

Adventist Review

General Organ of the Seventh-day Adventist Church

August 21, 1980

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Not all anger is sinful.
There is righteous anger.
How can we tell the
difference?
See article on page 3.

The picture on our cover, illustrating Arnold Kurtz's article "How to Be Good and Angry" (p. 3), depicts the first time Jesus cleansed the Temple. The record in John 2:15 says, "And when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables."

The *Seventh-day Adventist Bible Commentary* on John 2:15 says that the cord or whip Jesus used was plaited of rushes. "Jesus did not actually strike the people. The whip was symbolic of His authority, and a flourish in the air would suffice to make His intention clear. No whip is mentioned in connection with the second cleansing."

The chapter "In His Temple"

in *The Desire of Ages* vividly describes the scene:

"As Jesus came into the temple, He took in the whole scene. He saw the unfair transactions. He saw the distress of the poor, who thought that without shedding of blood there would be no forgiveness for their sins. He saw the outer court of His temple converted into a place of unholy traffic. The sacred enclosure had become one vast exchange."—Page 157.

"With searching glance, Christ takes in the scene before Him as He stands upon the steps of the temple court. . . . As He beholds the scene, indignation, authority, and power are expressed in His countenance."—*Ibid.*

"Slowly descending the steps, and raising the scourge of cords

. . . . He bids the bargaining company depart from the precincts of the temple. With a zeal and severity He has never before manifested, He overthrows the tables of the money-changers.

. . . In His hand that simple scourge seems terrible as a flaming sword."—*Ibid.*, p. 158.

Orysia Bushrod was traveling to Klagenfurt, Austria, during wartime. On the train she met someone whose influence eventually led her to join the Seventh-day Adventist Church. Read how a woman with a breaking heart helped Orysia find the truth in "Journey to Klagenfurt" (p. 15).

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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.

Giving

"Church Growth and Foreign Missions" (July 10) made a point that has often been brought up in our church paper—the dwindling percentage of our offerings that go to overseas work versus the increasing amount spent for local needs. The author hinted at something I would like to emphasize: the fact that much of the responsibility for this decline rests with church leadership at the local level.

At a church of which I was once a member, the pastor made a strong appeal to his congregation to donate 5 percent of income, or half as much as the tithe, to the church budget. This figure did not include support of a church school, nor did it preclude appeals for generous contributions to a building fund.

I did not comply. As a long-time expatriate worker, I learned the hard way that overseas there is a great gulf fixed between what you need and what you get. I believe that lay members, given strong leadership oriented toward the unfinished task around the world, would be willing to reverse the present trend and get

along with a bit more austerity at home in order to give a larger share for overseas work.

IRENE WAKEHAM
Banning, California

Bible societies

Thank you for "Bible Societies Spread Word of God" (July 24). When we were workers in Africa we found that the only Bibles available in most languages were those published by the American Bible Society and the United Bible Societies. This includes even such widely used

languages as Swahili and Afrikaans. Without these Scripture translations our work would be severely hampered.

It might be of interest to Adventists that the American Bible Society has a Bible-a-Month Club. For \$3 a month donors give a Bible, through the society, to someone in some far corner of the earth. I have found this to be a meaningful part of my own outreach.

WIL CLARKE
South Lancaster,
Massachusetts

Travel agent compliments Adventists

This past spring I had the privilege of arranging the travel documents for most of the nearly 100 Filipinos who were traveling to the United States to attend the General Conference session in Dallas, Texas. I led the first group of more than 50 delegates and participants from Manila to Hong Kong, to Honolulu, and finally to San Francisco.

Handling a large group is usually a trial for most tour escorts. However, I have nothing but praise for my Adventist group. All were alert, attentive, and, most of all, disciplined. If all travelers were like them, I would certainly be willing to handle any number, confident that things would go smoothly.

The Adventists I escorted taught me, a Roman Catholic, what true brotherhood and unity are.

I wish to express my thanks to all the members of my group, wherever they may be right now. My warmest congratulations to the Seventh-day Adventist Church for having wonderful members.

MARIO ("RICKY") V. ORDOÑEZ
Sales Manager, Delmar Travel
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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. 39.

HOW TO BE GOOD AND ANGRY

Not to be angry when we should be is just as sinful
as being angry when we should not be.

By ARNOLD KURTZ

"The mass of men lead lives of quiet desperation." Thoreau's observation seems especially pertinent today, when around the world there seems to be a sense of futility in the face of political and economic uncertainty.

Nestled in a list of practical counsels in the Bible are two seemingly contradictory imperatives—a positive one, "Be . . . angry," and a negative, "Sin not" (Eph. 4:26). There is sound scholarship in favor of the view that the imperative, "Be . . . angry," commands a habitual displeasure with evil. Of course, we are told also to put away anger (verse 31), and "put off . . . anger" (Col. 3:8). Jesus warned that "every one who is angry with his brother shall be liable to judgment" (Matt. 5:22, R.S.V.). But these admonitions do not destroy the sense of the imperative found in Ephesians 4, for anger also is attributed to God and to Christ, and They do not sin. The identical term is used in the Greek of Ephesians 4:26 and Matthew 5:22 to refer both to a Godlike anger, which is virtuous, and to anger mingled with violence, which is sinful.

In her comments on the Sermon on the Mount, Ellen White makes this distinction: "There is an indignation that is justifiable, even in the followers of Christ. When they see that God is dishonored, and His service brought into disrepute, when they see the innocent oppressed, a righteous indignation stirs the soul. *Such anger*, born of sensitive morals, *is not a sin*. But those who at any supposed provocation feel at liberty to indulge anger or resentment are opening the heart to Satan."—*The Desire of Ages*, p. 310. (Italics supplied.)

The command to "be . . . angry" may be viewed, then, as a summons to righteous indignation. It is a call to be good—and angry! And it is needed today if Christians are to stand against the deteriorating stream of our culture. One of our paralyzing weaknesses is our inability to be angry about the *-right* things.

Arnold Kurtz is professor of church leadership and administration at Andrews University, Berrien Springs, Michigan.

Old Testament prophets knew how and when to be angry. Feel the holy heat of Elijah's anger as he challenged Ahab's idolatry; or the holy wrath of Isaiah's judgment, "Woe to those who join house to house, who add field to field, until there is no more room" (Isa. 5:8, R.S.V.). Anger is in the nostrils of Amos as he thunders, "Hear this, you who trample upon the needy . . ." (Amos 8:4-6, R.S.V.).

Jesus was angry too—angry at hypocrisy and legalism that ran roughshod over mercy. He drove the money-changers from the Temple. His anger was the wrath of God. Our God is a God of anger, "for the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hinder the truth in unrighteousness" (Rom. 1:18, A.S.V.).

The message to Christians is clear. There is a need for the recovery of holy anger. Our weakness is our silence; our powerlessness is our neutrality. There is a need for the tiger in life, and when the tiger becomes a tabby cat, something important is lost. Paul leans across the centuries to shake us out of our complacency—"Be . . . angry"!

Must be angry in God's way

But we must be sure that ours is the righteous anger of God. It is easy to be angry in the wrong way and at the wrong things. George Matheson, the Scottish hymn-writer and preacher, once said, "There are times when I do well to be angry, but I have mistaken the times." If we are to be good and angry we must be angry in God's way and at the things about which God Himself is indignant.

What are the characteristics of *righteous* indignation? What is *good* anger?

Good anger is unselfish—it is inspired and animated by unselfish considerations. The common garden variety of anger is rooted in selfishness. It shows itself as personal pique arising out of damage to our pocketbooks, prestige, ego, or self-esteem.

Our indignation that our expensive automobile tires

are being torn to shreds by potholes while our elected politicians seem indifferent to the problem is understandable, but probably not righteous.

A fundamental mark of holy anger is that it boils over, not at the wrongs done to self, but at the wrongs done to others. Look at Jesus. There is not one instance in which He spoke in anger because He was personally mistreated—not even in connection with the indignities He suffered at His trial or crucifixion. But at the sight of wrongs done to others—when widows were robbed, parents or children abused or neglected—His anger was aroused and expressed: “It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones” (Luke 17:2). Whereas the anger of Jesus was motivated by the violation of justice, the purpose of His opponent’s anger was to destroy and to kill.

The biographer of Frederick W. Robertson, famous preacher of the nineteenth century, says of him that “the indignation with which he heard of a base act was so intense that it rendered him sleepless.” He was seen walking down the street in Brighton once with a face terrific as the furies, grinding his teeth in rage. He had just heard of a man plotting the ruin of a fine girl whom he knew. “With those who were weak, crushed with remorse, fallen, his compassion, long-suffering and tenderness were as beautiful as they were unfailing. But falsehood, hypocrisy, the sin of the strong against the weak, stirred him to the very depths of his being.”—Stopford A. Brooke, *Life and Letters of Frederick W. Robertson*, p. 106. Good anger, the kind that is not sinful, is unselfish. It is not motivated by personal reasons or motives.

Good anger is focused and directed not at people, but at things that hurt people. It is directed against wrong deeds, things, institutions, and situations—not against the wrongdoer, but his wrong; not against the sinner, but his sin.

Is this possible? C. S. Lewis reminds us that we do this all the time with one person—self: “However much I might dislike my own cowardice or conceit or greed, I went on loving myself. There had never been the slightest difficulty about it. In fact the very reason why I hated the things was that I loved the man. Just because I loved myself, I was sorry to find that I was the sort of man who did these things.”—*Mere Christianity*, pp. 92, 93.

Perhaps in this way it also is easier to understand expressions regarding “the wrath of God.” God’s anger is a sign that He cares. If He did not care about us He would not be angry about what we do. I wonder about parents who never get angry at the conduct of their children. Someone has pointed out that the more a man loves his son, the more he will hate the liar, the bully, and the cheat in that son. Sentimentality, not love, is calm about these things; love is pained by anything that threatens or diminishes the worth or potential of a person.

Good anger results in creative and constructive ac-

tion. The wrath of God against sin led Him to take decisive action to rescue sinners. Jesus Christ, while angry at the wrongs done to people, at the same time went about doing good, correcting these wrongs.

Today’s angry people express themselves in protest rallies and demonstrations, waving placards, shouting slogans, but they have no proposals to correct the wrongs they protest. They “do not see the vital point, that ‘tis the eighth most deadly sin to wail, ‘The world is out of joint,’ and not attempt to put it in.”—Hubert Simpson, *Put Forth by the Moon*.

During the early part of this century, the college student Clifford Beers experienced a severe emotional breakdown. He was appalled at the conditions that he found in the mental institution where he was hospitalized, and the primitive treatment that the patients endured. He recorded carefully the injustices and indignities. After recovery he assisted in the founding of several mental-health organizations. His angry protests and appeals before State legislatures across the country resulted in vastly improved treatment for a new generation of emotionally ill patients.

Righteous anger not only protests but also proposes; raises not only its voice to object but its hand to remedy.

Must be under control

Good anger is controlled anger. Anger is a driving force. It causes adrenalin to flow into the bloodstream to prepare us for fight or flight. If it is to be constructive it must be like the explosions in the engines of our automobiles. These little measured explosions, under the control of purpose, enable us to arrive at our destinations. If, in the interest of saving time and effort, we decided to light all the gasoline in the tank at once we would never reach our earthly destination!

After Paul advises us to “be . . . angry,” he adds quickly that we should do this in such a way that we “sin not.” This admonition can be followed if we do not let “the sun go down” on our anger (Eph. 4:26). That is, the expression of anger should not be delayed, stored up for a future outburst, or nursed as a grudge. Anger must not be maintained beyond appropriate boundaries.

James adds another guideline: “Be quick to hear, slow to speak, slow to anger” (James 1:19, R.S.V.). Just as delayed and stored-up anger is sin, so is hasty, thoughtless anger. Anger, properly directed and controlled, can be good. It also can be dangerous. Improperly directed and uncontrolled, it provides an opening for Satan (Eph. 4:27).

This powerful emotion presents us with a great challenge. We are not godly if in the presence of wrong we have no feelings that can be called anger. But if our anger is righteous, it must be neither too quick nor too slow. This is not easy, and we may not always use anger properly. When we err we must be quick to confess to God and to the person against whom we have sinned. But we err also when we attempt to skirt the problem by never getting angry at anything. □

The question of salt

The original diet given in Eden was low in sodium content.

By PHILIP S. CHEN

The excessive use of salt by the American people has been of increasing concern to food scientists in recent years.

In its report entitled "Dietary Goals for the United States," the United States Select Committee on Nutrition and Human Needs made a number of recommendations, one of which is to reduce salt consumption by 50 to 80 percent.

