



Neal C. Wilson, president, General Conference

Perhaps one more flashback to the fifty-third world session of the church is permissible.

It is still so vivid in our minds—the morning devotionals, the discussions on the fundamental beliefs of Seventh-day Adventists, the music, the fellowship, the evening meetings depicting God's hand of providence, and on and on!

One of the dangers we face as human beings is that of getting our lives wrapped around certain pivotal events, such as birthdays, conventions, special functions, a visit to an exotic island, or an audience with some world figure in the political or entertainment or sports world. We must ever remember that our contribution in life is not really in "summit" events, but is determined instead by the interest we take in, and the careful attention we give to, daily responsibilities.

Perhaps the experience of our Lord on the Mount of Transfiguration, recorded in Mark 9, will help us fix this lesson in our minds. After a long day of traveling, teaching, and ministering to suffering minds and bodies, Christ invited three of His disciples to follow Him across the fields and up a rugged path to a lonely mountain.

It was a tiring experience for the little group as they pressed on toward the summit. The light of the setting sun gilded the path and the faces of the Master and His disciples. Soon the light died out, and the travelers were wrapped in the darkness of night. The trust that the disciples had in their Lord was such that they did not even venture to ask Him where He was going or for what purpose. The disciples faithfully followed where Christ led.

As they reached the top, Christ asked them to stop. Stepping aside to pray, He poured out His supplication for personal strength, praying also that the faith of His followers would not fail.

This was a truly mountaintop experience, or perhaps we might call it a "summit" meeting. It was a summit meeting not only in terms of its geography and topography but also in terms of the participants. In response to the earnest prayers of Christ, the glory that He had with His Father before the world was created surrounded Him and the two messengers. Not angels, but men, were sent to give Him comfort and encouragement—Moses and Elijah. The hope of the world, the salvation of every human being, was the burden of their interview. Space

does not permit me to go into all the details or to draw all the lessons.

The entire night was spent on the mountain. As the sun rose, Jesus and His disciples started down to the valley. Just before leaving, Peter had exclaimed, "This is wonderful here on the mountain with Jesus. Why don't we build three shelters—one for Jesus, one for Moses, and one for Elijah—and we can live here in this sheltered community in an atmosphere of mysterious glory." Jesus quickly corrected this mistaken concept of discipleship. He made it clear that when you have had a summit experience, when you have seen His glory and looked on His face, been touched by His majesty and cleansed from sin, the result must be service and ministry.

It is the same today. We have spiritual summit experiences, but there is work to be done for the people where they live and suffer.

As Jesus and His three disciples reached the foot of the mountain they found the other nine disciples in consternation and deeply troubled. A circumstance had just occurred that caused them bitter disappointment and humiliation. They had been challenged to deliver a young man from the power of a tormenting spirit. The disciples had failed. They were sure that they had brought dishonor upon themselves and their Master.

Jesus looked upon the strange combination of persons. He read the unbelief in every heart. The atmosphere was tense. The power of Christ was being questioned.

Jesus commanded the evil spirit to come out and enter the young man no more. As a result the youth was restored to perfect soundness of mind and body.

The multitude was amazed at the mighty power of God. The scribes, defeated and crestfallen, turned and walked away. When Jesus was once more alone with His disciples He told them why they had failed in casting out the evil spirit. He indicated that unbelief and carelessness had caused them to depend upon self rather than claiming divine power through prayer and fasting. Instead of strengthening their faith by prayer, they had been dwelling upon discouragements and personal differences and grievances. They must be emptied of self and be filled with the Spirit and power of God. Thus we are assured that the obstacles that are piled by Satan across our path, even though apparently as insurmountable as the eternal hills, will disappear before the demand of faith.

Referring to the unique circumstances of the Transfiguration, we read, "It was an object lesson of redemption—the Divine One from the Father's glory stooping to save the lost. It represented also the disciples' mission. Not alone upon the mountaintop with Jesus, in hours of spiritual illumination, is the life of Christ's servants to be spent. There is work for them down in the plain. Souls whom Satan has enslaved are waiting for the word of faith and prayer to set them free."—*The Desire of Ages*, p. 429. So thank God for the "summit" experiences, and for the mountaintop walks with Christ. But let us also remember that in the valley are those awaiting our service and ministry.

The result of beholding Christ

From the Advent Review and Sabbath Herald, March 31, 1904.

By ELLEN G. WHITE

God has promised to draw near to all who will draw near to Him. All may delight their souls in the Lord. All may grow in grace, in wisdom, and in love; through faithful continuance in well-doing all may become partakers of the divine nature.

Those who strive for the Spirit of God will be rewarded in accordance with the promise, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name." My brethren and sisters, will you not awake out of sleep? Will you not pray, and watch unto prayer? Through the power that Jesus gives, we can be "more than conquerors." But we cannot manufacture this power. Only through the Spirit of God can we receive it. We need a deep insight into the nature of Christ and into the mystery of His love, "which passeth knowledge." We are to live in the warm, genial rays of the Sun of Righteousness. Nothing but Christ's loving compassion, His divine grace, His almighty power, can enable us to baffle the relentless foe, and subdue the opposition of our own hearts. What is our strength?—The joy of the Lord. Let the love of Christ fill our hearts, and then we shall be prepared to receive the power that He has for us.

Let us thank God every day for the blessings that are ours. If the human agent will humble himself before God, realizing how inappropriate it is for him to cherish self-sufficiency, realizing his utter inability to do the work that needs to be done in order that his soul may be purified; if he will cast away his own righteousness, Christ will abide in his heart. He will put His hand to the work of creating him anew, and will continue the work till he is complete in Him.

Christ will never neglect the work that has been placed in His hands. He will inspire the resolute disciple with a sense of the perversity, the sin-stained condition, the depravity, of the heart upon which He is working. The true penitent learns the uselessness of self-importance. Looking to Jesus, comparing his own defective character with the Saviour's perfect character, he says only,

"In my hand no price I bring;
Simply to Thy cross I cling."

With Isaiah he declares, "Lord, thou wilt ordain peace for us: for thou also hast wrought all our works in us. O Lord our God, other lords beside thee have had dominion over us: but by thee only will we make mention of thy name."

"Dead in trespasses and sins"

"You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others."

Spiritual death is here spoken of. How many there are who are unwarned, and in consequence unconvicted. They are passing on, in harmony with the world and with the desires of their own undisciplined, unsubdued hearts. They live in pleasure and worldliness, and should sickness come, and death overtake them, they would be found unready. They are not interested in the race for eternal life. They do not look upon the conflict against sin, the warfare with principalities and powers, as essential. They are in need of light. Satan holds them in his power, and they see not their danger. They know nothing of the crucifixion that cuts away from the life all that separates the soul from Christ. They are subject to the power of the spirit that works in the children of disobedience.

This spirit is Satan, the fallen angel, the ruler of the power of darkness. He has control of the spirits of evil, and through them he seeks to gain control of human beings. He is the head of the fallen angels. He supplies them with vital force.

How many there are who are left in darkness because the lives of those who have had light, and who profess to believe the truth, are a falsehood, a fatal deception. These professed Christians have kept the truth in the outer court. It has not been brought into the daily life. They may belong to the church, but this will not save them. Those who do the works of a sinner will receive the punishment of a sinner. Profession is but a snare to those who have no experience in the reality of true

Hiding his life in the life of Christ, the seeker after truth sees the holiness of the divine law as revealed in the character of Christ, and more and more earnestly he strives to be like Him.

Christianity, who know not the principles that lead the Christian to inquire at every step, "Is this the way of the Lord?"

"But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus."

As God raised Christ from the dead, that He might bring life and immortality to light through the gospel, and thus save His people from their sins, so Christ has raised fallen human beings to spiritual life, quickening them with His life, filling their hearts with hope and joy.

"That was the true Light, which lighteth every man that cometh into the world. He was in the world, and the world was made by him and the world knew him not. He came unto his own, and his own received him not. But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name."

Power that gains the victory

Beholding Christ for the purpose of becoming like Him, the seeker after truth sees the perfection of the principles of God's law, and he becomes dissatisfied with everything but perfection. Hiding his life in the life of Christ, he sees the holiness of the divine law as revealed in the character of Christ, and more and more earnestly he strives to be like Him. A warfare may be expected at any time; for the tempter sees that he is losing one of his subjects. A battle must be fought with the attributes that Satan has been strengthening for his own use.

The human agent sees what he has to contend with—a strange power opposed to the idea of attaining the perfection that Christ holds out. But he knows that with the Redeemer there is saving power that will gain for him the victory in the conflict. The Saviour will strengthen and help him as he comes pleading for grace and efficiency.

Paul's experience

Paul had a wonderful experience. He says: "If any man thinketh that he hath whereof he might trust in the flesh, I more; circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law a Pharisee; concerning

zeal, persecuting the church; touching the righteousness which is of the law, blameless." That is, he was trying to keep the letter of the law perfectly.

But a change came in his life. On his way to Damascus to persecute the followers of Christ, he was suddenly stopped. Christ revealed Himself to him. Henceforth his testimony was:

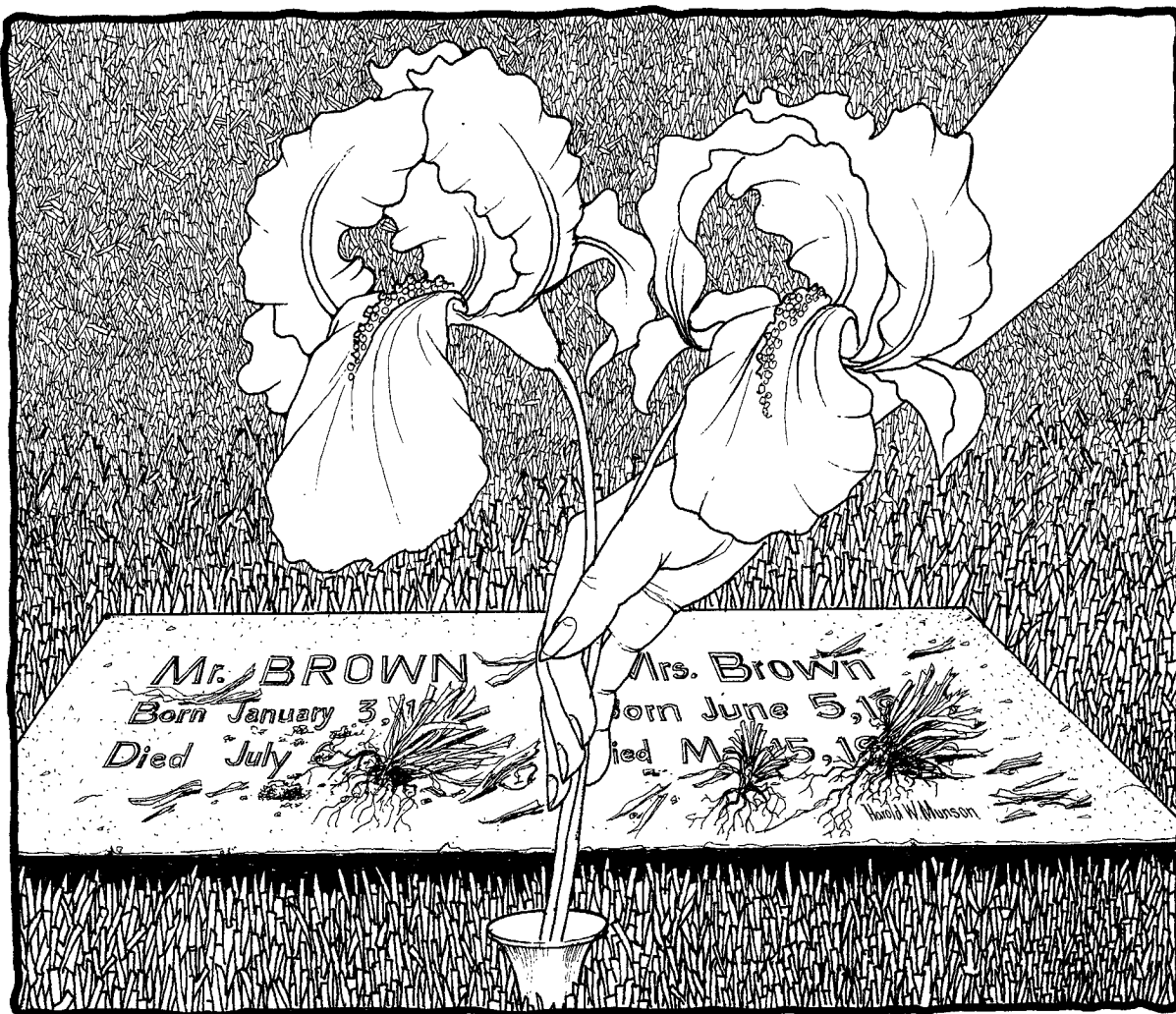
"Yea verily, and I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I suffered the loss of all things, and do count them but refuse, that I may gain Christ, and be found in him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is from God by faith."

