

Adventist Review

General Organ of the Seventh-day Adventist Church

October 23, 1980

Imps that annoy us

Page 3

The freedoms of the Sabbath

Page 4

Cruel family members

Page 8

Teleseminar— a leap into the future

Page 19



A SATCOM space satellite such as the one pictured will soon be carrying the Adventist message to North America. See page 19.

RCA American Communications provided the information about our cover, which is a reproduction of an artist's conception of an RCA Americom communications satellite 22,300 miles above the equator in geosynchronous orbit.

By early 1982, RCA American Communications, Inc., expects to be operating four orbiting SATCOM spacecrafts to provide a variety of communications services to business, government agencies, and the media. RCA SATCOM I and II now relay voice, facsimile, data, radio, and television throughout the 50

States. Each spacecraft is designed for an eight-year or more life.

First of a new generation of communications satellites, SATCOM provides three-axis stabilization, high efficiency, and high capacity. Each satellite is designed to provide simultaneously up to 24 broadcast-quality television channels or more than 24,000 telephone conversations or 1.5 billion bits of data per second.

Solar power is achieved through the use of 75 square feet of solar cells mounted on extended panels that rotate to face

the sun continuously. The orbiting bird's wingspan is 31.4 feet, and it weighs about 1,000 pounds.

The antenna assembly consists of four separate reflectors and feed horns that can illuminate all 50 States.

See article, page 19.

Art and photo credits: Cover, courtesy RCA American Communications, Inc.; pp. 4, 5, Skip Baker, photographer, Dennis Crews, designer; p. 6, J. Byron Logan photo of a Harry Anderson painting; p. 9, Harold Munson; p. 14, Terry Crews; all other photos, courtesy of the authors.

LETTERS

Letters submitted for publication should contribute ideas and comments on articles of 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.

Sanctuary Review Committee

I compliment you and the REVIEW staff for an amazingly fast and delightful job reporting the meeting at Glacier View ("Report of the Sanctuary Review Committee," Sept. 4). Truly this is about the most open handling of a delicate affair I've seen in the years I have been in the work. Our people are greatly interested in this issue, and you have laid it out for them in a most detailed and beautiful manner.

RICHARD D. FEARING
Portland, Oregon

I thank the Lord that He is leading in the publication of His church paper. He knew weeks ahead of time what was going to happen to our churches. Our pastor left and has almost split a neighboring church. The time discussed by Ellen White in "Our Present Duty and the Coming Crisis" (Sept. 18) is *here now*. "Every wind of doctrine" is blowing. We are mourning now as we "see religion despised in the very homes of those who have had great light." Our trust has been betrayed, as the article mentioned. "Prophecy is fast fulfilling."

"We shall not gain the victory through numbers" but, praise the Lord, "not one watching, praying, believing soul will be ensnared by the devices of the

enemy." I have read this article three times already and underlined the precious points.

NAME WITHHELD

Thanks to the many dedicated leaders of our church responsible for organizing, researching, reviewing, and meeting to reexamine the church's position on Christ's ministry and the entire sanctuary doctrine.

Especially am I grateful for the speedy sharing of this information with the church as a whole.

This special and symmetrical teaching of the sanctuary is what has attracted many of us away from "Babylon." I personally do not feel there is one church doctrine that cannot be taught through the sanctuary doctrine. Without it we'd be just another church.

My prayers are that this stand will heal the wounds in our churches, and our pastors can freely preach the message for this time. We need to be about our Father's business, that we may soon rejoice in His presence.

LORRAINE SCOTT
Vista, California

In 1980 the truth has the certain ring that it always has had. The church has a big job to get truth out to the people. Why can't we tell offshoots what Nehemiah told his enemies in his day? "We are doing a great work and cannot come down." (See Nehemiah 6:3.)

ALBERT LINCOLN
Banning, California

The denomination has taken a great step forward with this type of coverage of controversial issues.

MORTEN JUBERG
Portland, Oregon

I have one minor criticism. In the discussion of the intangible results of the meeting, the statement was made that scholars and administrators did not oppose each other. Praise God! But doesn't that statement, in some way, imply that administrators are not scholars and vice versa? Is there a dichotomy between those who guide the church and those who study the doctrines? In my brief journey within church circles, I have found people who believe that scholars don't know the needs of the church, and that administrators are intellectual ostriches. Both views are inaccurate and should be changed. Let's correct such wrong thinking.

DON SCHIETZELT
Milford, Delaware

I appreciate the love and yet forthrightness of the Sanctuary Review Committee and the reporting of it in the church paper. I am concerned, however, about a couple of diversions from our historical position that it seems to me still found their way into the sanctuary document.

The document states that "Hebrews is not in fact concerned with the question of time." And yet, neither Paul nor the Holy Spirit were ignorant of the time sequences of the sanctuary. It was Paul who declared that God "hath appointed a day, in which he will judge the world" (Acts 17:31). Also note Acts 24:25 where Paul speaks of "judgment to come."

From the above inference that "Hebrews is not . . . concerned with . . . time," the statement is made that "The symbolic language of the Most Holy Place, 'within the veil,' is used to assure

Continued on page 16



130th Year of Continuous Publication

EDITOR
Kenneth H. Wood

ASSOCIATE EDITORS
Leo R. Van Dolson, William G. Johnsson

ASSISTANT EDITORS
Jocelyn R. Fay, Aileen Andres Sox

ASSISTANT TO THE EDITOR
Eugene F. Durand

ADMINISTRATIVE SECRETARY
Corinne Russ

EDITORIAL SECRETARIES
Chitra Barnabas, Celia Singer

ART
Director, Byron Steele
Designer, G. W. Busch

CONSULTING EDITORS
Neal C. Wilson, Charles E. Bradford, L. L. Bock, L. L. Butler, Alf Lohne, Enoch Oliveira, G. Ralph Thompson, Max Torkelsen, Francis W. Wernick

SPECIAL CONTRIBUTORS
R. R. Fighur, Robert H. Pierson, George W. Brown, G. J. Christo, W. T. Clark, Bekele Heye, R. J. Kloosterhuis, Edwin Ludescher, Kenneth J. Mittleider, K. S. Parmenter, W. R. L. Scragg, Joao Wolff

EDITORS, NORTH AMERICAN UNION EDITIONS
Columbia, Ernest N. Wendth
Southwestern, Richard W. Bendall

EDITORS, INTER-AMERICAN EDITIONS
English, Wanda Sample; Spanish, Humberto M. Rasi, Raul Villanueva; French, Simone Doleys

EDITORS, SOUTH AMERICAN EDITIONS
Portuguese, R. S. Lessa; Spanish, Jose Tabuense

EDITOR, AFRO-MIDEAST EDITION
Jean Thomas

CORRESPONDENTS, WORLD DIVISIONS
Afro-Mideast, Jean Thomas; Australasian, R. M. Kranz; Euro-Africa, Heinz Hopf; Far Eastern, M. G. Townend; Inter-American, Fred Hernandez; Northern Europe-West Africa, H. J. Smit; South American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, P. J. Salhani

CORRESPONDENTS, NORTH AMERICA
UNIONS: Atlantic, Geraldine J. Grout; Canadian, A. N. How; Columbia, Ernest N. Wendth; Lake, Jere Wallace; Mid-America, Clara Anderson; North Pacific, Morten Juberg; Pacific, Shirley Burton; Southern, Oscar Heinrich; Southwestern, Richard W. Bendall

UNIVERSITIES: Andrews, Chris Robinson; Loma Linda, Richard Weismeyer

CIRCULATION
Manager, Robert S. Smith
Associate Managers, Gary Grimes, E. W. Moore
Field Representative, Ron D. Spear

A large-print edition of the Monthly Digest is available for \$14.95 a year; also a quarterly edition in Braille.

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

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

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

Vol. 157, No. 48.

Imps that annoy us

By SALVADOR MIRAFLORES

Apparently on his way to becoming the winner, a skilled runner suddenly dropped out near the end of a race. In a few more minutes he would have crossed the finish line first. A tiny stone in his right shoe caused a painful disturbance that resulted in his eventually having to give up just short of victory.

Tiny stones can cause large consequences. There are tiny "imps" that annoy Christians and, if left unchecked, may eventually cause ignominious defeat.

One such imp is *IMP*olite. When we are tired, extra busy, or discouraged it is difficult to respond politely. At times such as these, this imp gets the best of us. One of the best antidotes is to smile even when you do not feel like smiling. Smile when you say Good morning. A smile improves your "face value." If you are down in the dumps think twice before you say anything. Whatever you say at such a time likely will be something that you may regret later when the clouds have cleared.

Another imp, *IMP*ersonal, often plagues people who are successful. Wage earners are not so prone to be bothered by this imp. But the same person may forget his friends and lose the common touch when he becomes a foreman. It can happen, too, when a teacher becomes a principal, or when a district pastor becomes a conference president, or when a resident doctor becomes chief of staff, or when a colporteur becomes a publishing director. Somehow the hitherto warm and personal relationship fades away into indifference and sophistication.

When we lose the common touch we virtually envelop ourselves in a shell. The love of Jesus is a joy to be shared. But we cannot share it if we keep ourselves to ourselves.

Consider also the twin imps, *IMP*atience and *IMP*ulsiveness. When we fly off the handle, these twins play about our head and shoulders, taking turns in jumping and chasing each other. Strong convictions are articulated with stronger words in the name of righteous indignation. Long-suppressed emotions are ventilated as we blow our tops.

A person's real character can be evidenced in what it is that makes him angry. These two imps are not selective. They annoy people of different shapes, sizes, colors, creeds, and positions. They tempt both the sinner and the saint.

When a person's position goes to his head the imp who answers to the name *self-IMP*ortant is at work. Promotions and positions have a habit of making the head swell and the lungs become larger. When that happens to a person this proud imp stands akimbo on top of the head, smiling from ear to ear. A proud person demonstrates the

If we do not overcome these little "imps" they are likely to overcome us eventually.

kind of pride that has a big *I* in the middle. Then he is found to be on the side of Nebuchadnezzar, Judas, and Satan.

The imp *IMP*ossible often bothers people who are diffident and lack self-motivation and the ability to be self-starters. If a person is the wheelbarrow or the trailer type, who will not go unless pushed or pulled, it is this imp that plagues him. This imp holds the upper hand when a teacher fails to be creative, when a worker is afraid to go to a new territory, when one is afraid to try new ideas for fear they may not work, or when a leader shies away from responsibility.

Instead of harboring these imps, a Christian should recognize them as pests that hinder his progress and annoy his soul—as being fiends that destroy instead of friends that help.

Such recognition leads to disposing of them as soon as possible. *IMP*ersonal becomes personal; *IMP*olite becomes polite, and *IMP*ossible becomes possible. But if we do not overcome them they will overcome us eventually. The little demons if harbored in our lives will gnaw at our vitals, corrode our conscience, harass the soul, and eat little by little into the fine sensibilities of our nature. They become small stones in our shoes that hamper our progress and hinder Christian growth; they are little foxes that spoil the vine.

The Good Book admonishes us, "Resist the devil, and he will flee from you" (James 4:7). In the name of Jesus, who "was in all points tempted like as we are, yet without sin" (Heb. 4:15), we can become more than conquerors and eventually receive the reward of the overcomers. □

Salvador Miraflores, former editor of the *Philippine Publishing House*, is now retired and lives in Manila, Philippines.

The freedoms of the Sabbath

The battle for a living on the seventh day is one that the Lord does not require us to fight.

By RITCHIE WAY

"If you become a Seventh-day Adventist you will be giving up your freedom in Christ and will go into bondage," warned my friend Barry.

Barry and I, both engineers, had worked together during the summer holiday period overhauling machinery in a New Zealand biscuit factory. At that time I was a Christian in name only, whereas Barry loved the Lord and obviously enjoyed a vibrant experience. Often in our discussions he would pull out his "engineer's manual," as he called his pocket New Testament, from his coveralls and would turn to a text. In the few short weeks I was privileged to work by his side, he lighted a fire in my heart that eventually was to consume my life.

But now, only a few months after I had completed my contract with the biscuit factory, I was seriously thinking of joining the Seventh-day Adventist Church. An Adventist evangelist had come to town, and I, hungry for more of the Word of God, attended his meetings, drinking in the wonderful truths he presented. Filled with enthusiasm, I called on Barry to share with him what I had learned, but his negative reaction fell like a wet blanket upon my burning zeal.

"Why?" I asked incredulously. "What gives you the idea that Seventh-day Adventists are in bondage?"

"They are in bondage to the law, Ritchie. Like the Jews, they are rigorous Sabbatharians. But Christ freed us from the bondage of the law when He nailed it to His cross, and in place of the old Sabbath, which enslaved men, He has given us a new day to signify the new freedom we now have in Him."

Although I did not say so to him, I wondered whether Sundaykeepers enjoy a freedom in Christ that Sabbathkeepers do not. But this thought conflicted with Christ's statement "The truth shall make you free" (John 8:32). One thing I was thoroughly convinced of was the truth of the seventh-day Sabbath. It therefore followed that if I



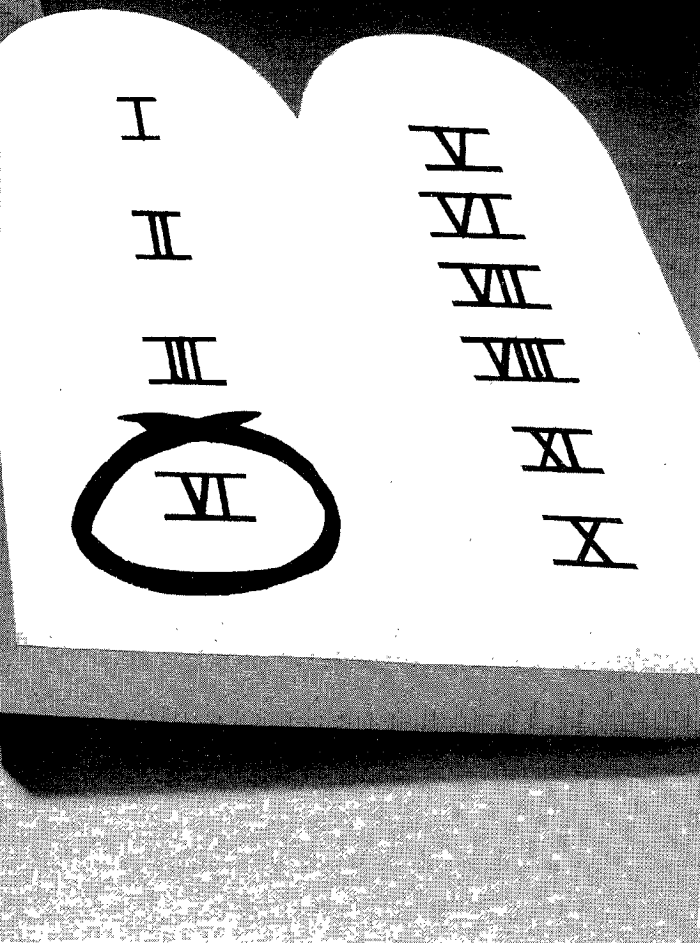
observed the true Sabbath as I should, I would be free, not in bondage. It is error that enslaves, not truth. I decided then and there that I had to find out in what ways the Sabbath would free from bondage. What I discovered follows:

Mental freedom. The first freedom I experienced, as an observer of the true Sabbath, was mental freedom. It was a great relief to me when I made my decision to obey God and keep the fourth commandment. I no longer felt obliged to justify, both to myself and others, why I observed a "Sabbath" that could not be supported from the Bible.

I never did know for sure which activities were permissible and which were forbidden on Sunday. But as a Sabbathkeeper this problem no longer troubles me, for my Sabbath obligations are clearly spelled out in the fourth commandment and enlarged upon elsewhere in Scripture.

Now I can lay down my tools with a clear conscience each seventh day, even though one hundred and one jobs

Ritchie Way is secretary of the Papua New Guinea Union Mission.



may be calling for my attention. I can rest untroubled because God has commanded it. As a Sundaykeeper I had no such authority for rest on the first day, but the authority I now have for my Sabbathkeeping has given me a sense of security, a peace of mind, and a calm of conscience that I did not enjoy before. It truly is a blessed privilege to be a Seventh-day Adventist.

Physical freedom. There is no slavery quite like the slavery of leisure without work, or the slavery of work without rest. The fourth commandment saves me from both. "Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work" (Ex. 20:9, 10).

The Sabbath commandment has brought a sensible balance into my life, a healthy balance between activity and rest. It teaches me that no matter how pressing and urgent my other commitments, each seventh day there is something more important for me to consider than my own wants and activities.

There are many things that, while good in themselves, if not regulated by the fourth commandment would keep us from that which is better. Each of us needs "to lay aside his own interests and pursuits for one day of the seven, that he might more fully contemplate the works of God and meditate upon His power and goodness" (*Patriarchs and Prophets*, p. 48).

Many people work on the Sabbath, as well as on all other days of the week, because they trust in themselves more than they trust in God. The Bible, however, teaches that my continued existence depends on a great deal more than my own labors. The God who clothes the lilies of the field, and who feeds the sparrows of the air, will also provide for me if I seek to follow His plan for my life. Therefore, the Sabbath frees me from the foolishness of relying solely upon what I can achieve for myself.

The battle for a living on the seventh day is one that the Lord does not require me to fight. His message to me is "Ye shall not need to fight . . . this battle: . . . stand ye still, and see the salvation of the Lord."

Freed from bondage

Spiritual freedom. As Moses left his home in Midian to deliver his people from slavery, so our great Deliverer left His home in heaven to free us from bondage (Luke 4:16-18). And to all whom He has freed He says: "Remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm: therefore the Lord thy God commanded thee to keep the sabbath day" (Deut. 5:15).

God appointed the Sabbath as the memorial of our deliverance from bondage. When I was liberated by Jesus from the oppression of sin, I entered into His rest. It is written, "There remains a sabbath rest for the people of God; for whoever enters God's rest also ceases from his labors as God did from his" (Heb. 4:9, 10, R.S.V.).

Upon the sixth day of Creation, our Lord looked with satisfaction upon all that He had made, then rested on the Sabbath. Adam and Eve rested with Him secure in the knowledge that their creation was perfect and complete.

Again, on the sixth day, our Lord hung upon the cross. Looking back upon His work of redemption, He cried with a loud voice, "It is finished." He then rested on the Sabbath in Joseph's new tomb. Each Sabbath that I observe witnesses to the fact that I am resting in Jesus' finished work. My Sabbath rest signifies that I am resting completely in Him who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28). The rest that He offers me from soul slavery is soul rest (see verse 29).

The seventh-day Sabbath, therefore, stands as a sign, not of my bondage, but of the mental, physical, and spiritual freedom I enjoy in Christ. It signifies the precious relationship that now exists between me and my Lord. Far from being a burden, it is a "delight." Far from bringing me into bondage, it has made me "free indeed." □

Restoring the image of God

God's involvement in the plan of salvation includes much more than His serving as a cosmic scorekeeper.

By LEO R. VAN DOLSON

The Bible doctrine of health is not a mere fringe issue that we can take or leave alone. Because Heaven impresses us and communicates with us through the physical mechanism of the brain nerves (*Testimonies*, vol. 2, p. 347), it is essential to spiritual well-being that the body that houses and has so much to do with the condition of the brain be kept as free as possible from the results of health-destroying habits.

Physically, mentally, and spiritually, humans were created in the image of God (Gen. 1:26, 27; *Education*, pp. 15, 20). When Adam and Eve fell into sin, the consequences involved every aspect of the image of God (see chart). Not only did death come upon the human race, but humans would begin to "deteriorate in physical stature and endurance and in moral and intellectual power, until the world would be filled with misery of every type" (*Patriarchs and Prophets*, p. 68).

The plan of salvation was established, and Christ eventually came to "restore in man the image of his Maker, to bring him back to the perfection in which he was created, to promote the development of body, mind, and soul, that the divine purpose in his creation might be realized" (*Education*, pp. 15, 16). Christ came to bring us "health and peace and perfection of character" (*The Ministry of Healing*, p. 17).

Some view the salvation process as a sort of cosmic contest in which God serves as scorekeeper. Salvation,



then, becomes a simple matter of Christ dying on the cross as our substitute, completely settling the score in our favor. That is true as far as it goes, but God does much more than act as a glorified scorekeeper. The plan of salvation is not designed merely to settle scores, but to restore the image of God in humans.

Not only is Jesus to be Lord but He must be Lord of all that we have and are—Lord in every area of our lives. He is to be a complete Saviour. What we lost through sin in the beginning is to be restored as much as possible in this life through Jesus. Sometimes we seem to forget that we are part of the most thrilling and exciting happening that the world has yet seen—the finishing of God's work on earth through human beings who love and trust Him so much that their lives are completely submitted to Him for His use.

Yet it is not merely duty or a sense

of responsibility that forces us to recognize our bodies as the temple of the Holy Spirit. The joyousness and pleasure and excitement of belonging completely to God and being a part of His work in this world so fill our hearts that we want more than anything else to be completely His. We live for the joy of knowing the fullness of His presence as He dwells within us through the Holy Spirit.

Jesus introduced the figure of the body's being a temple to the Jews, who challenged His right to cleanse the Temple of the money-changers and profiteers who were profaning it. John 2:18-21 relates: "Then answered the Jews and said unto him, What sign shewest thou unto us, seeing that thou doest these things? Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body."

Paul adopts the body-temple figure in a startling way as he writes to the Greeks of Corinth. There were some aspects of Greek philosophy that depreciated the physical, holding that the soul must escape from the defilement of the material body. Paul refused to accept this concept, and told the believers at Corinth that the body has a significant part to play in God's plan of sanctification.

To those living in this city, notorious for its sin and immorality, Paul emphasized, as recorded in 1 Corinthians 6, that Christian freedom is not license. Far from it, the body is to be treated as a sacred temple:

Leo R. Van Dolson is an associate editor of the ADVENTIST REVIEW.

“What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God’s” (verses 19, 20).

Paul’s burden was not primarily that of the health needs of those to whom he was writing. He was concerned with spiritual responsibilities. But these, of course, are closely linked to the passions and appetites. His emphasis in this text was “Ye are not your own.” We are bought with a great price, and once we have accepted salvation purchased for us by the loving sacrifice of Christ, we have no more right to use the powers of the body for selfish and sinful purposes than we have to use the tithe in that way. God is to be glorified in every use of the physical powers.

Ellen White expresses this same concern: “Many seem to think they have a right to treat their own bodies as they please; but they forget that their bodies are not their own. Their Creator, who formed them, has claims upon them that they cannot

rightly throw off. Every needless transgression of the laws which God has established in our being, is virtually a violation of the law of God, and is as great a sin in the sight of Heaven as to break the Ten Commandments.”—*Counsels on Health*, p. 40.

There are those who hesitate to accept the gift of life that Christ longs for us to have. They seem to be afraid that God wants to take something away from them, that somehow God is going to shortchange them, and that the way of Christ is not really the peaceful, happy, joyful way it claims to be. So what happens? They remain enslaved to sin, caught in the stranglehold of self-destroying habits. If God is to save us from ourselves, He must break the pattern of our enslavement to sin. He must help us find a new, healthy, happy, holy pattern of life.

That our health, happiness, and holiness depend largely on conformity to God’s laws of life and health is evident in the basic law that, it seems to me, underlies every other such law—the law of cause and effect. Paul spells it out in unmistak-

able terms in Galatians 6: “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.” As it has been said, “Sooner or later we must all sit down to a banquet of consequences.” The menu on the consequence banquet table is the result of what we have been storing there day by day.

It becomes obvious, then, that we need the power and grace of God to bring our total life style into conformity with the laws of life and health. That is one of Paul’s concerns in the book of Romans. He pleads: “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God” (Rom. 12:1, 2).

Daily submission

The will of God is the restoration of His physical, mental, and spiritual image in us. But He can accomplish this goal only when we present ourselves to Him as living sacrifices for Him to mold into His image.

We cooperate by continuing to submit our wills on a daily, even moment-by-moment, basis. As Paul suggests, not fighting as those that beat the air, but keeping under our bodies, bringing them into subjection in order to obtain an incorruptible crown (see 1 Cor. 9:24-27). Then the God of peace brings the peace that passes understanding into our lives, for we no longer continue at war with Him. He sanctifies us wholly, we are promised, so that in spirit, soul, and body we may be “preserved blameless unto the coming of our Lord Jesus Christ” (1 Thess. 5:23).