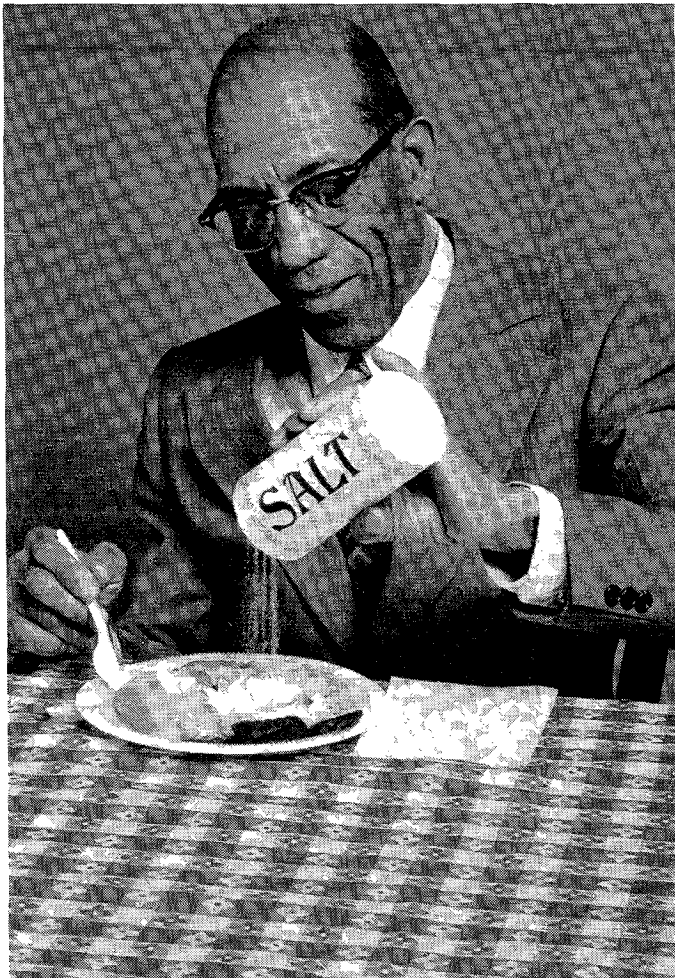
Not long ago, in an interview with *Worthington Foods*; Dr. Aaron Altschul, a leading authority on foods and nutrition at Georgetown University School of Medicine, said that Americans "are among the highest in meat consumption in the world; we are among the highest in sucrose consumption; we are among the highest in saturated fatty acid consumption; and I would venture that we are among the highest in salt consumption."¹

The widely read magazine *Nutrition Today* advocates the reduced consumption of salt. "The acceleration of coronary heart disease in the presence of hypertension is well recognized, but the causal relationship in man between salt intake and hypertension has not been established. Information available to date from experimental and animal data suggests that it is prudent to avoid excessive salt in the diet."²

In the light of information such as this, we recognize the transcendent wisdom conveyed through Ellen White in condemning the excessive use of salt while recognizing the necessity of using a minimum amount to ensure a margin of safety.³

"Do not eat largely of salt, avoid the use of pickles and spiced foods, eat an abundance of fruit," she stated.⁴

"Dishes are highly seasoned with salt and pepper, creating an almost intolerable thirst. . . . They would



irritate and inflame the delicate coating of the stomach. . . . Food should be prepared in as simple a manner as possible, free from condiments and spices, and even from an *undue amount of salt*."⁵

"We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh meats, butter, spices, rich cakes, mince pies, *a large amount of salt*, and all exciting substances used as articles of food."⁶

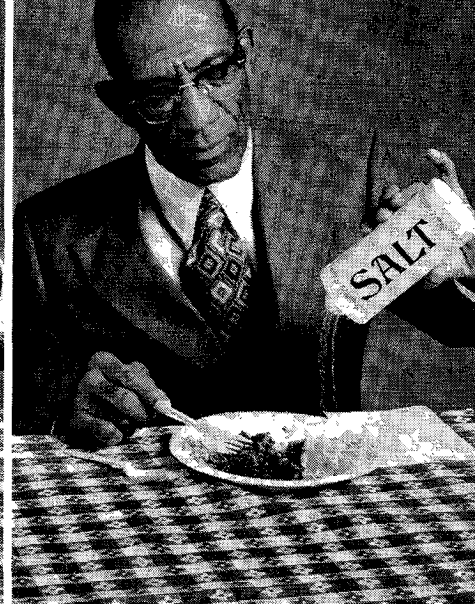
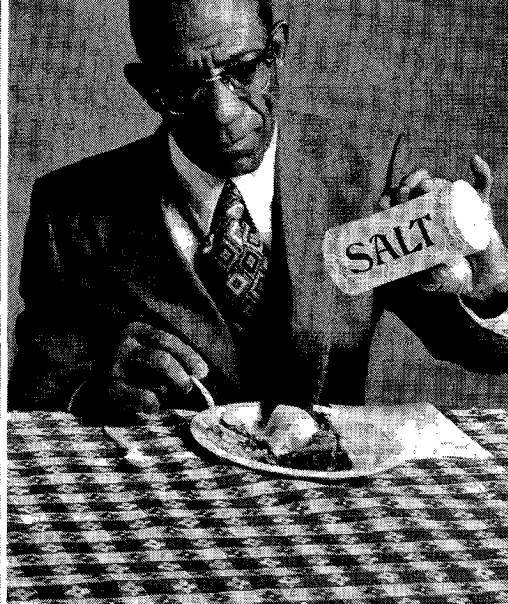
These warnings were given between the years 1875 and 1905, long before food scientists discovered the undesirability of excessive salt in the diet.

Sodium is the culprit

The chemical name of common table salt is sodium chloride, and it is primarily the sodium, not the chloride, that affects our health. That is why virtually all compounds containing sodium are equally harmful, and a low-salt diet is called low-sodium diet and a salt-free diet is called sodium-free diet.

According to Dr. Lewis K. Dahl, the minimum sodium requirements of the normal adult are quite small, probably about 200 milligrams per day (500 milligrams as sodium chloride).⁷ However, the average salt intake by a normal American adult, according to figures released by the National Research Council, is between 7 and 15 grams. This is equivalent to between 2.8 and 6

The late Philip S. Chen was formerly professor of chemistry at Atlantic Union College, South Lancaster, Massachusetts.



grams of sodium, which is 14 to 30 times the amount required by the body.

When we realize that the excessive intake of salt by normal individuals is related to many disease conditions (such as hypertension, coronary heart disease, and liver and kidney diseases) we can appreciate what Ellen White wrote concerning the use of soda and baking powder, remembering that soda is sodium bicarbonate and that all types of baking powder contain this chemical as the chief ingredient. Some of Ellen White's statements follow:

"Bread and biscuit are yellow with saleratus [old name for sodium bicarbonate]. This resort to saleratus was to save a little care; in consequence of forgetfulness, the bread is often allowed to sour before baking, and to remedy the evil a large portion of saleratus is added,

which only makes it totally unfit for the human stomach. Saleratus in any form should not be introduced into the stomach, for the effect is fearful." ⁸

"Yellow, saleratus biscuits and heavy, clammy bread are breaking down the digestive organs of tens of thousands." ⁹

"Hot biscuit raised with soda or baking powder should never appear upon our tables. Such compounds are unfit to enter the stomach." ¹⁰

"The use of soda or baking powder in breadmaking is harmful and unnecessary. Soda causes inflammation of the stomach and often poisons the entire system." ¹¹

These statements were also made long before scientists discovered that it is not sodium chloride *per se*, but rather the sodium in the sodium chloride, that was the trouble-maker, and that other substances containing sodium, such as sodium bicarbonate, were equally harmful.

Because the writings of Ellen White and the Bible were inspired by the same Author, they should agree. Let us examine some Bible passages that deal with subjects closely related to the sodium content of foods.

Original diet low in sodium

According to Genesis 1:29, the original diet that God ordained for Adam and Eve in the Garden of Eden was a vegetarian diet, which consisted of "herb bearing seed" (grains or cereals) and "fruit of a tree yielding seed" (fruits and nuts).

While cereals, fruits, and nuts composed the human family's original diet, after Adam and Eve sinned, their diet was modified by the inclusion of a fourth class of food, vegetables. This is recorded in Genesis 3:17, 18: "And unto Adam he [God] said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it: cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the

Sodium Content of Foods¹²

(mg. sodium/100 gm. food)

Cereals		Fruits		Nuts	
Barley	3	Apples	1	Almonds	4
Cornmeal	1	Bananas	1	Brazil nuts	1
Oatmeal	2	Grapefruit	1	Filberts	2
Rice, white	23	Oranges	1	Peanuts	5
Rye	5	Peaches	1	Pecans	Trace
Wheat, whole	14	Pears	2	Walnuts	2
Average	8.0	Average	1.2	Average	2.3
Vegetables		Animal Foods			
Beets	60	Beef	65		
Broccoli	15	Chicken	50		
Cabbage	20	Eggs, whole	126		
Carrots	47	Milk, cow's	50		
Lettuce	9	Pork	70		
Spinach	75	Salmon	45		
Average	37.7	Average	67.7		



herb of the field." In modern terminology, herbs of the field are called vegetables.

Now let us compare the sodium content of these four classes of plant foods with that of the animal foods and see what lesson we can learn from so doing.

In the table on page 6 it can be seen that the three classes of food God ordained for human use are lowest in sodium content, the vegetables that were added to the diet as a result of sin are higher in sodium, and the animal foods, which God did not intend for human consumption, are highest in sodium content. Such a fact should not be considered insignificant in the light of the close

association scientists now believe exists between high sodium intake and disease. □

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FOR THE YOUNGER SET

The snake with the big lump

By DOLLY A. WILFLEY

"Let's go for a hike this afternoon," Dad suggested.

"Oh, yes, let's do," agreed 7-year-old Shelly and 4-year-old Lynn.

So Mother, Dad, Shelly, and Lynn climbed into the car. Marty, their collie dog, scrambled into the front with Mother and turned around to poke his long nose out the window.

Dad drove way up into the mountains and parked the car under a shady tree.

"Keep your eyes open for

snakes," warned Mother as everyone got out of the car. "Don't go near any big rocks where one might be hiding."

After they had walked awhile Dad jumped up on a log beside the road and started to walk down it. But a strange noise stopped him. It was a rattling noise that seemed to be coming from underneath the log he was standing on.

"Watch out!" shouted Dad as he jumped onto the ground. "That sounds like a rattlesnake."

Shelly and Lynn stopped right in the road. But Marty, the dog, began barking and jumping at the snake.

"Marty! Marty, stay!" Mother commanded. She was afraid he would get too close to the snake and be bitten.

Marty sat down obediently.

"It's a rattlesnake, all right," Dad cried. "It is poisonous!" He picked up a big rock. In a few minutes the ugly snake was dead.

"Look at that snake!" Mother exclaimed. "There's a big lump in his stomach! I wonder what it is?"

"Well, let's find out," Dad suggested. "I'll cut him open with my pocket-knife."

Dad carefully cut through the rattlesnake's tough skin. The lump was a little baby rabbit. The snake had eaten him in one big gulp.

"Poor baby rabbit," Lynn sniffed.

"Why did the snake eat him?" Shelly asked. "There's a lot of grass around here he could have eaten instead."

"Well, girls," Mother answered, "ever since Adam and Eve sinned in the Garden of Eden, a lot of sad things have come about. Snakes eat small animals now instead of grass. Flowers die when they're picked, and leaves fall off the trees in autumn. Death is the result of sin."

"Then if nobody sinned anymore, nothing would have to die," Shelly reasoned.

"That's right," Dad agreed. "In heaven nothing will die, because there will be no sin."

"Let's go to heaven," said Lynn.

"Yes," the rest agreed. And Marty wagged his tail.

A people who will triumph

The people of God fill the unique role of revealing God's character through verbal witness and personal experience.

By THE EDITOR

The third angel's message in the trilogy of messages whose proclamation to the entire world is part of the unique mission and role of the Seventh-day Adventist Church calls for a clear choice between worship of God and worship of "the beast and his image" (Rev. 14:9). Like the first message, it is proclaimed "with a loud voice," indicating its importance and the necessity of its being heard by all. And, like the second angel's message, which "accompanied" rather than "succeeded" the first, the third message "accompanies" the two ("them," *autois*) that are already being proclaimed.

In the first message the command is issued, "Worship him that made heaven, and earth, and the sea, and the fountains" (verse 7). Apparently, however (and this is clear from Revelation 13:12, 15), another power is demanding worship. (The Greek word from which "worship" is translated is the same in both passages.) And since the true God is the One who commands worship in the first message, the rival power mentioned in the third message must be Satan, the dragon, mentioned in Revelation 12:9 and 13:2. We have, then, Satan through his agents threatening with death those who refuse to acknowledge his power, and God threatening with punishment in the lake of fire and brimstone all who worship the beast and his image and receive the mark of his name (chap. 14:10, 11).

The choice is between loyalty to God and defection against His government, the same basic choice faced by the angels in pre-earth-history times when Lucifer launched a subversive campaign in heaven to obtain followers for himself in revolting against the government of heaven. In the war that ensued, "Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him" (chap. 12:7-9).

Thus in the end-time the stand that God's people make for Him is, in essence, the final act in the cosmic drama

that began in heaven millenniums ago. And God's people, by standing loyally for Him, in the face of the fiercest opposition, the threat of death, and well-nigh universal apostasy, demonstrate the justice of God in taking them from this earth to fill out the decimated population of heaven.¹

The rebellion in heaven involved not merely jealousy toward the Son of God on the part of Lucifer; it involved the question of authority and law.² It would be expected, then, that though the scene of conflict was transferred to this world, the issues over which the rebellion took place and the basic goals of the rebellion would remain the same. Thus Satan would seek sympathizers and followers,³ he would endeavor to get people to repudiate God's authority, he would do battle with the forces of right, he would set up a rival government and a counterfeit mark in opposition to God's sign of loyalty.

The most obvious of Satan's efforts to attack God's law is described in Daniel 7, noted earlier in this series. Working through the little-horn power of the fourth beast, Satan endeavored to "change times and laws" (verse 25). History testifies that this power, the papal phase of Rome, deleted the second commandment of the Decalogue, which forbids idol worship, removed from the fourth commandment the phraseology that designates the Sabbath as the seventh day of the week, and divided the tenth commandment into two parts to maintain the number 10.

Inasmuch as the Sabbath commandment of the Decalogue is the seal of the law, it might be expected that a rival day of worship would be selected by the archrebel as the mark of his authority. This, Satan has done. Having modified the contents of the fourth commandment to read, "Remember that thou keep holy the sabbath day" (and renumbered it as the third), he substituted the first day of the week for the seventh. The literature of the Roman Church points to this change as the mark of its power to establish or change even divine laws.⁴

Thus the third angel's message warns against accepting this mark either in the forehead or in the hand (Rev. 14:9).⁵ These figures of speech apparently indicate that one may accept intellectually the claims of the beast or he may conform not out of conviction but as a practical matter. In either case the authority of the beast is acknowledged. Boycott will be used in an effort to force all

¹ *The SDA Bible Commentary*, Ellen G. White Comments, vol. 1, p. 1082.

² "The solemn events which are now taking place belong to a series of events in the chain of history, the first link of which is connected with Eden."—*Ibid.*, vol. 7, p. 985.

³ "Opposition to the law of God had its beginning in the courts of heaven, with Lucifer, the covering cherub."—*Ibid.*, p. 972. See also *The Great Controversy*, p. 582.