The righteousness that heretofore he had thought of so much worth was now worthless in his sight. The longing of his soul was, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death."

In his estimation no treasure could equal the gift of the knowledge of Christ. He trusted in the Saviour's power to save even him, who had persecuted His followers.

If God's people today would see how far short they fall of being what they ought to be; if they would strive with the powers of the whole being to reach the standard that God has declared they must reach; if they would put into their efforts an energy and a perseverance proportionate to the greatness of the reward offered, how wonderfully they would be blessed, and how much God would accomplish through them!

The adversary stands ready to lead church members into strange paths. Let them keep the soul fully guarded, and filled with the light and grace and life that Heaven is always ready to supply. "Ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ." We are children of one family—a family acknowledged to be of heavenly extraction. We are to live lives that declare us to be children of God. We are not to follow the customs and the policy of the world, but the law of heaven. We are Christ's purchased possession, and we are to put away envy and evil-surmising, and love one another as Christ has loved us, helping one another to press onward and upward. □



Just two flowers, please

By MARJORY BROWN-AZAROWICZ

The golden sun was glinting on the mountains and the ripening wheat fields as I threw my luggage into a rental car at the Calgary airport and headed down Highway 1 toward the little prairie cemetery where my parents were buried. The glorious summer day brought memories of childhood. Yet, as pleasant as these memories were, the sorrow of the trip shaded my mind as the car sped past the neatly kept farms with their summer peonies blooming in profusion. "I wish I had some flowers to put on their graves," I said to myself. "But there is no way I can purchase any, because it's Sunday and I have to catch the next flight out."

I thought I might stop at a farm and ask for a couple of peonies, but each time I resolved to do so, my resolve dwindled. As I neared the cemetery I thought I might be able to stop and pick some wildflowers on the roadside. But because the sides of the road were torn up for construction, there were no flowers in sight.

"Dear God," I prayed, "please help me to find two flowers on the roadside to put on their graves."

Slowing down, I looked carefully along the roadside—no flowers. As I turned down the country road that led to the cemetery, I stopped the car and walked

down the shoulder. "Dear God," I prayed, "just two flowers, for them."

Suddenly I saw them. On the edge of the shoulder of the road were two of the prettiest and largest purple wildflowers I had ever seen. Quickly picking them, I ran back to the car jubilantly. Seated in the car, I suddenly thought, Why don't I pick a great big bouquet?

I drove slowly down the quiet country road—one mile, two miles—until the cemetery was out of sight behind me. But there was still no sign of more flowers.

Stopping the car, I turned around and sat there looking at my two beautiful flowers. "How foolish of me," I said to myself. "I asked God for two. That's all I need. He showed me where to find the only two flowers in the area, and here I am searching greedily for more!"

As I placed the two purple flowers on the graves, a sudden peace came over me. In my sadness and aloneness, I knew that the Lord of the universe had stopped and listened to my tiny inconsequential prayer. He had shown me that He cared—cared enough to supply exactly what I needed. No more, no less; just two magnificent purple wildflowers.

God's purpose for His people

The three angels' messages are to prepare a people for translation at the second coming of Christ.

By THE EDITOR

The Seventh-day Adventist Church has a general mission and a specific, unique mission. Its general mission is the same as that of God's people throughout history, from Eden onward—namely, to reveal the results of loyalty to God and obedience to His law, and to witness verbally to the world, aiding people to understand the nature of God, His love for the human family, His will as expressed in His law, and other truths that provide a framework for a happy, God-centered life. The purpose of this witness is to lead people to commit themselves to God and follow His way and will. This general purpose may be understood as the final act in the drama that began in heaven before the world was created.

In brief, Act I was as follows: In heaven Lucifer was an angel of surpassing beauty and talent. He was "the anointed cherub" (Eze. 28:14), second only to the Son of God in authority and power. But in time pride filled his heart (verse 17). He wanted to share God's throne (Isa. 14:13). He became jealous of Christ. And when the members of the Godhead counseled together regarding the creation of this world and did not include him, this mighty angel surrendered to jealous thoughts. Then he endeavored to obtain sympathizers among the myriads of angels. Under the pretense of wanting to improve the government of heaven, Lucifer suggested that law was unnecessary for holy beings, that the restrictions established by God prevented maximum development and happiness. Subtly he spread dissatisfaction until at least one third of the angels were convinced that he had a strong case.

To meet the crisis, God gave Lucifer and his sympathizers a careful hearing, one by one. He explained the importance of law, and why His Son outranked Lucifer. But Lucifer was adamant. Pointing to the large number of angels who shared his views, he declared that he would not submit to the authority of the Son.

The result was war. Lucifer and his backers fought against the Son and His supporters. The result was defeat for Lucifer. He and his angels were expelled from heaven and cast to the newly created earth (Rev. 12:7-9).¹

On earth the conflict was continued. Lucifer tempted

Adam and Eve to distrust God's word and disobey His express command against eating of the fruit of the tree of knowledge of good and evil in the Garden of Eden. Adam and Eve yielded to the temptation, and were driven from the Garden (Genesis 3).

Immediately God activated a plan to redeem the fallen pair and their descendants. He promised a bitter conflict, but declared that the outcome would be a second—this time, fatal—defeat for Lucifer (now Satan) and all who joined him in rebellion (verse 15).

The general role of the Seventh-day Adventist Church in the world can be understood only in the light of this background. From the beginning, ever since rebellion took place in heaven and was transferred to this earth, it has been the purpose of God to vindicate His character, reveal the perfect nature of His law, and repopulate heaven with loyal beings who could be trusted with honor and supremacy.²

In the early years of the human race, God endeavored to accomplish His purposes through any individual or family who would adopt His principles and reveal the benefits of obedience and loyalty to His government. Later He selected one particular family—that of Abraham and his seed—to grow into a nation that would exhibit the principles of heaven and bring glory to God (chap. 12:1-3). This nation was called Israel. On it God lavished His attentions and blessings. For it He performed miracles. To it He gave prosperity.³

Intermittent dedication

But Israel's dedication was intermittent. Instead of reaching its potential in revealing God to the world, and inviting aliens to accept the divinely outlined way of life, the chosen nation often adopted the customs of the heathen about it, worshiped idols, refused to share its spiritual heritage, and eventually rejected the promised Messiah (Acts 7:51, 52; 3:12-15). This was a disappointment to God, but prophecy makes it clear that He foresaw it (Dan. 9:24-27).

With the default of the Jewish nation, God adopted an alternate plan. He founded a church to represent Him (Matt. 16:18, 19). This was to be a kind of global religious nation, gathered out from all nations, kindreds, tribes, and tongues (chap 28:18-20). This was to be an *ekklesia*, a "called out" people.

During apostolic times the early church fulfilled God's purposes. It held to a pure faith and was zealous in evangelism. In a single generation it preached the gospel to "every creature which is under heaven" (Col. 1:23). But after the apostles passed from the scene, various apostasies developed. Unconverted people were admitted into the church, and heathen customs were introduced.

¹ "Christ and His angels fought against Satan and his angels, for they were determined to remain in heaven with all their rebellion. But they prevailed not. Christ and loyal angels triumphed, and drove Satan and his rebel sympathizers from heaven."—*Spiritual Gifts*, vol. 3, p. 38.

² *The SDA Bible Commentary*, Ellen G. White Comments, vol. 1, p. 1082; vol. 7, p. 949.

³ One of the major figures by which Israel and God's special care for it is described in Scriptures is that of a vineyard (see Isa. 5:1-7; Matt. 21:33-45).

Within a few centuries the purity of the gospel was adulterated. Christians were scarcely distinguishable from non-Christians. The church, which was designed as a spiritual power, gradually lost sight of its mission and endeavored to exercise political power. Instead of being faithful to its responsibility to be the guardian of God's law, it accommodated the Ten Commandments to its apostate practices, aligned itself with governments, and, incredible as it may seem, persecuted those who endeavored to maintain a pure faith.

Through the Protestant Reformation of the sixteenth century God endeavored to gather out of the apostate church and world a body of believers who would fulfill His purposes. Various Christian leaders made earnest efforts to gather up the points of truth that had been obscured and to proclaim them to the world. But with the passage of time the groups raised up by these leaders became satisfied with their partial concepts of truth. Instead of continuing to study God's Word for more light, they bound themselves about with creeds.

Finally, in the end-time, after the close of the 1260

years of papal supremacy (A.D. 538 to A.D. 1798; see the prophecies already reviewed, e.g., Dan. 7:25; Rev. 12:6, 14; 13:4), God raised up another group to carry forward His purposes.⁴ Out of the Millerite movement, which began in the early 1830's and culminated in the great disappointment of October 22, 1844, God raised up the church referred to in Revelation 12:17 to proclaim the three angels' messages of Revelation 14.⁵ (That these messages were to be proclaimed after A.D. 1798 and in the period of the judgment hour, which began on October 22, 1844, has already been established.)⁶

⁴ "That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today."—*Prophecy and Kings*, pp. 713, 714.

⁵ *Selected Messages*, book 2, p. 107. The church mentioned here is identified as "the remnant" of the seed of the woman ("woman" is a figure representing the true church; cf. Rev. 12: 1-6, 13-16). Two distinguishing features of this remnant are obedience to God's commandments and possession of the "testimony of Jesus Christ." For comments on these features, see *The SDA Bible Commentary*, vol. 7, pp. 812-815, 876, 877.

⁶ "The proclamation of the first, second, and third angels' messages has been located by the word of Inspiration. Not a peg or pin is to be removed. No human authority has any more right to change the location of these messages than to substitute the New Testament for the Old. . . . The first and second messages were given in 1843 and 1844, and we are now under the proclamation of the third; but all three of the messages are still to be proclaimed."—*Counsels to Writers and Editors*, p. 26.

FOR THIS GENERATION By MIRIAM WOOD

Solutions for "flawed people"

Several months ago in this column (March 6, 1980) I shared a letter from a young man who feels that he has never been able to find his niche in life; he feels that he does not have friends, cannot get a firm grasp on the handle of successful living, and in general feels that he is a total misfit, despite a fairly good education. He spoke of a lack of physical coordination, of clumsiness, of his constant wondering whether he will ever really find his place in the world. The letter troubled me. I felt a vast sympathy for this young person, but I was unable to come up with concrete suggestions that seemed to me of outstanding value. So I suggested that you as readers of this column might want to write your reactions and ideas. The response has been enormous.