Here alone is health—total health. It is God’s way and will for us. His way is the “path of life.” His presence in us brings “fulness of joy.” At His right hand—and only His—will we find “pleasures for evermore” (Ps. 16:11). That includes *now*, as well as throughout eternity. □

Restored to the Image of God

Scripture Passage		Physical	Mental	Spiritual
<i>Gen. 1: 26, 27</i> Created in the image of God.		Physically perfect	Mentally sound	Spiritually inclined
<i>Genesis 3</i> Divine likeness “marred” through sin—(<i>Ed.</i> 15).		“Powers weakened”	“Capacity lessened”	“Vision dimmed”
<i>Gen. 3:15</i> Restoration after the Fall.—(<i>MH</i> 17).		“Health”	“Peace”	“Perfection of character”
<i>Luke 2:52</i> Jesus’ perfect example		“Increased in . . . stature”	“Increased in wisdom”	“and in favour with God”
<i>Rev. 14:6-12</i> Three angels’ messages	One group fit for Christ’s return	Respond to the call to glorify God physically	Mental healing	Spiritual restoration
	One group receives the mark of the beast	Mark in hand	Mark in forehead	Worship beast

Cruel family members

There is no reason for true Christians to assign themselves the role of Vice-president of the Universe in Charge of Straightening Everyone Out.

By MIRIAM WOOD

"I'm so glad I'm a part of the family of God" is a fragment from a song that I love. It always conjures up mental pictures of warm, loving people, interested in every family member, full of acceptance of the mistakes and foibles of their "brothers and sisters." If I had to pinpoint one word that this song means to me more than any other, the first would be *love*—and then there'd have to be a second word, *acceptance*. In this warm, accepting, loving atmosphere I can grow, and make progress, and stumble from time to time, and disappoint myself, but the attitude of my "family"—my church Christian family—remains the same toward me.

One thing that is conspicuously absent from my mental picture, though, is the idea that being a family member entitles other members to affront my personhood. The very idea negates the concept that we're talking about. The affronts I'm thinking about are verbal assaults, but let me recount an incident that happened recently.

A friend of mine agreed to give a rather lengthy talk, busy as she was with her profession. The talk required preparation, necessitating her spending "wee small hours" when she needed her rest. She's the kind of person who gives every assignment her very best endeavor, holding nothing back. She tries to make every occasion special, and to put everything she can into her presentations.

Everyone was stimulated, blessed, and encouraged by her ministry. They expressed appreciation. Then, as the crowd was dispersing, a girl who had been standing on the fringes came up and said coolly, "I'd like to ask you a personal question."

Now, speaking from experience, I can tell you that this remark bodes no good. It usually means that the questioner is going to set aside rules of civilized and Christian conduct and go in for the kill. This occasion was no exception. Without pausing for breath, the girl proceeded to ask a question so personal, so rude, so much an invasion of privacy, that it was mind-boggling. My friend, in a soft and gentle manner, tried to turn the question aside.

But the questioner would have none of it. "I insist on having an answer," she declared, restating her question in an even more insulting way. She stood there, shoulders thrown back, challenging my friend, deliberately trying to humiliate her. My friend quietly tried to extricate herself, with the girl continuing to demand an answer all the way to the door, which finally gave her victim freedom.

Successful people in public life often find that lesser persons cloak their jealousy in this kind of approach. They often preface their barbs with statements such as this: "We're all members of the same church, and so . . ."

But in my opinion, being a "family member" does not give carte blanche for hurtful questions and comments. A member of God's family is not entitled to pry into the personhood of another, his rough careless hands wounding a sensitive heart.

For starters, a true Christian will not comment or question unfavorably on hair styles, clothing, how much one weighs or doesn't weigh—the whole gamut of physical personhood. When one becomes an adult, he is entitled to make his decisions regarding his clothing (if he is a student, in conjunction with home and school standards). He is entitled to decide what food he wishes to consume. It is more than rudeness to comment or question on these matters—it is a denial of the "family of God" concept. We were put on earth to reflect Christ's image; in doing this there is no room for assigning ourselves the role of Vice-president of the Universe in Charge of Straightening Everyone Out.

In secular circles the impulse to "tell them a thing or two" is well known and admitted for what is it. People seem at times willing to admit—albeit shamefacedly—that they have cruel inclinations. For Christians, the matter is more complex, and tends to be obscured by pious declarations that "we're all on the same path and so . . ."

I repeat: "I'm so glad I'm a part of the family of God"—a part of His true family where love and acceptance are the rule, where personhood is never violated, where it is unthinkable to ask a cruel and wounding question. □

INSPIRED GEMS



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

Don C. Schneider
New Jersey Conference

- "And whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23).
- "God will not supernaturally endow us with the qualifications which we lack; but while we exert the ability we have, He will work with us to increase and strengthen every faculty."—*Testimonies*, vol. 5, p. 459.

Miriam Wood is a senior editor at Home Study Institute, Takoma Park, Maryland.

Two sermons I have seen

“He that is slow to anger
is better than the mighty;
and he that ruleth his
spirit than he that
taketh a city” (Prov. 16:32).

By J. O. WILSON

“I’d rather see a sermon than hear one any day,” wrote America’s homey and well-loved poet, Edgar Albert Guest. I am inclined to agree with him.

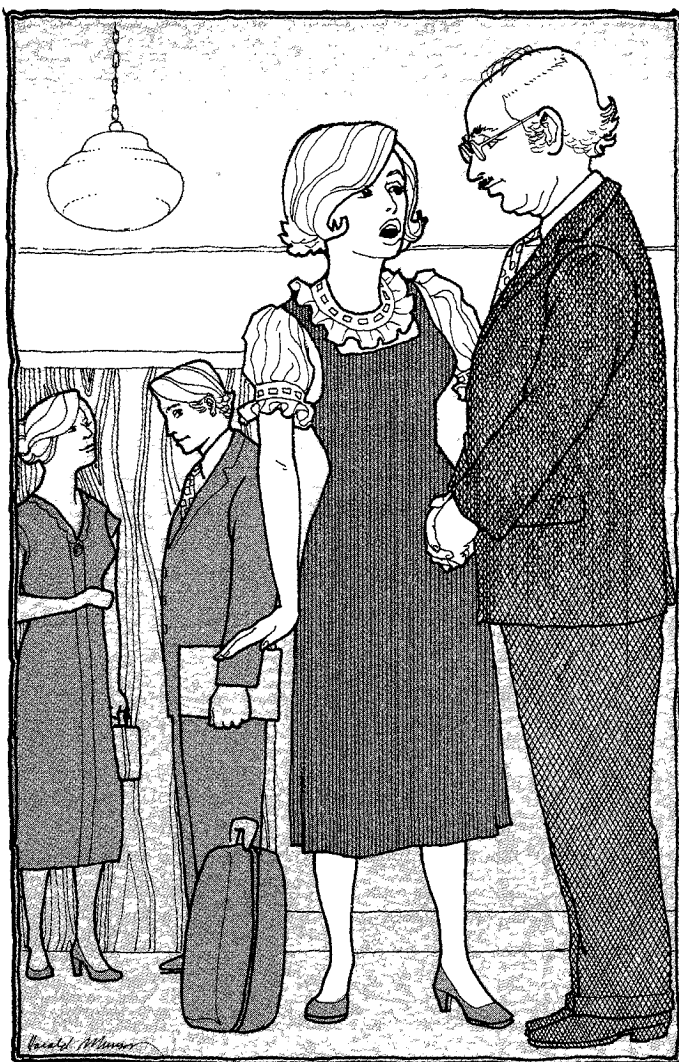
Among the many sermons that I have heard and seen, two that I have *seen* stand out in my memory. I write about them here in the hope that some reader whose usual response to a minor provocation is to “blow his top” may find them helpful, as I have.

My wife and I were on our way home from our third term of mission service in Burma. We traveled for three days by ship from Rangoon to Calcutta. The journey across India to Bombay took a day and two nights of train travel. We had to wait in Bombay a day or two for a ship to England and America. Accommodations were provided for us in an upstairs guest room on our mission compound in Bombay.

About bedtime we heard excited voices on the compound outside. Above the hubbub the shrill voice of a woman was heard shouting, “Hit him again, Honey! There you are, Ducas—take that! Come on, Honey, hit him again!”

Looking out the window on the dimly lighted compound below, I saw a crowd of 20 or 30 Indians looking on as two of their number were engaged in a fist fight. With the shrill-voiced woman egging him on, “Honey” was swinging at his opponent with all his might, obviously trying to land a punch on his face.

Thinking that some brave person ought to come to the rescue of the man, who hardly seemed to be a match for the hard-hitting Honey, I dressed hurriedly and went



downstairs and out onto the compound. To my surprise I found, standing a little apart from the crowd, the American missionary in charge of the mission. When I asked what was going on he replied quietly that two of the servants had had a bit of a fuss and Honey had chosen this way to settle it.

The shrill-voiced woman (who I learned was Honey’s wife) continued to call for more and harder punches. “Give it to him, Honey. Hit him again. How do you like that, Ducas? Hammer him good, Honey. Punch him in the nose.”

Ducas didn’t seem to be worried. He simply guarded his face with his arms and backed slowly away from Honey’s swinging fists. He was merely maintaining a defensive stance and wasn’t being hurt. Nor was he trying to hurt his angry opponent.

Those looking on, other servants and various residents of the mission compound, were plainly in sympathy with Ducas and disgusted with Honey. Some of them were not quite as patient as Ducas, and they soon brought the fight to an end by taking Honey in hand. Just what they did with him I didn’t learn.

From the missionary I got an explanation of the incident. Honey and his wife had been given a place to

J. O. Wilson, a minister and former worker in the Southern Asia Division, is now retired and living in Greeneville, Tennessee.

stay temporarily on the mission compound, as they seemed to be without work or any place to stay. Brother Ducas was a recent convert who had been employed by the mission for maintenance of the compound and for general supervision of the work of the various servants. The Honey couple considered themselves somewhat above the servant level and were watchful to have their social standing duly recognized. Brother Ducas treated all alike. This was what led Honey to attack him.

Incidentally, Brother Ducas had been a prizefighter and could easily have sent Honey sprawling to the ground with one swat. I said to myself—and I probably said it to the missionary and others—“Brother Ducas has *shown* us a good sermon. His text could very fittingly have been Proverbs 16:32.”

Another visible sermon

It was the day before we were to board a vessel bound for Israel. I was in Frank's office on the New York docks arranging for our luggage to be placed on the ship.

Frank was occupied at the time, listening to a woman who had just arrived from Europe and had found that her suitcase had failed to come on the same ship with her. She was very concerned about it and, in broken English, was trying to find out what she should do to make sure it was returned to her.

“I'm sure it'll come on the next ship,” Frank told her. “I'll watch for it and keep it here for you. It has your name on it, of course, and I'll take good care of it.”

“Yes, my su-case he got my name and you will know my su-case when you see. He is beeg, brown leather su-case, 'bout so much beeg dis way and 'bout so beeg dis way and 'bout so beeg up-down, top-bottom. And he

got two beeg strop go round like dis [her hands going continuously as visual aids] and he got my name 'bout middle top.”

“All right, ma'am,” said Frank kindly, “I'm sure I'll recognize your suitcase when I see it, and I'll take good care of it for you.”

“My su-case he got all my things and I need too much quick. You know my su-case when you see? My su-case he beeg leather su-case, 'bout beeg like dis——” and she went through the whole description again. Nor did she stop with repeating it once or twice. I didn't count, but she must have repeated the details nearly half a dozen times.

Frank listened patiently and after each recital assured her that he would watch carefully for the missing luggage and take care of it for her. Not a cross word passed his lips or a look of irritation appeared on his face.

When she left, the workmen waiting for orders breathed a sigh of relief. One of them exclaimed, “Frank, how could you ever take it?” (And this was when I learned that his name was Frank. I never did learn his full name.)

“Well, fellows,” Frank replied (and just as calmly as he had been talking to the woman), “she's a stranger here in our country and probably doesn't feel very secure yet. The least we can do is to be patient with her and help her all we can.”

I said to myself, “You claim to be one of those of whom it is said, ‘Here is the patience of the saints’ (Rev. 14:12). How do you compare with this man?” And I replied to myself, “Not very well, I'm afraid, but I believe the lovely sermon I have just *seen* will help me to do better.” □

Just beyond

By PEARLE PEDEN ENGLAND

*We are almost home,
Almost to the Promised Land.
Just beyond the Jordan's bank
Arise the purple hills.
The soil is rich;
The luscious grapes hang low.
Turn us not back, O God,
To barren wastes
And arid desert sands;
Forgive our lustful sins,
Our grasping greed;
Lord, wash our robes
Of every ugly stain.*

*The Jordan is in view.
Look now, my son,
The ark moves slowly
To the water's edge,
The carrier's feet will touch
The Jordan's chill.
Behold, the river's flow has ceased.
There is a shining way to walk;
Dear Lord, be with us now.
Take up a stone, my child,
To hold against your heart;
See how the waters sparkle in the sun.
O God, our God, we walk Thy wondrous way;
Full well we know
Our journey's nearly done.*

Temperance echoes grow louder

The swing to conservatism includes a new worldwide interest in temperance.

By ERNEST H. J. STEED

Momentous changes have taken place in the past few months concerning religious and temperance issues that should alert every Christian and Seventh-day Adventists in particular.

"Fundamental church groups are lobbying vigorously," said a Washington *Star* report of February 25, 1980, concerning an issue in Virginia that it referred to as "an echo of the temperance movement."

Jerry Falwell, a noted Baptist preacher, is taking the fight against moral degradation to the steps of Congress while Pope John Paul II, in his first general public audience, spoke on "The Virtue of Temperance." This story was headlined on the front page of the Vatican *L'Osservatore Romano*. Visiting his Polish homeland, which is being ravaged by alcohol, the Pope made temperance a key topic. After a finger-waving lecture, he led a prayer "to save our nation from the slavery of alcoholism." The crowds chanted with a mighty response, "We swear not to drink!"

"Ten years ago, the campuses of America were seething with dissent. Today they are purring with tradition," says *Human Events News*, February 2, 1980, reporting on poll

findings that conservatism is the "in" thing. "The Puritan ethic hasn't died—it's just gone to high school," says the report, showing that religion and moral values have become vital issues again.

Conservatism has won out among Islamic Shiites who could no longer take what was associated with westernism—alcohol, sexual liberalism, usury, jungle music, gambling, and secularism. Revolution with all its backlash is screaming *No* to such permissiveness as it echoes throughout Islam, awakening concern and bringing political tension.

History has shown that liberal attitudes toward habits of intemperance inevitably bring a reaction; and that reaction is resounding in every section of society, East and West, at this present hour. Unfortunately, many of the leaders of the churches and the nations have ignored these signals and are not yet aware of the causes for these volcanic trends.

A recent *U.S. News and World Report* article labeled our day as the "sobering '80's," indicating the trend away from extravagance, indulgence, and permissiveness.

France for centuries has projected an image of indulgence and, not surprising, it has topped the world rate of alcoholism, but that is changing; consumption has gone down 20 percent in the past 25 years. Nevertheless, President V. Giscard d'Estaing, eager for action, has announced a ten-year plan to

eliminate the problem. The European Parliament, gaining strength politically, has already had a study committee calling for the rationing of alcoholic beverages in Europe because of the "situation warranting grave concern." President Madame Simone Veil, visiting Washington early in February, told me that she intended to make this a strong item during her term as president. "We feel the time is ripe to deal with alcohol and tobacco," she added.

Scientific urgency is being thrown into the fight. Liberal trends encouraging moderation are fading. The latest Rand Corporation study has reversed its position of four years ago by declaring that studies show most alcoholics cannot learn to drink moderately, and abstinence is the only solution. The upward climb in alcohol consumption in the United States was slowed in 1978, with 55 percent of the nation's adults using liquor, wine, or beer, according to the latest Gallup poll, in contrast to 71 percent in 1976—the peak year. Also, in 1979, an increasing number indicated their support for a return to prohibition. This is in contrast to a continuing decline in those favoring such action since the first survey in 1936, when half the respondents favored prohibition.

Different climate

Without doubt, up-and-down waves will continue, but there is ample evidence that a different climate has arrived. Temperance is no longer a "peep from the back room"—it's getting attention up front in the thinking of those who are setting the pace as they hear the call to a different life style increasing in volume. Concerned, the U.S. Congress has voted approximately \$880 million for 1980 funding of the Government's National Institute on Alcohol and Alcoholism program.

American blacks have been the target of liquor interests in their advertising, says Patricia Tate, executive director of the California Black Commission on Alcoholism. A Roman Catholic, Miss Tate echoed the Pope's recent warning in Poland

Ernest H. J. Steed is executive director of the International Commission for the Prevention of Alcoholism and the International Temperance Association.

against the "slavery of alcohol addiction" and is appealing to blacks to see the imminent danger.

Bills are before the U.S. House of Representatives to limit liquor advertising and to place warning labels on liquor containers.

Across the nation, State governments have responded to the vigorous voices of churchmen, police, and educators to raise the drinking age limit. The question of who is responsible to give some semblance of values in society is being not only debated but acted upon by concerned parents who no longer can be silenced. They are taking their concern to the political arena and consequently awakening many religious leaders.

Methodists and Baptists who have been drifting into liberalism are two groups sitting up and taking notice. A petition was submitted to the United Methodists at their April General Conference asking for a change back to the abstinence emphasis.

Widespread backlash

Foy Valentine, executive director of the Christian Life Commission of the Southern Baptist Convention, speaking at a religious conference on alcohol in Indianapolis late in 1979, with 200 leaders from 40 different denominations present, said, "I am not a professional anti-alcohol man. In fact," he stated, "I am not a professional anti-anything man," but he went on to say that his perception of what is happening has aroused him and many others to say "that the notion of responsible drinking is a misnomer and that in this culture, in these times, all drinking is irresponsible. . . . I believe the present qualifying, excusing, sweet-talking, soft-peddling, pussyfooting approach to alcohol and alcohol problems is religiously hypocritical, morally reprehensible, socially irresponsible, and culturally suicidal."

Typical of the fact that liquor establishments are feeling the backlash was the stunning reaction to Anheuser-Busch "baby beer" from

churchmen, nurses, and even the Federal Health, Education, and Welfare secretary. They quickly withdrew. Winery interests in Hopewell, Oregon, in late 1979 also thought that nothing could stop their plans for a new winery, but the community and church said No so loudly the county commissioners agreed.

Courage to meet the liquor interests has undoubtedly been stimulated by the success ratio of the rights for nonsmokers' activities.

With evidence beyond reasonable doubt, the media generally give constant sympathetic coverage against tobacco and other drugs. Now nonsmokers in the U.S.A. outnumber smokers three to one. And the per capita consumption has dropped to the lowest level since 1933. Stop-smoking efforts such as the Five-Day Plan to Stop Smoking, a worldwide Seventh-day Adventist community service, has helped more than 14 million to quit smoking.

Publications such as *Smoke Signals* and *Listen* magazine and 16-mm films are respected in educational and scientific circles. But as ASH (Action on Smoking and Health) says, the battle is just starting. Tobacco interests are pouring millions of dollars into their efforts to change the trend. Marshall Fine, entertainment editor of the Sioux Falls *Argus-Leader*, says, "And the tobacco institute continues to pretend that smoking is just a form of relaxation, a harmless vice, and nothing more. It's the big lie all over again, and big money is doing the lying."

The echo of temperance sounding worldwide is evincing some remarkable reverberations. Britain's Prince Charles has given advice on love and kissing, mentioning the advantages of kissing coming from a nonsmoker. Best of all, he made his comments against smoking while visiting the giant Imperial Tobacco Company. And Russia and China have stepped up their nonsmoking programs, as have many countries in the Western world.

Prevention is the "now" word

interspersing the echo as almost every section of society studies the situation. Rehabilitative efforts have not solved the problems of alcohol, tobacco, or any other drugs, as important as are these efforts. Consequently, prevention of disease or social ills, with its reasoning from cause to effect, is gaining momentum. This automatically is turning the focus back to the family, parents, education, societal values and morals, traffic, employment, and the foundational spiritual strengths needed to battle the forces of corruption and give meaning and purpose for real-life experiences.

Rallying to the cause

Many of those who carry an influence in today's world are rallying to the cause, as athletes, actors, and statesmen are listening to the temperance echo and are willing to speak out.

Former acid queen Tina Turner, of the rock movie *Tommy*, is now warning against the destructiveness of drug-taking. Youth are listening to such appeals, for the 1979 Tenth National Opinion Poll on "Who's Who Among American High School Students," only 8 percent of the teens said they used marijuana, compared to 27 percent in 1972. Forty-three percent have never had a beer, while in 1972 almost 85 percent had imbibed. It's worth noting that 86 percent claim to be church members today. Seventy-five percent said religion plays a significant role in their lives. Sixty-three percent said the same thing in 1972.

This return to conservative values is, no doubt, gaining momentum through world political tension, the study of behaviorism and environmentalism, the emphasis of social reforms and spiritual values—all setting forth the path of self-control and restraint, helping young and old to be more alert to face individual and national crises.

There is no question but that this is the time for a reemphasis of Biblical temperance for total transformation of life by the Holy Spirit (Gal. 5:22, 23). □

Patient parents

In view of God's patience with us we should be more kind, tolerant, forbearing, and forgiving toward our children.

By SHARON R. TODD

Often when we parents are frustrated by a child who continues to break our rules, we ask him such questions as: Do you understand why I ask this or that? Do you see that this or that is better? We seek to reason with the child, as we are advised to do in *Child Guidance*, page 33, only to have the child respond that he is going to do exactly what he wants to do regardless of what we may say or think.

We read the counsel on the importance of patience in child rearing (there are 24 such references in the book *Child Guidance*), but come to the end of some days with a painful awareness of the number of times we have raised our voices, and even our hands, in an effort to train or restrain our children.

A young mother engaged in evening prayers felt an overwhelming awareness of her own inadequacies as she prayed for guidance. "O Lord," she pleaded, "You have shown such infinite patience in my behalf, tenderly leading and guiding me into Your love and truth and patiently working to mold me into what You would have me to be. How dare I show any less patience toward the lambs within my care?"

Struggle for self-control

We seem to fail again and again to show patience toward our children. Yet we know that the struggle for self-control in the parents is the key to a better relationship with the child. Although different in perspective and experience, the child's world is filled with the same trials and struggles as that of his parents. Our adult dilemmas are reflected in the self-willed child, the child who fails to reason from cause to effect, the child who questions and

rebels at every effort to discipline and guide, and the child who seems to live in his own private world without thought or consideration for others.

The self-willed child. Often it is not particular behaviors of the self-willed child that cause the parents concern so much as the fact that the child persists in misdeeds in spite of prayers, talks, and other efforts to help him learn self-control. The child who habitually lies to avoid punishment, or picks on younger playmates, or uses disagreeable or impure language, is in much greater need of our patience than the cooperative or the readily yielding child.

Parents faced with a self-willed child should look beneath the surface of their own Christianity. The chances are good that they will find in their own lives a grown-up image of the self-willed child. When we try to pick and choose what we will abide by from the Bible, the Spirit of Prophecy, or the Sabbath sermon, we are in effect saying, "I will do God's will only when it agrees with my will," which means that we are doing not God's will but our own.

In the same way that God waits with endless patience for us to realize the folly of attempting to place our will above His, we as parents must patiently deal with and continue to instruct our children day by day. The important thing is to keep our eyes fixed on the goal of eternal life for our children.

Lack of foresight

The child who lacks foresight. While the self-willed child's problems seem to present a more obvious attack on parental patience, the child who is constantly falling into problems through lack of foresight can be equally frustrating to his parents. Many times it is thought that the child is young and lacks experience, and that when he is older he will not fall into such easily avoided problems. While it is true to a certain degree that the child may learn to avoid situations as he matures, the problem of lack of foresight follows many into adulthood. We warn our children that certain actions will bring more disaster, yet they set about to do the very thing they have been warned against with the idea that it will be different for them.