⁴ "Cast out of heaven, Satan set up his kingdom in this world, and ever since, he has been untiringly striving to seduce human beings from their allegiance to God."—Ellen G. White Comments, *The SDA Bible Commentary*, vol. 7, p. 973. "On the earth he planted the standard of rebellion, and round it his sympathizers rallied."—*Ibid.*

⁵ "It is for the interest of all to understand what the mark of the beast is, and how they may escape the dread threatenings of God. Why are men not interested to know what constitutes the mark of the beast and his image? It is in direct contrast with the mark of God. [Ex. 31:12-17 quoted.] The Sabbath question will be the issue in the great conflict in which all the world will act a part. [Rev. 13:4-8, 10 quoted.] . . . John was called to behold a people distinct from those who worship the beast and his image by keeping the first day of the week. The observance of this day is the mark of the beast."—*Ibid.*, p. 979.

⁶ *The Great Controversy*, pp. 604, 605.

earth's inhabitants to accept the mark (chap. 13:17). Clearly, the issue is not merely one of days, it is one of lords. It is one of authority. It is one of obedience. It is one of identifying either with the true God or with His enemy; of identifying with Christ or with His great adversary, Satan.⁶

The presentation of the three angels' messages of Revelation 14, particularly as it makes clear the meaning of the seal of God and the mark of the beast, will polarize the world into two camps.⁷ The two sides are represented as "they that keep the commandments of God, and the faith of Jesus" (verse 12),⁸ or the remnant church (chap. 12:17), and Babylon (chaps. 14:8, 16:19; 17:1-5). The remnant will include those who take God's Word as authority and reject all influences that impinge on the Lordship of Christ in their lives. They stand steadfast for God's law and scorn all commands that require disobedience to that law. Babylon will include all who accept human authority above the authority of God; it includes those who accept religious tradition in preference to doctrine as set forth in Scripture.

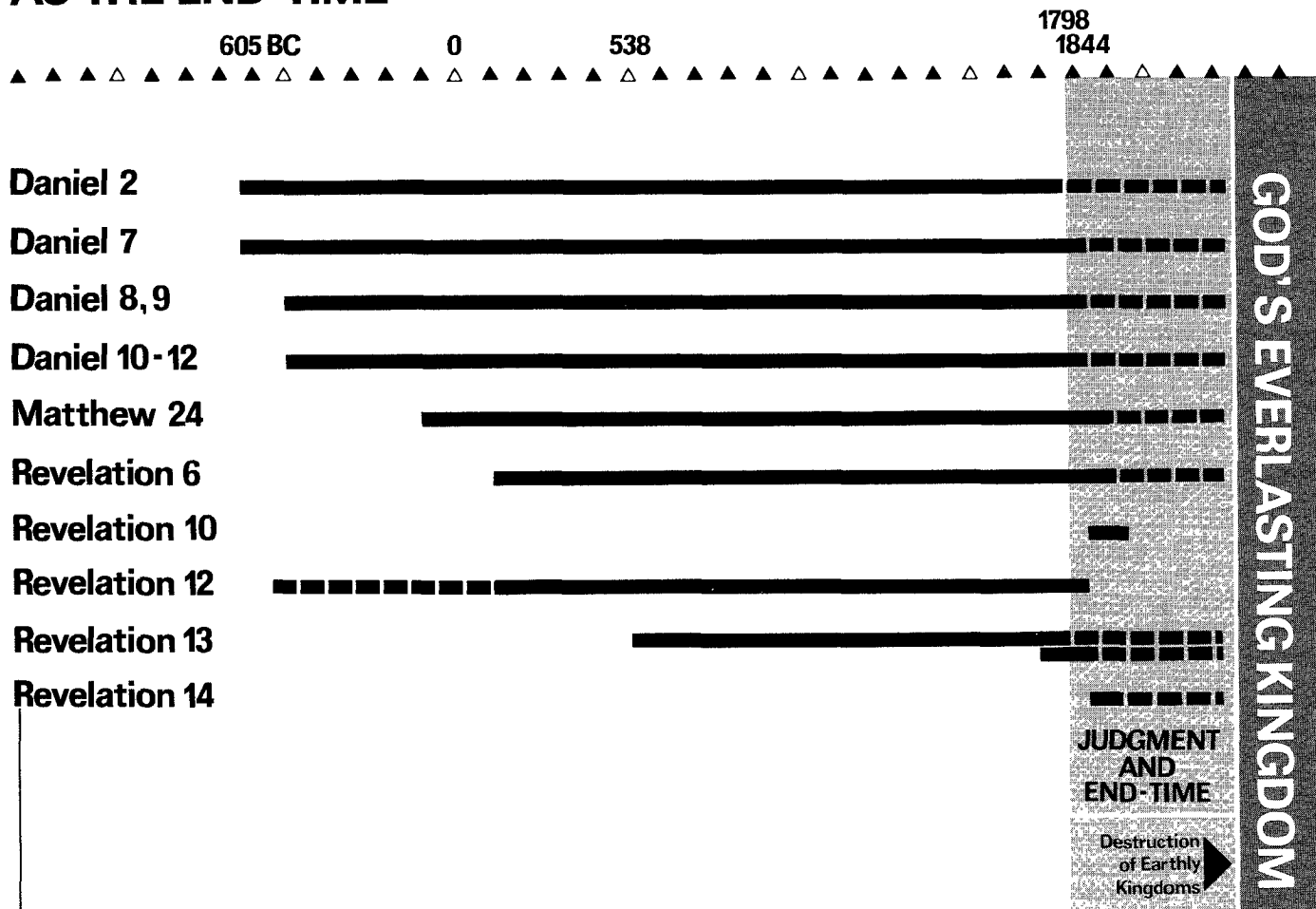
The willingness of Babylon to accept teachings not rooted in God's Word will open the door to accept not merely a counterfeit day of worship but communication with, and control by, evil spirits. The Bible teaches that the dead are unconscious, that they are asleep (Eccl. 9:5, 6; Job 14:21; Ps. 146:4; John 11:11-14; 1 Cor. 15:51; 1 Thess. 4:13-17). Babylon teaches the immortality of the soul, and that the dead are conscious, the righteous being in heaven and the wicked in hell. This belief opens the door to the acceptance of spirit manifestations and

⁶ "To receive this mark [the mark of the beast] means to come to the same decision as the beast has done, and to advocate the same ideas, in direct opposition to the Word of God."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 7, p. 979.

⁷ "Two parties are developed, those who 'worship the beast and his image,' and receive his mark, and those who receive 'the seal of the living God,' who have the Father's name written in their foreheads."—*Ibid.*, p. 980. "There are only two parties in our world, those who are loyal to God, and those who stand under the banner of the prince of darkness."—*Ibid.*, p. 982. "Two great opposing powers are revealed in the last great battle. On one side stands the Creator of heaven and earth. All on His side bear His signet. They are obedient to His commands. On the other side stands the prince of darkness, with those who have chosen apostasy and rebellion."—*Ibid.*, pp. 982, 983.

⁸ "You inquire what the faith of Jesus is. I have seen that the brethren and sisters have not understood the faith of Jesus in its true light. They have taught that it is healing the sick, et cetera. It is not healing the sick, merely, but it is *all* the teachings of Jesus in the New Testament. 'The commandments of God and the faith of Jesus.' I saw that it was the whole New Testament which relates to Jesus."—Ellen G. White letter 4, 1857.

PROPHECIES THAT POINT TO THE PRESENT PERIOD OF HISTORY AS THE END-TIME



This chart helps underscore one point that has been emphasized throughout this series of six articles: All the major time prophecies of the Bible make clear that we are living in the last days; earthly nations have virtually run their course; soon God will set up His everlasting kingdom.

creates a bond with those of all religions, pagan and Christian, who believe in counterfeit miracles. Thus in the final conflict the way will be open for evil spirits to carry out the purposes of Satan by establishing apparent authenticity through miracles.⁹ (That evil spirits performing miracles will be involved in the final crisis is apparent from Revelation 13:12-14 and 16:13, 14.)

The situation will be bewildering, for while Satan, through spiritism, will ostensibly be seeking the good of the people, he will, in actuality, be attempting to destroy them. He will be inciting the world to war, to strife and bloodshed. He will be working with the natural elements to produce widespread disasters. He will be producing sickness and disease, pestilence and famine. (That these conditions will prevail in the end-time is apparent from Matthew 24:3-7.)

The desperate conditions of the world will provide Satan the pretext he wants for persecuting those who resist his authority as represented by the beast and his image. He will declare that the only way order and tranquillity can be restored is to annihilate those who refuse to conform to majority views in religious matters. He will point to Sabbathkeepers as being a divisive force in the world and an offense to the true God. Communications through spiritism will declare that Sabbathkeepers are in error.

The technique to be employed by Satan will be similar to that which he used in heaven and which he has used successfully throughout the history of the world; namely, while professing to improve conditions and create a more stable government, secretly he does everything possible to produce conditions of anarchy. Thus, paradoxically, while he endeavors to destroy those who uphold the honor of God's law, he inspires his followers to accuse them as lawbreakers, as people who are disloyal to God, and hence are bringing divine judgments upon the world.¹⁰

In an effort to regain the favor of God, civil authorities throughout the world will enact and enforce laws demanding Sunday observance. The pressure against those who resist this law by keeping the seventh-day Sabbath will be increased until the death penalty will be invoked (Rev. 13:15).¹¹

At the same time, the remnant will not relate passively to the efforts of the civil and ecclesiastical authorities. They will set forth clearly and universally the vital issues involved in the controversy. They will proclaim the third angel's message with unusual power, warning the populace against complying with the law requiring Sunday observance (see Rev. 14:9-11). Moreover, they will issue an urgent invitation to every person throughout the world to come out of Babylon, which has reached a peak of apostasy (chap. 18:1-5). They will declare that to remain in Babylon and to yield to the Sunday law is to receive the mark of the beast and become liable for the plagues that God will visit on Babylon.¹²

The power of God in unusual measure will accompany the proclamation of this message. As God's power was

manifested in a dramatic way at Pentecost, when the fledgling church undertook its divine mission to reach the entire world with the gospel,¹³ so God's power will be manifested in equal or greater measure as the church completes its witness. The two manifestations are set forth in Scripture under the symbols of the early and latter rain (see Hosea 6:3; Joel 2:23, 28-32; Acts 2:16-21).¹⁴

The outpouring of the Holy Spirit is provided not merely to give power to the third angel's message; it is to do a special work for the character of God's people. The figure of the early rain represents not merely the experience at Pentecost, when the church was given its original evangelistic impetus; it also represents the initial experience of each individual when the Spirit is bestowed to make the gospel seed germinate in the heart.

Nor does the latter rain refer merely to the power that will attend the preaching of the three angels' messages at the end, as described in Revelation 18; it also refers to the spiritual experience of each Christian as he receives the Spirit to complete the process of character development. By the gift of the Spirit at the beginning of one's Christian experience God germinates the seed of the Word in the heart, and by the gift of the Spirit at the conclusion of the growth process, in the end-time, God ripens the character and prepares it for the harvest. In both experiences human beings must cooperate, but God bestows the Spirit and thus ultimately determines when the harvest shall take place.¹⁵

The early and latter rains, as experienced by God's people who face the ultimate challenge from Satan through the beast and his image, are designed to produce

⁹ "The sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power. . . . Through spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith."—*The Great Controversy*, pp. 588, 589.

¹⁰ "Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives."—*Ibid.*, p. 592.

¹¹ "Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that 'all, both small and great, rich and poor, free and bond,' shall conform to the customs of the church by observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death."—*Ibid.*, p. 604.

¹² "With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God."—*Ibid.*

¹³ "What was the result of the outpouring of the Spirit on the Day of Pentecost? The glad tidings of a risen Saviour were carried to the uttermost parts of the inhabited world. . . . The ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom."—*The Acts of the Apostles*, p. 48.

¹⁴ "In the time of the end, when God's work in the earth is closing, the earnest efforts put forth by consecrated believers under the guidance of the Holy Spirit are to be accompanied by special tokens of divine favor."—*Ibid.*, p. 54.

¹⁵ "The outpouring of the Spirit in the days of the apostles was 'the former rain,' and glorious was the result. But the latter rain will be more abundant."—*Testimonies*, vol. 8, p. 21. See also *The Great Controversy*, pp. 611, 612.

¹⁶ "The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man." "The growth and perfection of the seed rests not with the husbandman. God alone can ripen the harvest. But man's cooperation is required."—*Testimonies to Ministers*, pp. 506, 508.

a special kind of people, a people who will reveal a quality of life that will show that they are fit to be translated and to associate with sinless beings in heaven.¹⁶ They are to be so settled in the principles of God's kingdom that God can point to them without embarrassment and say, "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).¹⁷ God can say to Satan and his emissaries, "Tempt them as thoroughly as you like; they will not yield. They have the faith of Jesus—a faith that enables human beings, no matter what their physical inheritance, to be victorious over evil. They reflect the likeness of Jesus fully. They show that I did not require too much when I asked human beings to obey My law. In character they show what I am like. They are safe to save."

Goal of the gospel

The goal of the gospel always has been to produce people who are "perfect." In the Sermon on the Mount, Jesus said: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5:48). In context this command indicates that Christ was urging His followers to live by the principle of love in contrast to the principle of selfishness. The former is the principle of God's kingdom; the latter, of Satan's.

Human beings cannot be "perfect" in possessing the attributes that belong exclusively to deity, but they can be perfect in their sphere by letting the principle of love control all aspects of life. Lucifer disrupted the harmony of heaven by placing self at the center of his life, and those who take the place of Lucifer and his fallen hosts must demonstrate in the crucible of tribulation that self has been dethroned entirely and forever.

It would seem, therefore, that the people of God who live in the end-time, the people who meet the full, savage force of Satan's attacks, the people who throughout eternity will "follow the Lamb whithersoever he goeth," will reach a level of Christian maturity, a level of character development, a "perfection" hitherto never achieved by a significant number of God's people.¹⁸

The events that follow, terminating human history, are, though dramatic and essential, in a sense anticlimactic. None of them could take place if the saints had not stood the test. Without the revelation of God's character through the remnant, Christ would not come, the resurrection could not take place, the saints could not be translated, Satan and his followers could not be placed in the prison house of this destroyed earth for the millennium.