First, I have been surprised at the number of young people who can

identify with the letter writer. "He could be describing me" was a sentence that recurred over and over. As I thought about it, I came to the conclusion that behind the smooth façade of many a person, young or old, lies a suffering human being who feels rejected. Behind bright smiles and conventional chatter lie hearts that are heavy as stones. Are most of us, then, lonely and alienated? Do we long for a warmth and a feeling of belonging that we never find? Is this a real and legitimate feeling, or is it just another of the devil's schemes to keep us absorbed in ourselves and to keep our eyes away from Jesus? I don't know the answers. But I want to share with you some comments from those who wrote in. Many suggestions, of course, were repetitive, and so I've tried to select those that were expressed most vividly and succinctly.

"You sound faint from social malnutrition. We all need to care and be cared for by significant others. Emotional intimacy with trusted friends is essential for life. If there are few young Adventist adults in your setting, you might consider relocating to a larger Adventist community. Do you attend camp meetings and youth rallies?"

"You might consider, in addition to relocating, becoming involved in the worldwide network of Adventist pen pals. If you read SDA periodicals, you will learn how to get involved in this."

"The aid of a Christian counselor might be helpful to you. Social skills and values are learned, not born. Some of us learned advanced skills in our childhood home. Some of us didn't."

"Make Christ your number one guide and counselor. He met more bitter disappointments and loneliness than you or I can comprehend. He understands and shares our 'down' moments. His courteous, warm, outgoing social behavior is worthy of emulation."

"I share your belief that God has a special place for you. However, He often reveals this place through very

human channels. You have been in the labor force a relatively short time, but you have gained valuable knowledge concerning where you do not fit. Excellent! You are now prepared to discover your own unique niche. I would suggest the following:

"1. List every activity that you enjoy."

"2. Enumerate each chore that you consider distasteful."

"3. List all jobs that you complete rapidly."

"4. Enumerate all activities that are time-consuming."

"Over a period of several weeks, continue to make this listing as complete as possible. Check the four categories for duplications. These duplications may be helpful in understanding your work self."

"Remember that all God's resources are available to you as you grow in Him."

As you can see, the writer of this letter has listed very specific ideas in a crisp, well-organized way. In our next column we'll consider a slightly different approach. For now, though, perhaps it will help to repeat these words:

"As for me, I will call upon God; and the Lord shall save me" (Ps. 55:16).

Part of the general mission assigned to this church is to preach the gospel to the entire world. This assignment is rooted in Christ's command, recorded in Matthew 28:18-20, and is restated in Revelation 14:6. This assignment is so intimately connected with God's purposes for this world that Jesus pointed to its fulfillment as being one sign of the nearness of the end of all things. Said Christ in Matthew 24:14: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (cf. verse 3).

Gospel in context of Revelation 14

But unlike God's individual or corporate emissaries in the past, whose gospel message was one of a general nature, the Seventh-day Adventist Church has been assigned the special mission of preaching the everlasting gospel in the context of the three angels' messages of Revelation 14.⁷ In the spectrum of both secular and sacred history, this is God's final message to the world.⁸ Carrying this message to every human being⁹ is the *raison d'être* of the church.¹⁰ This message is not "just another" message among many good messages; it is the only message that meets human need on every level of experience. It is the only message that has absolute relevance to the human predicament in the contemporary scene.

This message has many facets, but its overall thrust is to prepare people for translation—transportation from a sinful world to a sinless one. And the event that effects this transition is the second advent of Christ. Thus Seventh-day Adventists preach as one of their cardinal doctrines that Christ is coming soon.¹¹ This New Testament doctrine has always been taught by the church (see 1 Cor. 11:26; 1 Thess. 4:16, 17; 2 Thess. 2:2, 3; 2 Peter 3:9, 10; Rom. 13:12; Rev. 1:3; 22:6, 7), but in the context of the judgment-hour message (Rev. 14:7) it has special meaning and urgency.¹² Since the cleansing of the heavenly sanctuary is in process (Dan. 8:14), the message carries unprecedented solemnity.¹³

In presenting the message announcing the second advent of Christ, Seventh-day Adventists see parallels between their mission and that of John the Baptist, who prepared the way for Christ's first coming. John's message, in part, was: "Repent ye: for the kingdom of heaven is at hand. . . . Prepare ye the way of the Lord, make his paths straight" (Matt. 3:2, 3).¹⁴ In demanding repentance, John took issue with the prevailing sins of his time—greed, love of luxury and display, sensuous pleasure, gluttony, and immorality. And he backed up his words by his life, a life of self-denial and sacrifice, a life emphasizing simplicity in dress and diet.¹⁵ Seventh-day Adventists, as reformers in the tradition of John the Baptist, likewise condemn life styles that are inimical to optimum spiritual, physical, and mental health.¹⁶

Seventh-day Adventists see parallels, also, between their mission, message, and experience and that of the prophet Elijah. Elijah confronted fearlessly the apostasy of his day by demanding that the people choose between

their false gods and the true God. He condemned the evil practices of his day and called for repentance and reformation. Then, having discharged faithfully his divinely appointed task, Elijah was translated (see 1 Kings 18, 19; 2 Kings 2:1-11). □

To be continued

⁷ "In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention."

"The most solemn truths ever entrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God's people are to be true to the trust committed to them."—*Testimonies*, vol. 9, p. 19.

⁸ *Testimonies*, vol. 5, pp. 206, 207.

⁹ "So now, before the coming of the Son of man, the everlasting gospel is to be preached 'to every nation, and kindred, and tongue, and people.' Rev. 4:6, 14."—*The Desire of Ages*, p. 633.

¹⁰ "Everyone is to have sufficient light to make his decision intelligently."—*The Great Controversy*, p. 605.

¹¹ "The Saviour's words, 'Ye are the light of the world,' point to the fact that He has committed to His followers a world-wide mission. . . . As the rays of the sun penetrate to the remotest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon the earth."—*Thoughts From the Mount of Blessing*, p. 42.

¹² "The third angel's message is most solemn, fearful, and important. To us God has entrusted it, and we are accountable for the way we handle this sacred testing truth. If our defects of character betray us into sins which repulse souls and turn them from the truth, their blood will be upon our garments."—Ellen G. White letter 1, 1873, p. 10.

¹³ "God will have men who will give the message of warning in this age of the world. All will have sufficient light to accept the saving truth, obey God's requirements in keeping all His commandments and be saved. Jesus, the Saviour of the world, declares that the same unbelief will exist prior to the coming of Christ as prevailed before the Flood. But the fact that moral darkness covers the earth and gross darkness the people shall not change our course of duty in lifting up our voice in warnings, showing the people professing to be the children of God their transgressions, and the house of Jacob their sins. We are bearing the mighty, the most solemn testing message ever given to the world."—Ellen G. White letter 19b, 1874, pp. 3, 4.

¹⁴ "The message of solemn warning must be given to all nations, tongues, and people. The message will convict and convert the hearers or condemn them. All will be left without excuse."—Ellen G. White manuscript 1a, 1874.

¹⁵ "The three angels of Revelation 14 represent the people who accept the light of God's messages and go forth as His agents to sound the warning throughout the length and breadth of the earth. . . . To every soul that accepts Jesus the cross of Calvary speaks: 'Behold the worth of the soul. "Go ye into all the world, and preach the gospel to every creature."' Nothing is to be permitted to hinder this work. It is the all-important work for time; it is to be far-reaching as eternity."—*Testimonies*, vol. 5, pp. 455, 456.

¹⁶ *The Great Controversy*, pp. 435, 454; *Selected Messages*, book 2, p. 111.

¹⁷ "Time is short, and what is done must be done quickly. This is a worldwide message and we have no time to rest upon our lees. We must awake to action and duty. Is the world to be tested upon this message? It is then a worldwide message, and is not to be confined to a corner."—Ellen G. White letter 25, 1874, p. 3.

¹⁸ "The grand judgment is taking place, and has been going on for some time. Now the Lord says, Measure the temple and the worshippers thereof. Remember when you are walking the streets about your business, God is measuring you; when you are attending your household duties, when you engage in conversation, God is measuring you. Remember that your words and actions are being daguerreotyped [photographed] in the books of heaven, as the face is reproduced by the artist on the polished plate. . . .

"Here is the work going on, measuring the temple and its worshippers to see who will stand in the last day."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 7, p. 972.

¹⁹ "What is our work? The same as that given to John the Baptist, of whom we read: 'In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. . . . Prepare ye the way of the Lord, make his paths straight.' Matthew 3:1-3."—*Testimonies*, vol. 8, p. 9.

²⁰ "In the time of John the Baptist greed for riches, and the love of luxury and display had become widespread. Sensuous pleasures, feasting and drinking, were causing physical disease and degeneracy, benumbing the spiritual perceptions, and lessening the sensibility to sin. John was to stand as a reformer. By his abstemious life and plain dress he was to rebuke the excesses of his time."—*The Desire of Ages*, pp. 100, 101.

²¹ *Testimonies*, vol. 3, p. 62.

²² "In this age, just prior to the second coming of Christ in the clouds of heaven, God calls for men who will prepare a people to stand in the great day of the Lord. Just such a work as that which John did, is to be carried on in these last days. The Lord is giving messages to His people, through the instruments He has chosen, and He would have all heed the admonitions and warnings He sends. The message preceding the public ministry of Christ was, Repent, publicans and sinners; repent, Pharisees and Sadducees; 'for the kingdom of heaven is at hand.' Our message is not to be one of peace and safety. As a people who believe in Christ's soon appearing, we have a definite message to bear—'Prepare to meet thy God.'"

"Our message must be as direct as was that of John. He rebuked kings for their iniquity. Notwithstanding the peril his life was in, he never allowed truth to languish on his lips. Our work in this age must be as faithfully done. . . .

"In this time of well-nigh universal apostasy, God calls upon His messengers to proclaim His law in the spirit and power of Elias. As John the Baptist, in preparing a people for Christ's first advent, called their attention to the Ten Commandments, so we are to give, with no uncertain sound, the message: 'Fear God, and give glory to him; for the hour of his judgment is come.' With the earnestness that characterized Elijah the prophet and John the Baptist, we are to strive to prepare the way for Christ's second advent."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 4, p. 1184.

When times are hard

Some timely hints on how to win the battle of the budget.

By MADELINE S. JOHNSTON

With a family of four children in the upper brackets of tuition, having spent 12 years in the mission field, and being an unemployed mother until our return to the States, I can in no way be considered an example of outstanding financial success. But I have had *experience* in making a family budget stretch. Perhaps, then, I can share a few ideas that have helped us stretch the dollars a bit—all, of course, within the framework of the blessing of the Lord, who loves to work miracles if necessary to keep His people fed and clothed.

First, let's take a look at ways of cutting the food costs.

Plan carefully. Be wise with leftovers. Plan either to have none or to have enough to use. If one family member sometimes eats alone, a portion set aside in a small casserole dish can be useful. But more often it is better to prepare an extra amount (thus saving cooking time) and plan to eat some of it later.

Include sale items in your menus. You can plan your marketing around newspaper ads, or you may prefer planning flexibly enough to buy sale items as you find them and then incorporate them into your meals.

Most of us could also plan to eat less. Two meals a day are cheaper than three; a light supper is cheaper than a heavy evening meal. Eventually, eating less could lead to additional savings in medical bills.

Choose your source(s) of food carefully. You should endeavor to purchase food at the cheapest possible prices that will still guarantee good quality. It is false economy to buy wilted produce or moldy bread because it is cheap.

If it is possible for you to have a garden, you should. It provides healthful exercise, a sense of satisfaction, and



fresh food. However, you must take into consideration the value of your time; some foods may not be worth growing in a garden. Something like tomatoes, which yield profusely and can be canned easily, will save a lot.

Where we live, we can buy directly from local farmers, then can and freeze. If you live near a farmers' market, check the prices there. Hunt up a food warehouse, a bag-your-own grocery store, a bakery outlet, a thrift store, or a railroad salvage outlet where prices are considerably less than they are in retail markets. Beware of the false economy that comes from buying badly dented or rusty cans, but many items in such stores are usable. If you are not near any of these, consider forming a co-op grocery with some friends and neighbors. For just a little extra work of weighing, dividing, and bagging items, you can purchase together at wholesale prices or a little above.