In matters of health, especially, we adults frequently are as guilty as our children. God has promised us abundant life but expects us to use our reasoning powers to set about achieving this goal. When, because of our own lack of foresight, we fall short of the life He wishes us to enjoy it is not God but we who are to blame. God waits for us to realize that He who creates and sustains us does indeed know what is best for us, and will guide us if only we will allow Him to reason with us and show us the way.

We owe our children the same consideration. We need to persevere in patiently reasoning with them. Remembering how prone we are to stumble should serve as a safeguard against asking too much of the child's immature reasoning ability. Learning to view our present actions in light of future consequences is a lifetime process.

The rebellious child. Obedience is one of the first

Sharon R. Todd is a homemaker living in San Antonio, Texas.

lessons a child should learn (*Child Guidance*, p. 82). In working with children who try our patience, we are often tempted to act in a hasty or angry manner. But doing so can stir up rebellion in a child's heart. Of course it is discouraging for a parent who has patiently reasoned with a child before administering any corrective measure to have the child still view the parent as an enemy trying to hamper his fun instead of one seeking to show him a better way.

Children's misinterpretation of our motives and their viewing rules as barriers instead of protecting hedges have a close parallel in our feeling that if a rule stifles us, we need not pay attention to it. Misinterpretation of God's motives is one thing that led to Lucifer's downfall and to Eve's sin. Misinterpreting God has caused some today to attempt to set aside God's moral laws, their financial responsibilities toward the church, and numerous other requirements that God has given us for our own good.

Need for perseverance

God has waited almost 6,000 years for us to understand His motives. Should we not, then, patiently persevere during the 18 years or so that we have in which to mold the character of our children, praying that the day will come when they will look back and see for themselves that their parents' actions were in their best interest?

The self-centered child. From earliest babyhood the child is taught such beautiful songs as "I'll Take Turns," "Kind Lips," "The Helping Song," "The Sharing Song," all directed at teaching the child to think of others. When the child does not manifest this thoughtfulness, we deem him self-centered and grow impatient at any little sign of selfishness. Yet it is in demonstrating patient kindness to our children that we can do the most to teach them thoughtfulness toward others. By teaching our children, from earliest childhood, to take part cheerfully in the duties of the home, we set a pattern for future thoughtfulness. Our own attitudes, as reflected in our words and actions toward family members as well as nonfamily members, will do the most to guide children away from being self-centered.

How often did Christ remind the people of His day that the way we act toward those about us is one of the barometers that tests the atmosphere of our relationship to God? How long has God waited for us to manifest toward strangers within our reach the loving, helpful attitude of the good Samaritan? It is not enough to leave good works up to church groups. As individuals we are responsible for how we relate to the needs of those around us. As we reach out to others, our children will learn, by our example, the depth and beauty of the Christ-centered life.

"Dear . . . [Parents], God loves you, and is very patient toward you, notwithstanding your many errors and mistakes. In view of the tender, pitying love of God exercised in your behalf, should you not be more kind, forbearing, patient, and forgiving to your children?"—*Testimonies*, vol. 4, p. 362.

How often we have sought on our knees God's love in our own behalf. Yet, how often we fail to show this same tender, pitying love to those around us. God's love for and patience toward us as erring individuals is the greatest incentive for exercising love and patience toward the members of our families.

"Think you that in the day of God's judgment anyone will regret that he has been patient and kind with his children?"—*Child Guidance*, p. 246. The answer is a resounding NO! □

FOR THE YOUNGER SET

When Sabbath comes to my house

By KELLY JO SMITH

I picked up all my toys today,
And changed my dolly's dress.
I straightened all my book-
shelves;
My room is clean, I guess.

And now I'll rest from all my
work,
And all my play. You see,
When Sabbath comes to my
house,
I'm good as I can be.

I took my bath before we ate,
And washed and dried my hair.
I changed my dress and sweater,
And stockings, too, a pair.

Then Mother polished up my
shoes,
And curled my hair for me.
When Sabbath comes to my
house,
I'm clean as I can be.

I like to go to Sabbath school.
I like to go to class.
We study, pray, and listen;
How quick the minutes pass.

And then we always stay for
church,
My mom and dad and me.
And when I go to God's house,
I'm quiet as can be.

Sometimes my daddy reads to
me.

Sometimes we take a walk.
He doesn't have to hurry;
We've lots of time to talk.

Sometimes he holds me on his
lap,
And softly sings to me.

When Sabbath comes to my
house,
I'm happy as can be.

On Sabbath Mother naps with
me.

She doesn't work, you know.
She has the time to hold me,
Because she loves me so.

And Daddy reads the Bible as
The sun sinks in the west.
Of all the days found in the
week,

I love the Sabbath best.



Evangelicals in politics—2

Perspectives from history and prophecy

Last week we reported briefly on a potent new force in America's political arena—evangelical activists who are determined to unseat liberal politicians and elect people with conservative ideals. Is this interest in politics by the New Christian Right a good thing? Viewed from the perspectives of history and prophecy, does it contain dangers?

Conscientious Christians will always feel a certain amount of tension between their loyalty to the kingdom of heaven and their obligations to the kingdoms of this earth. Because they believe that their religious principles, based on the Ten Commandments and the general teaching of Scripture, are right, they will want civil authorities to operate by those principles. They will want good government and officials who hold high principles.

Moreover, they will feel a degree of responsibility for electing people who will lead the community and nation along right lines. No one can be sure that a candidate will stand for right after assuming office, yet if a Christian has a choice between a candidate who supports Sunday laws and favors the tobacco and liquor interests and one who does not, certainly he will cast his vote for the latter. How true is the statement, usually attributed to Edmund Burke, "All that is needed for the triumph of evil is for good men [people] to do nothing."

At the same time, Christians know that they must keep their temporal and spiritual interests in right perspective. They will ask themselves specific questions, such as How far shall I go in supporting candidates? Should I organize voting blocs? Should I join a candidate's staff? Should I go door to door in an effort to unseat or elect someone?

Encouraging the Christian in one direction are the inspired words "The powers that be are ordained of God" (Rom. 13:1) and "Render . . . unto Caesar the things which are Caesar's" (Matt. 22:21). Tending to pull him in the other direction are the words "My kingdom is not of this world" (John 18:36) and Christ's response, "Get thee hence," when Satan offered Him "the kingdoms of the world, and the glory of them" (Matt. 4:10, 8). Christians have a responsibility both to human governments and to the divine government. God wants His people to be good citizens. But when the demands of human government conflict with the demands of God, Christians will draw back, responding as did Peter and the other apostles, "We ought to obey God rather than men" (Acts 5:29).

Seventh-day Adventists have an added factor to

consider. They feel that their assignment of reaching the entire world with the three angels' messages in "this generation" is so all-consuming that they must not invest their time, money and energies in less important activities. They feel that God's work must be given priority over political activities. Thus, they feel uncomfortable with current evangelical emphasis on political activism rather than with preaching "Christ and him crucified."

They feel uncomfortable with it also because of their belief that church and state should be kept separate. As individuals, Christians may participate in political activities, but churches should not. History demonstrates that whenever the church has involved itself in politics, the results have not been good; in fact, they have been bad. One need look only at the dreadful consequences of the excessive involvement of the Roman Church with the state in the early centuries, or of Calvin with the city of Geneva, to know that church and state should be kept separate. Good people, when in a position to apply the power of the church to the state, have a history of wanting to make all people good, even through persecution if necessary. As Pascal wrote in his *Pensées*, "Men will never do evil so completely and cheerfully as when they do it from religious conviction."

Thus, Seventh-day Adventists feel extremely uncomfortable with the effort of the Christian Right to throw its weight around.

State controlled by the church

But beyond that, Adventists are influenced by their understanding of Revelation 12 and 13. The apostle John, after describing the efforts of the "beast" to overcome the saints during the "forty and two months," described the activities of a second beast, that would urge the people to "make an image to the beast which had the wound by a sword, and did live" (Rev. 13:14). The people responded by making the image. Then this second beast gave "life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed" (verse 15).

Seventh-day Adventists have always understood the first beast of Revelation 13 to be a combination of church and state, or at least, the state carrying out the purposes of the church. In pursuing its objectives of forcing the populace to comply with its religious decrees and principles, the church did not hesitate to use the power of the state to demand obedience and crush dissent.

An image of the beast would follow the same general pattern. And this is precisely the picture outlined in prophecy. Ellen White has filled in some of the details by saying: "Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict

we shall see exemplified the prophet's words: 'The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.'—*The Great Controversy*, p. 592. "Romanism in the Old World and apostate Protestantism in the New will pursue a similar course toward those who honor all the divine precepts."—*Ibid.*, p. 616.

We do not know whether present efforts by the New Right—riding the crest of a false religious revival—will gather momentum until the image of the beast is created in

the United States. We do know that some of the moves in today's religious world look ominous, hence bear watching.

But more important than even watching is witnessing. Those who understand the prophecies should set forth more clearly than ever before the great issues involved. They should make clear that God has not abrogated His law, that the fourth commandment is still binding, and that the approval of Jesus is worth more than life itself. The time to do this is now.

K. H. W.
Concluded

LETTERS Continued from page 2

us of our full, direct, and free access to God (see chaps. 6:19-20; 9:24-28; 10:1-4)."

That this is "symbolic language of the Most Holy Place" is a departure from both our historical position and the plain statements of the Spirit of Prophecy, and if we hold onto this position it is going to lead us into trouble.

In referring to Hebrews 6:19, Ellen White states that, "The ministration of the priest throughout the year in the first apartment of the sanctuary, 'within the veil' which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension."—*The Great Controversy*, p. 420 (italics supplied).

The only place that is obviously referring to the Most Holy Place in Hebrews is Hebrews 9:3-10 where it differentiates the veil covering the Most Holy Place as "the second veil."

MARSHALL J. GROSBOLL
Danville, Pennsylvania

The article about the Sanctuary Review Committee raised several urgent questions:

1. Did the committee of about 115 contain any lay persons, persons not employed by church institutions? If so, how many?

2. How can a copy of Dr. Desmond Ford's "nearly 1,000-page" document be obtained?

3. How can the "study papers" be obtained?

4. The article mentioned that there was a "consensus," "clear trend," "differing points of view," and that polls were taken. What numbers voted "for" and "against" the different issues?

WAYNE HIEBERT, SR.
Prospect, Tennessee

► 1. Of the 125 members of the committee (114 of whom attended) all were either active workers, students being sponsored by conferences, or retired workers.

2. Dr. Ford's document is being placed in the libraries of all the Seventh-day Adventist colleges.

3. The study papers presented at Glacier View also are available at the college libraries. Personal copies of these papers may be ordered from the Biblical Research Institute, 6840 Eastern Avenue NW., Washington, D.C. 20012, for \$8.00 for a set of six. A post-Glacier View study document is available for \$1.00 more. The October 1980 issue of *Ministry* magazine (available for \$2.00 per copy from the General Conference Ministerial/Stewardship Association at the address given above) lists other study materials that are available.

4. J. R. Spangler explains this question in his "Editorial Perspectives" in the *Ministry* magazine previously mentioned, "On Sunday evening a questionnaire of twenty-one multiple-choice questions related to the subjects under discussion was distributed to help leadership know where the group stood on the various points. The same questionnaire was given again on Thursday to ascertain whether any shift had taken place in the thinking of the delegates. Not every question showed the same progression, but in general a pattern emerged that strongly endorsed the church's fundamental beliefs regarding Christ's ministry in the heavenly sanctuary and the gift of prophecy in the church. At the end of the week there was a shift in the general direction of an even stronger support for our fundamental beliefs. Two factors make a precise comparison impossible: the respondent group was not identical, because of a few late arrivals and early departures; and some respondents to the first survey failed to notice the fifth page of questions. However, it is fair to state that the surveys gave a general idea of the review committee's attitude toward the

doctrinal positions being discussed."

"All groups studied . . . the same questions each day. . . . Each group selected a secretary who recorded the consensus reached on each question."

"The secretaries of the morning study groups read their reports in the afternoon plenary sessions. There was remarkable unanimity, and one could not help sensing that the Holy Spirit was leading in our conclusions."

What is meant by a "consensus" statement? It is a statement drawn up after the people who are to make the statement have agreed on a position to take. Thus it is an accurate picture of how the group believes, although there may be minor differences.

I would like to comment on the "Statement on the Desmond Ford Document," specifically on some of the vocabulary contained therein. Although I graduated from college with a B.A. and am presently working as a librarian at a public library and so have easy access to several excellent reference books on religion, I could not discover in, nor did I know, the definitions of some of the words in this article. I refer to "niphah," "hithpael," "postextilic (restoration)," "Apotelesmatic Principle," and "preterists."

SUSAN M. LARSON
South Range, Wisconsin

► "Niphah" and "hithpael" are both grammatical terms from the Hebrew language, "niphah" designating the passive use of the verb and "hithpael" its reflexive use. "Postextilic (restoration)" refers to the period of Jewish history that began with the return of the Jews to Palestine from Babylonian captivity (about 537 B.C.). The "apotelesmatic principle" as employed by Dr. Ford holds that a Bible prophecy may find multiple fulfillments in history. "Preterists" put the fulfill-

ment of those prophecies completely in the past.

I can appreciate the latest REVIEW article containing the ten-point evaluation of Dr. Ford's positions, for the most part. However, the editorial braying and chest thumping shown in the other articles and scores published since Dr. Ford was first asked to be quiet and write his position paper are, in my opinion, unethical, unscholarly, unchristian, and uncalled-for.

JIM LALONE
Ooltewah, Tennessee

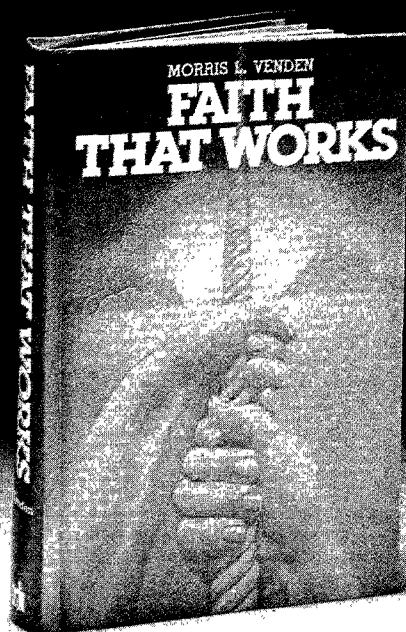
► The REVIEW supports and articulates accepted church positions without regard to variant views being offered. It is not a forum for debate nor a platform for those who challenge historic beliefs. It is "the authentic voice of the Advent movement."

It seems to me that "Overview of a Historic Meeting" should have been followed by the two consensus statements that were the real achievement of all the delegates. To give prominence to the ten-point "Statement on the Desmond Ford Document" suggests the committee was a trial of Dr. Ford rather than an attempt to deal dispassionately with the issues he raised.

LAWRENCE T. GERATY
Berrien Springs, Michigan

► We planned to place the documents in the order suggested by Dr. Geraty. However, inasmuch as the staff was working under pressure (the 12 pages of the September 4 issue were pasted up the day before the issue went to press) the order was changed to accommodate space and typographic factors. Suggestions that the order revealed prejudice against Dr. Ford, or that it was an attempt to "manage the news," are false and without foundation. The REVIEW is committed to publishing the news objectively, without bias.

Your 1980 Holiday Guide for publications of the Seventh-day Adventist Church



**Raise a family altar in your home
with the 1981 devotional books**

Junior/Youth

**HOW TO GET TO HEAVEN
FROM YOUR HOUSE**

by Bobbie Jane Van Dolson

Cloth

US\$5.95

Senior

FAITH THAT WORKS

by Morris Venden

Cloth US\$5.95

Large-print paperback

US\$6.95

**You will find these publications at your ADVENTIST BOOK
CENTER, or you may place your order through your Church Missionary Secretary.**

PACIFIC PRESS
PUBLISHING ASSOCIATION
1350 Villa St.
Mountain View, California 94042

P.O. Box 398
Oshawa, Ontario, Canada
L1H 7L5

REVIEW AND HERALD
PUBLISHING ASSOCIATION
6856 Eastern Ave., NW.
Washington, D.C. 20012

1900 Elm Hill Pike
Nashville, Tennessee 37210



NO APPOINTMENT NEEDED by Bernhard Aaen

Terri was convinced (and her college test scores agreed) that she was stupid and doomed to a career as a fast-food waitress. June felt strangely safe with John, who was capable of murder. George wanted desperately to win Margaret, who just didn't like him all that much. In each of these cases, and many others, a Christian counselor was able to help—not by didactically advising, but by listening carefully, presenting options, and gently bringing the troubled young person to a Christ-centered decision.

US\$4.95

HELP, LORD, I BLEW IT AGAIN by Mike Jones

If you have problems with worldliness, a vengeful spirit, a troubled marriage, immorality, a sharp tongue, bad temper, or other sin problems that keep you from becoming like Jesus, this book is for you.

US\$3.50

IT MUST HAVE BEEN AN ANGEL

by Marjorie L. Lloyd

Here is a very readable account of the ministration of angels in everyday life. As in Bible times, angels are still working for those "who shall be heirs of salvation," and here are samples of their ministry.

US\$3.50

GIRL, IT'S ALL ABOUT YOU by Eugenia A. Franklin-Springer

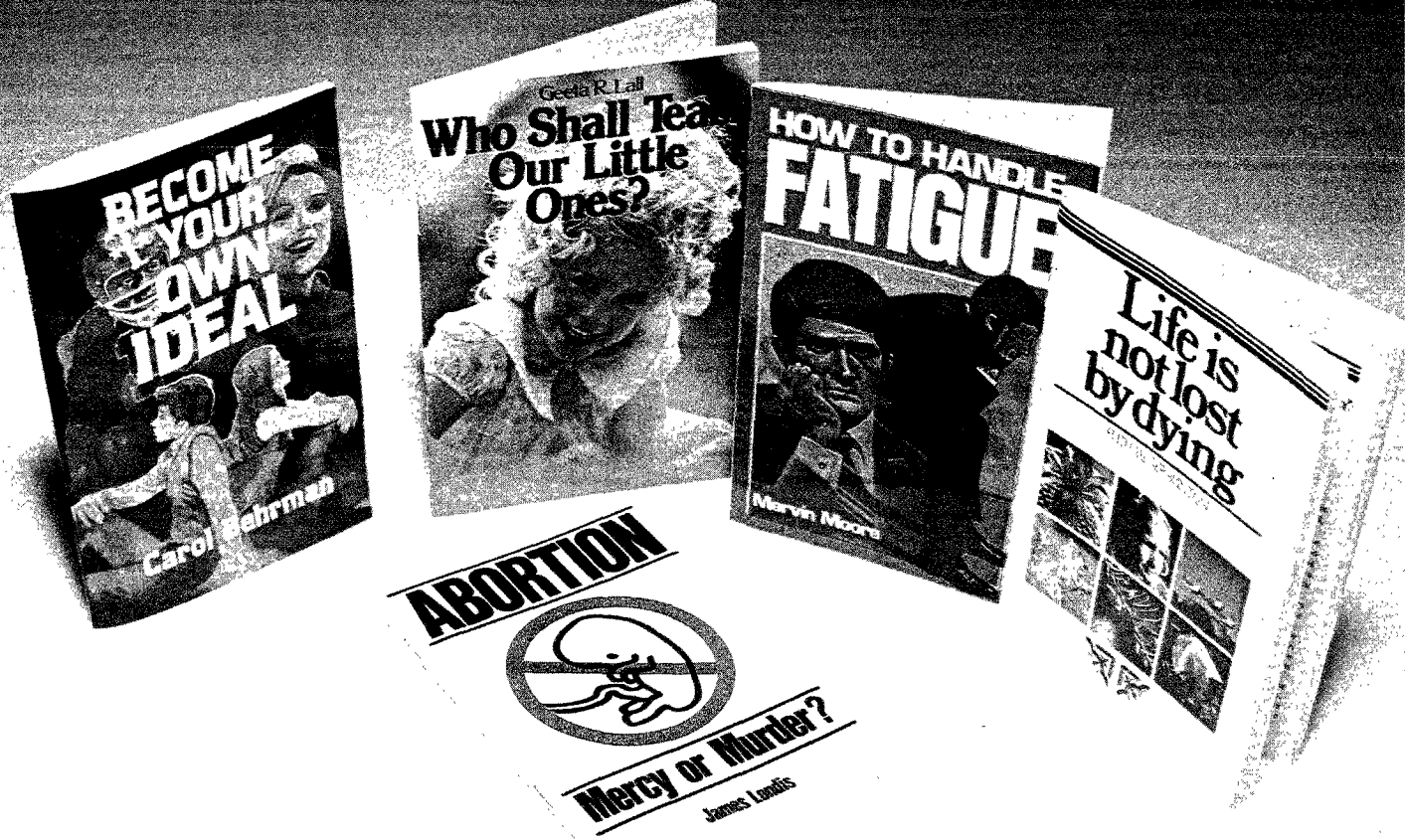
This skillful and sensitive presentation explores and explains the mystery that is a girl—her body and how it works, the spectrum of her emotions, her attitudes and how they can affect her life and the lives of those who care about her.

US\$3.95

THE MISCELLANY OF PITCAIRN ISLAND by Herbert Ford

The source material for this book comes from *Miscellany*, Pitcairn Island's newspaper. The author has gathered from his files excerpts covering almost 200 years of history. An approximation of authenticity has been achieved, since the editors of *Miscellany* were at the scene of action.

US\$5.95



LOOK WHAT 95 CENTS WILL BUY!

LIFE IS NOT LOST BY DYING by Ruth Jaeger Buntain

According to Stephen Vincent Benet, life is lost not by dying, but "minute by minute, day by dragging day, in all the thousand, small, uncaring ways." To counteract this, the allotted 25,000 days of living can be filled with joyous caring, creative individuality, and spiritual commitment. In other words, life can be wonderful for its entirety. BACK TO GOD SERIES **US\$.95**

BECOME YOUR OWN IDEAL by Carol Behrman

Who are your heroes? Whom would you most wish to be like? Carol Behrman introduces us to some intriguing athletic, intellectual, political, and spiritual heroes. By selecting appropriate role models we can focus on our own ideal, and we can influence the direction our lives will take. BETTER LIVING SERIES **US\$.95**

ABORTION—MERCY OR MURDER?

by James Londis

An abortion is performed somewhere in the United States every 20 seconds. Some see this as wholesale murder. Others look at it as every woman's personal choice. The author deals with the emotional problems, the moral problems, the religious implications, and the question of who should decide.

BETTER LIVING SERIES **US\$.95**

HOW TO HANDLE FATIGUE by Marvin Moore

If you are like most people, you know all too well the problem of fatigue. You probably wrestle with it more often than you'd care to admit. Here are practical suggestions on how to cope with both physical and emotional fatigue.

BETTER LIVING SERIES **US\$.95**

WHO SHALL TEACH OUR LITTLE ONES?