The unique role of the Seventh-day Adventist Church may be summarized as follows:

1. The Seventh-day Adventist Church is on the world scene, at God's call, at exactly the right time in history to fulfill the specifications of prophecy, particularly the prophecies of Daniel and Revelation.

2. The Seventh-day Adventist Church is commissioned to preach a special message to every human being

on earth in the context of the everlasting gospel—the third angel's message (three angels' messages) of Revelation 14. This church is the only church presenting this message.

3. The Seventh-day Adventist Church is to bear witness not merely by word but by life to the nature of the character of God. It is to "reflect the image of Jesus fully" so that the world will have a visual representation of God's character, hence will be inexcusable for rebelling against Him and joining the forces of apostasy. Its proclamation by word and life of the kind of God that God is will be the clearest and most complete in the history of the world.

4. The Seventh-day Adventist Church is to set forth "Christ, and him crucified" as the center of all truth and as Lord of the life. It is to show that Christ is the world's only hope, the only source of salvation and righteousness.

5. The Seventh-day Adventist Church is to make clear the eternal nature and importance of the ten-commandment law as a revelation of the character of God, the foundation of His government, and the standard by which human beings are to live.

6. The Seventh-day Adventist Church is to proclaim the significance of the Sabbath of the fourth commandment as "the seal of God," the sign of sanctification, the

¹⁶ "The truth is to elevate, to cleanse, to purify, to sanctify, to fit us for translation, prepare us for the company of holy angels, sinless beings in the kingdom of God."—Ellen G. White letter 11, 1861.

¹⁷ "Just as soon as the people of God are sealed in their foreheads—it is not any seal or mark that can be seen, but a settling into the truth, both intellectually and spiritually, so they cannot be moved—just as soon as God's people are sealed and prepared for the shaking, it will come."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 4, p. 1161.

¹⁸ This concept is supported by many statements in the writings of Ellen G. White. For example: "As the members of the body of Christ approach the period of their last conflict, 'the time of Jacob's trouble,' they will grow up into Christ, and will partake largely of His Spirit. As the third message swells to a loud cry, and as great power and glory attend the closing work, the faithful people of God will partake of that glory. It is the latter rain which revives and strengthens them to pass through the time of trouble. Their faces will shine with the glory of that light which attends the third angel."—*Ibid.*, vol. 7, p. 984.

"None need fail of attaining, in his sphere, to perfection of Christian character. By the sacrifice of Christ, provision has been made for the believer to receive all things that pertain to life and godliness." God calls upon us to reach the standard of perfection and places before us the example of Christ's character. In His humanity, perfected by a life of constant resistance to evil, the Saviour showed that through cooperation with Divinity, human beings may in this life attain to perfection of character."—*The Acts of the Apostles*, p. 531.

"Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1118.

"The plan of redemption contemplates our complete recovery from the power of Satan. Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and He has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning."—*The Desire of Ages*, p. 311.

"Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of Himself: 'The prince of this world cometh, and hath nothing in me.' John 14:30. Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept His Father's commandments, and there was no sin in Him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble."—*The Great Controversy*, p. 623.

"We can overcome. Yes; fully, entirely. Jesus died to make a way of escape for us, that we might overcome every evil temper, every sin, and every temptation, and sit down at last with Him."—*Testimonies*, vol. 1, p. 144.

"Are we seeking for His fullness, ever pressing toward the mark set before us—the perfection of His character? When the Lord's people reach this mark, they will be sealed in their foreheads. Filled with the Spirit, they will be complete in Christ, and the recording angel will declare, 'It is finished.'"—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 6, p. 1118.

"We are to look to the man Christ Jesus, who is complete in the perfection of righteousness and holiness. . . . He is the pattern man. His experience is the measure of the experience that we are to gain. His character is our model. . . . As we look to Him and think of Him, He will be formed within, the hope of glory."—*Ibid.*, vol. 7, p. 970.

mark of righteousness by faith, and the mark of loyalty to God.

7. The Seventh-day Adventist Church is to warn against the "mark of the beast," the counterfeit day of worship, and Babylon, the symbol of apostasy and rebellion against God and His authority.

8. The Seventh-day Adventist Church is to identify so completely with God, righteousness, and His law that it will be subjected to the most savage attempt to annihilate it that has ever been directed against the people of God in the history of the world. But it will remain steadfast, thus vindicating God as being just in not asking the impossible of human beings.

9. The Seventh-day Adventist Church is to call attention to the pre-Advent judgment now going on in heaven. This message concerning the judgment creates a climate of solemnity unparalleled in the history of the world. It directs attention to the site of judgment—the sanctuary in heaven. It calls attention to the standard of judgment, God's law. It focuses attention on Jesus Christ, the great High Priest and Advocate. It creates a sense of urgency for repentance, inasmuch as the termination of judgment marks the end of human probation, to

be followed by the return of Christ and the end of human history.

10. The Seventh-day Adventist Church stands in the same relation to the second advent of Christ as John the Baptist stood in relation to the first advent; it is to announce Christ's soon coming and call for drastic reforms in life style so that all who accept the message may be prepared to enter the kingdom.

It is both exciting and sobering to realize that all the great time prophecies of the Bible have been fulfilled. All terminated during a period of about 50 years, from A.D. 1798 to 1844. Today we live in the solemn time of the judgment, the time during which the three angels' messages are going to every creature under heaven. It is time for Christ to come! That the Seventh-day Adventist Church has been raised up by God to carry these messages is clear from a study of both prophecy and history. Will the church fulfill its glorious destiny? Will it focus its total energies on the task of proclaiming to every living creature God's final message of mercy? Will it reveal that the gospel can enable human beings to reflect the image of Jesus fully? By God's grace, it will! □

Concluded

FOR THIS GENERATION By MIRIAM WOOD

Solutions for "flawed people"—2

This time I'd like to quote from a letter that showed an unusual depth of understanding and compassion.

"It seems that far too many of us are immobilized by depression, boredom, and a feeling that we are worthless. We have a hard time finding our place in the sun. I believe that this is partially a product of our modern civilization. We are under tremendous stresses to be achievers, to be the 'best.' Our society is extremely competitive. From birth we are compared with others and often are made to feel that if we aren't the smartest, fastest, and best-looking, and don't come in first in everything, then we have no worth. Combine this with the warped and artificial world we see each day on television, where success comes easily and instantaneously, and we begin to feel that if we were really meant to be successful we would

find ourselves powerful, wealthy, knowledgeable, or expert. When we meet with problems, stumbling blocks, and detours we assume that we are worthless and weren't created to be anyone particularly special. Then comes depression.

"Of course, if we were to ask people who are considered successful we would find that they had arrived where they are through a series of hard knocks, discouragements, and boring jobs. In fact, they probably would feel that they hadn't found their final place in the sun either.

"Working day by day at seemingly insignificant jobs, taking advantage of every opportunity that comes along to show that we can overcome difficulties, is the stuff success is made of. I was 14 years old and had just been hired for my first job, doing janitor work, when my father told

me something I never forgot: 'Jeri,' he said, 'if you know how to work, there will always be a place for you.'

"I have found this to be true. Very few of the jobs I've held have measured up to what I felt was my idea of success, but if I was able to do that job well (and there were some I didn't do well) I usually found that it led to other open doors. Knowing this helps to keep the boredom out of boring jobs.

"I also have found that setting goals that are realistic yet ongoing helps me fight the 'I'm worthless' blues. Many of us set goals that include only a certain part of our life, without giving the remaining years much thought. We want to graduate from school, get a job, get married, and have children, but have no idea where we will go from there. If at last we achieve what seems to be the ultimate goal, we are disappointed and feel that we have used up our options. While I may have to change a long-range plan or goal, having one helps me to put up with the boring little jobs that I may have to do each day."

And now, this final paragraph shows such maturity,

such insight into the human condition, that I wish we'd paste it on our desks or on the wall by the mirror or wherever, because it brings out truths that we must come to grips with, sooner or later.

"No matter how hard I work or how well I set up my goals, the grass is bound to look greener in someone else's pasture. I have to realize that I can't always succeed in everything and that I may not even reach the same degree of success as others in my own area. To do my best should bring its own satisfaction and give me a warm feeling of worth. If I can allow myself to be myself, complete with defects and admirable traits, I will understand that whatever job each day brings is my place in the sun for that day. Enjoying warmth and riding through the shadows will ensure that tomorrow's, next week's, or next year's place in the sun will be waiting for me to enjoy."

For all "flawed people," then, the situation is not hopeless. It never will be, since you are just as precious in God's sight as the most talented, the apparently most successful, and best adjusted person of your acquaintance.

Preoccupying the soil

If parents do not preoccupy the fertile minds of their children, Satan will be given a chance to sow his tares.

By HELEN KELLY

My son Benny and I pull the brown recliner chair a little closer to the fireplace when worship time comes on near-zero winter evenings. With two of us sharing one chair, the fit is a little snug, but it keeps us warmer.

Benny enjoyed the Sabbath school lessons on Creation that appeared a few years ago. But in addition we studied the life of Christ. Consequently, we had two Bible stories each night—one from the Sabbath school paper and one from volume 9 of *The Bible Story*. We were impressed with how well the account of the closing events in Christ's life complemented the Sabbath school lessons. For as we read about the creation of the world, we also read about the Creator kneeling to wash His disciples' feet. And when we studied about the promise made to Adam and Eve after they sinned, we discussed its fulfillment when the promised Seed died on the cross.

One evening after we had read the story "Most Sacred Day," about Jesus being in the tomb, Benny begged, "Read the next one." He knew that the next chapter, "Most Awful Night," told of the glorious resurrection.

"Tomorrow night," I promised, noting that the clock's hands were rapidly moving toward his bedtime hour. "That will give you something special to look forward to."

When "tomorrow night" came, he scooted back in the chair, making room for me. "Goody!" he exclaimed as I opened the book. His anticipation was clearly visible. He knew what was coming: the predawn darkness, the sleepy soldiers, the sudden earthquake, the lightning-bolt angel, the rolled-back stone, the risen Lord. Such drama, and all of it true!

Why shouldn't he—why shouldn't *we*—be excited about the resurrection? For without it, we would be "of all men most miserable" (1 Cor. 15:19).

Benny's eagerness to hear this story brought back memories of our two teen-agers, who, when they were



younger, relished the account of Belshazzar and the handwriting on the wall. This story was served up more than once with our lunch.

Enthusiasm is contagious. The ageless stories depicting the natural consequences of sin, the efficacy of divine grace, and the inevitable triumph of good over evil—all set in the framework of God's love—should thrill every one of us. Children have a sense of justice. They are glad to know that in the end good will conquer evil.

Is it possible, though, that many of our boys and girls are missing out on what the Bible, as well as other wholesome literature, has to offer? Instead, are they feeding on the fleshpots of Egypt—worthless radio and television programs or reading materials?

Many years ago Ellen White wrote: "I am troubled to see, in Christian families, periodicals and newspapers containing continued stories that leave no impress of good upon the mind. I have watched those whose taste for fiction has been thus cultivated. . . . The nobler faculties, those adapted to higher pursuits, have been degraded to the contemplation of trivial or worse than trivial subjects, until their possessor has become satisfied with such topics, and scarcely has power to reach anything higher."—*Messages to Young People*, p. 279.

Shall we let the manna of the Word become tasteless to our children because their minds have been feeding on unwholesome material?

"The best way to prevent the growth of evil is to preoccupy the soil. The greatest care and watchfulness is needed in cultivating the mind and sowing therein the precious seeds of Bible truth."—*Ibid.*, p. 282.

We parents must take time to preoccupy the fertile minds of our children before Satan has a chance to sow his tares. □

Helen Kelly is a homemaker living in Ridgetop, Tennessee.

A Christlike life is accessible

In an editorial published earlier this year ("What Is New About the New Commandment?" March 20, 1980) we established the fact that both the Bible and the Spirit of Prophecy tell us that we can follow Christ's example physically, mentally, socially, and spiritually.

No Adventist who accepts Ellen White as an inspired witness can deny her plain, unequivocal position that it is possible for us to live as Jesus lived. For instance, the recurring theme that runs as a golden thread through *The Desire of Ages* is that, through the same divine help that was available to Him, it becomes possible for us to live a Christlike life.

We do not have space to include every reference to this thought in *The Desire of Ages*, but the following will serve to establish the point: "He [Christ] exercised in His own behalf no power that is not freely offered to us. As man, He met temptation, and overcame in the strength given Him from God. . . . His life testifies that it is possible for us also to obey the law of God."—Page 24. "There was in Him nothing that responded to Satan's sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us."—Page 123. "There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God. . . . As the Son of man was perfect in His life, so His followers are to be perfect in their life."—Page 311. "As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength."—Page 668. "All who consecrate soul, body, and spirit to God will be constantly receiving a new endowment of physical and mental power. . . . Christ gives them the breath of His own spirit, the life of His own life. . . . Through co-operation with Christ they are complete in Him, and in their human weakness they are enabled to do the deeds of Omnipotence."—Page 827.

With promises such as these we cannot afford to let bad-news bearers convince us that the good news that we can live as Jesus lived presents us with an impossible demand. The good news is that we *can* follow Christ's example.

Why is following Christ's example of such great importance? Because our mission is to give the world a living representation of our Lord and to demonstrate that people everywhere can live His kind of life too.

This challenge and possibility caused Ellen White to call attention to the fact that "if everyone who claims to be a child of God would cherish the spirit of kindness and

love, without base thoughts and undue attention, and devote his God-given powers to spreading the truth, in seeking to save souls, what a bright, steady light would shine forth to the world!"—*This Day With God*, p. 207.

She adds: "Let all who profess to be Christians open the door of their hearts to His Spirit and to His grace; then the peace of Christ will so rule in their hearts and be revealed in their characters that there will be no discord, no strife, no emulation, no biting and devouring one another, no seeking for the supremacy. The great and earnest effort will be to live the life of Christ. We are to represent His spirit of mercy and give no occasion for anyone to follow our example in doing evil.