Again, however, consider *all* the facts. Don't drive ten miles, spending gas and time, to save five cents on a gallon of milk.

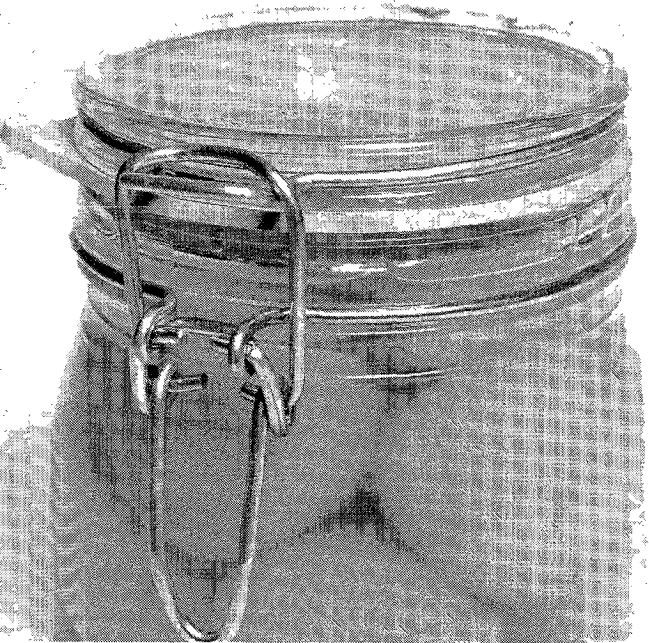
Prices, coupons, and values

Get the best prices at the market(s) you use. Watch for specials, and stock up on nonperishable items your family likes—if you can store them adequately. If the market runs out of a sale item, ask for a rain check; they are legally bound to sell the product at the advertised price.

Clip coupons and use them. But be careful: X brand with a coupon may still be more expensive than Y brand without a coupon. Often house brands are considerably cheaper than nationally famous brands—and just as good. Try them and compare quality and price.

Get the cheapest form of a food you want. Is canned juice cheaper than frozen? Can your recipe use dehydrated vegetarian burger just as easily as canned? Does

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your store sell good day-old bread? Compare fresh and frozen vegetables carefully, and evaluate the prices in the light of your time. Fresh produce may look cheaper, but do you have the time to wash it, dice it, or whatever? And even if you do, will it still be cheaper than its frozen counterpart by the time you throw out all the inedible parts?

Buy the size that's the best value—if you can store it and use it without waste. Even if you are a small family, you can buy institutional-size cans of applesauce, for instance, and freeze part of it for later use. Some items are cheaper by the case. Large boxes of cereal cost less per ounce than smaller ones—and much less than small individual-serving packages. Large bags of loose frozen vegetables are cheaper than small boxes—take out even one helping of peas, for example, and keep the rest frozen.

Cottage cheese is much cheaper per ounce in five-pound cartons. If your family does not eat it before you think it is ready to spoil, make up a roast or pancakes—either for immediate use or even to freeze for later use. Add dry oats or other cereal (or potato flakes), eggs, onions, nuts, and seasonings for a roast.

Choose foods that will save you money. In some cases, this will mean reeducating your tastes. Yogurt makes a good substitute for sour cream (and is even cheaper if you make your own). Cottage cheese isn't really that different from ricotta—except in price. Nonfat dry milk powder is one half to two thirds the cost of fresh whole milk. Certainly you can easily substitute it in cooking.

More often this means giving up convenience foods. But you must again weigh the savings in money against the extra investment in time. With a little planning, you can cut out a lot of convenience foods without expending much more time.

This is especially true of breakfast foods. Cooked

cereal is much cheaper and more nutritious than the packaged dry cereals. You can cook oatmeal in five minutes; some others take a little more time. For many cereals you can use a slow cooker, a double boiler on a very low burner, or an oven with a timer—allowing you to start the cooking the night before and still get breakfast ready quickly when you get up in the morning.

Some in our family like this granolalike Baked Oatmeal: 4 cups regular oats, $\frac{1}{2}$ cup wheat germ, $\frac{1}{2}$ cup oil, $\frac{1}{2}$ cup (or less) honey or brown sugar, $\frac{3}{4}$ tsp. salt, 1 cup water (add raisins, seeds, nuts, or coconut as you like). Combine the ingredients, spread on a cookie sheet, and put it in the oven in the evening, with the timer set to come on 45 to 60 minutes before breakfast, at 250° F.

To save time, make yourself some large quantities of your own mixes for such items as pancakes and muffins. Recently our daughter received a gift book full of home-made mix recipes; but you could figure out your own, label them, and then just add the liquid ingredients when you wish to make them up.

Even making your own bread does not take a lot of actual working time—if you are at home enough to see it through its different stages.

If you are not a vegetarian, become one. Use dry beans, peanut butter, and occasional eggs for cheaper protein. Even commercial meat substitutes are quite expensive. If you have digestive problems from beans, you will find it helpful to soak them overnight and throw out the water, then cook them in fresh water for 30 minutes or so and throw out *that* water before finally cooking them completely. This will not significantly reduce the nutritional value, but will eliminate the troublesome trisaccharides.

Time becomes synonymous with money

Since time becomes synonymous with money, use your Sundays to best advantage. Cook for the week. That is the time, especially if you work outside the home, to prepare mixes, bread, and other foods that you can utilize quickly during the week. Our new food processor makes very quick work of chopping potatoes, onions, celery, and carrots for a huge pot of vegetable soup each Sunday—with different proportions and other additions each time—which lasts much of the week and provides some quick sustenance for all of us coming home on different schedules. A family can also make a Sunday assembly line for sandwiches to be frozen or refrigerated for use in school lunches throughout the week.

Be in charge. Don't let your children coax you into buying expensive "impulse" items when they accompany you to market. Saying this does not mean that I think an occasional treat is immoral. But the children need to know that you are in charge. They can learn lessons of faithful stewardship from a parent who confidently but kindly refuses to meet every whim. Explain your reasons in a positive way, and then refuse to be led into an argument. Television insidiously molds children's tastes. Help them to learn that reality is not all that

TV ads would have us believe. Of course, you can save even more money if you don't buy a TV in the first place!

As you check out, watch the cash register. A cashier is human and can make mistakes. In some stores, unfortunately, the error may even be deliberate; but an intelligent watchfulness can help prevent it.

Now let us consider the matter of clothing. Basically the same principles apply as those involving food purchases. *Plan your wardrobe* to take full advantage of what clothes you have—mixing and matching, for instance. Then *be careful where you buy*. Thrift shops, discount outlets, and surplus stores often have good buys. Secondhand clothing stores sometimes have good clothes at greatly reduced prices, too. Look for quality, but sometimes an item of good quality can be found for quite different prices in different stores. Not long ago my husband taught a Seminary extension course in Korea. While there, he shopped for some clothes for the family—particularly in one export shop where the clothes were wrapped and priced, ready to ship to the United States. He found large bins full of shirts—all the same, but some with respected brand names and a high price tag, others with the name of a nationwide discount store and a much lower price tag.

Choose the time you shop in order to get the best prices. January and July, for example, are good sales months, with most stores clearing out their racks to make room for the new season's merchandise. In fact, winter sales begin right after Christmas. In recent years our children have become accustomed to doing a fair share of our family Christmas shopping after Christmas—and they actually prefer it that way, knowing that our dollars will stretch farther for everybody. With very young children, too, this would be a viable possibility. They do not understand values and are quite happy with a few inexpensive (but durable) toys. They are overwhelmed by too many gifts at Christmas anyway. So why not take care of their clothing needs a few days later?

Save by sewing. Because sewing, like cooking, takes time, you have to take into consideration the demands on your time versus the needs for your money. But some of the new, simple patterns take little time. Sewing can result in a great saving, especially with children's clothes. They are inordinately expensive, yet can be made easily—and from comparatively small amounts of fabric. Remnants can be bought cheaply, and even a yard is enough to make a little girl's dress if you get a simple pattern. Even pieces of a half yard or so can be used in combination with other remnants—for example, the sleeves and collar of a dress, making it look more like a jumper and blouse, or a contrasting yoke.

These are a few suggestions. Above all, try to work together as a family. Present your needs to the Lord. Have confidence in His support. And then do your best to use responsibly the money He has given you and to develop in the children a positive attitude, even when times are hard. □

FOR THE YOUNGER SET



Saved from a fire

By NETTIE EDEN

Dad always took Keith to school on his way to work. Todd, who was too young to go to school, usually slept in late. One morning just as Todd was finishing breakfast, he and Mother heard the loud wail of sirens. The noise seemed to stop right in front of their apartment building.

"Oh, is it possible?" Mother said, just as a voice boomed out over the loudspeaker, "Evacuate at once! The building is on fire!"

Mother grabbed Todd with one hand and an afghan from the sofa with the other as they dashed out the door and across the lawn. Fortunately they lived on the first floor.

People poured from the building like water from a leaky pail. Smoke billowed out of the building. Flames leaped out of the windows on the east side. Fire engines roared up. Mother wrapped pajama-clad Todd in the afghan and held him tight.

"Little Tyke's in there!" yelled Todd, tearing loose from Mother. "He'll be burned up!" Todd dashed toward the burning build-

ing. Mother screamed. A large policeman caught Todd and restrained him. He kicked and fought.

Above the din, Mother told the policeman that the puppy was trapped inside. She pointed out their apartment. Then she explained to Todd that she couldn't let him go back into the burning building. "I love Little Tyke. But I love you more and I can't let you go back and take the chance that you would be badly burned or hurt."

Just then a fireman handed a scared little puppy to Todd. "He wasn't hard to find," the fireman said. "He was yipping his lungs out."

That night when Todd's family was together again, they thanked Jesus for the protection of their guardian angels. And Todd thanked Him that angels watch over little puppies, also.

The next day the newspaper carried a story about the fire and a picture of Todd and Little Tyke's reunion. It reported, "It was hard to tell which was happiest, the little boy, the pup, or the fireman who made the rescue."

Playing church

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

Maybe our preaching is not what it used to be. Or perhaps the quality of listening has declined—along with the attention span. Whatever the reason, there is little argument but that apathy about religion has reached epic proportions.

There are popular theories about the causes of our apathy. Some say that Americans have become a nation of spectators, as demonstrated by their willingness to stare back at the television set and be bench warmers while surrogate athletes play their games for them. Apathy requires no response but applause, laughter, or—in the case of the apathetic pew warmer—an occasional laconic "Amen." Others suggest that many churchgoers have become "gospel-hardened." This means that we have heard it all before, and hearing it all again isn't going to change anything. For too many years we have been preaching the "end of the world" and the "second coming of Christ." Consequently, among some the attitude has surfaced that our "message" is primarily for people who have not heard it before.

Apathy can be considered to be the result of the intrusion of secularism into the church. But God's plan was for the church to war against secularism as His answer to the question about the meaning of life. People do not have to live as the world lives—to hit, hurt, and hate one another. The plan was that Christians should be known by their love—that people would come to church to get it all together so they could go out into the world and give it away. Unfortunately, in recent decades, what the church has to give to the world has

been largely submerged by what the world has been giving the church.

Some church historians suggest that the church is getting what it asked for. After all, the apostles were too busy ministering to the real needs of people to risk preoccupation with parochialism, institutionalism, or conservatism. We have drifted far from apostolic faithfulness. Now it is difficult to tell who's who in the church by the color of his sin. The church has managed to make the sinner feel so comfortable within its confines that it is becoming increasingly unclear why the sinner needs the church as much as the church needs the sinner—for his membership, money, and muscle.