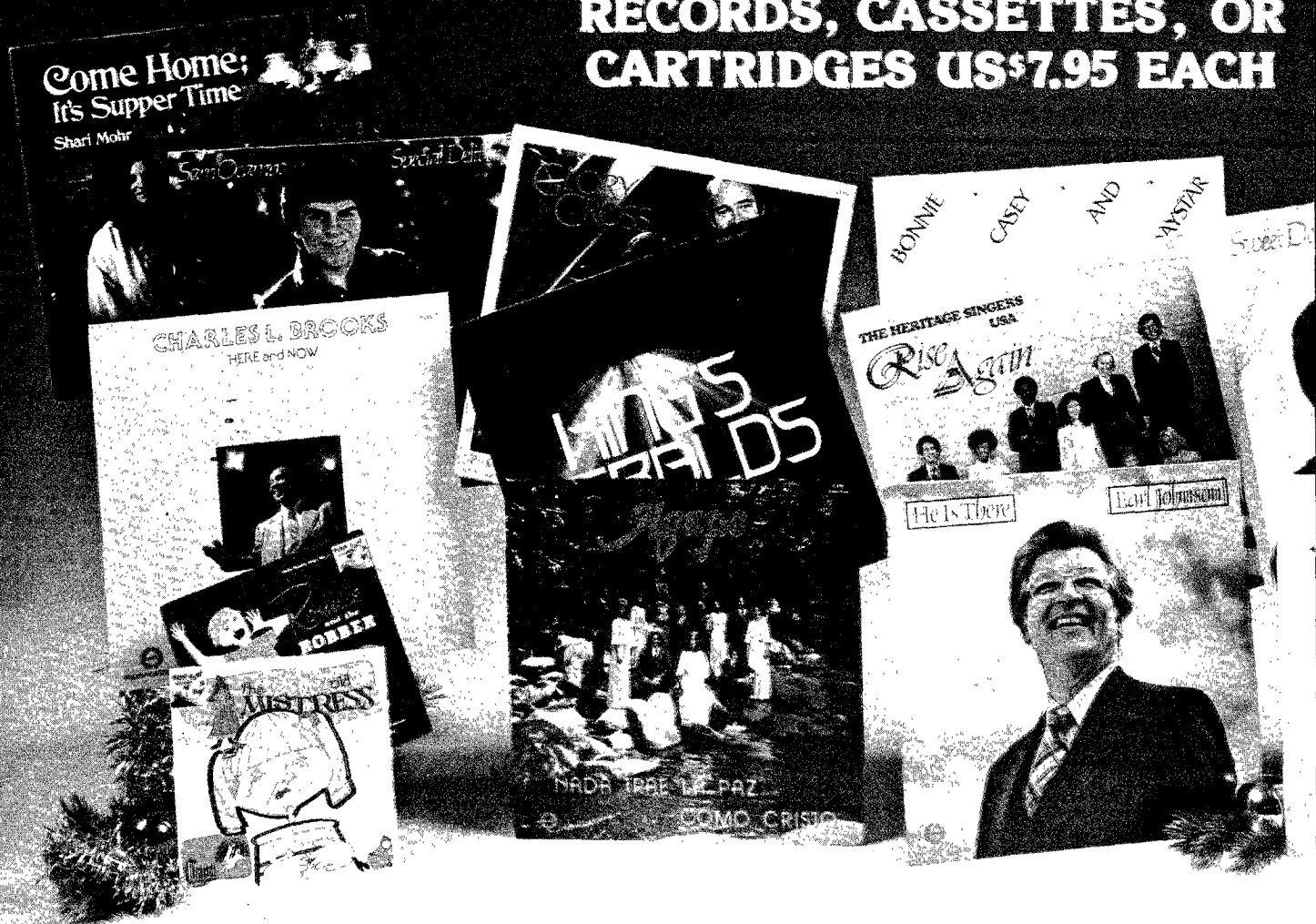
by Geeta R. Lal

With so many mothers working outside the home and the care of children left to supervisors of day-care centers or teachers, the question of child training is increasingly important to contemporary life. Admitting that there are factors over which we have no control, Dr. Lal provides some thoughtful answers to the questions that are sure to be in the hearts of today's parents.

BETTER LIVING SERIES **US\$.95**

CHAPEL RECORDS FOR CHRISTMAS

RECORDS, CASSETTES, OR CARTRIDGES US\$7.95 EACH



S 5389—COME HOME; IT'S SUPPER TIME, Shari Mohr

Selections: Precious Memories—Why Me, Lord?—Supper Time—Whispering Hope—Mansion Over the Hilltop—It Is No Secret—I Won't Have to Cross Jordan Alone—Would You?—Farther Along—For Those Tears I Died

S 5393—SPECIAL DELIVERY, Sam Ocampo

Selections: Nevermore Alone—Thank You, Lord—Meet Me Here—His Eye Is on the Sparrow—His Hand in Mine—Special Delivery—Meditation—Steve—Rise Again—Nevermore Alone—Reprise

S 5394—HERE AND NOW, Charles L. Brooks

Selections: Here and Now—So Send I You—Ship Ahoy—Crucifixion—Religion Is a Fortune—Love Was When—I Lay My Sins on Jesus—Bringing in the Sheaves—I Will Lift Up Mine Eyes—Finally Home

S 5396—GLORY IN THE CROSS, Ponder, Harp, and Jennings

Selections: I Will Glory in the Cross—Born Again—Jesus Be the Lord of All—I'm Standing on the Solid Rock—Medley: Feeling at Home in the Presence of Jesus/It Will Be Worth It All—There Is a River—Blessin' After Blessin'—My Unchanging Friend—His Kind of Love—Don't It Make You Want to Go Home?

S 5400—KING'S HERALDS, King's Heralds

Selections: Safe in the Arms of Jesus—Tears in My Eyes—Spiritual Medley—Father, Lead Me Day by Day—O Love That Will Not Let Me Go—Jesus Paid It All—The Blood Will Never Lose Its Power—Hiding in Thee—New Life—When Morning Gilds the Sky—View the Land—Wonderful Peace

S 1538—NADA TRAE LA PAZ COMO CRISTO, Agape

Selecciones: Nada Trae la Paz Como Cristo—Yo Amo a Cristo—Unidos en Verdad—Dulce Presencia—Cristo, Cristo—Sobre el Amor—Me Ha Tocado—Si Eres Hijo—Llévame—Yo Anhele Ser

S 2293—BONNIE CASEY AND DAYSTAR, Bonnie Casey, Lauren Smith, Ron Evans, and Greg Evans

Selections: Celestial Railroad—Song of Moses—Friends—I Have Decided—I Am a Pilgrim—River of Song—Come, My Lord—Judas and Mary—Allelu, and Others

S 5373—RISE AGAIN, Heritage Singers

Selections: Rise Again—Blessin' After Blessin'—Jesus (He Means All the World to Me)—Friend of the Father—A Warm Family Feeling—Peace in the Midst of the Storm—God Loves You—Jesus Is Lord of All—Only Jesus

S 5377—HE IS THERE, Earl Johnson

Selections: He Was There All the Time—Since Jesus Passed By—Oh, What a Day—Worthy Is the Lamb—It's Just Like My Lord—We Have This Moment, Today—Tenderly He Watches—Ten Thousand Angels—I Can't Help but Love, the Lord—My Desire



S 5382—**SWEET DEVOTION, Karol Rich**
 Selections: My Jesus, I Love Thee—Here
 We Are—Like a Lamb—Would You
 Believe in Me?—Sweet Devotion—Morning
 Prayer—You Never Gave Up on
 Me—Gentle Shepherd—Has Anyone Told
 You?—Light at the End of the Darkness

S 7012—**ANYWHERE WITH JESUS,
 Children of the King**
 Selections: I'll Go Anywhere With
 Jesus—Alleluia Medley—The Lord Is My
 Shepherd—Happy Am I—I Have Decided
 to Follow Jesus—Following
 You—Anywhere With Jesus—He's Got the
 Whole World in His Hands—Father, Lead
 Me Day by Day—God Is So
 Good—Medley: All Things Bright and
 Beautiful—Jesus, Jesus

SOME OF YOUR FAVORITE
 CHILDREN'S STORIES NOW
 AVAILABLE ON CASSETTE TAPE
 FOR ONLY **US\$5.98** each

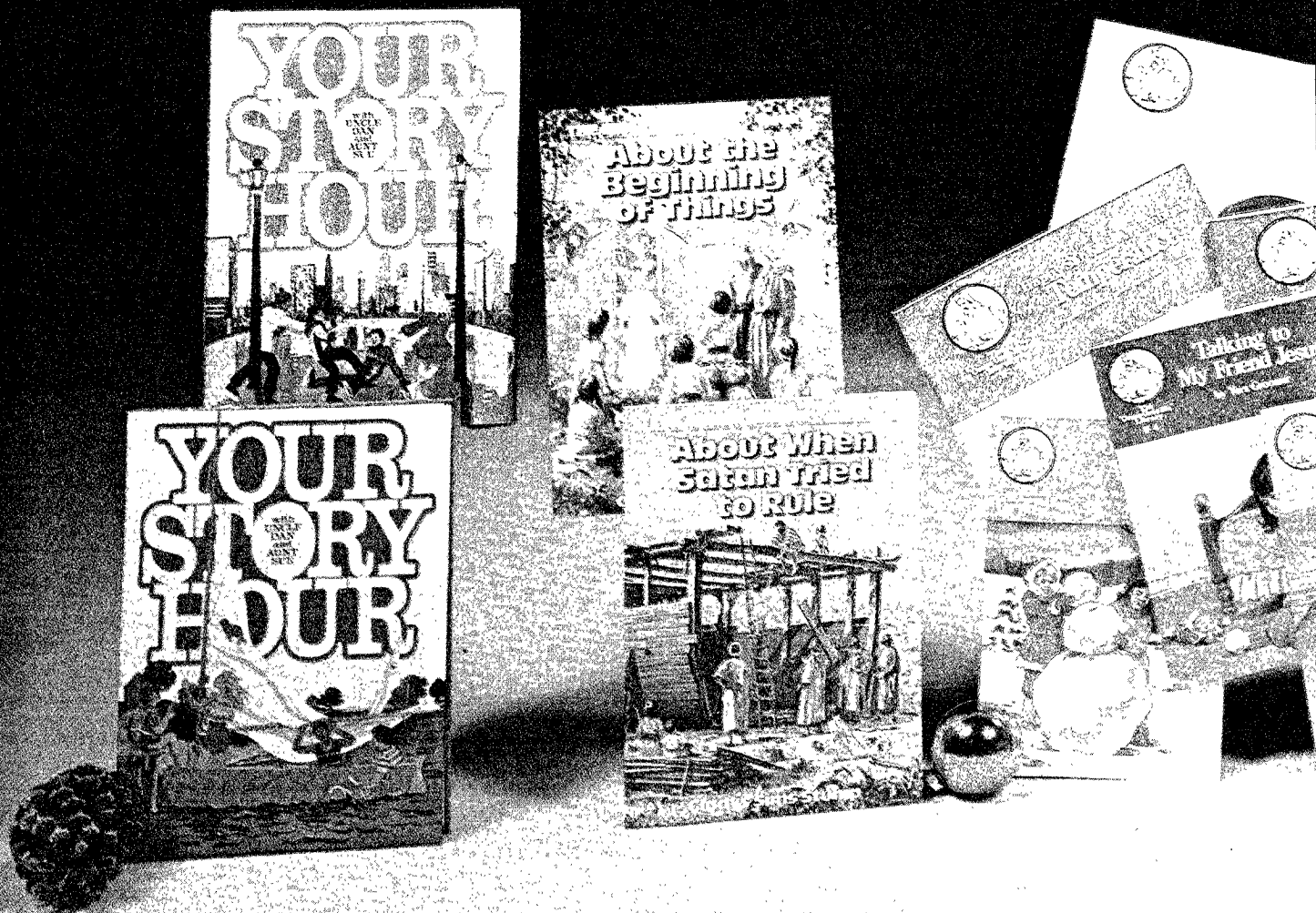


INTRODUCING THE 24-VOLUME BibLearn SERIES OF BOOKS

People from the Old Testament and
 the New Testament have been
 described by superior writers and
 portrayed by excellent illustrators.
 Based solely on events related in the
 Bible, each book is sound Christian
 material for children.
 The BibLearn books make excellent
 reference and resource materials
 when used with the Sabbath school
 lessons.

Regularly priced at US\$105
 Special introductory offer, only
US\$74.95

CHRISTMAS IS FOR CHILDREN



THE BIBLE TELLS ME, Books 1 and 2 by Gladys Sims Stump

The stories in this series have been carefully selected to show in historical sequence the working out of God's plan for a perfect world. The theme of redemption runs through the volumes like a golden cord—God's provision of grace should His original plan be upset by rebellion. The stories are short, the vocabulary, though not graded, has been kept to the primary level.

US\$6.95 ea.

YOUR STORY HOUR, Volumes 1 and 2 by Uncle Dan and Aunt Sue

Number two in the series of stories made popular by the well-known radio personalities Uncle Dan and Aunt Sue is ready and maintains the high quality for which they are famous. The books feature true-to-life adventure, Good Deeder special features, historical stories, exciting and well-told Bible tales. Each chapter is carefully planned to encourage the development of Christian values without being overtly moralistic.

Cloth regularly US\$9.95, special now at only **US\$7.95**

A WAY TO REMEMBER by Susan Davis

It takes a special talent to simplify Christian teachings so little children can understand them. Susan Davis has that talent. Her *Naughty Heart*, *Clean Heart* tells of conversion; *God Has Three Names* explains the Trinity; and now parents will appreciate the way she explains baptism and church ordinances in this new book.

US\$1.95

A FAMILY GUIDE TO SABBATH NATURE ACTIVITIES

by Eileen Lantry

"What can we do on the Sabbath?" This question is raised all too often by both children and parents. This book is a guide to help you answer the question. The ideas proposed have been tried by many people, as well as the author, who is a mother herself. They can be easily adapted to your environment. No Adventist family should be without this book.

US\$7.95

KINDERGARTEN SABBATH SCHOOL HELPS FOR 1981

The COME UNTO ME booklet supplements the Sabbath school lesson. HAPPY SABBATH AFTERNOONS activity sheets provide do-it-together material for parent and child, reinforcing the same lessons.

US\$1.50

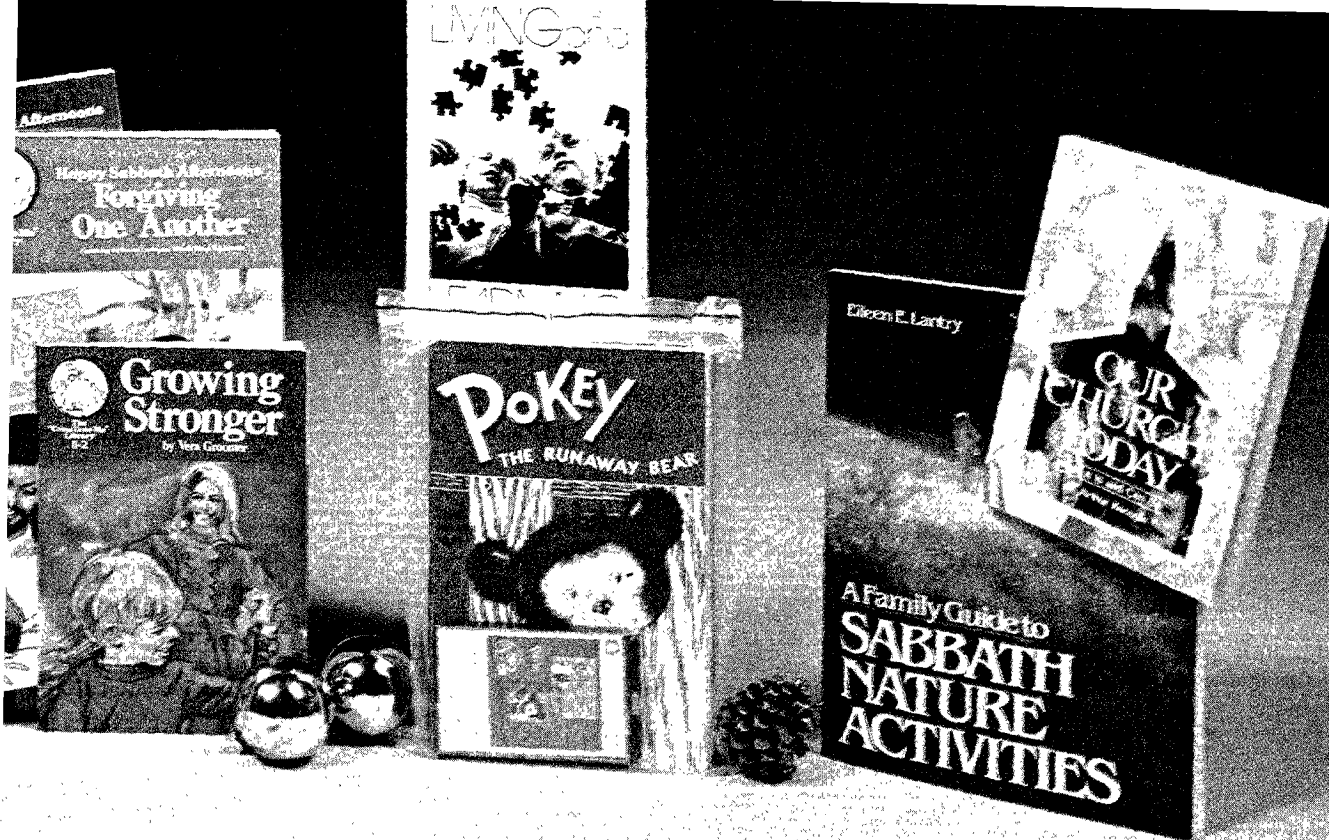
COME UNTO ME booklets

First Quarter
Second Quarter
Third Quarter
Fourth Quarter

GOD'S HELPER
GROWING STRONGER
GOOD FRIENDS AGAIN
TALKING TO MY FRIEND JESUS

HAPPY SABBATH AFTERNOONS activity sheets

2-1 HELPING OTHERS
2-2 TEMPERANCE
2-3 FORGIVING
2-4 PRAYER



LIVING AND LEARNING
by Sadie Owen Engen
Connie Wells Nowlan
Miriam Mitzelfelt-Virgin

Prepared specifically for the worship period, these character-building stories for preschool boys and girls are designed to instill in the children those principles that will last throughout their lives. For parents, as well as for those who work with small children, **LIVING AND LEARNING** is a source book of stories to help fill the vacancy left when *Treasury of Devotional Aids* went out of print. By the authors of the **LADDER OF LIFE** booklets. Cloth **US\$6.95**

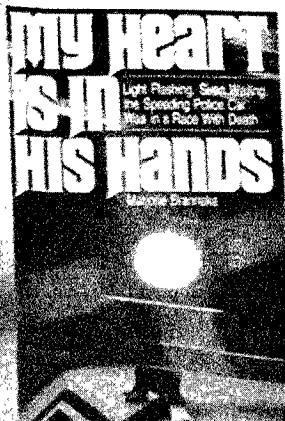
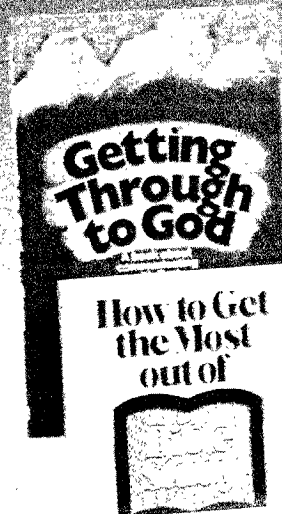
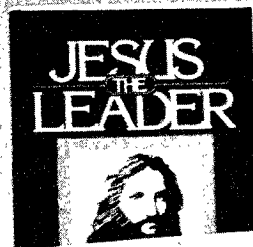
SOMETHING SPECIAL JUST FOR CHILDREN

A children's favorite gift—something that will bring enjoyment every time! Packy Pokey, Sally book set and cassette. Regular Price **US\$9.95**—Special **US\$7.95** (Offer good to Dec. 31, 1980, only.)

OUR CHURCH TODAY: WHAT IT IS AND CAN BE
by Arthur Keough

Because the church represents God's activity, it is based on firm foundations. But it does walk on human feet. And so its many critics never run out of flaws to condemn. However, the church still survives. It is not an outdated institution of a bygone era, to be laid aside in a world that has come of age. Like lighthouses, the church remains a necessity in this dark world. This book has been prepared to make the study of your Sabbath school lessons more meaningful. There is a chapter for each of the lessons of the quarter. Regularly **US\$4.95**, special price through March, 1981, **US\$3.95**

**SCHOOL
OR
1981**



CHRIST OUR SALVATION

by Hans LaRondelle, Th.D.

With the pen of a scholar moved by the heart of a compassionate pastor, Dr. LaRondelle reviews the essential truths of the Christian gospel. He does not avoid the problems that have divided the Christian church for centuries—he faces them with intellectual vigor and Christian joy.

US\$4.95

COUNSELS ON HEALTH (Special Set)

by Ellen G. White

This book covers a wide field of related topics, including health principles, objectives of our medical institutions, the privileges of Christian physicians and nurses; the crusade phases of temperance, and public health. A study guide is included to help you in your study of these important topics.

US\$4.25

FULLY ALIVE

by John L. Shuler

Elder Shuler sets forth in this book, with his usual directness and simplicity, how men and women find acceptance with God, both now and in the judgment. Chapter titles include the following: The Simple Know-How, Reborn to Win, The Letter That Shook the World, Solving Your Greatest Problem, Why Such a Fight, Arrival Home—How Soon?

US\$3.50

JESUS THE LEADER

by R. R. Bietz

This book explores the leadership qualities of Jesus Christ. Throughout the centuries most religious movements that started in a small way developed into powerful forces because of dedicated and forceful leadership. These movements continue to expand so long as leaders of vision and dedication were at the helm. You will be inspired by this interesting book.

US\$3.50

MY HEART IS IN HIS HANDS

by Marjorie Brannaka

Few of us are as aware as this author is that our every moment is lived by God's grace. She acknowledges that through God she continues living, moving, breathing, and making her days count for Him. In this volume Mrs. Brannaka tells of her illness, her hopes, her faith, and the doubts, fears, and discouragements that sometimes come. But through it all shines her deep awareness of God's tenderness and care.

US\$1.95

GETTING THROUGH TO GOD

by Glenn Coon

It's a matter of attitude, Glenn Coon suggests. God is not reluctant to help, but our own attitude often becomes a barrier through which He has difficulty penetrating. In this book, a well-known revivalist of the denomination describes how we may open the way for God to come into our lives and how we may help others in this same respect.

US\$4.95

HOW TO GET THE MOST OUT OF BIBLE STUDY

by Leo R. Van Dolson, Ph.D.

In this volume the author helps the ordinary reader understand what the Biblical writers are saying. The valuable aids to analyzing Biblical passages will serve the reader about as well as college classes would—and for some, even more. Every student of the Bible will find valuable instruction in this book.

US\$3.50

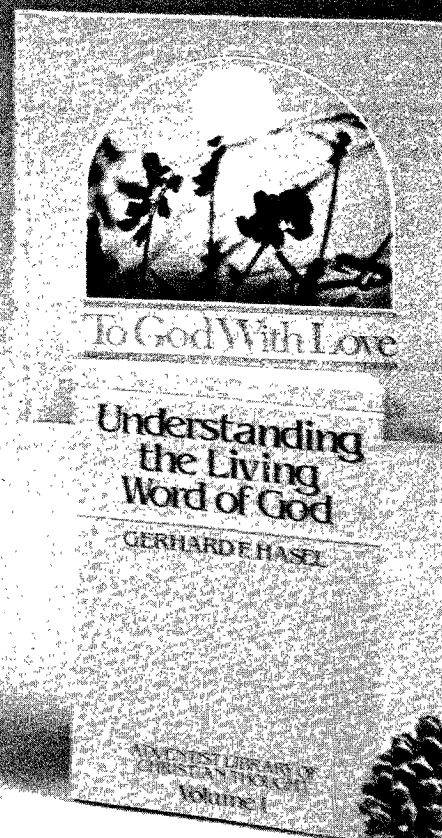
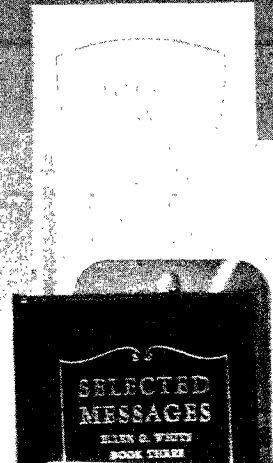
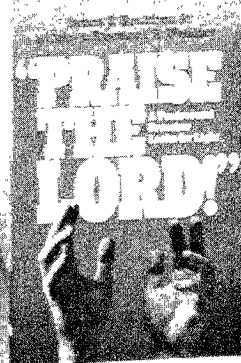
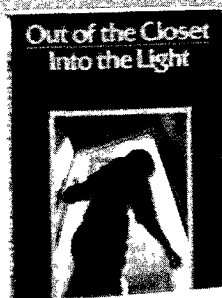
WHAT A MARRIED COUPLE SHOULD KNOW ABOUT SEX

by John F. Knight, M.B., B.S.

This book is aimed at presenting the role of sex within marriage in its proper perspective. Today's attitudes toward sex vary enormously, and many strange concepts exist: A book every couple should read.