"Jesus was courteous, benevolent. He was obedient to all of His Father's commandments, implicitly and without questioning convenience or any selfish interest. It is enough to us to know that God has spoken; and when we know His will as revealed in His Word, we are to obey."—*Ibid*.

Because God does not ask us to do that which is impossible, He *has* made it possible for us to live as Christ lived. The temptation is to pass such statements off as idealistic but impractical. But if we take God at His Word we will lift our sights to the thrilling heights that He challenges us to scale, realizing that Christ has already prepared the way for us to reach what we never could on our own. A Christlike life *can* be ours. Heaven has pledged itself to make it possible. Instead of hanging back in disbelief, let us with grateful hearts accept God's challenge and promise and begin by His grace and power to live up to the potential that is ours in Christ.

L. R. V.

INSPIRED GEMS



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

Robert D. Rider
Oklahoma Conference

- "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever" (Jude 24, 25).
- "Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet."—*The Ministry of Healing*, p. 481.

Journey to Klagenfurt

By SHELLY JENNINGS
LITCHFIELD

War had changed everything. The train station's atmosphere was leaden—travelers moved deliberately, yet tensely. What fears and anxieties were churning in the minds behind the expressionless faces? Goodbyes and greetings showed a restraining gravity.

Orysia, coming from her native Czechoslovakia, changed trains in Berlin and boarded for Klagenfurt, Austria. She nodded to the young woman seated opposite as she took her seat in the compartment. The train's slow, rhythmic jostle soothed the hurry and tightness in her travel-weary muscles.

"What is your destination?" Orysia asked.

"Klagenfurt," the young woman responded.

"That's where I'm going," Orysia said.

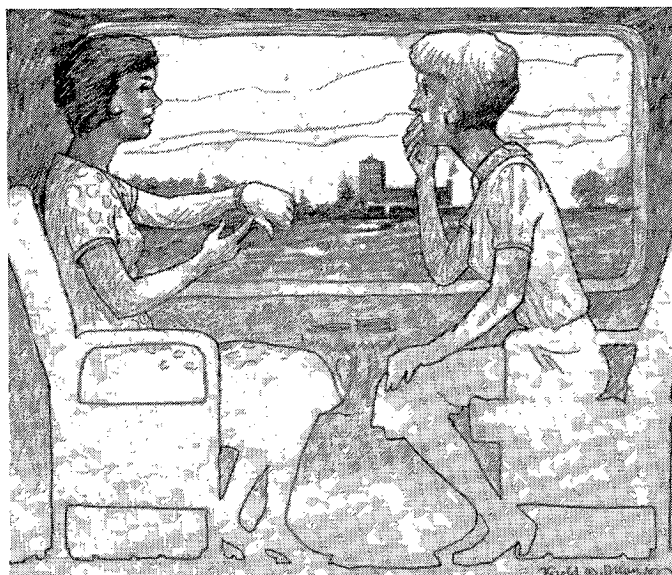
A few more miles of the slow, rhythmic jostling and silence. Others, while traveling by train, might read newspapers or sleep, but the young woman opposite seemed interested in neither. She gazed out the window at the gray-green landscape ticking by.

"Is Klagenfurt your home?" Orysia asked, hoping a distance-shortening conversation might develop.

The girl blinked, as though trying to clear her mind, and looked up at Orysia. "Yes, I was born and raised in Klagenfurt. What takes you there?"

"I am to work as a radiographer at the hospital. I know I will enjoy my stay in Austria. What brought you to Berlin? Were you visiting relatives?"

"I guess you could say



that." The young woman's features tensed, yet brightened. "I came to see my fiancé, stationed there with the German Army."

"It must have been good to see him. I hope he is well," Orysia said.

The young woman felt a rapport growing with this young Czech and opened up to her. "My fiancé was drafted into the German Army. He wouldn't carry a gun and refused to fight. We are Seventh-day Adventists and we believe Christ's followers should have nothing to do with the taking of life."

Made an example

Orysia didn't know what a Seventh-day Adventist was, but didn't ask, not wanting to interrupt. She leaned forward and nodded.

"At first he was put on kitchen duty, constantly. He wrote of how tired he was of peeling mountains of potatoes." Here a smile crossed her plain, sweet face. "The situation grew worse. Men were needed at the line of action. Pressure was put on him. He told them his religious beliefs, but the authorities wouldn't make any exceptions. His case would be an example to others who

were unwilling to fight. I was notified of the trial and rushed to Berlin, arriving at six o'clock this morning." Her voice choked. "He was shot at 4:00 A.M."

Orysia felt stunned. A hot anger mixed with deep sympathy welled up inside her, but she remained quiet. She saw no bitterness on the young woman's face, only an exhausted blankness. The slow, rhythmic jostling of the train now seemed a mockery to the standstill there must have been in this woman's life.

"I'm so sorry," Orysia stammered, searching for words. "This wretched war—"

The train came to a stop. The noise and life of the country station broke the heavy atmosphere. Orysia opened the compartment window as they nodded to new passengers.

"Do you have a family in Klagenfurt?" Orysia asked, wanting to know more about this gentle young woman.

Conversation filled the rest of the trip—families, beliefs, future plans.

"Would you like to come worship with our little church group?" the young woman ventured.

Orysia agreed. The church group added another dimension to her stay in Klagenfurt. The quiet time spent in worship and Bible study was a calming end to her week's work at the hospital. As a European she found the small group's unpretentious gathering in a sparsely furnished room over a shop quite a contrast to the ornate cathedrals and rich harmony of the traditional religions.

That small Seventh-day Adventist group kept drawing Orysia. The simple services, the humble, almost austere, atmosphere, the teachings of the Bible, the faith in Christ expressed, drew her.

Orysia's work in Austria came to an end, and she moved to England. Here she settled, specializing in the field of radiotherapy. She married and had a son and a daughter. It never occurred to her that the little group of Seventh-day Adventists was anything more than a local Christian group in Klagenfurt. She had been enriched by the experience of worshiping with them; her beliefs in Jesus as her Saviour had gelled in an inner faith.

Holy Spirit didn't push

Years passed. Orysia became head radiotherapist at the Royal South Hants Hospital in Southampton. Without realizing it, she lived only four miles from the Southampton Seventh-day Adventist church. But the Holy Spirit wasn't pushing—He knew just how much time and what conditions Orysia's faith needed to come to full fruit.

In 1977 David Curry arrived in Southampton to conduct a series of programs entitled "Amazing Discoveries in Bible Lands." Orysia, along with Jane Edwards and Olive Banks, two hospital colleagues, had a special interest in Bible lands and archaeology. The three agreed to attend the lectures in the Civic Center. They enjoyed the Bible-based programs, the unpretentious style, and the friendliness of those helping at the programs. When Pastor Curry told his profession—a Seventh-day Adventist minister—and told of the church's

Shelly Jennings Litchfield is an American who enjoys youth work and giving Bible studies with her minister husband in Southampton, England.



After an earthquake damaged the classrooms at Vatu vonu School in Fiji, new classrooms (foreground) were built.

work and Bible teachings, it was a homecoming for Orysia.

As they left the Civic Center that night, Orysia exclaimed to her friends, "I know them! They're Seventh-day Adventists!" And out came the story of the young woman she had met on the train to Klagenfurt.

Orysia, Jane, and Olive began attending the Southampton church. They found a more modern setting than in wartime Klagenfurt, but the same emphasis on simplicity, the Bible, and warm friendship was in evidence there in a special way. Orysia found the Saviour there too.

I was privileged to be at Orysia's baptism in December, 1978. Jane and Olive also were baptized, and though I had known these women only two months, my eyes brimmed over as I saw living, joyous proof that God is ever seeking and loving to draw those who will come to Him.

* * * * *

Postscript: After she moved to England, Orysia lost touch with the woman she met on the train. She would love to hear from her or any of the group in Klagenfurt. Write: Orysia Bushrod, c/o Southampton SDA church, 157 Shirley Road, Southampton, England.

FIJI

Adventist aid is varied

Late 1979 and early 1980 brought an earthquake and cyclones to Fiji, where Adventists have been kept busy recovering from these disasters. In the darkness of a moonless night late in November, 1979, Vatu vonu Junior Secondary School, on Vanua Levu, shook from a severe earthquake, with a reading of 7.5 on the Richter scale. No lives were lost at

the school, but the main classroom block suffered severe damage.

This concrete-block building, consisting of four classrooms, library, and offices, was badly cracked, and in places the walls could be pushed over by hand. Health authorities were forced to condemn it, along with two staff houses. Also, the school's wharf was extensively damaged. The earthquake brought school to a close for the year.

Within a short time the three mission carpenters were

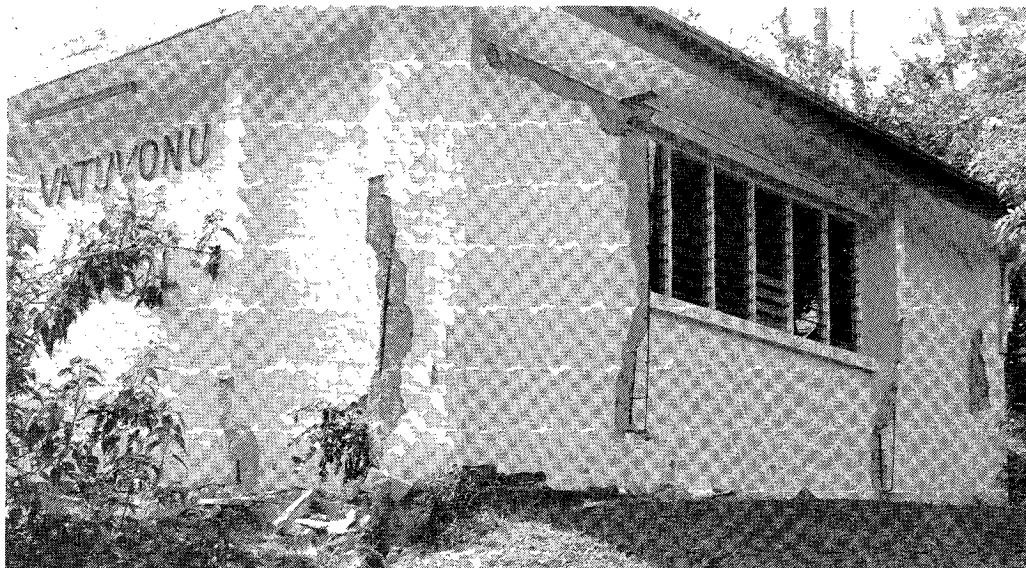
flown to Vatu vonu to demolish the remains and erect a new classroom block in time for the next school year. This was not an easy task, for materials had to be purchased in Suva and shipped to Vatu vonu, a rather out-of-the-way place. However, the carpenters, the mission president, and many members from surrounding areas forfeited spending their Christmas with families and loved ones and completed the building for the school year.

Toward the end of March, Cyclone Tia blew its way through Vanua Levu, and once again Vatu vonu sustained considerable damage. A coconut palm fell across the new library, and a large section of roofing iron and rafters had to be replaced. Also, a number of staff houses were badly damaged.

The island of Qamia lay in the path of Cyclone Tia. After one mighty blow, a church and minister's house disappeared.

Then, only a week or so later, Good Friday for Fiji turned out to be a day of disaster. Cyclone Wally cut a swathe through the Fiji group, bringing with it torrential rain and leaving a path of destruction. Thirty-three inches of rain fell in only three days.

The area around Suva and



Earthquake damage to Vatu vonu School's classrooms and two staff houses brought school to a close for a year.

the surrounding coastline areas toward Nadi suffered severe flooding. Inland, along the Navua River, entire villages were washed away and the occupants were left nothing but what they were wearing. Numerous landslides buried whole families.

On Easter Sunday the Adventist welfare director, Epeli Soro, and his team of Dorcas women went into action to try to bring help and comfort to those who suffered. They sent 75 bags of clothing inland immediately, although they themselves were not allowed into the areas because of the mud and other dangers. The next Wednesday, Pastor Soro and his band of helpers set out by punt (flat-bottomed boat) up the Navua River. On arrival at one village, one of the helpers stepped out of the punt onto what he thought was reasonably dry ground, only to find himself in mud up to his hips.

Floating debris, turbulent waters, mud, and landslides provided formidable obstacles, but the workers pressed ahead to give hope and comfort where needed.

To date, 125 bags of clothing have arrived at the Fiji Mission compound from SAWS in Australia. The welfare department has outfitted 5,000 people with clothing and distributed 2,100 eating utensils, and workers continue to be of help to those in need. **CHRISTINE TWIST**

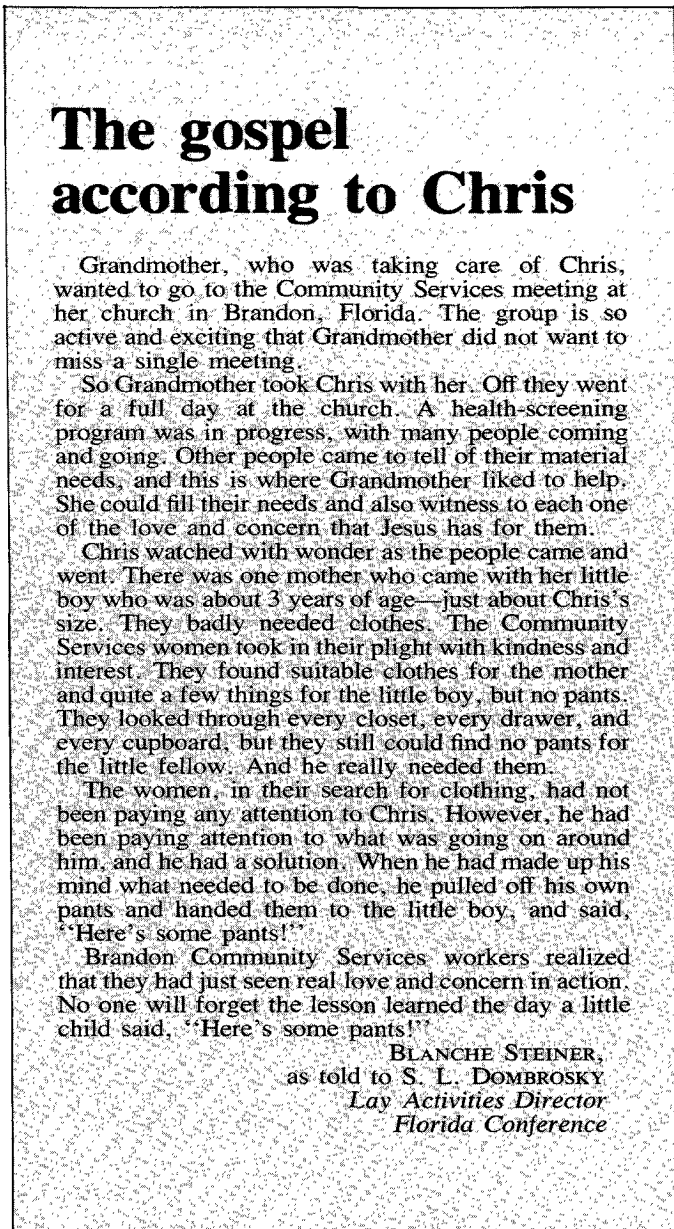
Missionary Wife

CALIFORNIA

Spanish members are evangelists

During the first quarter of the year, Spanish-speaking members in the Southeastern California Conference were responsible for the baptism of 176 persons, more than 20 percent of all those baptized in the conference.