It is as if we are content to play "church" the way we once played house as children. We get together and choose who gets to be the elder and deacon. The ones left over have to be quiet and sit still. We go through the motions and give lip service to the rules until we get tired of playing, or it is lunchtime—whichever comes first. After we play church for a while we want to play something else.

Apathy hampers

Whatever it is caused by, apathy in the church is hampering the straight testimony of the True Witness.

The problem, then, is clearly exposed. What are we to do about it? Why does it seem so much like a game? Shall we go on playing church until it gets to be too late to grow up and put away childish things? Or shall we admit to our Laodicean condition and stop reading Revelation 3 as if it were somebody else's mail?

I can wave no magic wand to rid the world and the church of religious apathy. But I can recall times when there was none. As Jesus was taken to the cross, Peter was a human caul-

dron of seething emotions—none of which was apathy. Jesus looked down from the cross and forgave His persecutors and us, for not knowing what we were doing. As we look back and up to the cross, apathy is impossible. That is why we are counseled to meditate upon such high and holy themes "a thoughtful hour each day." Is it worth it? Can we afford the time?

For the sake of those who may be more familiar with television than with the Bible, I cite the commercial that asks—and I paraphrase—"What does it profit a car owner to save a few pennies on the purchase of an oil filter if it means he must pay for an engine overhaul later?" Is there not wisdom in addressing ourselves creatively to the problem of apathy in the church before a major overhaul becomes necessary?

DICK JEWETT

Auburn, Washington

Why equate services with vegetables?

As professional church musicians and parents of a 7-year-old child, my husband and I have had the privilege of worshiping with many other denominations, as well as in a number of Seventh-day Adventist congregations. We have observed that, although our church has a superior and unequalled program in the children's Sabbath school, there is no training at all for the formal church service, such as is common to many other denominations.

This means that if our youth grow up to respect God's house and the meeting time with Him, it will be a credit to an enterprising parent and not because of a specific church program.

Several assumptions about church attendance are made by well-meaning adults. The most common is that it is important to have the child in church, every Sabbath, regardless of his capability or willingness to understand the service. Re-

ligious attendance will then become a habit not easily broken, and perhaps eventually he will come to appreciate what is being offered. Thus, not only is church equated with the concert hall (or some disliked vegetable), where continued exposure is supposed to produce appreciation, but the habit of being there but not worshiping is also formed and not easily broken.

Hand in hand with this assumption is the one that insists that children and youth should be in church as long as they are quiet. Thus the pacifiers start at an early age (coloring books, toys, candy, *Our Little Friend*) and continue indefinitely (backs of tithe envelopes, *Guide, Insight*).

These assumptions create serious theological problems for our young people who grow up believing that if they do not fully understand the service and/or the sermon, they are not required to worship, only to refrain from disturbing those who are involved.

Many adults who want to see children and youth worshiping try to attract them to the service with special programs and music. Our fine children's stories before the sermon are often abused by parents who tell their children to pay attention during these stories but do not require them to pay attention to the rest of the service.

Must learn to worship

The age at which children can understand the concept of a God whom we revere will vary, and this concept can be presented in different ways for different ages.

A religious symbol, appropriate to the church family in which it is used, can be an invaluable aid to worship. Such practices as covering women's heads, removal of men's hats, or kneeling before the altar or quietly in one's pew upon entering the sanctuary, all of which have been or are being used in churches around the world, are not ends to salvation, but constant reminders, as the burning bush was to Moses, that we are in the presence of God.

ANN SAMPLE STEWART
Miami, Florida

Mind over mutter

Dr. Solomon Snyder, of the Johns Hopkins Medical School, has come to be recognized as one of the world's leading authorities in research into the neurochemistry of the brain.

The June issue of *Psychology Today* contains an interview with Dr. Snyder that presents an update on his research into a group of neurotransmitters found in the brain called peptides. Less than 30 years ago scientists were aware of only four neurotransmitters. Since then two dozen or so have been discovered. Dr. Snyder believes there may be as many as 200 different neurotransmitter systems that influence our behavior.

Dr. Snyder has been able to pinpoint precisely which brain cells receive enkephalin (a morphinelike chemical that relieves pain and improves moods). Lately he has been working with other brain chemicals that give promise of being even more potent painkillers and may be less addictive.

One of the fascinating bits of information that comes out of this interview is Dr. Snyder's discussion concerning promising findings that show how powerfully the mind can influence the brain and the body. For instance, a placebo can cause the brain to produce enkephalin, which in turn can effectively block out pain.

Snyder believes that, in his own words, "there is

ample precedent for psychological processes hastening or allaying disease. . . . Physicians have observed this for generations, and I think there are well-controlled studies demonstrating the validity of the role of mental attitude in disease."—Page 76.

Once again we see that the concept of mind over matter is being scientifically established and that the mechanism through which it functions is now coming to be understood to some degree.

But we want to zero in on one specific application that we'd like to refer to as "mind over mutter."

Just as the mind can control physical problems, it can control mental and emotional ones. Perhaps one of the most insidious disease-producing attitudes is the spirit of criticism and complaining.

The book *The Ministry of Healing* warns that such an attitude presents "a twofold curse, falling more heavily upon the speaker than upon the hearer. He who scatters the seeds of dissension and strife reaps in his own soul the deadly fruits. The very act of looking for evil in others develops evil in those who look." "It never pays to think of our grievances. God calls upon us to think of His mercy and His matchless love, that we may be inspired with praise."—Page 492.

If we practice mind over mutter we will find that it provides one of the best forms of preventive medicine.

The Ministry of Healing adds: "Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings."—Page 251.

Most certainly "a contented mind, a cheerful spirit" will be "health to the body and strength to the soul" (p. 241).

L. R. V.

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

More smoke in the air

By J. WAYNE McFARLAND
Associate Director

Many people are aware that cigarette smoking is associated with cancer of the lung, emphysema, chronic bronchitis, and heart trouble. It also has a definite effect on the unborn child. But because few realize how far the tobacco companies have gone in their insistence that cigarette smoking is not harmful, a brief history might be helpful in showing how they have worked to assure you that health and cigarettes go together. In 1920 they first began to appeal to women. Smoking was the way to keep a slender figure rather than giving up sweets.

They carried on an extensive program, stating that by smoking one had "healthy nerves," "a flow of energy," "relief from fatigue," "better digestion," and that Santa Claus himself found a certain brand "easy on his throat." In the years 1940 to 1950, when reports began to appear in medical literature that cigarette smoking was associated with some chronic and sometimes fatal diseases, the tobacco industry responded by stepping up its

promotion, which ran something like this—"More doctors smoke Coughers than any other cigarette." Even the American Medical Association was permitting ads to appear in its journal that said that "if pleasure's your aim, not medical claims, light up with this cigarette." "Many leading nose and throat specialists suggest changing to this brand," appealed another ad. But the American Medical Association advertising came to an abrupt halt when one company started to claim that their brand gave "health protection."

The situation is still unchanged. The tobacco industry spends \$800 million annually in putting announcements in pamphlets, newspapers, magazines, supermarkets, and pharmacies. Half of all billboard advertising is for cigarettes, and the Surgeon General's warning is relegated to a corner.

The *Journal of the American Medical Association*, in its February 22/29, 1980, issue—points out the facts mentioned above and states that it is time for physicians to rise as a body and do something to stop such practices. The concluding commentary in that issue repeats a statement from a 1964 editorial that said, "Reduction or elimination of cigarette smoking can be achieved only if today's nonsmokers never start."

"Appleseed" planted in the "Big Apple"

COVER STORY



Appleseed offers a simple menu including healthful soups and salads.



Hospital construction in Bangkok

Construction has begun on the outpatient wing of Bangkok Adventist Hospital in Thailand. The project will cost 12 million bahts (US\$600,000) and is being financed partly by a grant from USAID and donations from friends of the hospital. The project is scheduled for completion by May of 1981.

JOHN K. LEE
Chaplain
Bangkok Adventist Hospital

Metropolitan Ministries opens restaurant and health-food store in New York City

By JAMES L. FLY

An Adventist "appleseed" has been planted two blocks south of the World Trade Center in the heart of New York City's financial district.

Appleseed is the name of Metropolitan Ministries' first vegetarian restaurant and health-food store, an evangelistic project that has been on the drawing board since the organization began three years ago with the commission of investigating and implementing the Spirit of Prophecy counsel for New York City. Vegetarian restaurants are one of the vital components of that blueprint.

Appleseed will be one of the first modern denominationally operated vegetarian restaurants in a major city of the United States. Appleseed was selected as the name for the New York City restaurant because it not only is fresh and lyrical but incorporates the restaurant's purpose without being a psychological barrier to the person on the street. The apple is a symbol of health: "An apple a day keeps the doctor away." New York City is known as the Big Apple. Seed represents the gospel, according to the parable of the sower.

Several Adventist professionals have contributed their time and talents to the restaurant project. Ron Emmerling, a graphic artist, designed the Appleseed logo that appears on the sign, menu, napkins, and promotional materials. Kurt Rom, a contractor, had his company renovate the facility at cost, and Dan Brownell, dietary director of Hackettstown Hospital, coor-

dated the simple menu of healthful soups, salads, sandwiches, desserts, and beverages. He also has given valuable advice on the best decor and arrangement, and the equipment needed. Other Adventists, as well as non-Adventists, have helped.

Luis Cadiz, city-projects coordinator for Metropolitan Ministries, will manage the restaurant. Before joining the organization Mr. Cadiz was the deputy commissioner for the New York City Department of Correction and was responsible for overseeing the feeding of thousands of prisoners.

It took Mr. Cadiz nearly a year to find a suitable location at a reasonable price, because of the high cost of urban real estate, unethical business practices, and complex legalities. To gain firsthand experience on how city restaurants can be run successfully, last spring Mr. Cadiz flew to São Paulo, Brazil, and toured the Superbom Restaurants, which are operated by the food company of the South American Division. He estimates that the Appleseed, which seats 32 persons, will serve 250 customers per day. Some persons have questioned the idea of the denomination's operating vegetarian restaurants when there is a chain of self-supporting restaurants called Country Life across the nation, plus independently owned restaurants.

"The counsel to establish vegetarian restaurants originally was given to the denomination, and I believe it's time to set a modern precedent by following it," explains Ted Wilson, director of Metropolitan Ministries.

In a *Review and Herald*

James L. Fly serves as communication director of Metropolitan Ministries.

article dated June 14, 1906, Ellen White tells about eating in a vegetarian restaurant in Los Angeles at the corner of Third and Hill streets. The medical missionary department of the Southern California Conference operated the restaurant.

Commenting on this experience, Ellen White wrote:

"During the past few years, the Lord has given much instruction regarding the establishment of hygienic restaurants in large cities. Over and over again He has indicated that in many cities we should have small restaurants, as centers of influence, by which the attention of thinking men would be called to the principles that make us a 'peculiar people.' Thus many would be led to a knowledge of the message for this time. . . . We are not commissioned to feed the world, but we are instructed to educate the people."

From a concrete forest of skyscrapers honeycombed with offices, thousands of businessmen and secretaries flood the Wall Street area at noon in search of a place to eat lunch. Increasing numbers of them are patronizing the many health- and natural-foods restaurants that have sprung up in the city in the past five years.

It is precisely to this clientele that the Applesseed Restaurant intends to appeal. It will be open Monday through Friday from about 11:00 A.M. to 3:00 P.M., with the possibility of expanding to breakfast hours as the staff gains experience and develops efficiency. The restaurant plans to develop a carryout service, as well.

The first cooks for the restaurant are Waldo and Elsa Lumpuy, a dedicated Cuban couple who for years operated successful restaurants in Union City, New Jersey, and Miami, Florida, before they became Adventists eight years ago. They are assisted by their daughter, Anna. The Lumpuys recently cooked for 18 months in the Country Life Restaurant in Peekskill, New York.