US\$4.95

S FOR EVERY DING TASTE



OUT OF THE CLOSET—INTO THE LIGHT

by Michael Munger

The autobiography of Michael Munger, who, at the age of four, was inadvertently programmed to think it was "wrong" for boys to play with girls but "all right" for boys to play with boys. From there he became initiated into homosexual activities with older boys in his neighborhood in order to become accepted by them. What made him change? Read this enlightening book. **US\$2.50**

"PRAISE THE LORD!"

by James Beshires, Jr., as told to Raymond Woolsey

James Beshires, Jr., became a Pentecostal Holiness preacher at 15 years of age, and the church was his life. Because of his sincerity and his complete belief in Scripture, he found it necessary to make a choice between his church and the plain teaching of God's Word. PRAISE THE LORD! is the step-by-step account of his transition and will help the reader understand and appreciate the clear doctrines Seventh-day Adventists hold dear. **US\$3.95**

SELECTED MESSAGES, book 3

by Ellen G. White

The popularity of books 1 and 2 of SELECTED MESSAGES attests to the helpfulness of this counsel gleaned from the writings of Ellen G. White. Some of the material contained in book 3 has been previously published but is no longer easily available. Much contained in this new volume has not been published and seems particularly applicable to our present day. In addition to the hard-bound Christian Home Library volume and the less expensive Shield Series, SELECTED MESSAGES, book 3, is offered in an economical paperback special-priced at only **US\$2.95**. All three volumes of SELECTED MESSAGES in special paperback are priced at **US\$7.95** per set.

CHL **US\$5.95**

Shield paperback **US\$4.50**

THOSE HAPPY GOLDEN YEARS

by Miriam Wood

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

TO GOD WITH LOVE

by Dottie Versteeg

If prayer is, indeed, "the opening of the heart to God as to a friend," these conversations with God on everyday things are prayers in the finest sense of the word. But, somehow, that seems too formal a description of author Versteeg's talks with God about a sunset, a boat ride, the fuzziness of a caterpillar, laughter, the delightfully different characteristics of friends and victories over temptations. The beautiful illustrations help make this hard-bound volume an excellent choice as a gift item. **US\$6.95**

UNDERSTANDING THE LIVING WORD OF GOD

by Gerhard F. Hasel, Ph.D.

In this fascinating scholarly work, easily read by the thoughtful church member, Dr. Hasel leads us through such subjects as the eclipse of Biblical authority in modern times and its causes, the Biblical backgrounds that aid in better understanding the Bible, and the principles by which the Bible should be read and correctly understood. **US\$6.95**

THE ORION SERIES ARE GREAT FOR GIFTS

FROM THE REUBEN HILDE



TRIAL BY DEATH AND FIRE by Carl Anderson

He had long wanted to start a ranch for homeless boys. One night an inner voice told Carl, "Do it now!" From that moment began an amazing tale of modern faith.

US\$2.95

THE DONKEY-CART KIDS by Bobbie Montgomery

No father, and their mother in a sanitarium, five children with Jake the donkey, Nanny the goat, and Goldie the bantam hen set out for Grandma Bell's. This is the true story of the adventure of their trip.

US\$2.50

MAKE IT PLAIN!—THE PLAN OF SALVATION MADE SIMPLE by Paul Heubach

Although the gospel is supposed to be simple enough for a child to understand, the author feels theologians have so complicated it that they sometimes forget its true meaning. Heubach draws on his rich background as pastor, teacher, and counselor to MAKE IT PLAIN!

US\$2.50

GIRL ALIVE! by Margaret Thiele

A lively book by a "with it" grandmother, filled with practical hints on how to make life as a Christian girl as exciting, interesting, and fun as God intended it.

US\$2.50

THE CHALLENGE OF CANCER by George T. Javor

A look at this terror-causing disease, which adds 600,000 victims and claims 300,000 lives each year. With hints on how to avoid it, what causes it, a look at the treatment methods, and how to cope with the trauma it creates in its victims, their families, and friends.

US\$2.50

THE RISE AND FALL OF SUPERWOMAN by Carol Sheron

The autobiography of a woman who tried to be everything—wife, mother, career woman, church leader, and who found the strength to do it in amphetamines. But it almost destroyed her in the process, until she found self-worth, happiness, and the courage to accept her limits in her Saviour.

US\$2.50

SHOWDOWN

Can SDA Education Pass the Test?

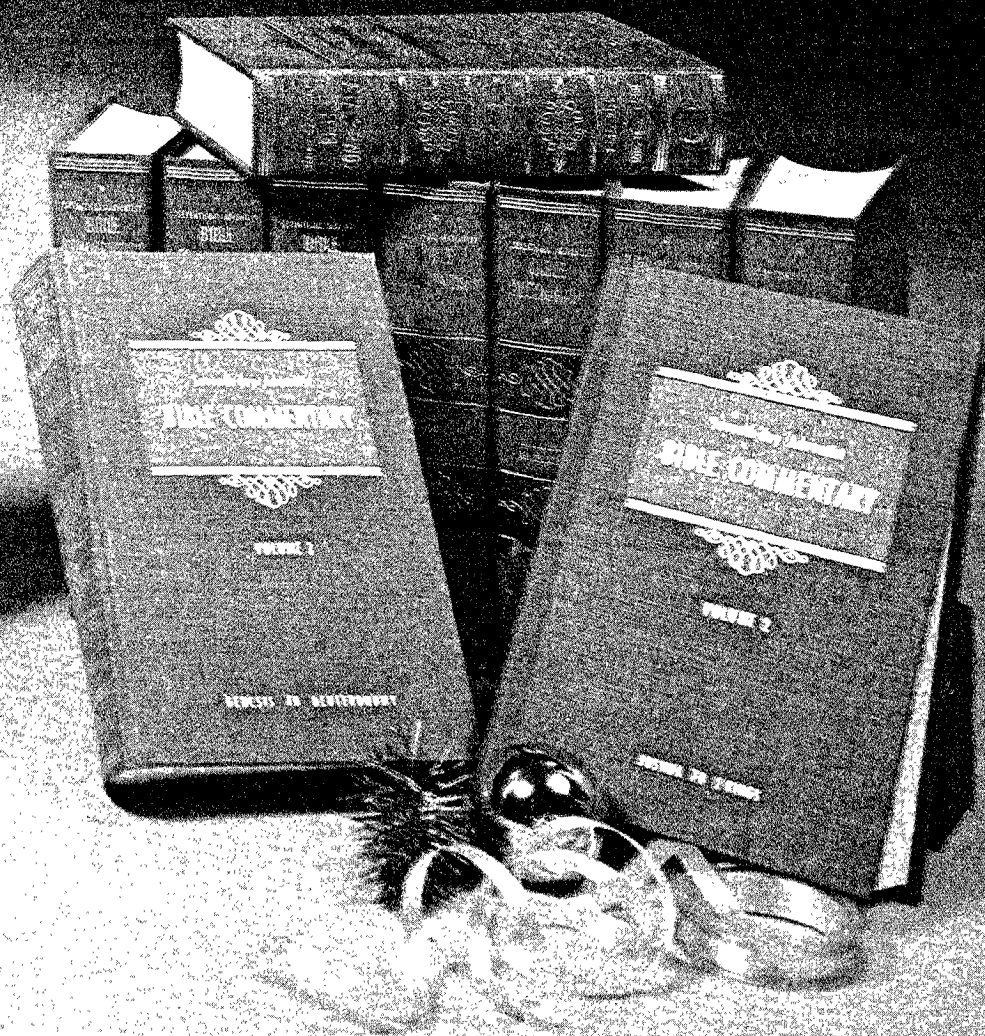
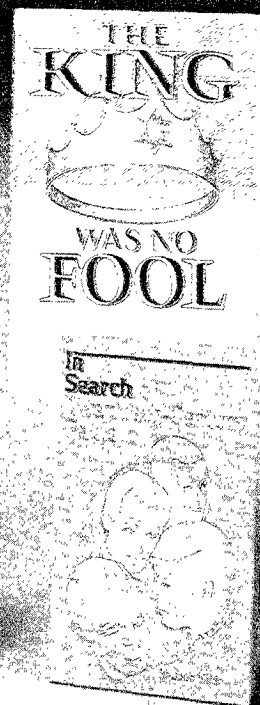
SHOWDOWN—CAN SEVENTH-DAY ADVENTIST EDUCATION PASS THE TEST?

If you haven't heard some questions raised regarding the effectiveness of the denomination's educational system, then you haven't been tuned in to parents, teachers, and students! In fact, even those who seem to have little or no contact with the educational program of the church have some strong opinions. This book, with its careful analysis of Seventh-day Adventist schools, comparing them with the blueprint, makes its appearance when most needed. Now, when the church's leading educators are assessing our program, it is helpful to have a calm, professional view of what we are doing right—and what we are doing wrong.

Cloth US\$6.50

EN OF

UNTIL THE END OF 1980 YOU CAN SAVE WHEN YOU COMPLETE OR UPDATE YOUR SEVENTH-DAY ADVENTIST BIBLE COMMENTARY SET



THE KING WAS NO FOOL

From the perspective of youth, Dr. Hilde explores Solomon's life and the Lord's response to his request for wisdom. So well are the incidents of that mighty ruler recounted, there is never a hint of preaching, leaving the reader to draw his own conclusions and apply to his own life the lessons learned.

US\$4.50

DISCOVERY SERIES

IN SEARCH OF TWENTIETH-CENTURY PAULS

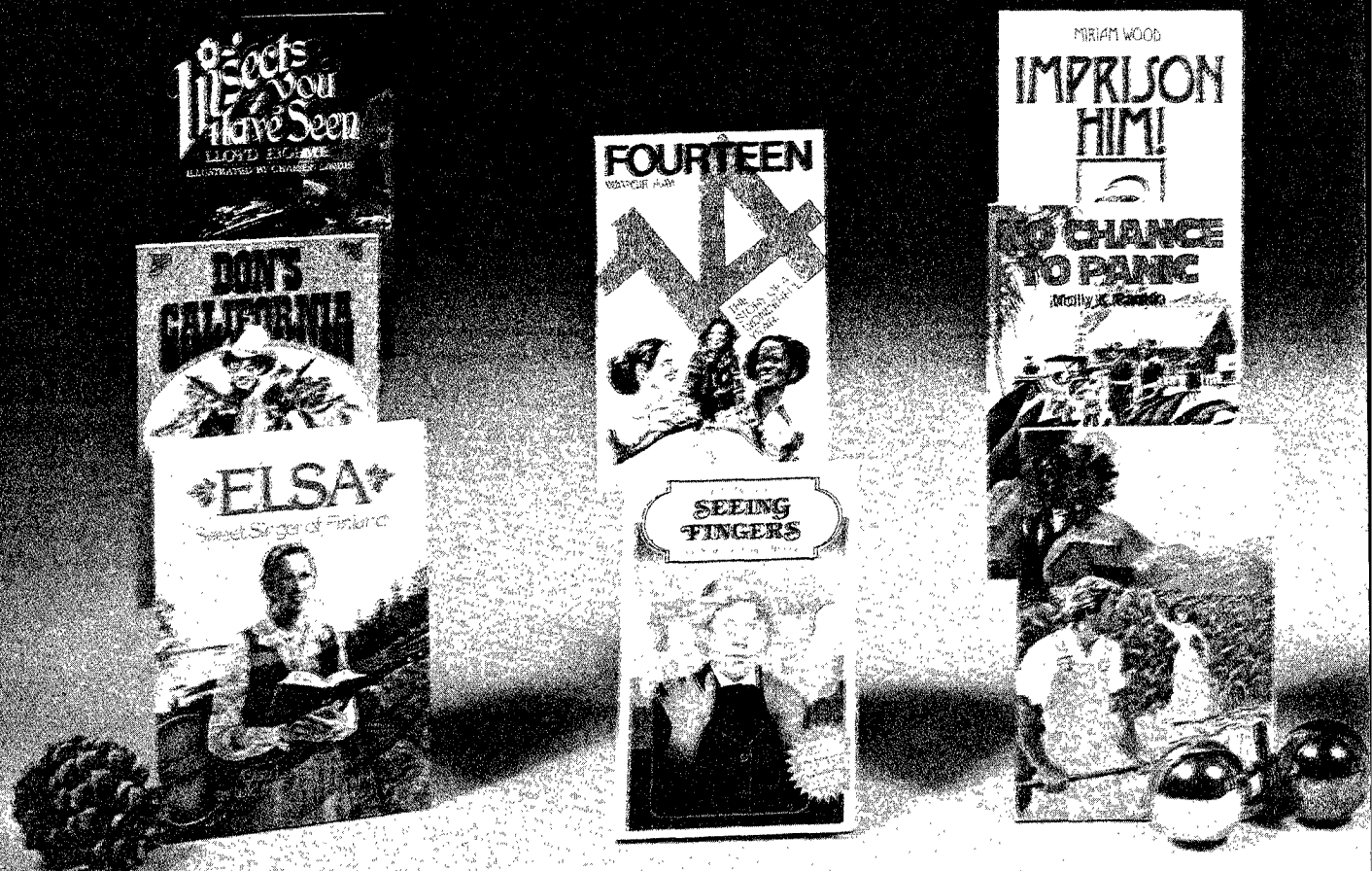
Focusing on Paul of the first century, Dr. Hilde sketches the attitudes, commitment, and thought that would characterize the Pauls of the twentieth century. The heartthrob of our first-century frontiersman pulsates throughout these pages. Paul will be a well-known friend after this study.

US\$3.50

The complete set of THE SDA BIBLE COMMENTARY, ten volumes, is **US\$149.95**, instead of the regular price of US\$179.75. Individual volumes, including the new BIBLE DICTIONARY, are only **US\$16.95**, instead of the regular price of US\$19.75.

There isn't much time left—this offer expires at the close of 1980.

CROWN, PANDA, DESTINY, AND PENGUIN



INSECTS I HAVE SEEN by Lloyd Eighme

Let a well-known biologist introduce you to 36 of the more than 600,000 types of insects in the world. With full illustrations of each of the species mentioned.

DON'S CALIFORNIA CANARY by Mabel Latsha

She was covered with lice when they brought her home, and Mom had serious doubts about keeping a burro around the place. But this particular "California canary" was no ordinary donkey. During the years she was Don's pet and friend she brought more fun, laughter, love, and excitement into the family than anyone could have imagined possible.

ELSA, SWEET SINGER OF FINLAND by Olavi Rouhe

Elsa Luukkanen and Aino Lehtolahti of Finland were women evangelists, pioneers in their country. Much has been said about the priesthood of women and about ordaining them to the gospel ministry, but this question never seemed important to these two women, nor to the people for whom they worked.

FOURTEEN, THE STORY OF A WONDERFUL YEAR by Margie Ray

It was the first day in a new school, in a new town, in a brand-new situation. Would it be good or bad? As it turned out, it was wonderful—the kind of year when memories are made to last a lifetime. Live with Marcie through her year in Willow Run. Laugh with her through the "Ingathering Escapades," and the "Little Calamities, New York Style." Cry a bit through "Growing Pains," and step with her into the freedom of her developing relationship with Jesus Christ.

SEEING FINGERS—THE STORY OF LOUIS BRAILLE by Etta Degering

With his six-dot code, Louis Braille opened the doors of universities and libraries, and made available the trades and professions of a sighted world to those who read by touch and see with their fingers. Etta Degering is also the author of *Gallaudet: Friend of the Deaf*, *Christopher Jones, Captain of the Mayflower*, and *Wilderness Wife, the Story of Rebecca Bryan Boone*.

IMPRISON HIM! by Miriam Wood

Antonio Silva's account is more than a story; it is a tremendous challenge. Its impact and relevance will inspire and challenge you long after you finish the book. It will make you tremendously thankful for every freedom and convenience you daily enjoy but generally take for granted.

NO CHANCE TO PANIC by Molly Rankin

Excitement, challenge, and contribution still mark the modern missionary's life. With vigor, perception, and with a tear or two, Molly Rankin tells her story about her years in the bush of Papua New Guinea.

ON PA'S FARM by Mary Farley Willis

This is a story of everyday living on a cotton farm in the Southland—a story of the Malcolm family and how the boys met a family in town who had a "strange" religion. Hank falls in love with their daughter, who believes that two should not be unequally yoked together. You'll enjoy discovering the happy solution the young people found.



PRAIRIE BOY by Harry Baerg

The adventure of growing up is different for every child in every generation and in every locale. This is the story of the boyhood of a well-known Seventh-day Adventist artist-author who began life on the Canadian prairies at a time when television, CB, supermarkets, superhighways, and MacDonald's were years in the future. Illustrated by the author.

PROVING THE PROMISES by Floyd O. Rittenhouse

This is not "just another mission story." This book combines biography and philosophy, history, sociology, travel, and personality portraits. Even youthful readers will not find it dry. The story begins on the American frontier, the Wild West at its height.

GOSPEL ANCHORS AWEIGH by Ray A. Matthews

Life is not always easy in Newfoundland. Choosing to become a seventh-day keeper did not make life less rigorous. Duty and privilege became more important to these early Adventists than any other earthly consideration. You will thrill at their devotion and determination.

YOU NEVER CAN TELL WHEN YOU MAY MEET A LEOPARD by Goldie Down

Australian Harry Skinner met not only leopards in the Shan Hills of Burma but also tigers, elephants, wild bulls, witch doctors, and bandits—often under the most unusual and adventurous conditions. This is a story the young and young-at-heart who enjoy an adventure will want to read.

SPIRITS IN HIS PARLOR by Gail Walker

This is the story of Joseph Poomaihealani, a native Hawaiian, grandson of a Hawaiian witch doctor, who was reared in a culture of deeply rooted spirit worship and spirit appeasement. But Jesus proved to be stronger than all the spirits. An exciting story you won't want to miss.

TO PERSIA WITH LOVE by Dorothy Minchin-Comm

Frank and Florence Oster were married in England. Their honeymoon began immediately following the wedding—a trip to Persia. They took as their daily motto *Inshallah* ("If God wills it"). This is the story of 35 years of dedication to God's work in Persia and Turkey. It is a story full of love and pathos, joy and heartache, but over all, a story of triumph.

TERROR BY NIGHT AND DAY by Marie Egithkharoff

Forced from their pleasant homes and surroundings with nothing more than what they could carry, Marie, her family, and many thousands of other Armenian families in Turkey started across country on what became known as the Death March. That Marie lived to tell this story is a miracle.

SISTER MARY LOU by Chester and Wilma Westphal

Mary Lou Pfannenstiel grew up with the strong desire to become a nun. After high school she left home to attend the Sisters of St. Joseph's Academy. She gladly accepted the life and routine at the academy at first, then changes began to creep into the church, into the Order, into the very way of life that Mary Lou had become accustomed to accepting. The story depicts Mary Lou's struggles to accept a new way of life and give up old dogmas. A story that you'll not want to put down before finishing.



THE GREAT PRICE REDUCTION ON THE CONFLICT OF THE AGES SET

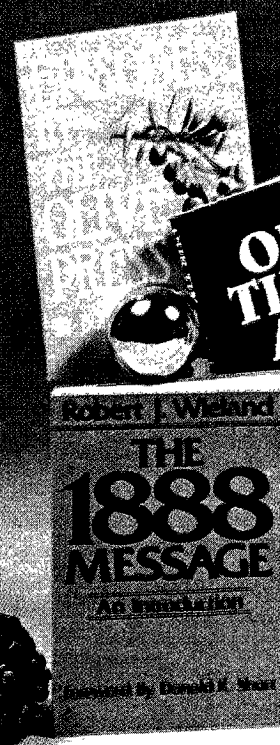
(5-VOLUME PAPERBACK EDITION)

Great for back-to-school or Christmas giving. The 5-volume CONFLICT OF THE AGES priced at only

US\$14.95—regularly

US\$26.95—makes it possible for every member of the family to have his own personal set.

NEW IN THE HORIZON SERIES



EPISODES AT THE OLIVE PRESS

by Don Pate

A direct meeting with God changes people—such as Moses, Paul, and Jacob. And it will do the same today. A look at the experience termed *theophany* and how we can attain a similar experience and its accompanying spiritual power.

US\$4.50

OUR TIMES AS I SEE THEM

Comments on the times in which we live by 10 SDA thought leaders, including C. E. Bradford, E. E. Cleveland, N. R. Dower, Fernando Chaij, Desmond Ford, Kenneth Holland, George Vandeman, Morris Venden, Kenneth H. Wood, and Neal C. Wilson.

US\$3.95

THE 1888 MESSAGE—AN INTRODUCTION

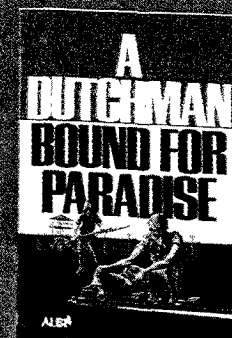
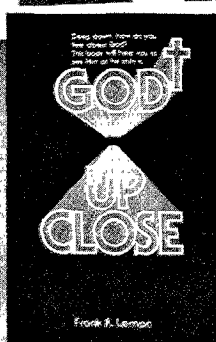
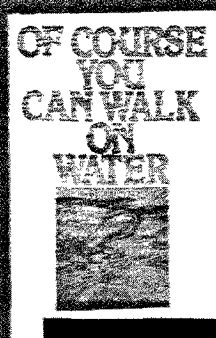
by Robert J. Wieland

Finally the mystery surrounding the General Conference session of 1888 has been lifted. After forty years of study, Elder Robert Wieland is able to introduce his readers to the actual message of 1888, which Ellen White called "a most precious message." Carefully documented but written in layman's terms, THE 1888 MESSAGE will help shed significant light on the men and messages that have fascinated the Adventist Church for decades.

US\$4.50

TWO NEW DISCOVERY BOOKS

BIOGRAPHIES ARE GREAT CHRISTMAS GIFTS



OF COURSE YOU CAN WALK ON WATER

by Thomas A. Davis

Using Peter's experience as a point of departure, Tom Davis, an associate book editor of the Review and Herald Publishing Association, tells us that "Christianity is doing the impossible." The Christian is a person who is "being something he is not able to be, doing something he is not able to do—on his own."

This is a "how to" book on the dynamics of Christian living and growth in faith. Yes, you can do the impossible. You can live a completely Spirit-filled life. You can figuratively walk on water.

US\$4.50

GOD UP CLOSE

by Frank R. Lemon

Majestic, remote, severe, demanding, God sits in His highest heaven, watching to catch humanity at every slightest mistake. This is the terribly warped picture many people have of our heavenly Father. To correct this concept was part of the mission of Jesus, who is like the Father. Coming, then, to show what the Father is really like, He became GOD UP CLOSE to us. As such He demonstrated the gentleness, sympathy, love, patience, forgiveness, and healing of a caring God. The author chooses a number of incidents in which Jesus related to people in various situations to demonstrate the true character of God.

US\$5.50

THE KING WHO COULDN'T PREACH

by Kimber J. Lantry

This is the story of George King, a man who felt called to the gospel ministry but found his ministry was not to be from the pulpit, but from door to door. From George King's tenacious desire to spread the gospel grew the Seventh-day Adventist army of literature evangelists that now are spread throughout the world.

US\$5.95

BY WAYS I KNEW NOT

by Boris Pache

Does God guide and direct in the lives of men and women today? The author is convinced he had God's direction through World War II, the adventure involving his escape and flight from the Nazis, brushes with prison and death, and eventually a new life in Canada. A living testimony to God's protection and care, Boris Pache teaches French at Canadian Union College, in central Alberta.

US\$4.95

A DUTCHMAN BOUND FOR PARADISE

by Albertine Klingbeil Tilstra

No matter what he was doing—hitchhiking alone across a foreign country, pioneering the message in the most primitive area in the world, or struggling to stay alive in a concentration camp, Klaas Tilstra had but one purpose in mind—to bring honor to the name of Jesus Christ. By the medium of this well-told biography, the reader can vicariously share the crises, victories, and adventures of a lifetime of mission service.

US\$4.95

YOURS IN THE BLESSED HOPE, URIAH SMITH

by Eugene Durand

"Uriah Smith? Oh, yes, he's the man who wrote *Daniel and the Revelation*." If you, like many Seventh-day Adventists, think that's all he did, you have a surprise coming!

Read about the man who was a *Review* editor for nearly 50 years, who authored 20 books, patented nine inventions, was the *Review* and *Herald* art department for 30 years, wrote a 35,000-word poem, achieved seven "firsts" in SDA history, held five elected posts simultaneously, and with it all had a keen sense of humor in spite of facing a dozen personal crises ranging from a leg amputation to dismissal from the *Review*.