Members of the Spanish churches in the conference launched their aggressive evangelistic program in January. At a lay congress at Pine Springs Ranch during the weekend of January 25-27, Sergio Moctezuma, lay activ-



The gospel according to Chris

Grandmother, who was taking care of Chris, wanted to go to the Community Services meeting at her church in Brandon, Florida. The group is so active and exciting that Grandmother did not want to miss a single meeting.

So Grandmother took Chris with her. Off they went for a full day at the church. A health-screening program was in progress, with many people coming and going. Other people came to tell of their material needs, and this is where Grandmother liked to help. She could fill their needs and also witness to each one of the love and concern that Jesus has for them.

Chris watched with wonder as the people came and went. There was one mother who came with her little boy who was about 3 years of age—just about Chris's size. They badly needed clothes. The Community Services women took in their plight with kindness and interest. They found suitable clothes for the mother and quite a few things for the little boy, but no pants. They looked through every closet, every drawer, and every cupboard, but they still could find no pants for the little fellow. And he really needed them.

The women, in their search for clothing, had not been paying any attention to Chris. However, he had been paying attention to what was going on around him, and he had a solution. When he had made up his mind what needed to be done, he pulled off his own pants and handed them to the little boy, and said, "Here's some pants!"

Brandon Community Services workers realized that they had just seen real love and concern in action. No one will forget the lesson learned the day a little child said, "Here's some pants!"

BLANCHE STEINER,
as told to **S. L. DOMBROSKY**
Lay Activities Director
Florida Conference

ities director of the Inter-American Division, and Luis Campos, former director of Spanish ministries for the Pacific Union, inspired the members.

After the lay congress, Donald Cameron, conference evangelist, Daniel Fernandez, church pastor, and Eusebio Silva, associate pastor, began an evangelistic crusade at the Santa Ana Spanish church. Meetings were held in the Orangewood Academy auditorium, where more than 500

people attended three nights a week. When the series closed, 125 persons had been baptized and dozens remained enrolled in Bible classes. The church has had to hold two worship services to accommodate the newly baptized members and visitors.

Recently Evangelist Cameron began a series of meetings at the San Diego Spanish church, where Francisco Lopez, Jr., senior pastor, Ernesto Hernandez, associate pastor, and the members are

thrilled to see what God is doing for them. So far 80 persons have been baptized, and it is hoped that by the time the meetings close, more than 100 will have been baptized.

Lucas M. Diaz, the conference's assistant to the president for Spanish ministries, is holding mini-youth congresses to prepare the young people to work and preach for the Lord.

LUCAS M. DIAZ
Assistant to the President
for Spanish Ministries

Books in Review

New Creationism

Harold W. Clark
Southern Publishing Association
Nashville, Tennessee.
1980, 128 pages.
Price \$6.95

The author, emeritus professor of biology at Pacific Union College, not only has observed the development of creation science during most of this century but also has made a major contribution to this development. He is widely known and respected through the impact of his teaching and prolific writing.

New Creationism provides a brief, simplified, nontechnical introduction to current views among conservative Biblically oriented creationists. The first 11 pages of text present valuable insights into the historical background of modern evolutionistic viewpoints. The following 99 pages cover topics in geology, paleontology (fossils), molecular biology, genetics, anthropology, and radioisotope dating. The final four pages of text present a recapitulation and affirmation of confidence in the Genesis record.

The lack of references throughout the text will be disconcerting to a reader who wishes to investigate more fully the topics that are introduced. An appendix lists 13 books recommended for additional reading. These books will provide a broader acquaintance with the creationist literature, but do not adequately represent the extent or quality of creationist literature now available.

R. H. BROWN

Inside Washington By VICTOR COOPER

• **Communicating "the Word":** A recent visitor to General Conference headquarters was Dean Gitter, of the Genesis Project and The New Media Bible. Mr. Gitter represents an interdenominational group based in New York, which is using film, filmstrips, and audio and video cassettes in an attempt to transfer Scripture to the visual media. So far, 33 films covering the book of Genesis and the Gospel of Luke have been produced, together with lesson outlines, and discussions and review questions for five levels—primary, junior, senior, college/adult, and family. During a three-hour presentation by Mr. Gitter, a selection of films was shown to interested General Conference personnel. The films are being used in Christian schools by Christian educators, and by Sunday and Sabbath school personnel. They have value for small-group Bible studies, summer camps, retreats, Vacation Bible Schools, and prison ministries, and are useful wherever the Word of God can be communicated.

• **Satellite use studied:** George Conklin, director of the Center for Media Studies of the Pacific School of Religion, Berkeley, California, is doing research for the Communication Commission of the National Council of Churches in the U.S.A. The purpose of his study is to identify those Protestant denominations and agencies that would be potential joint users of a satellite channel and the kinds of services they would require. Meeting with General Conference personnel on July 28, Mr. Conklin showed pictures illustrating the current satellite situation; answered questions posed by the group; and discussed the church's current and anticipated involvement with distribution of TV and radio programming, data processing, curriculum resources, continuing education, teleconferencing, and electronic mail. Church leaders who are endeavoring to relate to satellites heard that, while it took Gutenberg five years to set the Bible in type, today the entire text can be transmitted in 30 seconds.

• **NSO prepares new material:** With the reinstatement of registration for military service in the U.S.A. Charles Martin, of the Adventist National Service Organization, reports that the General Conference Youth Department is preparing a new packet to help draft-age youth determine their personal stand on the question of military service. Elder Martin says that those wishing to receive this information should contact their local conference youth director.

• **Welcome kit:** The General Conference Ladies' Auxiliary is preparing a welcome kit containing useful local information for employees new to the Washington area. About 20 new families have arrived as a result of actions taken at the General Conference session in Dallas, Texas.

• **GC sponsors summer courses:** More than 30 students attended each of two Andrews University summer courses sponsored by the General Conference departments of Communication and Temperance. The four-week, four-credit courses were Perspectives in Communication and Temperance Evangelism.

• **New appointment:** General Conference vice-president Francis W. Wernick has been named chairman of the Loma Linda Medical Center Board. The Center is to be organized as a separate corporation.

• **They've moved:** The editorial staffs of the *Adventist Review*, *Message*, and *Guide* have been rehoused in 15 new third-floor offices built onto the Review and Herald building in Takoma Park, Washington, D.C. The rooms formerly occupied by these staffs are to be refurbished for use by the editors of *Life & Health* and *Insight* and the book editors. The Review and Herald library facilities also have been expanded.



Twelve young people participated in Portugal's Temperance Relay race.

PORTUGAL

Race begins youth congress

Twelve Portuguese Adventist young people recently ran the longest relay race in Portugal. Organized in three teams for four runners, they covered the distance of 306 kilometers (about 190 miles) between Lisbon and Faro, southern Portugal, in approximately 23 hours. The national radio, television, and newspapers offered their support, and through them the name of the Adventist Church became widely known.

Called the Temperance Relay, the event was organized jointly by the Portuguese Conference youth and temperance departments, under the sponsorship of the magazine *Saude E Lar* ("Health and Home"). The nonstop race started in Lisbon on March 25, at 4:00 P.M., and ended the following day in Faro about 3:00 P.M. Runners participated for half an hour at a time. Each team, after taking part in the race for two hours, rested for four hours. Before entering Faro, all 12 athletes joined the race and completed it together, cheered by thousands of spectators. A well-organized team (food, transportation, public relations) provided the necessary support and shared the merit of the final success.

The young people and their sponsors had many objectives in mind. Half an hour before the runners entered a town, handbills that identified the

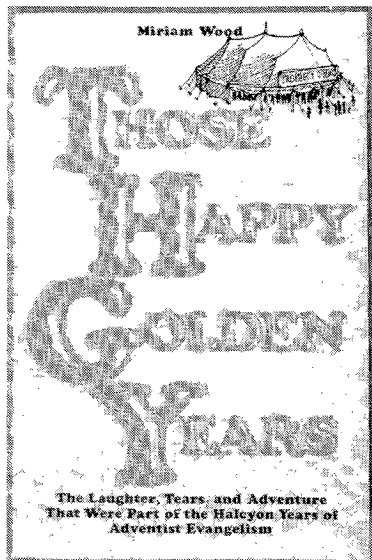
sponsoring organizations were distributed among the population. It was specifically stated that the Portuguese Adventist youth and the International Temperance Association wanted to demonstrate, through the physical vigor of their members, that they enjoy better health by abstaining from cigarettes, drugs, and alcoholic beverages. Their Christian ideals also were emphasized. Bystanders were invited to join the fight against tobacco, alcohol, and drugs.

The race marked the beginning of a youth congress in Faro. As Joaquim Dias Grilo, Portuguese Conference youth, education, and temperance director and coordinator of the whole program, stated in a message to the inhabitants of Faro, since the World Health Organization has devoted the year 1980 to oppose the use of tobacco (the slogan is "Smoking or health: the choice is yours"), the Portuguese Adventist youth had decided to make this worldwide campaign the theme of their congress. As a "testimony" of what they believed, a parchment with an appropriate message was presented to local authorities.

A Five-Day Plan to Stop Smoking was organized during the congress. A series of public meetings on mental and physical health according to the Bible was begun soon after the Five-Day program and continued through the month of April.

PIETRO COPIZ
Review Correspondent

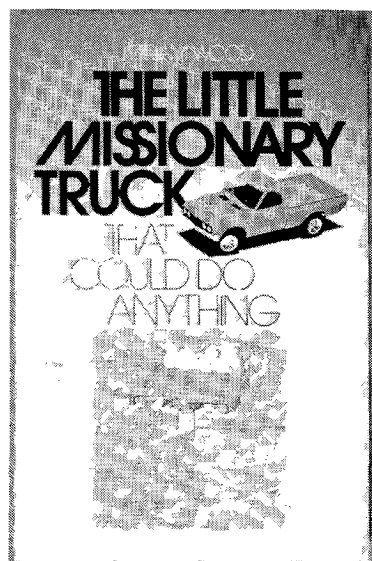
From The Pen Of *Miriam Wood*



THOSE HAPPY GOLDEN YEARS

A call to the ministry in the twenties, thirties, and forties meant a working relationship with tent flaps, sawdust, and all the mundane aspects of canvas evangelism. Here is an opportunity to go behind the scenes and share in the joy and sorrow, in the achievement and disappointment and the excitement, of the public "effort." Many colorful anecdotes highlight the record of this significant era of Seventh-day Adventist history.

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THE LITTLE MISSIONARY TRUCK THAT COULD DO ANYTHING

Mission stories from all places and times are interesting, but to inspire young people of today with the thrill of mission service, contemporary stories are needed. THE LITTLE MISSIONARY TRUCK THAT COULD DO ANYTHING chronicles mission life in Peru in such a way as to captivate the young reader and inspire him to service. It would seem that the mission truck *could do* just about anything! The details of this story were related to Mrs. Wood on a trip to South America, and she has written them with her usual flair.

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REVIEW AND HERALD PUBLISHING ASSOCIATION

Afro-Mideast

• One of the largest classes to complete the two-year teacher-training course at Kamagambo High School and Teachers' College in Kenya graduated March 28-30. Some of these 80 graduates, 50 young men and 30 young women, will fill vacancies in the Adventist school system, while the majority will teach in government schools.

• Godson Elieneza, president of the North-East Tanzania Field, tells of the dedication of three churches in his field: the Ndugu church, with a membership of 194; the Giti church, with 222 members; and the Mbulu Mbulu church, which seats 130.

• Work on restoring Ishaka Hospital in Uganda, badly damaged during a previous government's administration, is still in progress. Delino Molino, a nurse from the Philippines, will be joining Reuben and Magdalena Guerrero, who recently arrived at the hospital.

• In his address as guest speaker at the dedication of the Nyaribari church, Andrew Omanga, Kenya cabinet minister, emphasized that the church was a major factor in bringing about the spirit of unity to all people.

• A weather station has been installed at Wollega Adventist Academy, western Ethiopia, where students may receive instruction on how to read weather instruments.

Euro-Africa

• *Conscience and Liberty*, the magazine of the division religious liberty department, surpassed the 20,000-copy mark in its latest edition. A total of 10,300 copies were ordered in French and 10,500 in German. Church members give most of the magazines to politicians, diplomats, and community officials.

• The Adventist Church prepares 16.4 percent of Yugoslavia's future clergymen. According to a recent survey

(ZVONO), the religious schools in Yugoslavia that prepare young people for the ministry enrolled more than 1,250 students in 1980. Nine hundred students attend Roman Catholic schools, 101 attend Orthodox Catholic schools, 50 attend Protestant schools, and 205 attend Seventh-day Adventist schools.