The restaurant plans a close working relationship with the



Luis Cadiz, restaurant manager, estimates that the Applesseed, which seats 32, will serve 250 persons daily.

local conferences and the self-supporting work. The Greater New York Conference van program has agreed to hand out menus to people in the Wall Street area who come on the vans and request information on vegetarian-

ism. Living Springs, a self-supporting health retreat north of New York City, conducts health lectures in Battery Park, down the street from the restaurant, during the lunch hour on warm days. They too have offered to hand

out menus to their contacts. In turn, the restaurant will refer interested persons to the local churches or conferences, as appropriate.

On Memorial Day, Monday, May 26, Applesseed Restaurant hosted a special preopening dinner for local-conference officials and pastors, and selected individuals. On that day the restaurant was dedicated to the Lord as a small center of influence in New York City. Ted Wilson read Spirit of Prophecy counsel regarding the restaurant work and emphasized that the main mission and purpose of this new evangelistic institution is to lead men and women to Jesus Christ, the Bread of Heaven. Various Bible texts of dedication were read, including Psalm 30, which had been used centuries ago to dedicate the house of David. Then Elder Wilson led all in the restaurant in a dedicatory prayer as those present knelt before God.

The ultimate purpose of the Applesseed Restaurant is to introduce men and women to Jesus Christ, because it is only by faith in His redeeming blood that they will be entitled to eat forever from the tree of life in the new earth. If the Applesseed Restaurant accomplishes this it truly will bear fruit for the Master.



Singers travel on behalf of Philippine hospital

The Distinct Sounds, a singing group that represents Mindanao Sanitarium and Hospital, Iligan City, Mindanao, Philippines, has been winning friends for the hospital by giving concerts. Organized two years ago as the Princemen, the group is composed entirely of hospital workers.

The group has represented the hospital in many places, such as Cebu, Maranding, and Mountain View College. Members have given mini-concerts and health lectures at industrial plants in the city and have won many friends through their musical ministry.

DON LEO GARILVA
Public Relations Officer
Mindanao Sanitarium and Hospital



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Australian finds miracle of God's saving grace

By A. R. DICKSON

As I watched the casket slowly descend in the chapel recess, a flood of thoughts and emotions came upon me. I have watched this scene before as beloved ones have been laid to rest. Yesterday was different.

I met Les about five weeks ago, when I called at his home after receiving a request from Graham Kent, an elder of the Para, South Australia, church. In company with Graham, I had listened as Les unfolded an incredible story.

In search of a miraculous cure for the cancer that was slowly but surely taking his life, Les flew to Mexico to be treated at a clinic that offered such a miracle. After nine days of intolerable treatment and increasing debility, Les begged to be released to some other hospital. Before releasing him the management demanded \$1,600. They placed him in an ambulance and he was driven off. During the drive he lapsed into unconsciousness.

Les awoke to find himself in a hospital bed. He discovered that the staff spoke English, and that the bed and its surroundings were spotlessly clean. (He hadn't been washed for nine days.) The treatment he received was administered with loving care. In his own words, "I felt that I had gone from hell to heaven."

After several days, a well-dressed, kindly man came to discuss Les's financial affairs with him. When he discovered that Les was alone and that he had sold his car and borrowed money for the trip, the visitor said, "I believe you qualify for assistance from our special fund. Your accommodation and treatment will be free."

Les said that he "broke down and cried like a baby"

A. R. Dickson is communication director of the South Australian Conference.

at such a gesture of loving concern. He had not experienced anything like this in all his life.

On Christmas morning, smiling nurses brought him a gift. It was a black-and-white toy dog.

"I treasure that dog," said Les, "but more than that, I treasure the love that was shown me there, and for the first time in my life I realized that God loved me. Love was revealed to me in the lives of those nurses and doctors who held my hand as they prayed simple prayers. They ministered to my every need."

"It was not until the day that I left the hospital to re-

turn to Australia and my family that I discovered that these beautiful people were Seventh-day Adventists, and that I had been in the Paradise Valley Hospital in National City, California. I have called for you to tell you that I have found God—a God who loves me. I have been an independent man, a proud man, a man who has borne resentment and grudges, but now I have experienced the joy of forgiveness. God has given me the spirit of forgiveness, and I have peace. Now I want to get well and tell the world of His love."

Les did not get well. He was laid to rest to await the life-giving call.

There were no flowers for Les. His family requested instead that donations be given to the work of the Seventh-day Adventist Church. Les found his miracle—the miracle of God's saving grace.

SURINAM

Members talk about ministry

Twenty-five members of the Centrum and the South Paramaribo churches in Surinam journeyed to the Adventist campground, Zanderij, to study ministry and plans on May 18. Young and old enjoyed the outdoor setting.

Those attending were given booklets in which to make notes. Topics studied were "What Is the Church?" "The Nature of Ministry," "The Role of the Pastor," "The Role of the Laity," and "Plans and Objectives."

The director, John Luppens, pastor of the two churches, and the members were learners together, participating in lectures, question-and-answer periods, and group discussions.

They spent much time talking about the mission of the church: to reflect the character of Christ, to build up the body of Christ, to extend the ministry of Christ, and to advance the kingdom of God. It was agreed that members should be soul winners and that the pastor should train the members for this work.

JOHN LUPPENS

MICHIGAN

Hospital ends construction

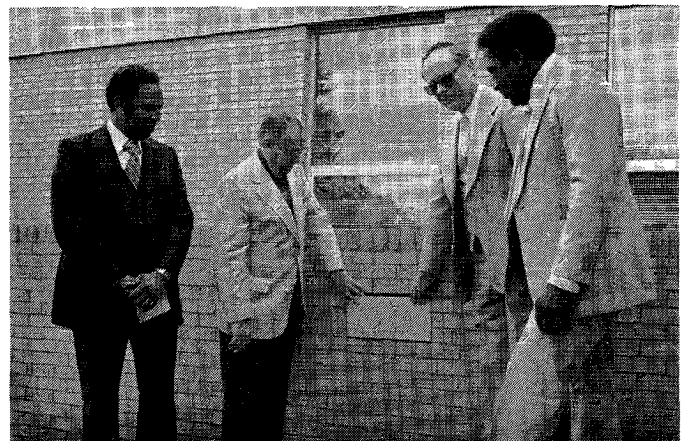
More than 400 guests watched as the 1980 cornerstone was laid for Battle Creek Sanitarium Hospital's new administrative wing on May 14. With this building project complete, the hospital ends a three-phase, ten-year construction program.

Open-house ceremonies included a welcome by Vernon Small, president of the hospital, and an address given by the mayor of Battle Creek, Michigan. The laying of the cornerstone and the ribbon cutting ended the formal program. Visitors then toured the new facility, guided by hospital and Red Cross volunteers.

The new wing, consisting of ground and first floors and a penthouse addition on the second floor, houses administrative, business, and departmental offices, and a new dining area. Décor in the dining room blends the new and the traditional, reminding guests of the hospital's heritage. Battle Creek Sanitarium Hospital facilities now are all

under one roof for the first time since the transfer from the old building began in 1971. With the transfer complete, the hospital looks forward to reduced maintenance costs and increased efficiency in the patient-care areas.

GLEN ROBINSON
Public Relations Assistant
Battle Creek Sanitarium
Hospital



Among visitors present at the laying of the 1980 cornerstone in the wall of the new wing at Battle Creek Sanitarium Hospital were, from left, Robert Carter, board chairman of Great Lakes Adventist Health Services and president of the Lake Union Conference; Lawrence Crandall, hospital staff project engineer; Vernon Small, president of the sanitarium hospital; and Donald Sherrard, mayor of Battle Creek.

GERMANY

Union builds new chapels

In the South German Union, an intensive and continuous program for the building of new chapels has, in the past ten years, produced especially good results. During the past decade, 30 new chapels were dedicated, the total cost amounting to 15 million German marks (more than US\$8 million).

In Germany, World War II caused great damage to the churches in the South German Union. In 1945 the union had 8,400 members, and only three of its 16 church buildings were untouched by the war. However, in spite of the difficult conditions of the postwar period, members zealously began the work of rebuilding.



By 1958 the union had 11,730 members and 56 chapels. Last year there were 13,252 members and 115 chapels.

Three years ago the first-aid center of the war-damaged old people's home in Stuttgart was remodeled, and

there now is a new office on the outskirts of the city. The South German Union's building department has its headquarters there, also.

The office staff includes the director, an architect, and three assistants, who are responsible for all new chapel

buildings in all the conferences of the union. In the past ten years this plan of organization has more than proved its worth.

JOACHIM HILDEBRANDT
President
South German Union
Conference



Dutch SDA turns 100

On May 7 Sister Vonck, of Groningen, Netherlands, celebrated her hundredth birthday. She was an assistant in a chemist's shop until her retirement. Baptized in the late 1930's, Sister Vonck always was active in Sabbath school and church activities.

H. KAH
Groningen, Netherlands

Books in Review

The End

Herbert E. Douglass, Th.D.
Pacific Press Pub. Assoc.
Mountain View, California
1979, 192 pages.
Price: \$4.95 paperback, \$7.95 cloth.

In my opinion, no other book published in recent years strikes at the vital nerve endings of the church as does this one. If you are a pastor or administrative leader, read this book. If you are a concerned lay person, serious about the mission of your church, read this book. It suggests how the church can fulfill its long-cherished ideals about its mission in spite of certain problems centered in the second coming of Christ.

Happily, it is not a book on theology. The author has made sure that it is readable. Its frankness is not dulled by the author's attempt at a popular style, nor its accuracy sacrificed by the sensational nature of its awesome subject matter. Since it discusses the mission of the church, it is addressed to Adventists rather than to the world Christian community.

Dr. Douglass' concern is pastoral. While grappling with difficult problems surrounding the

advent of Christ, he delivers genuine hope to the reader based on solid and rational foundations. The book offers answers to a host of questions that nag many Christians: Why is Christ's coming overdue? Upon what can I base a faith in His soon-coming? Why don't we hear more sermons with the "old Adventist ring" of the Second Coming?

The author insists that whether or not this church succeeds in its mission has much to do with its understanding of and attitude toward the Second Coming.

"The Adventist mission is to remove the conditions that keep Jesus waiting, to alert men and women who seek truth and righteousness that God will be more than sufficient for their individual problems and will save them forever if they will only let Him be their Saviour from sin."—Pages 19, 20.

I found two chapters to be especially helpful to my personal understanding of the enigma of Christ's delay. Those on "Conditional Prophecy" and "The Harvest Principle" provide the keys to a real understanding of God's purpose in allowing the church to continue as long as it has.

The final portion of the book presents the reader with background material necessary to an understanding of the church and the Advent in four appendices. Appendix A, "Ellen G. White Statements Regarding a Delayed Advent," and Appendix D, "Annual Council Appeals, 1973 and 1974," are especially helpful. In my estimation the other two, Appendix B, "Statements of Imminent Advent Through the Centuries," and Appendix C, "A Plausible Scenario," could have been eliminated.

Dr. Douglass has enjoyed a rich background of ministry in the Seventh-day Adventist Church. He has served as a pastor, college Bible teacher, academic dean of Atlantic Union College and later as its president for ten years, as associate editor of the *Adventist Review*, and is presently an associate book editor of the Pacific Press Publishing Association in Mountain View, California.

I believe Dr. Douglass has made a significant and original contribution to Adventist thought, and the book should be on the reading list of all concerned Adventists.

W. B. QUIGLEY



White Memorial rehabilitates youth

Twenty-one-year-old Jaime Gonzalez, left, will never walk again. But thanks to six weeks of intensive rehabilitation provided free by the White Memorial Medical Center in Los Angeles, he is returning to his home in Montemorelos, Mexico, much better prepared to cope with his physical problems.