Cloth **US\$7.95**

MISSIONARY BOOK FOR 1981

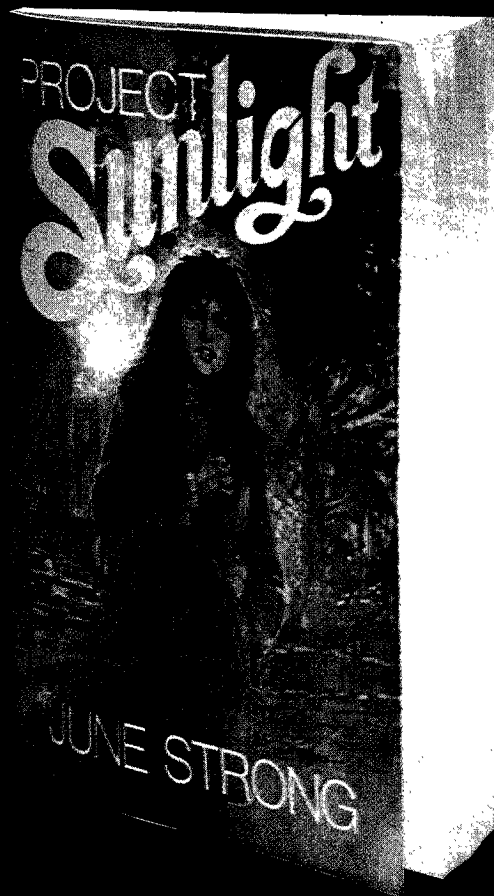
PROJECT *Sunlight* by June Strong

It's a new approach to sharing the gospel.

To some, the world may seem nothing but endless tragedy and hate. But if we could only stand off and see, we would discover that the universe views our planet from the perspective of unfathomable love. PROJECT SUNLIGHT lets us see, through the vehicle of a story, the search each one of us must make for that love, for the One who loves each one of us supremely. Here is a book that will not be forgotten, one that can change the life of every reader.

Only **US\$1.25**

Get enough to give widely! Buy the PROJECT SUNLIGHT pack of ten for just **US\$9.95**.



***** YOUR 1980 HOLIDAY GUIDE ORDER FORM *****

Name _____

Address _____

City _____ State _____ Zip _____

____ Cash or Check ____ Visa or MasterCard

Card Number _____

Expiration Date _____

Quantity	Title	Price	Extension
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____
_____	_____	_____	_____

Sales tax as applicable. When ordering by mail allow 10% for mailing (85 cents minimum). Prices subject to change. All prices are quoted in U.S. currency.

Canadian prices are 15% higher.

TOTAL _____
SALES TAX _____
POSTAGE _____
TOTAL AMOUNT _____



Let's face it, our old Dinner Cuts—as delicious as they were—took a lot of chewing. And we took a lot of kidding.

So we went to work and created a unique blend of special ingredients whose pleasing texture, flavor and tenderness opens up dozens of excitingly different serving possibilities. And all without animal fat, cholesterol, preservatives, or added MSG.

Dip in batter and wheat germ and brown in a skillet to serve as a main dish. Crumble into casseroles or bake

Stroganoff-style using your own sauces or one of Loma Linda's savory gravy mixes. The only limit is your imagination.

Loma Linda makes Dinner Cuts in three handy sizes so you'll have enough when your family calls for seconds.

Check out the whole line of Loma Linda meatless foods today. And write us for your free recipe folder.

Loma Linda Foods®

SINCE 1906 RIVERSIDE, CA 92515

Try improved Dinner Cuts.
It's no longer
a tough choice.



Adultery, Divorce, and Church Membership.—In regard to the case of the injured sister, A.G., we would say in reply to the questions of ——— that it is a feature in the cases of most who have been overtaken in sin, as her husband has, that they have no real sense of their villainy. Some, however, do and are restored to the church, but not till they have merited the confidence of the people of God by unqualified confessions and a period of sincere repentance. This case presents difficulties not found in some, and we would add only the following:

1. In cases of the violation of the seventh commandment where the guilty party does not manifest true repentance, if the injured party can obtain a divorce without making their own cases and that of their children, if they have them, worse by so doing, they should be free.

2. If they would be liable to place themselves and their children in worse condition by a divorce, we know of no scripture that would make the innocent party guilty by remaining.

3. Time and labor and prayer and patience and faith and a godly life might work a reform. To live with one who has broken the marriage vows and is covered all over with the disgrace and shame of guilty love, and realizes it not, is an eating canker to the soul; and yet a divorce is a lifelong, heartfelt sore. God pity the innocent party! Marriage should be considered well before contracted.

4. Why! oh, why! will men and women who might be respectable and good and reach heaven at last sell themselves to the devil so cheap, wound their bosom friends, disgrace their families, bring a reproach upon

the cause, and go to hell at last? God have mercy! Why will not those who are overtaken in crime manifest repentance proportionate to the enormity of their crime and fly to Christ for mercy and heal, as far as possible, the wounds they have made?

5. But, if they will not do as they should, and if the innocent have forfeited the legal right to a divorce, by living with the guilty after his guilt is known, we do not see that sin rests upon the innocent in remaining, and her moral right in departing seems questionable, if her health and life be not greatly endangered in so remaining.*¹³

*NOTE: This is one of the very few statements to be issued jointly by James and Ellen White. Inasmuch as it was signed by both, it is evident that the views expressed had full sanction of Mrs. White. It should be noted that the restoration of church membership referred to in the introductory paragraph of the section is not against a background of divorce, but of adultery. The paragraph makes no reference whatsoever to divorce. The references to divorce and church membership in the succeeding paragraphs relate, not to the offending husband, but to the offended wife and her church membership should she decide to divorce or should she decide to remain with her husband.—*Compilers.*

1. Testimonies for the Church, Vol. 4, p. 507.
2. Letter 17, 1896.
3. Thoughts From the Mount of Blessing, pp. 99, 100.
4. Manuscript 16, 1899.
5. Letter 8, 1888.
6. Letter 47, 1902.
7. Letter 148, 1907.
8. Letter 40, 1888.
9. Manuscript 2, 1863 (Letter 4a, 1863).
10. Letter 8, 1888.
11. Letter 168, 1901.
12. Letter 157, 1903.
13. Review and Herald, March 24, 1868.



Seminars such as the one shown above being held in the Los Angeles Bonaventure Hotel will be conducted simultaneously by way of communication satellite and television in hotels across North America on March 1, 1981.

COVER STORY

Teleseminar—a leap into the future

By C. E. BRADFORD

Competition for the minds of men and women has never been so fierce as it is today. If the church is to finish its assigned task quickly, we must search for unusual and creative ways of reaching men and women. The *It Is Written* Seminar, and now its counterpart, the Teleseminar, are

C. E. Bradford is vice-president of the General Conference for North America.

just such methods—simple, effective, and exciting.

Five years ago *It Is Written*, our full-message telecast, pioneered in the use of the seminar as a fresh and innovative evangelistic tool. This in-depth teaching method has been a success story from the beginning. Seminars have covered large sections of the United States, Canada, Australia, and the islands of the sea.

Now something new has been

added. The Adventist Church, taking a leap into the future, will be among the first to employ a breakthrough in telecommunication satellite technology. Now it is possible to hold a day-long soul-winning, nationwide seminar—live, the same day—in hotel ballrooms or convention centers across the country by image magnification on a giant screen. Literally, the three angels' messages will be beamed to earth from 22,000 miles out in space for projection to teleseminar audiences.

On March 1, 1981, more than 40 cities across North America will participate in this venture, bringing the message home with greater excitement and spiritual impact than ever. Church members living within 75 miles of these strategic Teleseminar cities will be hearing more about the part they can play in this new development in the weeks to come.

In brief, the plan is this. Five full months prior to Teleseminar day, time will be set apart on Sabbath mornings for prayer and planning. A major objective during these weeks will be the gathering of names of existing interests from such sources as

radio and television programs and missionary journal subscriptions. Sabbath school class members will be urged to think carefully over family friendship lists to discover those whom their lives have influenced who will be good prospects—a nonmember husband or wife or adult youth in the home, perhaps a former member, possibly a co-worker or professional contact, a patient or business associate.

Cultivation Time

Then comes Cultivation Time—a two-week period between November 1 and 15. Church members will be encouraged to commit themselves to a time of friendly visitation to deliver personally George Vandeman's newest book, *Showdown in the Middle East*, and to direct attention to our media programs such as *It Is Written*, *Voice of Prophecy*, *Faith for Today*, and *Breath of Life*.

One month later a beautiful Christmas card, provided by the church and signed by the member, will be sent to interested persons, thus making a second contact. A third contact will be made by mail also. Those interested will be invited to enroll in the Teleseminar during the weeks of late January and early February. A final visit warmly encouraging the new-found friend to register for Teleseminar day will be made during the first three weeks of February.

Then on March 1, 1981, the message will be presented via this exciting new facility in audio, video, and living color. We expect many thousands to follow through with the continuing seminars to be conducted in the nearly 500 churches by local pastors in those conferences involved in this initial use of the Teleseminar. Every segment of the church—educational workers, pastors, administrators, departmental directors, and church members—will be participants rather than onlookers.

The basics of the seminar plan are proven and tried. Teleseminar will make it possible to multiply their effectiveness one hundred-fold. Please pray for this new outreach.

See box on next page for Teleseminar location.

Two pages revised in *The Adventist Home*

The White Estate, in its continuing effort to provide adequate context for statements made by Ellen G. White, has enlarged a note of explanation that appears on page 347 of *The Adventist Home*. It also has added the word "Adultery" to the subtitle at the top of page 346, thus making the subtitle more complete and accurate.

Reproduced here are the two pages as they appear in the new edition of *The Adventist Home*. We believe that REVIEW readers who have earlier editions will want to cut out these pages and insert them in their copy of the book.

TELESEMINAR LOCATIONS FOR MARCH 1, 1981*

ARIZONA

Phoenix
Tucson

CALIFORNIA

San Francisco
Monterey
Stockton
Sacramento
Santa Rosa
Chico
Los Angeles area (five locations)
San Diego

ILLINOIS

Chicago (two locations)
Rockford

INDIANA

South Bend
Fort Wayne

MICHIGAN

Detroit
Troy
Flint
Dearborn

MISSOURI and KANSAS

Kansas City
Springfield

NEW JERSEY

Newark
Morristown

NEW YORK AREA (four locations)

OHIO

Dayton
Cincinnati
Columbus
Akron
Youngstown

PENNSYLVANIA

Philadelphia
Harrisburg
Allentown

QUEBEC

Montreal

WISCONSIN

Madison

* Information for the location of Teleseminars now in preparation. It is expected that five or ten more will be added and that some may have to be canceled.

Stanborough Press workers see God's leading

By B. M. BELL

For more than 30 years, one machine has dominated the bindery of the Stanborough Press, Grantham, England. It weighed some seven tons, and stood tall and solid.

Up until the first week of July, 1980, its task had been to pound all the air from the newly folded, gathered, and sewn book sections.

It was so solid, in fact, that it would have carried on for another 30 years . . . but for the government factory health and safety inspectors. These men had suggested various ways to fix safety guards to the open jaws of the pounder (or smasher, as some call it)—but these would only have rendered it inoperative.

When it was realized that the safety requirements could not be met, the inspectors laid down the law—it had to go—and within

two days it was dismantled and sent off as scrap metal.

That was an act of faith.

Without the pounder, the press could not continue book production, and yet management had no idea where to get a replacement.

Telephone calls to the press's executive board brought the permission needed to go ahead and purchase a secondhand "nipper" unit. This is usually used in-line with the more expensive "nipper-smasher." The press already operated an automatic Kolbus spine-gluing unit, and the ideal would be eventually to operate the nipper in-line with this, then purchase an automatic feed unit, and at a later date perhaps the nipper-smasher, which would be capable of doing a first-class job.

Management still was left, however, with the problem of where to get the immediately needed nipper.

Paul Hammond, bindery fore-

man, had telephoned several places but had drawn a blank each time.

Then it was that he was impressed to phone a firm in Scotland.

"Do you by any chance happen to have . . . ?"

"Yes, we do, come up tomorrow and have a look."

When Dennis Archer, press manager, and Tony Crouch, treasurer, together with the men from the bindery, walked into that factory, they thought they were dreaming—there it was, a nipper; and next to it an automatic feed unit; and next to that a nipper-smasher.

"What are you asking for it?"

"Oh, I would say £2,000 (US\$4,500)."

"For the nipper?"

"Oh, no—the lot."

The brethren could hardly believe their ears, but they had heard correctly—"£2,000," the man was repeating.

He went on to explain that the line had been taken out of pro-

duction some months before, but for some reason had not been put on the market.

That nipper-smasher would normally cost around £15,000 on the secondhand market, the nipper £7,000, and the automatic feed unit a further £2,000—a total of £24,000 (about US\$54,000)!

We have certainly seen God's hand at work in this and other happenings during the past few years at the Stanborough Press.

BURMA

Class of 1980 conducts series

As part of the requirements for graduation, the class of 1980 at Burma Union Bible Seminary conducted a series of evangelistic meetings.

Advised by the Delta Section leaders, the graduating class chose Yonedaw village in the



Dennis Archer, manager, shows new equipment to R. E. Appenzeller, NEWAD publishing director, and E. H. Foster, British Union president.

B. M. Bell is communication secretary of Stanborough Press.

Inma area for their series. Once a lively church with more than 100 members, Yonedaw was in need of a revival. Because of a shortage of active workers, the village had been neglected for some time.

Nineteen students under the leadership of Tin Tun Shin, Saya Muller Kyaw, and Sayama Eh Paw conducted a series of meetings, the young men preaching and the young women giving health talks.

Laying aside their personal convenience, local church members gave the students their full support. Working together with the church members, the team brought revival to the church and, together with its members, won converts.

The students and members took part in an extensive home visitation program each day. The evening meetings attracted an average attendance of 400. Fifty people joined the baptismal class. At the close of the series 27 candidates were ready for baptism. With tears of joy, church members, friends, and the students lined the river bank to witness the event. Yonedaw church members and the class of 1980 drew close to the Lord during the campaign, earnestly seeking His presence and guidance through His Holy Spirit. The Lord blessed their effort bountifully and more are preparing to join the church.

TIN TUN SHIN
Teacher and Preceptor
Burma Union Bible Seminary

BOPHUTHATSWANA

Country bans tobacco growth

Bophuthatswana, a newly independent state in Southern Africa, enacted a comprehensive tobacco-control law in 1980 that prohibits smoking in public places and the sale of tobacco to minors, and bans the growth of tobacco within its territorial limits. This is particularly significant because Bophuthatswana is in the tobacco-growing belt of Southern Africa, and tobacco has been one of the main crops of the farmers in that area.

This legislation was drafted and prepared by the Southern

Africa Council on Smoking and Health with the technical assistance of parliamentary legal advisers. The Southern Africa Council on Smoking and Health is an international quasi-governmental organization sponsored by the South African Union Conference, the Southern Union, and the temperance department of the Trans-Africa Division. The executive director of the council is a Seventh-day Adventist minister, Dennis Baird. The council operates under a board of directors consisting of representatives from government, various universities in the area, and the Seventh-day Adventist Church.

Countries participating in the council are Bophuthatswana, Swaziland, the Ciskei, the Transkei, Lesotho, and the Republic of South Africa. It is hoped also that the newest African nation, Zimbabwe, will be requesting the services offered by the council.

VERNON W. FOSTER
Health and Temperance
Director
Trans-Africa Division

WYOMING

Optometrists support clinics

The Association of Seventh-day Adventist Optometrists met in Jackson, Wyoming, in June for their annual meeting. Alden and Duane Curtis, of Worland, Wyoming, were hosts for the 24-member convention. The major part of the business of the meetings revolved around optometrists serving in clinics in the mission field. Money was allocated to purchase new equipment and supplies for those clinics already in operation by D. E. Lighthouse in Tamaning, Guam, R. A. Baker in Koror, Palau, and B. W. Bond in Maluti, Lesotho. New clinics under construction are on the islands of Truk and Iwardshima.

The officers, under the direction of Fred Right, led out in the commitment of the members and their families to take leadership roles in their churches as well as to present Christ to their patients in the practice of optometry.

R. L. PELTON
Associate Director
Health and Temperance
Department
General Conference

Week of Sacrifice: a spiritual experience

The Week of Sacrifice Offering is in many respects the most important offering of the year. Coinciding as it does with the Week of Prayer, this offering should be entered into with more planning, prayer, and devotion than usual. Thus it can really become a spiritual experience for each of us. To be sure, God accepts our hearts even if we have no monetary offering, but the reverse is not true—our money without hearts means nothing to Him!

The name of this offering was originally selected to describe its specific purpose. It is a *week of sacrifice*. Many church members make it their goal to give their entire wages or salary earned during that week. Accordingly, it is their largest offering of the year.

To keep things in proper perspective, we must bear in mind that some of our brothers and sisters have such limited income that one day's wages may mean more of a sacrifice for them than a month's income would mean for someone else. Jesus confirmed this truth when He blessed the widow who gave her mite, only a pittance, because in her heart she was prepared to give all she had.

God's messenger tells us, "I saw that the church has nearly lost the spirit of self-denial and sacrifice."—*Testimonies*, vol. 1, p. 115.

The word *sacrifice* as evolved has several meanings. Originally it no doubt referred to the practice (divinely ordained) of offering an animal in religious service. The connotation was one of vicariousness, or substitution. From this has come the meaning of giving, withholding nothing, in behalf of a worthy cause.

As I think of the early Hebrews, perhaps a deeply religious but poor "family" following Moses from Egypt to Canaan, I can see how they sacrificed in both ways. Having just come out of slavery, probably many were short of this world's goods, which usually were measured in livestock. Also, traveling through the desert as they did, it was no small task to keep livestock alive; for both water and grazing were in short supply. Yet from these carefully tended herds they were to select the very best and present them to the priests at the sanctuary.

Today we rejoice that Jesus Christ, the Lamb of God, has given His life as an effective substitute for our lives. We do not need to offer the lives of animals. But we are not deprived of the blessings of sacrifice.

Selfishness is strengthened by withholding. But through the giving of our possessions or our wages or our earnings we cooperate with the work of the Holy Spirit in nurturing unselfishness in our character.

In teaching His disciples the blessings of sacrifice and in impressing them with the truth that God always provides, Jesus asked them, "When I sent you out without purse, and scrip, and shoes, lacked ye any thing?" They could answer, "Nothing" (Luke 22:35).

As you plan what your response will be this year to the Week of Sacrifice, not only pray that your offering will be commensurate with your blessings but pray that your spirit may be in harmony with God's Spirit. Surely He has many more blessings for each of us—when we are prepared to receive them!

NEAL C. WILSON
General Conference President



Newbold opens student housing

On September 1, Newbold College, in England, celebrated the official opening of Binfield Hall Blocks A and B, which include 24 married-student flats (apartments). These flats will make it possible for married students to attend Newbold College and have comfortable facilities during the time of their study.

Jan Paulsen, former principal of the college and now secretary and education director of the Northern Europe-West Africa Division, was the speaker for the occasion and the one who cut the ribbon to signify the official opening of the flats. Bryan Ball, chairman of the college religion department, offered the dedicatory prayer, and Sakae Kubo, new principal, presided.

The completion of these flats marks another step toward the fulfillment of the plan to have a European seminary. It was appropriate that Dr. Paulsen give the address on this occasion, since he was the one who promoted the development of such a seminary. A major step toward the realization of this plan is the construction of the seminary building, which is planned for the summer of 1981.

SAKAE KUBO

BANGLADESH

VOP school wins souls

The Voice of Prophecy staff in Dacca, Bangladesh, held two successful rallies under the direction of N. D. Roy. The first one was conducted in the Dacca church in Mirpur on May 23, with 50 students in attendance, most of whom were college young people. At that meeting 22 Bible and health course certificates were given out by D. H. Skau and N. D. Roy, and 30 more were mailed to those who had not attended.

The second rally was held on July 13, also in the Dacca church.

One hundred students were in attendance, with a number of their interested friends accompanying them. There were 35 certificates distributed to those who had completed their courses, and 50 more were mailed to those absent.

Many of these VOP students have requested further studies, and five are preparing for baptism soon.

The health lessons are the ones most sought after, particularly by Moslem young people. Students come from 20 districts in Bangladesh, mostly from Dacca, Khulna, Mymensingh, and Faridpur.

DOROTHEA HILDE
Secretary

Language school evangelism wins souls in Far East

By MARK DRISKILL

Tears glimmered in her eyes as Micky reminisced, "I remember when Mr. Go told me he prayed for the first time. He had learned about God in my Bible class."

Beth walked toward the front of our Sabbath school as Micky sat down. "One of the people that I remember best is Mr. Jung. He said that he became interested in Christianity because the teachers always had smiling faces and he wondered why."

As I stood to speak for the last time my eyes wandered across the congregation, and I smiled at Miss Park, sitting in the second row. She had been my Bible student for six months. Although I sometimes wondered how much she had learned because of her limited English, she had thanked me profusely for my "diligent teaching."

"We are all filled with mixed emotions today," I said. "We are thankful to God for allowing us to work here in Korea for the past year, and to see the results of our work. But we are sad to think that in a few days we will wake up to find that it is the day we must leave Korea." My superintendent's remarks soon were completed, and we separated for Sabbath school class study.

Mixed emotions

Our flight home would be over in about 24 hours, but Korea is halfway around the world, and even in today's jet age the prospects of returning to the United States seemed dim to each of us.

We were a few of more than 2,000 student missionaries who have served the Seventh-day Adventist Church since the student missionary (SM) program began in 1959. Working under direct supervision of full-time overseas workers, SMs often are given the responsibilities of Sabbath school and evangelistic meeting organization and planning, in addition to their many other duties.

Mark Driskill, a student missionary to South Korea during the 1977-1978 school year, now works in the public relations office at Andrews University.

The emotions that each of us experienced were the same as those of many other SMs as they prepared to leave countries and people they had come to love. The scene has been repeated again and again by young people who have given up a year of college to contribute their energies and talents to God's work.

Micky, Beth, and I, along with 18 others, were language school teachers in the Seoul Language Institute, as many other SMs have been since the school opened in 1969.

Beginnings

The language school program that utilizes student missionaries as its teachers had its beginning in Japan in 1966. English classes had been conducted at the Osaka Evangelistic Center since it was first opened in 1959, but without using student missionaries. M. T. Bascom had been called to the Osaka Evangelistic Center to conduct meetings and to explain the Bible to some of the millions of people in that area of Japan. He had only one problem—there were no people to whom he could explain the gospel. It was difficult to get people to come to Christian meetings in a country where the religious beliefs are dominated by Buddhism and ancestor worship. But at various times young people would stop by the center and ask Elder Bascom to teach them English.

"I'm not interested in teaching English," he responded. "I came here to show people God's plan of salvation, not to teach English!"

Elder Bascom wondered how he could get the hundreds of people passing the center each day to stop and listen to God's Word. Constantly people asked him to help them learn conversational English. Many people in Japan needed an understanding of practical English to help them in business and daily life. Soon Elder Bascom and his wife made their decision. After securing \$1,000 to buy laboratory equipment and books, he reinstituted the language school in the Osaka Center with a small number of students attending.

The student missionary program had proved itself effective in other countries for about seven years. Elder Bascom decided that student missionaries would make good teachers for the new school. Jim and Ann Fisher, from Pacific Union College, were the first SMs to join the language school program. They arrived in time to begin teaching the first term. The following year more SMs arrived and the school expanded.

Even though the Japanese students were paying to study English, they were interested in showing these young Americans their country. Together they visited palaces and parks, they rode trains and taxis, they went camping and canoeing. As the students got to know their teachers better, they began to ask questions about their "different" life style. This opened the way for Bible classes to begin, and the students were invited to Elder Bascom's evangelistic meetings conducted in the same building as the new language school.

"God directed the opening of this school," Elder Bascom emphasized to the teachers one morning at a weekly staff meeting. "Because of your earnest work for Him, several of the Japanese students are ready for baptism. Hundreds of others have learned of Christianity and of the message of the Seventh-day Adventist Church. Not only that, but He has led the way for a second school to be opened in the near future."

The schools prospered and expanded, and more student missionaries were needed as English and Bible teachers. In 1969 a new phase began. Dean Hubbard was granted permission from the Government of the Republic of Korea to open a language institute in Seoul.