• At the invitation of the Swedish Union Conference, Jovan Slankamenac, Yugoslav Union president, visited Malmo, Sweden, March 22, to organize a church for Yugoslavians working there.

• Four governmental stations in Sweden broadcast the Voice of Hope in Yugoslavian once a week. The broadcasts are prepared in the Adventist radio studio in Zagreb, taped, and shipped to Sweden, where the reception and response is very good.

• Thirty-five Bible teachers from seminaries in ten countries of the Euro-Africa Division attended a convention at the French Adventist Seminary in July. The program was prepared by Pietro Copiz, division education director, and Jean Zurcher, secretary. Ariel Roth, from the Geoscience Research Institute, Loma Linda, California, was a guest speaker.

Far Eastern

• The chaplaincy department of Mindanao Sanitarium and Hospital, led by Pastor and Mrs. M. T. Sigue and assisted by five Mountain View College student health educators, launched a health-education program late last year. Since January, 1980, 588 persons have heard health lectures, 377 persons have received certificates for finishing a 40-hour health course, 83 persons are regularly receiving Bible studies, and 124 persons have been baptized.

• Graduation exercises for the Seventh-day Adventist Theological Seminary (Far East) were held May 8 in the Finster Chapel of the seminary building. The 12 graduates were from India, Indo-

nesia, the Philippines, and Taiwan.

• Largely as the result of recommendations made by Orville Iversen after his four-week survey of the recording and transmitting facilities of Mountain View College's radio station DXCR, plans have been made for the renovation and expansion of that facility as funds become available.

• A Guam Mission Academy student, Tommy Flores, won a typing contest sponsored by the Western Pacific Business College in Guam. His prize was a \$1,000 scholarship from the college.

• Thirteen Adventists were among the 800 survivors of a ship collision in the Philippines, between Mindoro and Tablas islands. About 100 persons were reported dead and more than 200 missing when a passenger ship on its way from Manila to Bacolod City collided with an oil tanker.

Inter-American

• Jaime Castrejon, president of Montemorelos University in Mexico, was the recipient of the 1980 Alumnus of the Year Award from Andrews University.

• A new church of 85 members recently was organized in Zone 12 of Guatemala City. This simple structure was made possible by gifts from the new members and donations from friends. Elden Cruz is the pastor.

• K. S. Wiggins, professor at Caribbean Union College and Caribbean Union evangelist, held a seminar on family enrichment, May 23-27, in Paramaribo, Surinam. More than 200 persons attended each evening. Dr. Wiggins plans to return to Surinam in September for a workshop on child training.

• A new evangelistic center, situated on a hill overlooking the bay, was recently inaugurated in Tegucigalpa, Honduras. Although the building is not yet completed, it is already serving a great need in

the Honduras Mission. The same day it was inaugurated, 3,000 persons gathered there for the first Festival of Missionary Mailmen. Adjoining rooms provide space for the church school, and plans call for the eventual construction of a church on the same site.

• Three Seventh-day Adventist Community Services centers have been opened in the Netherlands Antilles Mission in a three-month period. The last was inaugurated on May 18 in Curaçao. This is the only Community Services center in that zone, and it is already busy with health and cooking seminars.

North American

Canadian Union

• Eight persons baptized at the College Park church, Oshawa, Ontario, on June 21 were the first fruits of a pilot Life Style program conducted by Gary Strunk, Ontario Conference health director. A Five-Day Plan to Stop Smoking and health lectures led into a weekly group Bible study that covered Bible doctrines and church standards.

• Five young people recently baptized into the Ukrainian church in Edmonton, Alberta, are studying the Bible with some of their friends.

• Seven new members were added to the Truro, Nova Scotia, church and one to the Dartmouth, Nova Scotia, church after a baptism in the Dartmouth church by the district pastor, O. B. Aaserude.

• Six people have been baptized into the recently organized Brockville, Ontario, church.

• Two crusades conducted by R. Sparenberg, pastor of the Downsview, Ontario, church, resulted in the addition of 20 new members in less than a year. The crusades were conducted with the support of Destiny, Canada's newest Seventh-day Adventist religious telecast, produced by Adventist Radio Television Services of Toronto, Ontario.

Columbia Union

• More than 360 persons took advantage of a health-screening clinic given recently by the Sligo church. The program was one of nearly 50 clinics held in the Washington, D.C., area as part of a national health-screening program. Volunteers from the church, aided by 18 nursing students from Columbia Union College, staffed the 13 testing stations.

• John Earnhardt, Amazing Facts evangelist, baptized 14 persons in Federalsburg, Maryland, as a result of his crusade, which ended May 17.

• A learning center has been built and a computer purchased for the math and science departments of Spring Valley Academy, Centerville, Ohio. The equipment will acquaint students with modern business practices as they learn "BASIC I," a computer language.

• The patrons of the Valley View church school, Farmers Valley, Pennsylvania, met on Sunday, May 18, for a free-from-debt program during which the mortgage note was burned.

• Seven Pathfinders from Mifflintown, Pennsylvania, raised \$115 in a bikeathon to send underprivileged children to Laurel Lake Camp.

• On July 1, Betty Fairchild, of the Erie, Pennsylvania, church, began teaching as a student missionary at the Haad Yai English Language School in Songkhla, Thailand.

Lake Union

• Lakeview, Michigan, church members used antique grading equipment to break ground for their new church on Sunday, June 1.

• The Alpena, Michigan, church, built in 1968 to seat 360 people, was dedicated on June 28.

• Pinedale, Michigan, members held the first service in their new church, which seats 300 people, on May 31.

• Four persons were baptized in the Hinsdale, Illinois, church by Larry Milliken and Richard Habenicht in April.

• A page-and-a-half-long article with six photos in the Kokomo (Indiana) *Tribune* recently told the story of Your World of Good Health, a series of lectures and demonstrations offered by several women from the Kokomo church. Nine recipes presented at the six-day series were printed with the article.

• Seven persons have been baptized so far as the result of an evangelistic crusade held by Dan Schiffbauer and Burton Wright in the Joliet, Illinois, senior high school auditorium. One young man was walking four miles each way to attend the meetings until a former member heard about it and offered him a ride. The former member and the young man were baptized together.

North Pacific Union

• Delegates to a special constituency meeting of the Montana Conference held at the close of camp meeting voted to keep Mount Ellis Academy open. Delegates approved a motion to provide the school a yearly subsidy of \$80,000 to be funded by individual churches. In addition, a campaign is under way to pay off the current debt at the school.

• Helen Havstad recently presented a \$100,000 check to Walla Walla College president N. C. Sorensen. The gift, which was made on behalf of her family in memory of her late husband, Lawrence Havstad, will be used for the construction of the new Walla Walla College Alumni Center. Mr. Havstad, who died September 24, constructed numerous Adventist hospitals, in addition to most of Loma Linda University.

• Members of the Eagle, Idaho, church are involved in missionary outreach through eight Sabbath school classes. Missionary work includes literature distribution, surveys, Bible studies, visitation, and other soul-winning efforts to

reach people living in 10,000 homes in the area. Each Sabbath school senior and youth class has been assigned a primary territory in the Eagle-Star area near the church, and a secondary territory in the Boise area, which is considered the "outreach area." The combined areas encompass approximately five square miles per class. Reaching each family in both assigned areas is the goal church members have set for 1980.

Pacific Union

• Twenty-four Indian young people were baptized in May at the Indian school in Holbrook, Arizona. The baptism followed a series of meetings held by Ron Canaday, pastor of the school. Both students and staff participated in preparing for and holding the meetings, which were a "planting" time for the community and a "harvest" time for the school.

• Glendale Adventist Medical Center in California, a member of Adventist Health System-West, has announced plans to merge with the 152-bed Glendale Community Hospital. The two medical facilities have been affiliated under the same management since 1978, but have operated with separate boards of directors and have conducted their operations financially independent of each other.

Southern Union

• A new obstetrics wing has been added to Wildwood, Georgia, Sanitarium and Hospital. Dedicated May 11, the five-bed facility includes labor and delivery rooms and a nursery.

• Approximately 150 persons attended the twelfth annual professional retreat of the National Association of Seventh-day Adventist Osteopathic Physicians June 11-15. This year's meeting was held at Amelia Island, Florida, near Jacksonville. It is estimated that there are about 300 Adventist osteopathic physicians, most of whom are graduates of the Kansas City

College of Osteopathic Surgery. The retreat was coordinated by H. F. Roll, health director of the Southern Union; Robert Wolfer, D.O., of Holly Hill, Florida; and his daughter, Geneth, D.O. Principal speaker for the nonmedical meetings was C. D. Brooks, General Conference field secretary and speaker of the Breath of Life television program.

• On June 14 some 35 members, friends, and guests gathered for the organization of the Newton, Mississippi, company. Twelve members signed the register to form the company, which is led by E. E. Messinger. J. Marvin Whitney, who has just moved into the district, will be pastoring the group.

• The Carolina Conference recently purchased a mobile blood-pressure-screening/Community Services vehicle. The unit can be called into service in the event of a disaster to carry clothing and supplies.

Southwestern Union

• Boyd Olson, director of education in the Southwestern Union, and his wife, Elizabeth, who is a secretary in the education department, are retiring and moving to a newly purchased home in Walla Walla, Washington. Dr. Olson has made a great contribution to education during his years of service in the Southwest.

• The Oklahoma Conference elected a new treasurer, Deryl Knutson, on July 25 at a special session of the conference executive committee. Mr. Knutson has been the assistant treasurer of the Southwestern Union.

• The Southwest Region Conference and the Christian Record Braille Foundation worked together at Lone Star Camp in Texas to hold an adult blind camp for the second year in succession. During their stay at camp, three campers conquered the smoking habit and one camper made a decision to be baptized upon his return home.

To New Posts

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

NORTH AMERICAN DIVISION

Ben Anderson, director, personal evangelism, Washington Conference; formerly with the Georgia-Cumberland Conference.

James Ball, pastor, Sitka church in the Alaska Mission; formerly with the Ohio Conference.

Herman Bauman, Ministerial secretary, Oregon Conference; formerly with the theology department, Atlantic Union College.

Clare E. Bishop, director of trust services, Voice of Prophecy, Newbury Park, California; formerly director of Mid-America stewardship and trust services.

Vernon L. Bretsch, secretary, Montana Conference; formerly public relations director of the Voice of Prophecy.

James Eldred, pastor, Hazel Dell and Ridge Dell churches in the Oregon Conference; formerly with the Minnesota Conference.

Steve Gallimore, pastor of the Norfolk church in the Columbia Union Conference; formerly a pastor in the Carolina Conference.

A. Vern Hyland, associate pastor, Mount Tabor church, Portland, Oregon Conference; formerly with the Sri Lanka Union in the Southern Asia Division.

Ted Jones, pastor, Sharon church in the Oregon Conference; formerly with the Northern California Conference.

Don Kellogg, pastor, Damascus-Olney district church in the Columbia Union Conference; formerly a pastor in Paoli, Indiana.

Arnt E. Krogstad, manager-treasurer of It Is Written telecast, Thousand Oaks, California; formerly vice-president of finance at Loma Linda Foods, Riverside, California.

Ladd McGowan, associate pastor, Tabernacle church in the Oregon Conference; formerly with the Iowa Conference.

David D. Osborne, pastor, Atlantic Union College church, South Lancaster, Massachusetts;

formerly chaplain and assistant professor of religion on the La Sierra Campus of Loma Linda University.

Oscar Santa Cruz, manager, Adventist Book Center, Central American Union; formerly manager of the Adventist Book Center, Southern California Conference.

Richard Warner, pastor, Gladstone Park church, Oregon Conference; formerly pastor, Campion Academy church, Colorado Conference.

Ron M. Wisbey, president, Potomac Conference; formerly president of the Montana Conference.

Regular Missionary Service

Leif Erik Nordahl Hansen (Ind. U. '64), returning to serve as publishing director, Zaire Union, Ndola, Zambia, **Donna Sue (Mobley) Hansen** (SMC '65), and two children left New York City, June 10, 1980.

Robert Ernest Lemon (CUC '72), returning to serve as treasurer, Zaire Union, Ndola, Zambia, **Sherry Lynn (Wiebold) Lemon** (WWC '66), and two children left Washington, D.C., June 25, 1980.

Robert Lee McChesney (U. of N. Colo. '80), returning to serve as history teacher, Solusi College, Bulawayo, Rhodesia, **Marja-Leena (Raunio) McChesney** (Wash. St. U. '69), and two children left New York City, June 23, 1980.

Heather Belle McReynolds, returning to serve as nurse, Malamulo Hospital, Makwasa, Malawi, left Los Angeles, June 29, 1980.

Kenneth Wayne Pierson (LLU '71), returning to serve as dentist, Seventh-day Adventist Health Center, Blantyre, Malawi, **Gloria Ann (Tym) Pierson** (LLU '69), and two children left New York City, June 2, 1980.

Robert Lee Rowe (AU '55), returning to serve as Bible teacher, Spicer Memorial College, Poona, India, **Lois Beryl (Votaw) Rowe** (CUC '62), and two children left Washington, D.C., June 29, 1980. Two older children left New York City, June 30, 1980.

Arthur Martin Spent (AU '67), returning to serve as teacher-pastor, Pakistan Adventist Seminary and College, Chu-

harkana Mandi, Sheikhpura District, Pakistan, **Dorothy Hazel (Cooper) Spent**, and one daughter left Chicago, June 18, 1980.

Roberto Valenzuela, to serve as head, purchasing department, Montemorelos University, Montemorelos, Mexico, **Martha Elva P. de Valenzuela**, and three children, of Riverside, California, left Calexico, California, June 27, 1980.

Student Missionaries

Becky Gale Martella (PUC), of Simi Valley, California, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 16, 1980.

Greg Duane Mathews (PUC), of Gridley, California, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 16, 1980.