Mr. Gonzalez received spinal-cord injuries last July while diving with friends in a river near his home. Unable to go to rehabilitation facilities in Mexico or to afford to travel to the United States for rehabilitation, he faced life without the training, muscular strength, or techniques necessary to allow him to do such simple but vital tasks as dressing himself, handling his wheelchair, and getting in and out of bed.

Armando Rubi, right, in the photo above, a financial consultant in the White Memorial business office, had known the Gonzalez family in Mexico. Mr. Rubi contacted the hospital's social work office, and the wheels began turning to get Mr. Gonzalez to Los Angeles.

He arrived in Los Angeles on March 3, accompanied by his brother Carlos, a medical student who had temporarily dropped his studies to care for Mr. Gonzalez. At the end of the rehabilitation program there was a major, and obvious, change. He had gained a lot of strength in his arms and, with the help of special braces provided by the hospital, was learning how to write again. He could dress himself and move from bed to chair—a special wheelchair provided by White Memorial—and could do other everyday things that would allow him to lead as normal a life as possible.

On April 21, Jaime Gonzalez returned home, a changed man. He now plans to finish high school and then go on to college. He also plans to continue the exercises so carefully taught to him by rehabilitation personnel so that there will be no chance of losing his hard-won gains.

TOM ELSTROM
Public Relations Director
White Memorial Medical Center

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Afro-Mideast

● A new boys' dormitory is being built at Akaki Seventh-day Adventist School, central Ethiopia, at the initiative of the principal, Truneh W. Selassie. With the steady increase in enrollment, boarding facilities have been extremely crowded for several years. This new building will provide adequate housing for 200 students and has a dean's office and a prayer room. With the help of the mathematics teacher, Mr. Poblete, who designed the building and is supervising its construction, costs have been greatly minimized.

● A workers' meeting for pastors and teachers from the South Kenya, Ranen, and Kenya Lake fields was held at Nyabola Girls' School during April. The speakers, R. J. Wieland, on temporary assignment as book editor, and E. H. Sequeira, East African Union Ministerial secretary, emphasized the goal of soul winning, using the book of Romans as a study guide.

● Fifty-five young people from three churches, Kaigat, Kapkeringon, and Kapkonjusmo, in the Nandi district of Kenya, met recently for a two-week youth rally. During this time they visited homes, inviting people to the late-afternoon meetings. About 400 adults and 300 children attended these meetings. At the concluding meeting 75 persons indicated their desire to serve the Lord.

Australasian

● After five years of study at Philippine Union College, Titus Rore has returned to take up his responsibilities at Betikama Adventist High School, Guadalcanal, Solomon Islands. He has completed his Master's degree in secondary education.

● Sydney Adventist Hospital graduated 26 nurses and two nurse's aides on the last weekend in June. Jean Bennett, class president, received a distinction in her state

finals. Another graduate, Marlene Tanner, was inspired to take up nursing five years ago when her uncle, a terminal patient, was at Sydney Adventist Hospital.

● Bernice Underwood, on the pathology staff at Sydney Adventist Hospital, turned her holiday in Papua New Guinea into a church outreach program. She collected 300 samples of blood in Port Moresby and on return to SAH had volunteers from the laboratory staff do the analyzing. Dr. Ray Swannell, health and temperance director, carried the results back to Papua New Guinea when he went on itinerary there.

Inter-American

● In March and April, Dan Francis, pastor of the Bethel, Lelydorp, and Para churches in Surinam, held an evangelistic series in Lelydorp. F. Van Engel and S. Panka translated into Dutch and taught the Bible class. Fourteen persons were baptized, bringing church membership to 30.

● A new process of producing soy milk by microwave soon will be introduced into an Adventist food factory in Colombia, according to Alejo Pizarro, director of World Foods Service in the Inter-American Division. He also says that there is much enthusiasm for the soy milk being produced at Adventist food factories in Mexico in flavors of carob, strawberry, banana, and coconut.

● Sixty-two students of Antillian College, in Mayaguez, Puerto Rico, received their diplomas in the May, 1980, graduation ceremony.

● A "Festival for Better Life" series began in San Francisco de Macoris, fourth largest city of the Dominican Republic, on June 24. The governor of the province was present to welcome the speaker, Salim Japas, an evangelist and chairman of the theology department at Antillian College. More than 600 persons, including many civic leaders, crowded into

the main room of the City Hall for the first lecture. Eight ministerial students from Antillian College and Dominican Junior College will assist Dr. Japas throughout the seven-week crusade. Meetings are being conducted in two different locations six nights a week.

Southern Asia

● During the past several months four Voice of Prophecy rallies have been conducted in Bangladesh in the cities of Jalirpar, Monosopara, Khulna, and in suburban Dacca. At each rally, the gospel presentation was made in Bengali, and certificates were presented to VOP correspondence school graduates. A total of 111 certificates were presented, and as a result of these projects four group study plans have been organized. Two further rallies are in preparation for Dacca and Khulna.

● The Seventh-day Adventist Church was the only Christian organization granted approval to operate a booth at the recent Annual Book Festival in Dacca, Bangladesh. Cooking demonstrations were also featured. A similar project was conducted in the city of Jessore.

North American

Atlantic Union

● The Dexterville Community Services Center is one of the model centers in the New York Conference and has been acclaimed by an Oswego County representative as saving the county \$200,000 a year. From January to May the center distributed 79 fire kits, 10,000 pieces of clothing, 800 bedding items, 1,720 household items, 153 pieces of furniture, and 1,000 food items. A total of 467 persons were helped; volunteers worked 1,364 hours.

● As a result of a series of meetings conducted by the Breath of Life evangelistic team recently in Bermuda, 85

persons have been baptized. Follow-up meetings are being conducted by Mack Wilson, pastor of the Hamilton, Bermuda, church.

Central Union

● The Grand Junction, Colorado, church participated in a television health fair this spring in conjunction with St. Mary's Hospital. The fair, held at Two Rivers Plaza, alerted people to various health dangers and offered alternative avenues of healthful living. The church's booth emphasized the danger of alcohol abuse, drug abuse, and smoking.

● Shawnee Mission Medical Center in Kansas expects to save almost \$25,000 next year as a result of ideas generated by a recent contest to reduce costs. The contest was part of a month-long cost-containment project held at the hospital May 19-June 19. Some 248 cost-saving ideas were submitted by hospital employees. Cash prizes went to those people whose ideas were expected to save more than \$300 a year.

Columbia Union

● Three persons have been baptized into the Napoleon, Ohio, church by Pastor Eugene Young. One of the new members, Clifford Wagener, and his wife, Betty, became interested because of a contact made last year at the local fairgrounds.

● A weekend Seminar on the Bible attracted 130 persons to Camp Mohaven, the youth camp of the Ohio Conference. More than half of those present were non-Adventists who had been invited by church members. At the close of the seminar, 17 individuals registered their decision to join the church.

● Joyce Judefind is the new assistant treasurer for the Ohio Conference, replacing Jim Becker, who has accepted a call to Porter Memorial Hospital in Denver.

● Allen Smith, of the Cleveland, Ohio, Lakewood church, was one of four per-

sons honored at a recent annual meeting of the Ohio Lung Association. Smith, a hospital laboratory technician, received his award because of his volunteer work with the Five-Day Plan to Stop Smoking.

- At the 11 o'clock service on Sabbath, May 10, the youth department of the Kenhorst Boulevard church in Reading, Pennsylvania, observed Mother's Day by honoring Mayor Karen Miller as "Mother of the City of Reading."

- Another successful adult blind camp was held at Blue Ridge Youth Camp in Virginia, June 8-15. Seventy adult campers attended this tenth annual program.

- Twenty-two hard-core smokers recently participated in a live-in clinic to stop smoking. The program was directed by A. C. Marple, chaplain of Washington Adventist Hospital, and held in a State park in West Virginia.

Lake Union

- Six people joined the Kokomo, Indiana, church recently.

- Eight people were baptized during the recent Reach Out for Life Crusade conducted by C. R. Johnson and Carmelo Mercado in the Hammond, Indiana, church.

- Mildred Kidder, Community Services director at the Buchanan, Michigan, church, discovered \$150 sewn into the hem of some old drapes that had been donated to the center. Mrs. Kidder was able to discover who the donors were and returned the money to them. The donors gave \$70 of the money to the center for its work.

- Four people recently were baptized and joined the Manistee, Michigan, church. At the same time, two people joined the Ludington, Michigan, church. Leonard Andrews is the pastor of these churches.

- Since May 10, 1980, the worship service of the Fairplain church, Benton Harbor, 22 (1006)

Michigan, has been videotaped and shown on cable TV in the area.

- Audrey Mulvey, a registered nurse employed in the outpatient department at the Hinsdale Sanitarium and Hospital in Hinsdale, Illinois, was honored on May 14 at the Chicago Hospital Council's twenty-fifth annual luncheon dedicated to Hospital Humanitarians. Selected as the Hinsdale Hospital humanitarian Miss Mulvey was among 90 representatives from Chicago hospitals who received recognition for their skill, dedication, and compassion.

North Pacific Union

- During Pathfinder Investigations held in the Oregon Conference during recent weeks, 1,543 persons were invested as a result of taking Adventist Junior Youth classes. Fifteen of these were Master Guides.

- Work has begun on an evangelistic center in Engle, Idaho. The unit will consist of a gymnasium, Pathfinder center, Community Services center, and kitchen.

- Larry Beardsley, of Anchorage, a graduate of Pacific Union College, has been

named ABC manager for the Alaska Mission. He replaces William K. Mansker, who resigned to go into private business.

- After six weeks of evangelistic meetings in the Yakima, Washington, church by Upper Columbia Conference evangelist Les Fowler, 41 persons have been baptized. The new members joined the Yakima, Fairview, and Selah churches.

- Members of the Pomeroy, Washington, church have moved into their new sanctuary, which was built by the Upper Columbia Chapter of Maranatha Flights International.

Pacific Union

- Five Seventh-day Adventist families who recently arrived from Cuba are attending the La Sierra, California, Spanish church, where they are being cared for by their relatives. On Sabbath, June 14, the Cuban families of the church had a fellowship lunch to welcome them into their midst officially. Some of their relatives had not seen the recent arrivals for more than 20 years. Among those who were present at the La Sierra church for the first time were three pastors who were formerly active in Cuba, Nicolas Bences, Carlos Bences, and Abel Paulin.

- More than 50 persons registered for the first union-wide marketing seminar designed for local church and community health educators. Planned by the health and communication departments, the seminar featured Tony Romeo, a New York City advertising director; Norbert Berberich, a San Francisco marketing manager; Alan Rice, director of health-enhancement programs at St. Helena Hospital and Health Center; Russ Potter, director of health publications at Concerned Communications; Dorothy Valcarcel, director of direct mail services at the Voice of Prophecy; and Connie Lajoie, manager of the church's Transda Time and Buying Agency.

The fireproof book

Gherghina, a young wife in Romania, had providentially acquired a Bible. Her curiosity was aroused by this new book, and as she began to read it, she became more and more interested in searching its pages. Unfortunately, her husband, Nicu, took a much different attitude to the book. His hostility led to dissension in the home and finally to his forbidding her to read it altogether. She was closely watched to ensure her obedience to her husband, but when he was absent, Gherghina continued to read the Word of life.

Arriving home unexpectedly one day, Nicu was enraged to find his wife reading the book he had expressly forbidden. He snatched the Bible from her hands, opened the door of the stove, which had a roaring wood fire to heat the room, and thrust the book into it.

Gherghina left the room weeping, wondering what would happen next. She returned in about 15 minutes to the stove to see whether anything remained of her precious book. To her amazement, there it was, untouched by the fire. She looked for the tongs to take it out of the stove. At that moment her husband, still infuriated, came into the room and saw the open stove and the unburned Bible in the midst of the fire.