School self-supporting

The opening of this new school was the result of two years of planning by Elder Hubbard, Ministerial secretary of the Korean Union Mission. Although at the end of preregistration only 69 students had enrolled, on opening day of classes 323 more registered and 400 were turned away. From the start the school proved to be a financial success, completely self-supporting.

Within a year and a half of its opening there were 21 baptisms resulting directly from the Seoul



Amazing Facts breaks ground for new office

The Amazing Facts radio program operating board formally launched the construction of a new administrative office building on August 27. Meeting in special session at the Frederick, Maryland, church, adjacent to the building site, the officers and board spaded the first shovels.

Construction was slated to begin by mid-September and is to

be completed in December. The board had earlier voted a resolution of appreciation to Frank Damazo, who donated the land for the Amazing Facts project.

The total cost for the building and its equipment is estimated at \$175,000, excluding the cost of much of the labor, which will be donated by friends of Amazing Facts. Jerry Mayes, assistant

manager of the organization and a former building contractor, will be in charge of the construction.

Amazing Facts is a nonprofit, self-supporting evangelistic outreach in the Chesapeake Conference and is administered largely by the Chesapeake constituency.

ROBERT SKEGGS

*Communication Director
Chesapeake Conference*

language school. Currently the language schools in Korea report more than 100 baptisms per year. More important, thousands of Korean people are learning of the gospel who never would have had the opportunity if it were not for the work of dedicated student missionaries.

Today SMs are working in 23 language schools throughout the Far Eastern Division, and plans are being made to open more schools in the future. Japan has eight language schools; Indonesia, eight; Korea, four; and Thailand, three. The majority of the 130 student missionaries who leave from North America each year go to the Far East to teach in these evangelism-oriented language schools.

There are many student missionaries serving God in each division. As well as teaching in language schools, student missionaries work as agricultural assistants, construction and maintenance workers, pastoral assistants, elementary, secondary, and college teachers, nurses, counselors in youth camps,

secretaries, and in direct Christian witnessing.

Students who serve a year in the United States are called Taskforce Volunteers. More recently a new phase has been added to the program. Not only do the Adventist colleges from North America send SMs, but student missionaries are being sent from Australia, the Philippines, and other countries.

Of the more than 2,000 student missionaries who have served the Seventh-day Adventist Church in recent years, 71 have returned overseas as full-time workers. This number may seem insignificant, but the largest number of SMs who have been sent by the church have served in recent years and are still enrolled in college or university.

The benefits of the SM program are numerous. Marlin Matheson, the church's first student missionary, says, "This program has given the church a truly global view of missions."

The SM program gives the young people involved a firsthand look at overseas missions

that serves as a try-out period for those who are interested in returning. When they do return, the church benefits from having a missionary who already has an understanding of foreign customs and a different language. When asked whether she regretted skipping a year of school, one returned SM put it this way, "Oh, no! I didn't lose a year of education. I gained a year of experience that I could have received in no other way!"

With the increase in overseas staff that the student missionary program provides, there can be a subsequent increase in the number of people reached worldwide through the church's many community service programs, as well as the evangelistic outreaches such as the English conversation schools of the Far Eastern Division.

The student missionary program is said to be the greatest thing that has ever happened to the young people of the Adventist Church. Hundreds of returned student missionaries will agree that this most definitely is true.



Riquelme Casali, production manager for Ayer Hoy Mañana, shows Peter Vandulek the equipment in the audio studio funded by Spanish laymen.

NEW YORK

Spanish laymen fund studio

Spanish laymen have funded an inexpensive but professional-quality audio recording studio for New York City that could possibly revolutionize the communications ministry of the church in New York, as well as set a precedent for other areas of the country.

The laymen are members of the Club of 1,000, a special fund-raising group that supports Ayer Hoy Mañana, the Spanish radio and television program sponsored by Metropolitan Ministries.

Situated on the top floor of the Greater New York Conference office building on Long Island, the studio includes a five-channel audio-stereo console, a turntable, three tape machines capable of selective tracking, broadcast-quality microphones, and a four-channel stereo mixer with tape recorder.

The studio is capable of producing radio programs, synchronized audio tracks for television, cassette tapes, phonograph records, and other audio productions for any contemporary format. It can also originate live broadcasts that can be fed to a regular radio station.

Some of the equipment is used, but it has been restored to its original capacity, ac-

cording to Ed Henkel, former manager of WGTS-FM, the radio station at Columbia Union College. Mr. Henkel purchased the equipment and set up the studio for about \$8,000, a price that he says could have been paid for just one piece of brand-new equipment.

"For a long time I have been thinking about the idea of setting up small and inexpensive yet professional recording studios in different regions for the denomination. I think the success of this project proves the feasibility and value of the concept," says Mr. Henkel.

Although some of the equipment is not brand-new or as sophisticated as some audio gear, it is standard, interchangeable, and can be repaired locally.

It can be operated by lay persons with minimal training, and it has the capacity for technical growth—more equipment can be added to the system as needs and desires arise and more money becomes available.

Ayer Hoy Mañana will use the studio most of the time to record their radio programs and soundtracks for television. The Greater New York Conference will have limited access to the studio to record foreign-language radio programs and public-service spots for its van ministry.

JAMES L. FLY
Communication Director
Metropolitan Ministries

Books in Review

God's Footprint on My Floor

Leo R. Van Dolson
Southern Publishing Association
Nashville, Tennessee
1977, 124 pages
Sale Price: \$1.95

To those who may wonder why another book is needed or has been written on the Beatitudes, the obvious answer is that it isn't needed—unless it makes a unique contribution. And I believe this one does. Not only is the introduction to Christ's sermon on the mount viewed as a series of progressive steps in the experience of becoming sons and daughters of God but each step is analyzed from three specific viewpoints that deal with practical problems of Christian living.

Each Beatitude is shown to be based on a specific common problem or human predicament. Christ's answer to the problem, and the practical implications for Christian living not only are clearly brought out in each of the Beatitudes but are outlined in a simple analytical chart, at the introduction of chapters three through nine, that builds on each step until all seven are included in the diagram. This kind of development makes this book ideal for

use in a prayer meeting or sermon series.

Another real contribution is the incisive analysis of the radical departure from the religious tradition of Christ's day that is involved in the presentation outlined in the fifth chapter of Matthew. Actually, it is still quite radical today. The impossibility of our measuring up to Christ's exemplary life without experiencing the development outlined in the Beatitudes is graphically driven home, and God's laws are viewed as word pictures of the truly converted person's character—the kind of life that is achieved only when Christ lives out His life in us. The Beatitudes ultimately demonstrate how Christ leads us step by step to achieve what He already has made possible for us.

Since our Sabbath school lessons this quarter focus on Matthew 5, this volume, which covers the same chapter, should be of particular interest and help to those who wish to enlarge their understanding of the topics being studied, and certainly will be especially useful to those called on to teach these lessons.

J. R. SPANGLER
Editor
Ministry

FRANCE

Message is taken to three cities

During the past 12 months the Adventist message has been introduced in three French cities where previously no members had been living.

Mrs. Jarlot, a church member who moved to St. Quentin (80 miles northeast of Paris) about a year ago, interested some people in studying the Bible, and formed a study group of 15 persons. The local conference has asked G. Carayon, a pastor, to move into the town and to organize a church.

The church work in Troyes (78 miles southeast of Paris) began when a couple came into contact with the message during a stay in

Paris. Returning to Troyes, they began to study "The Bible Speaks" lessons. Once a month G. Poublan, editor of the French Review, *Revue Adventiste*, visited and instructed them. By inviting friends and acquaintances, they eventually formed a group of 20 persons, 15 of whom have finished 20 lessons of the Bible course. The couple began a small Adventist library in their home. The people are reading the basic books on Adventism. Pastor D. Romain is moving to Troyes in order to prepare these people for baptism and to organize a church.

A young intern, P. Iltis, was sent to Haguenau (close to the German border), where there are four churches in four villages around the town. This young worker is forming a new church in the town.

HEINZ HOFF
REVIEW Correspondent

INTRODUCING:

A GREAT NEW WAY TO SAY
'THANK YOU'
'HAPPY BIRTHDAY'
OR JUST PLAIN
'I LIKE YOU'



Project Sunlight is in no way the traditional approach to a doctrinal dissertation. It is designed to capture the interest of the casual reader. The teachings of the Bible are interwoven in a narrative calculated to hold the interest of the reader. The beauty of prophetic truth is developed in such a way as to leave a warm glow in the heart of the reader.

PROJECT SUNLIGHT is priced at only **US\$1.25** per copy. **Buy a PROJECT SUNLIGHT pack of ten books for US\$9.95.**

When ordering by mail allow for sales tax as applicable. Postage for the first book 85 cents and 10 cents for each additional book.

At your **ADVENTIST BOOK CENTER**



**REVIEW AND HERALD
PUBLISHING ASSOCIATION**

6856 Eastern Avenue NW
Washington, D.C. 20012

1900 Elm Hill Pike
Nashville, Tennessee 37210

Afro-Mideast

● Sherman Nagel and John Staples, of Pacific Union College, have been preaching to capacity audiences in Dar es Salaam, Tanzania, for four weeks. They conduct five meetings a week in Lumumba Hall for the general populace and two at the university to a predominantly student audience. They also are speaking to the medical students and Rotary and service clubs when invited. Several workers and students from Arusha Adventist Seminary make up the team. A Field School of Evangelism is being conducted in connection with the campaign.

● Speaking at the recent opening of the newly completed Adventist Book Center on the campus of Ethiopian Adventist College, R. C. Thomas, Afro-Mideast Division publishing director, encouraged everyone present to work toward the uplifting of their fellow men by using books at this center to draw others closer to God. Damie Djaffar, Ethiopian Union publishing director, reports that this is the second ABC to be opened in Ethiopia.

● A company of 45 believers in Tanzania's Buturi district was organized into a church on July 15.

● Gado Ongwela, studying at Andrews University, has successfully defended his thesis after completing his Doctor of Philosophy of Education requirements. Upon return to Africa he will join the faculty at the University College of Eastern Africa.

● Reuben Theuri, who has been studying at West Indies College, will be returning to the East African Union as a pastor in Central Kenya Field.

Euro-Africa

● Workers in the Greek Mission gathered at the mission's campsite in Kalamos for a study meeting July 13-20. Eliseo Cupertino, president of the Southern European Union, and Leland Yialelis, president of the Greek Mission, led in the discussion of

church organization, fundamental beliefs, and methods for accomplishing more effective missionary outreach. Concurrent meetings for the workers' wives were conducted by Esther Yialelis. The celebration of the Lord's Supper brought the week to a close.

● Eight years ago the Seventh-day Adventist Church profited by the first law of recognition of religious liberty to all non-Catholic churches in Spain. Since then A. Bueno, president of the Spanish Conference, and D. Basterra, religious-liberty director, have had several conversations with the minister of justice and the general director for religious affairs of the country. The law was revised and amended and finally voted by the government on July 16, 1980. The main improvements concern practice of worship and religious education. The second article of the law, for instance, guards the right of each citizen to profess a religion of his choice, to practice his conviction in acts of worship, to assemble, to celebrate marriage and funeral ceremonies, and to observe the day of worship according to his belief. The denominations received independence and autonomy and certain privileges such as tax exemption and freedom to establish educational programs and to select and print the books.

● For six weeks an evangelistic campaign was held in the two cities of Douala and Yaounde, Cameroon, by Fred Durbant, departmental director in the North France Conference, "on loan" to the West Central African Union. Two hundred and fifty persons requested baptism. They will receive at least one year of instruction before joining the church.

● For a whole week recently 50 pastors of the German Democratic Republic Union Conference listened to Roland Lehnhoff, evangelist, and to Harald Knott, division lay-activities director, leading out in a training session for pastors. Simultaneously Elder Lehnhoff conducted a week of revival at the local Dresden church in the evenings.

● In Yaounde, capital of Cameroon, the Adventist Maranatha elementary school is attended by

1,600 pupils, only 90 of whom come from Adventist homes. The reputation of this school is such that nearly 3,000 children apply each year.

● Recently elected to office in the Mozambique Union Mission are Daniel Harawa, president, and Bernardo F. Muabsa, secretary-treasurer.

Far Eastern

● More than 200 relatives and friends traveled halfway around the world to Hong Kong to help Robert M. and Alma Milne celebrate their 60 years of marriage and service to the people of Asia. At a wedding ceremony in the Pioneer Memorial church in Hong Kong they renewed the vows they had taken so many years before. Although Pastor and Mrs. Milne had no children of their own, they have a large family of at least 40 who as young people stayed in their home or were helped financially to get an education. These former students are now scattered throughout the world, but many were able to return for the anniversary celebration. In their 60 years of foreign service, the Milnes have been privileged to see and have a part in a great development in all parts of the Far Eastern Division. At age 84, Pastor Milne still goes to the city nearly every day to solicit funds for Hongkong Adventist Hospital.

● The General Conference session in Dallas in April marked the end of Target 80 for the Far Eastern Division, but of greater significance to Asian Adventists was its heralding in of Target 85, a new era of aggressive evangelism focused on the more than 450 million people within the division's territory.

● A Seventh-day Adventist, Stephen Lin, has formed a new automobile parts business in Seoul, Korea, called Rural Industrial Co. Ltd. When fully established it will employ about 100 Seventh-day Adventist workers. The company's management is setting aside 25 percent of the shares in the company for gospel work, specifically for Chinese missionary work and rural living.

Inter-American

● More than 300 students from Antillian College and Dominican Junior College worked this past summer in the Antillian Union Student Crusade Against Drug Abuse. In the first six months of 1980, literature evangelists of the Antillian Union delivered \$1,434,869 worth of message-filled literature, an increase of \$150,359 over the same period last year.

● The Bahamas Conference held its triennial session August 20-24 in Nassau. The president during the past triennium, L. V. McMillan, personally led the way for pastors and laymen by holding evangelistic crusades that resulted in 450 baptisms. In the 1970's the membership of the Bahamas Conference increased from 2,321 to 5,628. Officers elected are H. A. Roach, president; N. E. Scavella, secretary; and R. L. Henry, reelected treasurer.

● A series of 15-minute radio programs is being prepared for airing during Easter week of 1981 on as many radio stations as possible in the Inter-American Division. The Voice of Prophecy is co-operating with the division Ministerial Association and communication department in the preparation of the programs.

● A Spiritual Gifts Seminar was recently held for 25 newly baptized believers from the Centrum and South Paramaribo churches in Surinam. The seminar was conducted by John Luppens, pastor of the two churches.

Northern Europe-West Africa

● In the West African country of Nigeria, which will be a part of the New Africa Division, six radio stations have been installed in the union and conference mission headquarters. This eliminates the necessity of sending messengers from one side of the country to the other with important church

messages. Church leaders now can communicate with each other whenever necessary instead of having to await messengers.

- Negotiations for the purchase of a 22-acre farm at Rostrevor, 12 miles from Newry, in Northern Ireland, have now reached an advanced stage. The church's first camp on this site was conducted from July 21 to 31, under the leadership of the mission youth director, Delbert Elias, for 60 children from all parts of Ireland.

South American

- A three-day lay-activities congress was held recently at the youth camp at Iguassu, Brazil, for the 80 lay leaders in the Parana Conference. There is a well-trained group of members working in this 28,963-member conference. Leading out in the meetings were Siegfried Kumpel, former director of the theology department at Brazil College, who died soon after the congress ended; Osvaldo T. Felix, South Brazil Union lay-activities director; Antenor C. Costa, Parana Conference lay-activities director; Ari Helmuth Gomes, local field evangelist; and Vilson Keller, Parana Conference treasurer.

- The Austral Union offices in Argentina are undergoing various changes and additions to accommodate the expanding work there. This union has more than 41,500 members in Argentina, Uruguay, and Paraguay.

- The Inca Union has opened a new recording studio in Lima, Peru, to prepare programs for the radio stations that broadcast the Voice of Prophecy in that area.

Southern Asia

- The new Adventist school in Rajapalayam, South India, has an enrollment of 95 children.

- The Madurai North Adventist School in Tamil Nadu opened in 1975 with 11 students. This year enrollment stands at 926.

- A total of 72 young people were invested with various MV insignia recently at the Kottarakara School in South India. At a similar service at the Gorimedu Adventist School, 182 were invested.

- Twenty-two young people participated in a program of walking and witnessing in Cochin, Kerala. During the course of their ten-mile hike they conducted several open-air meetings and gave out a large amount of literature.

- At the midyear division meetings in Poona, July 23-27, new appointments were made for treasurers in the three Indian unions. B. C. Kurian, from the Central Union, transfers to the Northern Union; K. G. George, from the National Home and Health Service in Poona, to the Central Union; K. P. Philip, from the South India Union, to the National Home and Health Service in Poona; and P. H. Lall, from the East India Section, to the South India Union.

Trans-Africa

- Two young women from California recently filled secretarial posts in the division office. Patricia L. Marin will serve the president, K. J. Mittleider. She replaces Peggy Dawkins, who has retired after serving for 28 years as secretary to three presidents, R. S. Watts, Robert H. Pierson, and Merle L. Mills. Jean Lemon is the secretary to the assistant treasurer, Harold Iles.

- Stewardship seminars recently have been conducted in Botswana and Zambia by Glenn Smith, of the division. He has found a supporting interest in the concept of systematic benevolence.

- Zimbabwean youth attended their first Bible conference recently at Inyazura Mission, spending five days exploring the Scriptures and their role in a changing world.

- Rusangu Secondary School hosted a recent teacher's institute. Tommy H. Nkungula, new division education director, led out in the lectures and discussions on the church's philosophy of education.

North American

Canadian Union

- The Adventist Radio-Television Studios in Toronto became intensively active the latter part of August as the Spanish New York City-based telecast, *Ayer, Hoy, Mañana*, headed by George and Nyla Grieve, returned to Toronto for a two-week videotaping of a new set of films. This is the only Spanish telecast produced by the Seventh-day Adventist Church.

- Several hundred people attended the recent Six Nations camp meeting held at the Indian Reserve in southern Ontario. A. Leroy Moore, General Conference coordinator for North American Native Affairs, was the guest speaker. *Tekawennake*, the local Indian Reserve newspaper, and one of Canada's leading native newspapers, gave prominent coverage of the camp meeting and to Dr. Moore's visit to the Six Nations Reserve. Evangelistic outreach work is being planned, and the special booklet *Meawata*, containing inspiring experiences written by a North American Indian Adventist, will be used as campaign literature to attract the native people to special Bible studies.

- Gerry Grant has joined the staff of the Ontario Conference office as cashier-accountant. He is a graduate of Andrews University, with a degree in business administration.

- Keith Heinrich is the new treasurer of the Ontario Conference Corporation and manager of Kingsway Pioneer Home. He has served for some time as assistant treasurer of the conference.

- P. F. Lemon, formerly president of the Quebec SDA Church Association, is the new secretary of the Canadian Union, replacing A. N. How, who has retired.

Columbia Union

- Kettering Medical Center in Kettering, Ohio, conducted the second session of Feelin' Good, a summer fun-and-fitness program for children aged 6-12. The two-week course included exercises to strengthen the heart, classes in the circulatory system, instruction on taking blood pressures, and dis-

cussions and activities on nutrition and physical fitness.

- Nineteen teen-agers learned about the workaday world in a hospital this summer as they admitted and discharged patients, aided in physical-therapy and messenger work, transported patients and equipment, and performed many other hospital duties at the Washington Adventist Hospital in Takoma Park, Maryland. The program was offered by Montgomery County, Maryland, public schools for youth employment.

- The day after the Maranatha church in Baltimore, Maryland, was officially organized the members began a 30-day evangelistic series. Seventeen persons were baptized.

- The second annual Korean camp meeting recently was conducted in the Potomac Conference on the Shenandoah Valley Academy campus. Dennis Lee, pastor of the Washington Korean church, was the coordinator. Keynote speakers included H. C. Pak, pastor of the Toronto Korean church; S. K. Choo, pastor of the Baltimore Korean church; and Joseph Espinosa, a General Conference field secretary.

- A Columbia Union chapter of the Adventist-Laymen's Services and Industries (ASI) has been formed. The purpose of the chapter is to stimulate interest in the ASI by holding more frequent meetings and by developing projects whereby the ASI members can aid in the work of the church.

Lake Union

- Members of the Evansville, Indiana, church youth class have organized a temperance organization with Youth Leader John Busch and *Listen* magazine area director Al Graef. They set up an antismoking display at a local shopping mall and registered people for a Five-Day Plan to Stop Smoking. The 14 participants in the plan all were successful in breaking the smoking habit.

- Two persons recently were baptized in Howard City, Michigan, by R. K. Nelson, and one person was baptized by Paul Howell in the Delton, Michigan, church.

Mid-America Union

● Five hundred Pathfinders from the territory of the Central Union Conference, now Mid-America Union Conference, gathered in a five-State camporee at Broken Arrow Ranch in Kansas. Les Pitton, formerly Central Union Conference youth director, now associate youth director of the General Conference, directed the four-day camporee.

● Ardella K. Barrett recently was honored in St. Louis, Missouri, for having spent 35 years as an educator. W. R. Wright, Jr., Central States Conference education superintendent, expressed appreciation to her on behalf of the conference.

● Nearly 100 children enjoyed the Vacation Bible School held in Rapid City, South Dakota. Fifty-eight of these children were from non-Adventist homes. As a result of this VBS, two children went to junior camp.

North Pacific Union

● A dozen evangelistic meetings began simultaneously on a recent Wednesday night in the Idaho Conference. Conference President Bruce Johnston reports that the opening sessions attracted nearly 1,000 visitors.

● Donald G. Reynolds, president of the Upper Columbia Conference, has returned from the Afro-Mideast Division, where he attended camp meetings and conducted leadership seminars for pastors.

● Five major evangelistic campaigns are scheduled for the Alaska Mission this fall. James Cress, from the Lake Union Conference, is holding meetings in Anchorage. Also in progress are meetings in Juneau, conducted by J. Reynolds Hoffman, formerly a Faith for Today evangelist, now retired in the North Pacific Union. Arnold Scherencel is holding meetings in Kenai, and Phil Shultz will hold a campaign in Wrangell. Elders Shultz and Scherencel are Oregon Conference evangelists. Al G. Beierle, Fairbanks pastor, is holding a major campaign in his home city.

● In special services, members of the Grants Pass, Oregon, congregation moved into their new

church at the north entrance to the city. Most of the congregation walked the six tenths of a mile from the old structure to the new one. Construction costs for the fan-shaped sanctuary, which seats 750, totaled about \$1 million. Skip Bell is the present pastor.

● For the first time in 15 years, all the pastors, teachers, and office members of the Washington Conference were together for one workers' meeting. In the past they have attended separate sessions. Des Cummings, assistant professor of youth ministries at Andrews University, and Don Gray, Ministerial secretary of the Lake Union Conference, were the featured speakers for the six-day meeting, which was held at the Gladstone conference grounds in the Oregon Conference.

Pacific Union

● The Carmichael Central congregation in Northern California held a summer cooking school for 8- to 12-year-olds. Five non-Adventist children joined 22 from the church in the project, in which they earned JMV cooking honors. Mary Jane Tait was director.

● Members across the Pacific Union walked to church Sabbath, September 27. Billed as a health-conservation measure by the health services department, the event saw members walking the entire distance or driving to within walking mileage.

● Construction has begun on phase two of the science complex at Pacific Union College. This portion of the center will provide housing for the departments of physics, chemistry, and computer science.

● A new 30-lesson Bible-study set has been published by the union lay activities department for use with Mormon Bible students. Called *Discovery*, the set was written by Betty Glenn, a Bible worker in Southern California who was a Mormon.

● A Vacation Bible School has been held by the staff of the Adventist Indian School, Holbrook, Arizona, at Chinle, deep in the Navaho Reservation. Average attend-

ance was 80—all non-Adventists, says Ron Canaday, pastor. David and Vivian Lomeland and Frances Mathison, teachers at the Indian school, noted that several former students came by to renew acquaintance and ask about the school. Some even assisted with the VBS. Follow-up is being conducted by retired Elder and Mrs. S. B. Olney and Mr. and Mrs. Ben Anderst, who live at the Chinle outpost.