Tambra Rene McArthur (UC), of Lincoln, Nebraska, to serve as mathematics and science teacher, Lower Gwelo Secondary School, Gwelo, Zimbabwe (Rhodesia), left New York City, June 16, 1980.

Albert William Merritt (WWC), of Bend, Oregon, to serve as teacher, English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 16, 1980.

Glen Wesley Milam (CUC), of Burtonsville, Maryland, to serve as commercial artist, Indonesia Publishing House, Bandung, Java, Indonesia, left Los Angeles, June 16, 1980.

Debra Sue (Beatty) Morauske (PUC), of Ceres, California, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 16, 1980.

Kalvin William Morauske (PUC), of Modesto, California, to serve as teacher, Korean Union Mission, Seoul, Korea, left Los Angeles, June 16, 1980.

Lynda Akiko Morita (PUC), of Glendale, California, to serve as English-Bible teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Caryn Renee Myers (PUC), of Sacramento, California, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left San Francisco, June 16, 1980.

William Albert Olson (PUC),

of Sonora, California, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 16, 1980.

Margaret Catherine Perez (PUC), of San Francisco, California, to serve as teacher, Phuket Mission Hospital, Phuket, Thailand, left Los Angeles, June 16, 1980.

Michael Scott Peterson (UC), of Berthoud, Colorado, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 16, 1980.

Aine Jean Roda (CUC), of Tappahannock, Virginia, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

William Terrence Roth (PUC), of Yountville, California, to serve as teacher's aide, English Conversation Schools, Jakarta, Indonesia, left Los Angeles, June 16, 1980.

Robert William Russell (LLU), of Apple Valley, California, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Violet Vera Spent (WWC), of Prince George, British Columbia, Canada, to serve as teacher, Ekamai Adventist English School, Bangkok, Thailand, left Los Angeles, June 16, 1980.

Joyce Lynette Straight (SMC), of Worthington, Ohio, to serve as teacher, Japan Union Mission, Yokohama Asahi, Japan, left Los Angeles, June 16, 1980.

Julie Ann Wheeler (UC), of Boulder, Colorado, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Gilbert Williams (OC), of Napoleonville, Louisiana, to serve as teacher, English Conversation Schools, Jakarta, Indonesia, left Los Angeles, June 16, 1980.

Millicent Lynette Wilson (UC), of Pleasant Hill, Missouri, to serve as secretary, San-iku Foods (Japan Food Factory), Chiba-ken, Japan, left Los Angeles, June 16, 1980.

David Michael Winters (UC), of Garden City, Kansas, to serve as English-Bible teacher, English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, June 16, 1980.

Richard Wayne Wysong (WWC), of Battle Ground, Washington, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Volunteer Service

Judy May (Olson) Aitken (PUC '65) (Special Service), of Berrien Springs, Michigan, to serve as nurse, Cambodia/Thailand Relief Team 6B, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, June 7, 1980.

David Arthur Bradburn (Special Service), to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, of Weimar, California, left Los Angeles, June 16, 1980.

Norman Avery Brethouwer (LLU '33) (Special Service), to serve as physician, Guam Seventh-day Adventist Clinic, Agana, Guam, and **Ethel Kotz (Carr) Brethouwer**, of Montrose, Colorado, left Los Angeles, May 6, 1980.

Herbert Perry Brock (Special Service), of Long Beach, California, to serve as nurse, Cambodia/Thailand Relief Team 6B, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, June 3, 1980.

Kim Christiansen (Special Service), to serve as builder, University College of Eastern Africa, Eldoret, Kenya, and **Jayne Amore (Olson) Christiansen**, of San Clemente, California, left San Francisco, June 3, 1980.

Lloyd Harry Cotter (Special Service), of Grand Terrace, California, to serve as physician, Cambodia/Thailand Relief Team 6B, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, June 6, 1980.

Naomi Arlene Criss (Special Service), to serve as nurse, Cambodia/Thailand Relief Team No. 7, Bangkok Adventist Hospital, Bangkok, Thailand, of San Bernardino, California, left Oakland, California, June 16, 1980.

Erie Hawthorne (SOS), to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, of Riverview, Florida, left Los Angeles, June 16, 1980.

Oregon Kenneth Hunter (U. of Calif.-Davis '75) (Special Service), to serve as physician, Cambodia/Thailand Relief Team No. 7, Bangkok Adventist Hospital, Bangkok, Thailand, and **Nancy Helen (Keuper) Hunter**, of Sacramento, California, left Oakland, California, June 16, 1980.

Desiree Elizabeth Legg (LLU '80) (Special Service), to serve as teacher, English Conversation Schools, Jakarta, Java, Indonesia, of Riverside, California, left Los Angeles, June 16, 1980.

Jean Louise Newbold (LLU '74) (Special Service), to serve as nurse, Cambodia/Thailand Relief Team No. 7, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Oakland, California, June 16, 1980.

Annette Tsugie Nitta (PUC '80) (Special Service), to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, of Angwin, California, left Los Angeles, June 13, 1980.

Janet Lynn Rau (CUC '80) (Special Service), to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, of Takoma Park, Maryland, left Los Angeles, June 16, 1980.

Rocco Vincent Sarli (Special Service), to serve as teacher, English Conversation Schools, Jakarta, Indonesia, of Weimar, California, left Los Angeles, June 16, 1980.

Gordon Shumate, Jr. (Special Service), to serve as instructor, teaching seminars, West Indonesia Union Mission, Jakarta, Indonesia, **Linda Shumate**, and sister, **Sharon Shumate**, of Redding, California, left San Francisco, June 10, 1980.

Ronald Wolcott Spalding (LLU '35) (Special Service), to serve as physician, Taiwan Adventist College, Yu Chih, Nantou County, Taiwan, and **Helen Louise Spalding**, of Ooltewah, Tennessee, left San Francisco, June 17, 1980.

Dorothy Joan Watkins (Calif. St. U.) (Special Service), to serve as nurse, Cambodia/Thailand Relief Team No. 7, Bangkok Adventist Hospital, Bangkok, Thailand, of La Verne, California, left Los Angeles, June 17, 1980.

Deaths

BROWN, Zetta Baldwin Cochrane—b. Oct. 28, 1895, McPherson County, Kans.; d. June 17, 1980, Watsonville, Calif. She was the wife of the late Bert W. Brown, pastor, evangelist, and conference administrator. Survivors include one daughter; two sons; 15 grandchildren; and 11 great-grandchildren.

CLARK, Benoni C.—b. July 12, 1893, Chadron, Nebr.; d. June 2, 1980, Healdsburg, Calif. He served the denomination in the following capacities: as an evangelist in Alberta, Canada; as an educator and administrator in China; as Bible teacher at Pacific Union College Preparatory School; as a Bible teacher at SDA Union Academy; as pastor of the Santa Maria church in California; as principal of Armona Union Academy in California; and as pastor of the Coalinga church in California. Survivors include his wife, Phyllis May; four sons, Willard H., Harold F., Winston T., and Richard I.; and 11 grandchildren.

DINIUS, Frieda L. R.—b. Oct. 10, 1890, St. Louis, Mo.; d. June 18, 1980,

Corona, Calif. She served the denomination as a Bible worker, educator, and as a missionary for 25 years in Mexico. Survivors include her daughter, Minoneta Dinius; two brothers, Oscar and Harry Reimnuth; four sisters, Clara Westermeyer, Minnie Mohr, Hulda Schelling, and Esther Reimnuth; and three grandchildren.

KEISER, Clayton V.—b. Sept. 7, 1894, Prattville, Mich.; d. May 4, 1980, Inverness, Fla. He served as a minister and academy teacher in Georgia, Tennessee, Michigan, Wisconsin, and Indiana. Survivors include his wife, Helen; three daughters, Voy Bassler, Viola Calkins, and Neva Davis; one son, Orris S.; one sister, Etta Woodman; one brother, Claude Keiser; ten grandchildren; and four great-grandchildren.

TINDALL, Ethel—b. Oct. 22, 1898, in Missouri; d. June 24, 1980, Wildwood, Ga. While engaged in literature ministry in southern California she met and married John H. N. Tindall, veteran medical missionary evangelist, in the late 1930's. She served with him in pastoral ministry in southern California until his retirement. Thereafter they actively promoted medical missionary work, particularly in the Loma Linda area and in the South. Survivors include two sisters, Effie Fagan and Lura Wallace; and a brother, Ed Bace.

Ordinations

The following persons were ordained in the Southeastern California Conference this spring: **Damond A. Blankenship**, **Jack S. Duerkson**, **Rigoberto R. Fernandez**, **Richard M. Hodnett**, **Charles A. McLarty**, and **Dan Wells**.

Clyde H. Best, Illinois Conference trust services director, on June 6, at the Illinois Conference camp meeting in Lafox.

Hugo Gambetta, pastor, Hollywood, California, Spanish church, on May 31, in Hollywood.

Abel Lopez, pastor, La Puente, California, Spanish church, on May 31, in Hollywood, California.

Ralph Orduno, Spanish evangelist, Southern California Conference, on May 31, in Hollywood, California.

Donald Philpott, pastor, Elgin-Palatine, Illinois, on June 6, at the Illinois Conference camp meeting in Lafox.

Humberto Rasi, editor in chief of international publications at the Pacific Press, was ordained on May 14 in Mountain View, California.

Timothy Rosenboom, pastor, Centralia, Mount Vernon, and Noble, Illinois, churches, on June 6, at the Illinois Conference camp meeting in Lafox.

Tune in to

VIEWPOINT

five minutes of editorial comment by the editors of the REVIEW. The program is broadcast weekly as follows:

WAUS (Andrews University) 90.9 Mhz FM Saturday, 8:30 A.M.

KLLU (Loma Linda University) 89.7 Mhz FM Saturday, 4:30 P.M.

KANG (Pacific Union College) 89.9 Mhz FM Saturday, 8:00 A.M.

WSMC (Southern Missionary College) 90.7 Mhz FM Saturday, 8:50 A.M.

KGTS (Walla Walla College) 91.3 Mhz FM Saturday, 6:15 P.M.

VOAR (St. John's, Newfoundland) 1230 Kc AM Friday, 5:55 P.M.

WGTS (Columbia Union College) 91.9 Mhz FM Saturday, 2:30 P.M.

KSUC (Southwestern Adventist College) 88.3 Mhz FM Saturday, 10:00 A.M., 5:00 P.M.

WDNX (Harbert Hills Academy) 89.1 Mhz FM Saturday, 6:15 P.M.

WCCG (Oakwood College) 90.1 Mhz FM Saturday, 5:30 P.M.

New church in Costa Rica

A new church of 600 newly baptized members has been organized in San Jose, Costa Rica, as a result of the Kenneth Cox Prophecy Crusade in that city.

A calendar that outlined a program of Bible reading correlated with the Conflict of the Ages Series was offered as an award to those having perfect attendance at the meetings. Spirit of Prophecy books were on display in the lobby of the evangelistic pa-

vilion, and by the close of the series 400 non-Adventists had purchased the complete Conflict of the Ages set.

One hundred especially trained church members and 60 ministerial students helped with the visitation. More than 2,500 persons accepted Christ as their personal Saviour during this series. Now that the Cox team has left San Jose, Tenvi Grajales, three pastoral associates, and one Bible instructor are continuing meetings in the same place five nights a week for another six weeks.

GEORGE W. BROWN

Sabbath school membership passes 4 million

For the first time, the world Sabbath school report records more than 4 million Sabbath school members—4,002,842 to be exact—in 42,368 Sabbath schools. It took 99 years (1852-1951) to reach the first million members, another 13 years (1951-1964) to reach the second million, another nine years (1964-1973) to reach the third, and seven years to reach the fourth million. We confidently expect to surpass 5 million members before the next General Conference session.

If Sabbath school classes each set a class goal for souls, then work and pray to attain that goal, we will see church growth such as we have never seen before.

H. F. RAMPTON



Visiting member in Surinam raises church's entire Ingathering goal

The Paramaribo South church in Surinam has reached double its Ingathering goal because of a visitor, Mrs. Helder-Boetzer (right), who alone raised more than the goal for the entire church.

When Mrs. Helder-Boetzer, of Curacao, visited her native Surinam recently she found the Paramaribo South church in a busy program. While the men were working on the new church building, the women were doing the Ingathering.

"There is no reason why I can't work for the Lord wherever I am," she decided, and on her way to the market each morning she Ingathered. In the afternoons between four o'clock and seven o'clock she Ingathered in shops, restaurants, and on busy sidewalks.

"Even little children like to give what they can, and I enjoy passing out the friendship issue of *The Sentinel*," she says.

Charles Williams, president and lay activities director of the Surinam Mission, says, "We are thankful for the enthusiasm the members in Surinam have shown for the Ingathering campaign this year and for what has been accomplished thus far."

JOHN A. LUPPENS
Communication Director
Surinam Mission

For the record

New positions in Southern Asia: Roy F. Williams, General Conference associate secretary, reports a number of staff changes in the Southern Asia Division. Vedamuthu Benjamin, division auditor; K. G. George, treasurer, Central India Union; W. H. Mattison, president, South India Union; K. P. Philip, manager of the National Home and Health Service; R. D. Riches, president, Northern Union; R. S. Shinge, president, Central India Union; J. Willmott, division assistant secretary.

Died: Esther P. Varney, on July 10 in Loma Linda, California. Her husband, F. Curtis Varney, worked in South America from 1916 to 1929.

Week of Prayer messages on tape

For the first time the Week of Prayer messages for children, as well as adults, are available on cassette tapes through the ASPIRE Tape of the Month Club sponsored by

the General Conference Ministerial Association.

In most instances the voice on the cassette is that of the author of the message. For the children's messages, the author and reader is W. A. Townend. His presentation, geared particularly to those of primary and junior age, will be welcomed by pastors, teachers, parents, and others interested in children's programs.

The eight messages for adults on the general theme *The Outpouring of the Holy Spirit in the Latter Rain* are available on two cassettes for \$4.50. The six children's messages are on a single cassette for \$2.50.

Tapes may be obtained by mailing money with your order to ASPIRE Tape of the Month Club, 6840 Eastern Avenue NW., Washington, D.C. 20012.

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