He was profoundly impressed by this miracle and exclaimed that this Book was God's Book, which had power even over fire. Humbled and thwarted in his attempt to destroy it, he went out and told all his neighbors about the Book of God that did not burn. His wife then found the tongs and withdrew her Bible, which, like the three Hebrew young men in Nebuchadnezzar's furnace, did not even have the smell of fire upon it.

This remarkable experience created a great interest among the neighbors in the truths of the Scriptures, and strengthened the faith of Gherghina, as well as of Nicu, in God's providential care.

DUMITRU POPA
President
Romanian Union

To New Posts

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

NORTH AMERICAN DIVISION

Student Missionaries

Kent Alan Bankhead (WWC), of College Place, Washington, to serve as English teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 16, 1980.

Karla Kay Bartell (UC), of Durham, Kansas, to serve as teacher, Japan Missionary College, Isumi-gun, Chiba-ken, Japan, left Los Angeles, June 16, 1980.

Gary Lynn Benton (WWC), of Milton-Freewater, Oregon, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Sandra J. Beyer (SMC), of Berrien Springs, Michigan, to serve as teacher, English Conversation Schools, Jakarta, Indonesia, left Los Angeles, June 16, 1980.

Deborah Kay Bingman (SMC), of Dillingham, Alaska, to serve as teacher, Japan Union Mission, Yokohama Asahi, Japan, left Los Angeles, June 16, 1980.

Nancy Louise Blades (SMC), of West Chester, Pennsylvania, to serve as teacher, English Conversation Schools, Jakarta, Indonesia, left Los Angeles, June 16, 1980.

William Louis Brown (WWC), of Adamsville, Pennsylvania, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Kent Alan Brustett (WWC), of Helena, Montana, to serve as teacher, Manado English Language School, Manado, Indonesia, left Los Angeles, June 16, 1980.

Jan Terese Carey (CUC), of Midland Park, New Jersey, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Linda Stephanie Christoph (SMC), of Collegedale, Tennessee, to serve as teacher, Southeast Asia Union Mission, Haad Yai English Language School,

Haad Yai, Thailand, left Los Angeles, June 16, 1980.

Lori Ann Cook (WWC), of Hillsboro, Oregon, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 16, 1980.

Julie Therese Cundari (PUC), of San Francisco, California, to serve as teacher, Manado English Language School, Manado, Indonesia, left Los Angeles, June 16, 1980.

Bonnie May Cyson (LLU), of National City, California, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

John Howard Ellsworth (SMC), of Crossville, Tennessee, to serve as teacher, English Conversation Schools, Jakarta, Indonesia, left Los Angeles, June 16, 1980.

Betty Jean Fairchild (SMC), of Erie, Pennsylvania, to serve as teacher, Haad Yai English Language School, Haad Yai, Thailand, left Los Angeles, June 16, 1980.

Volunteer Service

Franklin Norwood Crider (LLU '44) (SOS), to serve as physician, Phuket Mission Hospital, Phuket, Thailand, and **Jane Gibson (Baumgartner) Crider** (CUC '44), of Loma Linda, California, left San Francisco, June 8, 1980.

Kenneth Austin Davis (LLU '60) (Special Service), of Paradise, California, to serve as dentist, Hongkong Adventist Hospitals, Hong Kong, left San Francisco, June 4, 1980.

Robert Dalzell Fulton (Case Western Reserve U. '42) (Special Service), of Lebanon, Oregon, to serve as physician, Cambodia/Thailand Relief, Bangkok Adventist Hospital, Bangkok, Thailand, left Seattle, May 29, 1980.

Vincent Ellsworth Gardner (LLU '44) (Special Service), to serve as physician, Adventist Medical Center, Naha, Okinawa, Japan, and **Marilynn (Smith) Gardner**, of Philadelphia, Pennsylvania, left Los Angeles, June 7, 1980.

William Lee Hopkins (U. of Pac. '53) (Special Service), to serve as dentist, Port-of-Spain Adventist Hospital, Port-of-Spain, Trinidad, West Indies, and **Cheryl Virginia (Wagner)**

Hopkins, of Sun Lakes, Arizona, left Miami, May 30, 1980.

John Herkimer Leland (LLU '53) (Special Service), of Crestwood, Kentucky, to serve as physician, Cambodia/Thailand Relief Team 6B, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, June 6, 1980.

Jack MacKay (Special Service), to serve as builder, Fulton College, Suva, Fiji, and **Tena MacKay**, of Kelowna, British Columbia, Canada, left Vancouver, British Columbia, March 12, 1980.

Terry Martin (Special Service), of Kamloops, British Columbia, Canada, to serve as builder, Fulton College, Suva, Fiji, left Vancouver, British Columbia, March 12, 1980.

Bill Reimer (Special Service), of Falkland, British Columbia, Canada, to serve as builder, Fulton College, Suva, Fiji, and **Mary Reimer** left Vancouver, British Columbia, March 12, 1980.

Helen Jane (Tarasenko) Sprengel (LLU '49) (Special Service), of Fresno, California, to serve as nurse, Cambodia/Thailand Relief Team 6B, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, June 6, 1980.

Alfred Tataryn (Special Service), to serve as optometrist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and wife, of Canora, Saskatchewan, Canada, left San Francisco, May 28, 1980.

William Paul Vercio (Medical Elective Service), to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, **Betty Jo Vercio**, and one child, of Loma Linda, California, left Los Angeles, June 5, 1980.

Deaths

HYATT, William—b. Jan. 28, 1916, Durban, South Africa; d. April 17, 1980, New York City. He served the denomination as medical-records administrator at Washington Adventist Hospital for nearly 40 years, retiring in March, 1980. Survivors include his wife, Irene; a son, Roger; his mother, Caroline; and two sisters, Loa Grant and Del de Rocca; and one grandchild.

LOSEY, Neal L.—b. Oct. 10, 1923, Alberta, Canada; d. April 25, 1980, Redlands, Calif. He served as pastor and denominational worker for 18 years. Survivors include his wife, Grace; sons, Ken, Garry, and Steve; brothers, Eugene, Frank, and Jimmie; sisters, Bonnie Wess-

len, Helen Lund, and Geraldine Crowell; and one grandchild.

PHILLIPS, William E.—b. April 22, 1898, Chicago, Ill.; d. June 10, 1980, Takoma Park, Md. On July 26, 1920, the day they were married, he and his wife, Ladelle, boarded the steamship *Vestris* for their first mission assignment in South America, where he served as cashier at the division headquarters. Later he served as secretary-treasurer of the Inca Union. From 1930 to 1941 he served as assistant auditor of the General Conference in Washington, D.C., and also as acting assistant-treasurer in Basel, Switzerland, during a portion of that time. Following this he was chief auditor of the General Conference for 14 years. In 1955 he was elected assistant treasurer of the General Conference, and served in this capacity until his retirement in 1970. Upon retirement he spent three years assisting SAWS in world disaster problems. Survivors include his wife, Ladelle; a sister, Mrs. Cora Sparks; two nieces; and two nephews.

PHILPOTT, Lucille A.—b. Sept. 8, 1902, Keeneville, Ill.; d. April 21, 1980, Brawley, Calif. Beginning in 1929 she and her husband, Lloyd, served the denomination in several States: West Virginia, Maryland, Pennsylvania, and Colorado. He served as Sabbath school and MV leader in the Pennsylvania Conference. After retirement they spent four years at the La Vida Indian Mission in New Mexico. Survivors include her husband; sons, Frank and Clarence; sisters, Maxine Attebury, Nettie Pellow, and Nina Rhymes; a brother, Clarence Attebury; four grandchildren; and one great-grandchild.

SCHEPPLER, George H.—b. Feb. 11, 1882, Irwin, Ill.; d. May 4, 1980, Waitsburg, Wash. He served as a maintenance man at Glendale Sanitarium and Hospital in Glendale, California, and later in the same position at St. Helena Sanitarium and Hospital near St. Helena, California. Survivors include a granddaughter, Barbara Powers; a grandson, Kenton; two great-grandsons; a sister, Sydia Newton; and a brother, Ed.

SILLOWAY, Merle E.—b. Aug. 29, 1896, Elmore, Vt.; d. May 2, 1980, Orlando, Fla. After completing her education she taught in various countries, including the normal school at Philippine Union College, the language school in Shanghai, China, and at Solusi College in Rhodesia (Zimbabwe). After her mission service she served on the staff of Southern Missionary College School of Nursing as a teacher and librarian on the Orlando campus for many years. Survivors include her sister, Winifred Loomis.

WISE, John S.—b. Nov. 4, 1914, Lexington, S.C.; d. Nov. 2, 1979, Dayton, Ohio. After graduating from Oakwood Junior College he served as pastor and teacher for 12 years before he returned to Oakwood, when it became a four-year college, and graduated from the elementary education course. He served as pastor-teacher in Columbus and Macon, Georgia, and as principal of the following schools: Jacksonville Junior Academy; Savannah Junior Academy; Baltimore Junior Academy; Richmond Junior Academy; and Ephesus Junior Academy in Columbus, Ohio. In addition, he taught in Pittsburgh, Pennsylvania, Washington, D.C., and Sanford, Florida. He played a major part in raising funds to build the De Land, Florida, church and started a church school in Orlando, Florida. He also helped establish the work in Zanesville, Ohio. Survivors include his wife, Juliet; a son, John S., Jr.; two daughters, Cecelia and Pearl; two sisters, Wilhemina Johnson and Costina Wright; and one grandchild.



Left: Jim McClintock sings hymns on Sligo Pathfinder float. Right: Review float features musicians playing under an old-fashioned bandstand.

SDAs witness in July 4 parade

The Review and Herald, Washington Adventist Hospital, and several Pathfinder Clubs from the Potomac and Allegheny conferences participated in the annual Fourth of July parade in Takoma Park, Maryland.

The Review float, whose theme, "National Unity Begins in the Community," was illustrated by people of different nationalities listening to musicians playing under an old-fashioned bandstand, won first prize for a commercial entry.

Under the direction of George Bestpitch, who has

participated in several parades in the area, the Sligo Teens Pathfinder Club entered a float displaying the steps to Jesus. The mechanized system rotated, showing the different ways to become a Christian. This float won first prize for a theme.

From the float Jim McClintock, a former member of the King's Heralds quartet, sang hymns to the people lining the streets. As the float passed, the Pathfinders distributed several hundred copies of *Steps to Christ*.

LEO S. RANZOLIN

most recent graduating class numbered more than 200.

Your liberality on August 9 will help make it possible to meet the needs of the larger enrollments expected during the 80's. You have already been thanked for past participation; please let me thank you in advance for your solid support on August 9.

C. E. BRADFORD

For the record

New positions: Elected to fill positions as departmental directors in the Australasian Division were R. M. Kranz, communication; A. N. Duffy, stewardship; and G. A. Laxton, religious liberty.

Pastor wins 25 through IIW Seminar: Dwight Nelson, pastor of the Coquille, Oregon, church, reports good success in following up an It Is Written Seminar last February in Coos Bay. Twenty-five persons have already been baptized as a result.

The Coos Bay seminar was one of 28 conducted by George Vandeman and Lonnie Melashenko last spring in six States and Canada, with nearly 9,000 persons in attendance.

Oakwood College offering

The General Conference and Oakwood College would like to thank the members of North America who contributed so generously last year to the Oakwood College annual offering.

Because of this generosity, the science building is well under construction, although a great deal more must be done to bring it to completion

and equip it fully. This is why we are renewing the urgent appeal of last year, with every reason to believe that members will heartily respond again and make possible the finishing of this much-needed facility.

In a time of declining and static college enrollments, the Oakwood student body continues to grow rapidly. President Calvin Rock reports that Oakwood has had more graduates in the past decade than in all its previous history. The

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