Southern Union

● Southern Missionary College's student registration has reached 2,091, a new high for the institution, according to Frank Knittel, president. This figure is 58 over last year's total of 2,033. SMC has experienced gains of approximately 75 a year for 20 years.

● Plans are nearly complete for the construction of a four-doctor clinic in Vicksburg, Mississippi. Three additional SDA physicians will move to the Alabama-Mississippi Conference the first part of 1981 to join John Evans in an active health evangelism program in the Jackson-Vicksburg area.

● Pauline Dunn, administrator of the Mississippi Nursing Home in Jackson, Mississippi, since 1973, has been appointed administrator of the Adventist Health Center scheduled to open in the spring of 1981. The AHC is situated adjacent to Bass Memorial Academy in the Alabama-Mississippi Conference.

● The Hillcrest church in Nashville, Tennessee (South Central Conference), began planning August 31 to join with the Nashville Riverside church in building a \$500,000 school. Xavier Butler, pastor, reports that the Hillcrest church already has raised some \$30,000 of its \$150,000 goal.

● Oakwood College has qualified for an alumni challenge grant of \$48,000 from the Bush Foundation of St. Paul, Minnesota. By June 30, the end of the first year of a five-year incentive program, Oakwood College tripled both the

number of alumni donors and the total amount contributed. They went from 152 alumni donors to 500; from \$11,000 in alumni contributions to \$35,600.

Andrews University

● Personnel changes on campus include: Reger C. Smith, Sr., vice-president for student affairs, formerly chairman of the social work department, replacing Charles Upshaw, who is pursuing doctoral studies at Stanford University; Robert Moon, Jr., assistant to the president for management information and planning, formerly director of institutional research and professor of education, and continuing as professor of education; Fritz Guy, associate dean of the Theological Seminary, formerly professor of theology, replacing William Johnsson, newly named associate editor of the *ADVENTIST REVIEW*; Margaret Kroncke, director of freshman education and activities, replacing Elizabeth Wilkins, who died June 21; Mark Driskill, public information officer, replacing Kevin McClanahan, new assistant public relations director at Florida Hospital, Orlando; Ivan T. Blazen, chairman of the Department of New Testament, formerly associate professor of New Testament and Biblical theology, replacing James J. C. Cox, newly appointed president of Avondale College, Australia; Robert W. Cash III, director of institutional research, formerly assistant director of the same department, replacing Robert Moon, Jr.; Lowell Witz, director of the computer center, formerly assistant director of the center, replacing LeRoy Botten, director of data processing for Florida Hospital.

● Samuele Bacchiocchi, assistant professor of religion, has recently published a new book, *Divine Rest for Human Restlessness*. As a theological interpretation of the Sabbath for contemporary human needs, the book is a sequel to Dr. Bacchiocchi's earlier study, *From Sabbath to Sunday*, which deals with the history of the Lord's day in early Christianity.

● Early-parenthood skills were the focus of a workshop held on the Andrews University campus September 7-9 by Aldyth Roberts.

To New Posts

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

NORTH AMERICAN DIVISION

James Curry, pastor, Celina, Tennessee, and Peytonburg, Kentucky, churches in the Kentucky-Tennessee Conference; formerly a retired minister.

John Fortune, pastor, Orlando Sanitarium church, Florida Conference; formerly pastor, Silver Spring, Maryland, church.

Randy Russell, chaplain, Highland Academy, Kentucky-Tennessee Conference; formerly from Andrews University.

Douglas Sayles, ABC manager, Charlotte, North Carolina, in the Carolina Conference; formerly ABC manager in Calgary, Alberta, in Western Canada.

Charles Stout, pastor, Hot Springs, Arkansas, church; formerly pastor of the Davenport, Iowa, church.

William Strong, pastor, Lawrenceburg and Pulaski, Tennessee, churches in the Kentucky-Tennessee Conference; formerly from the Upper Columbia Conference.

Louis Torres, pastor, Jacksonville First and Hilliard churches in the Florida Conference; formerly pastor, Kansas City, Kansas, church.

Regular Missionary Service

Sandra J. Bailey (SAC), returning to serve as primary school teacher, Bella Vista Hospital school, Mayaguez, Puerto Rico, left New Orleans, July 26, 1980.

James Norman Forsyth (WWC '67), returning to serve as teacher, Far Eastern Academy, Singapore, **Donna Christine (Powell) Forsyth**, and two children left San Francisco, August 17, 1980.

Becky Anne Gainer (LLU '78), of Covina, California, to serve as nurse, Mwami Adventist Hospital and Leprosarium, Chipata, Zambia, left New York City, August 20, 1980.

Arlind Eugene Hackett (AUC '62), to serve as assistant treasurer, Far Eastern Division, Singapore, **Myrtle Marleen (Reynolds) Hackett** (AUC '62), and three children, of Indianapolis,

Indiana, left San Francisco, August 17, 1980.

Deanna Kay Hunter (AU '72), returning to serve as teacher, Korean Union Mission, Seoul, Korea, left Chicago, August 20, 1980.

Mervin Henry Kneller (WWC '70), returning to serve as teacher of mathematics, Rusangu Secondary School, Monze, Zambia, **Eloise Amy (Sager) Kneller** (AU '69), and one child left Toronto, Ontario, Canada, August 17, 1980.

Lyle Lasal Litzenberger (AUC '77), returning to serve as business manager, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Dorothy Runette (Grover) Litzenberger**, and two children left San Francisco, August 13, 1980.

Roland Loyd McKenzie (U. of S. Calif. '79), to serve as principal, Adventist Seminary of West Africa, Ikeja, Lagos State, Nigeria, **Lilia Bertina (Austin) McKenzie**, and two children, of Riverside, California, left Miami, August 18, 1980.

Keith Warren Moses (PUC '60), returning to serve as teacher, University College of Eastern Africa, Eldoret, Kenya, **Anita (Requenez) Moses**, and two children left San Francisco, August 20, 1980.

Wesley Leonard Parker (Mont. St. U. '56), to serve as maintenance engineer, Gitwe College, Nyabisindu, Rwanda, and **Jacqueline Jean (Bauer) Parker** (LLU '49), of Auburn, Washington, left New York City, August 19, 1980.

Norman Bruce Province (AU '72), to serve as mathematics-science teacher, Guam Adventist Academy, Agana, Guam, **Cherie Lynn (Kistler) Province**, and two children, of Berrien Springs, Michigan, left Chicago, July 24, 1980.

David Loren Schwab (SAC '71), returning to serve as industrial arts teacher and farm manager, Adventist Seminary of West Africa, Ikeja, Lagos State, Nigeria, **Dorothy Anne (Swanson) Schwab** (UC '65), and two children left New York City, August 20, 1980.

Carlyle Donald Welch (LLU '65), returning to serve as physician-surgeon, Taiwan Adventist Hospital, Taipei, Taiwan, **Lora Marie (Wood) Welch** (LLU '65), and three children left San Francisco, August 20, 1980.

Student Missionaries

Marvin Leroy Allison (AU), of Leominster, Massachusetts, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, August 18, 1980.

Doyle Ann Davis (WWC), of Sandy, Oregon, to serve as teacher, Tai Po Sam Yuk Secondary School, Hong Kong, left San Francisco, August 13, 1980.

Daniel Lee Hamstra (AU), of Grand Ledge, Michigan, to serve as English teacher, Japan Union Mission, Ashi-ku, Yokohama, Japan, left Los Angeles, August 18, 1980.

Glenn Jon Heil, Jr. (AU), of Lake Orion, Michigan, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left New York City, August 17, 1980.

Del Jeanne Hill (SMC), of Jacksonville, Florida, to serve as nursing assistant, Kobe Adventist Hospital, Kobe, Japan, left Los Angeles, August 18, 1980.

Peggy Patricia King (AU), of Queens, New York, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left New York City, August 18, 1980.

Carmen Alicia Rivera (AU), of Bay Shore, New York, to serve as English and Bible teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, August 21, 1980.

Janet Diane Esther Rugless (OC), of Rochester, New York, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 16, 1980.

Douglas Wayne Sherman (WWC), of Days Creek, Oregon, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 16, 1980.

Randall Arthur Teranski (CaUC), of Lacombe, Alberta, Canada, to serve as teacher, Ubol English Language School, Ubol, Thailand, left Los Angeles, June 16, 1980.

Ronald Edward Teranski (CaUC), of Lacombe, Alberta, Canada, to serve as teacher, Ubol English Language School, Ubol, Thailand, left Los Angeles, June 16, 1980.

John Gordon Toop (CaUC), of Almonte, Ontario, Canada, to serve as teacher, Seventh-day

Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Jayson Fumiaki Tsuchiya (PUC), of Los Altos Hills, California, to serve as teacher, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, June 16, 1980.

Pamela Louise Weir (CaUC), of Trail, British Columbia, Canada, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, June 16, 1980.

Volunteer Service

Bradley Scott Bateman (AU '79) (Special Service), to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, and **Gyl Elaine (Moon) Bateman** (AU '78), of Berrien Springs, Michigan, left Los Angeles, June 16, 1980.

Lance DeWayne Hamilton (Senior Dental Clerkship), of La Mirada, California, to serve as dentist, Adventist Dental Clinic, Dacca, Bangladesh, left Los Angeles, June 14, 1980.

Charles Edward Hellman (LLU '55) (Special Service), of Portland, Oregon, to serve as medical technologist, Karachi Hospital, Karachi, Pakistan, left New York City, July 1, 1980.

Walter John Rydzewski (LLU '71) (Special Service), of Clarksville, Maryland, to serve as dentist, Seventh-day Adventist Health Centre, Blantyre, Malawi, left New York City, July 6, 1980.

Ronald Raley Scott (LLU '42) (Special Service), to serve as physician, Karachi Hospital, Karachi, Pakistan, and **Louise Barbara (Bunch) Scott**, of Porterville, California, left Los Angeles, June 27, 1980.

Alice (Cunningham) Spindler (LLU '57) (Special Service), to serve as physician, Penang Adventist Hospital, Penang, Malaysia, **Richard E. Spindler**, and two children, of Brunswick, Maine, left Los Angeles, June 28, 1980.

Terese Thonus (AU '80) (Special Service), of Berrien Springs, Michigan, to serve as medical aide, Thailand Relief, Bangkok Adventist Hospital, Bangkok, Thailand, left Oakland, California, June 26, 1980.

Colleen Marie Walde (Special Service), to serve as nurse, Cambodia/Thailand Relief Team #8, Bangkok Adventist Hospi-

tal, Bangkok, Thailand, of College Place, Washington, left Oakland, California, July 24, 1980.

AUSTRALASIAN DIVISION

Regular Missionary Service

Richard G. Anderson (and **Jillian** and family), of Australia, returning to serve as principal, Sonoma Adventist College, Papua New Guinea, left January 1980.

David D. Blanch (and **Patricia** and family), of Australia, returning to serve as district director, Papua New Guinea, left February 1980.

Mark R. Bower (and **Delmae** and family), of Australia, to serve as teacher, Kabiufa Adventist High School, Papua New Guinea, left February 1, 1980.

Gary D. Chapman (and **Grace A.** and family), of Australia, returning to serve as assistant treasurer, Papua New Guinea, left February 1980.

Kevin Chugg, of Australia, to serve as builder-supervisor, Solomon Islands, left January 3, 1980.

Colin E. Clark (and **Gail L.** and family), of Australia, to serve as teacher, Mount Diamond Adventist High School, Papua New Guinea, left January 18, 1980.

Christopher J. L. Cowled (and **Cheryl** and family), of Australia, returning to serve as teacher, Mount Diamond Adventist High School, Papua New Guinea, left January 18, 1980.

Glendyn J. Cozens (and **Julie** and family), of Australia, to serve as teacher, Kabiufa Adventist High School, Papua New Guinea, left January 28, 1980.

Kenneth J. Dever (and **Joyce** and family), of Australia, returning to serve as teacher, Sonoma Adventist College, Papua New Guinea, left February 1980.

Donald K. Gay (and **Sue M.**), of Australia, to serve as teacher, Beulah Missionary College, Tonga, left February 1980.

Margaret D. Goldspink, of Australia, to serve as secretary, Karachi Adventist Hospital, Pakistan, left February 17, 1980.

Donald J. Halliday (and **Daphne R.**), of Australia, to serve as teacher, Mount Diamond Adventist High School,

Papua New Guinea, left January 21, 1980.

Peter A. Harrison (and **Dianne L.** and family), of Australia, to serve as teacher, Fulton College, Fiji, left February 10, 1980.

Lyndsay H. J. Hiscox (and **Eileen** and family), of Australia, to serve as teacher, Fulton College, Fiji, left January 15, 1980.

David J. Iredale (and **Carey A.** and family), of Australia, to serve as principal, Kukudu School, Solomons, left January 18, 1980.

Rodger Itel, of Australia, to serve on Cambodia-Thailand Relief Team, Thailand, left January 15, 1980.

Andra Johnson of Australia to serve on Cambodia-Thailand Relief Team, Thailand, left January 21, 1980.

Arthur A. Johnson (and **Sibilla** and family), of New Zealand, returning to serve as manager, Sanitarium Health Food Company, Papua New Guinea, left January 1980.

Deaths

BLUE, Lillie M.—d. Aug. 29, 1980, Loma Linda, Calif. She served the denomination with her late husband, Dr. I. F. Blue, who served in the following capacities: in the trust-services work, Nebraska Conference; as chaplain of the Nebraska Sanitarium; as principal of Hastings Junior Academy, Nebraska; as principal of Indian Christian Training School, India; as superintendent of Northwest India Union Mission; as education secretary of the Southern Asia Division; as principal of Vincent Hill Junior College, Mussoorie, India; and as a teacher at La Sierra College. Survivors include a daughter, Margaret Jackson; and two grandchildren.

HIEBERT, Lucille W.—b. Aug. 24, 1902; d. Aug. 17, 1980. After attending Southern Missionary College she taught church school and then became a Bible worker. She continued in this work for 30 years. She worked as a Bible instructor with the Oneida, Kentucky, and Melrose, Massachusetts, sanitariums. She then served as a Bible worker in the Kentucky-Tennessee, Georgia-Cumberland, and Florida conferences. Survivors include two sisters, Pauline Evans and Marie Traylor.

HUESTIES, Fred—b. Nov. 13, 1906, Gas City, Kans.; d. May 12, 1980, Mountain View, Calif. He served at the Pacific Press Publishing Association in Mountain View, California, for 25 years. Survivors include a daughter, Marcia Vierra; four grandchildren; and three great-grandchildren.

JOHNSON, Carrie S.—b. Aug. 26, 1894, in Minnesota; d. May 28, 1980, St. Johns, Mich. She served for several years as a secretary in a conference office. She also did extensive welfare work during World War I and negotiated the release of some Adventist young men who were in prison because of their conscientious

objections to bearing arms. She did a great amount of research into the early history of Adventism, and is probably best known for her authorship of the book *I Was Canright's Secretary*. Survivors include her husband, Frank; and a son, Dr. J. B. Johnson.

KENT, James F.—b. Mar. 1, 1901, Abilene, Tex.; d. Aug. 23, 1980, Lincoln, Nebr. He spent 43 years of his life in literature evangelism. After colporteur to pay a large portion of school expenses and graduating from La Sierra Academy in 1925, he spent two years as a literature evangelist in California and two years in Arizona. By this time his leadership abilities were evident, and he was invited to become publishing secretary of the Central California Conference. In 1936 he was asked to serve as publishing secretary of the Atlantic Union Conference, and three years later was ordained to the gospel ministry. After nine years in this conference he was invited to serve in the same capacity in the Columbia Union Conference, a position he held for 12 years. Under his leadership there, the colporteurs sold more than \$1 million worth of literature in one year (1957), an outstanding record for that time. In 1958 he transferred to the Central Union Conference as director of literature evangelism, and served in this capacity until his retirement in 1966. Survivors include his wife, Grace; two daughters, Mrs. John (Winifred) Young and Mrs. Maylon (Naomi) Synovec; five sisters, Mrs. Marvin (Helen M.) Georgeson, Mrs. Willi (Bea) Crispi, Mrs. Delaney (Othal) Brannon, Mrs. Eva Brownlee, and Mrs. A. R. (Pat) Phillips; two brothers, John W. and Jesse Dee Kent; four grandchildren; and one great-grandchild.

MELEEN, Evelyn E.—b. May 5, 1896, Aberdeen, S.Dak.; d. June 22, 1980, Smyrna, Ga. She taught her first term of school at Advent Gulch, Idaho, and served as a teacher in our denominational schools for a period of 42 years in the following locations: from 1923 to 1928, when she and her husband, Elder Ernest Carman, served as missionaries in China; in the States of Montana, Texas, Pennsylvania, and Tennessee; as dean of girls at Forest Lake Academy, Maitland, Florida; at the nursing school in Orlando, Florida; and at the Madison campus of Southern Missionary College, Colledale, Tennessee. In 1956 her husband, Ernest Carman, died. In 1963 she married Elder E. M. Meleen, who had served as a missionary in India and Burma. Survivors include her husband, Elder E. M. Meleen; a son, Dr. Eldon A. Carman; five sisters; three brothers; and several grandchildren.

STEWART, Raymond—b. April 5, 1912, Hannibal, Mo.; d. Aug. 20, 1980, Redlands, Calif. After graduating from Union College in 1941 he taught for 25 years in Adventist schools, including 13 years at Loma Linda Elementary School. Survivors include his wife, Dorothy; two daughters, Judith Hanson and Jacqueline Oliver; his stepmother, Virginia Stewart; a sister, Ellen Nowak; two stepsisters, Ermalee Gray and Jean Beaman; and four grandchildren.

TAYLOR-THOMPSON, Ann T.—b. May 30, 1893, Benton, Miss.; d. Aug. 10, 1980, El Monte, Calif. She served the denomination in the following capacities: as Sabbath school secretary for the Louisiana-Mississippi Conference, Alabama-Florida Conference, and Sabbath school and MV secretary for the Nebraska Conference. She also served as field secretary for the Christian Record Braille Foundation. Survivors include a son, Dr. E. A. Taylor; a daughter, Mrs. W. A. Howe; three grandchildren; and seven great-grandchildren.

Literature Requests

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mision office. Individual requests ordinarily will be published only once during each calendar year. In the list below, when only name and address are given, send general missionary supplies.

Kenya

Peter Manani Machanda, Nyanturago Church, P.O. Box 173, Keroka, Kenya: Bibles, books, and magazines.

Peru

Alejandro Saito L., Casilla 1381, Arequipa, Peru, South America: *Signs, These Times*, Picture Rolls.

Philippines

Mrs. Filipina C. Aba, North Philippine Union Mission, Box 401, Metro Manila, Philippines.

Gerlyn Mae Anover, C/o Taft Avenue Tailoring, Burgos Street, Roxas City, Philippines.

Emilie Christine T. Llamis, Western Mindanao Mission, P.O. Box 13, Ozamiz City, Philippines: Child evangelism materials.

Antonio V. Pamunag, Western Mindanao Academy, Dumungag, Zamboanga del Sur, Philippines.

F. G. Pangca, President, Western Mindanao Mission, P.O. Box 13, Ozamiz City, Philippines.

President, Mountain Provinces Mission of SDA, 37 Navy Base Road, Box 17, Baguio City, Philippines B-0201: Bibles, *Church Hymnals*, books, children's books, magazines.

Reuben R. Rafanan, Sabbath School and Lay Activities Director, Mountain Provinces Mission, P.O. Box 17, Baguio City, Philippines B-0201: *These Times*, *Listen, Life & Health*, Bibles, songbooks, *Spirit of Prophecy* books.

Nimrod F. Rosario, Western Mindanao Mission, P.O. Box 13, Ozamiz City, Philippines.

Mrs. Ellen P. Rosete, Mountain Provinces Mission of SDA, 37 Navy Base Road, Box 17, Baguio City, Philippines B-0201: Children's storybooks, visual aids, magazines; Picture Rolls; greeting cards; songbooks.

Pastor R. A. Tabingo, Western Mindanao Mission, P.O. Box 13, Ozamiz City, Philippines.

Merilyn Umingan, Talimundor SDA Multigrade School, Talimundor, Orani, Bataan, Philippines: Picture Rolls, greeting cards, songbooks, Bibles, child evangelism and Pathfinder materials, *Spirit of Prophecy* books, *Life & Health*, *Listen*.

Coming

November

- | | |
|--------------|-----------------------------------|
| 1 | Annual Week of Sacrifice Offering |
| 1 | Church Lay Activities Offering |
| 8 to 10 | |
| Jan. 3, 1981 | Ingathering Crusade |

December

- | | |
|----|---|
| 6 | Ingathering Emphasis |
| 6 | Church Lay Activities Offering |
| 13 | Stewardship Day |
| 20 | Thirteenth Sabbath Offering (Trans-Africa Division) |

SDA life style is commended

Widespread publicity throughout the media in Australia has urged people to follow the Seventh-day Adventist life style.

In September, press and radio reported the findings of a survey on the health status of Seventh-day Adventists conducted by two researchers at the University of New South Wales and published in the *Medical Journal of Australia*.

The Australian Broadcasting Commission featured the benefits of the Adventist life style on its midday news bulletins, and the story was picked up the next day in the leading Australian morning paper, the *Sydney Morning Herald*. Under the title "How to Live Longer and Be More Healthy," Science Reporter Richard Eckersley said, "Many Australians would do well to take a leaf out of the book of Seventh-day Adventists."

Ian Webster, head of the university's School of Community Medicine, and Graeme Rawson, a lecturer in its School of Health Administration, compared the health of 779 Seventh-day Adventists with that of two other groups of people—8,363 people referred by doctors and representing above-average incomes and 9,825 volunteers from a lower economic group.

The survey showed that of 98 factors relating to health, the Adventists rated superior in all but three—previous hay fever, back pain, and family history of asthma or hay fever.

Among general conclusions reached by the researchers are the following:

"The Adventist life style is conducive to less sickness, longer life, and less call on medical services than that of the rest of the community. Adventists have fewer problems with blood pressure, high cholesterol, and obesity.

"They sleep better, have fewer suicidal thoughts and less mental illness, anxiety, tension, and difficulty with personal relationships."

What are the reasons for Adventist superior health?

Any explanation made on the basis of genetic selection is rejected. The fact that Seventh-day Adventists do not normally



Brazilians publish 10 million leaflets

Members in the East Brazil Union have organized a campaign to visit every home in their territory of approximately 50 million people. Milton Alfonso, right, an Adventist lawyer and businessman, has provided 10 million "Urgente" pamphlets for the members to use in this project. At left is M. E. Gutierrez, union lay activities director.

The massive thrust with this paper, as well as the 6 million leaflets distributed by the South Brazil Union and the vigorous work carried on by the North Brazil Union, helped to win more than 54,500 souls for Christ in the past two years, raising the number of Adventists in Brazil to 280,674 at the close of 1979. This year, with the Lord's help, Brazil hopes to reach the 300,000-membership mark.

ARTHUR S. VALLE

eat meat, do not drink alcohol, tea, and coffee, and do not smoke is important. Generally Adventists are more health-conscious, exercise more, and avoid self-damaging behavior.

But their physical health is not gained at the cost of an increase of psychological symptoms. In the final analysis what counts most appears to be the Adventist world view.

"Adventists have a sense of personal worth reinforced by belonging to an accepting and caring community."

"Adventists have a sense of purpose." Their beliefs provide them with spiritual security at present and lasting happiness in the future.

Adventists are likely to have an abundance of coping resources. Their system of values and their

emphasis on stable marriage and family relationships make for a better health status and "ameliorate the perception and effect of stress." In contrast, other alienated groups "reveal a high rate of health impairment."

The Sydney survey pointed out that "as the Australian Government turns its attention to cost-containment policies in health care, the cost advantages of the Adventist life style are worthy of examination. Emulation, if not replication, of the Adventist life style may result in significant personal and community health benefits."

The message seems to be plain. Gains are to be made by copying the Adventists, not only in their regimen of health but in their total outlook on life.

RUSSELL KRANZ

Door opens in Belgium

Although for a number of years the Seventh-day Adventist Church has not had access to the media in Belgium, this situation is about to change. A TV feature on the Adventist Church and its various activities is scheduled for October 23 from 6:30 to 7:00 P.M., on the RTBF (Radio Television Belge Francophone) network.

M. Verfaillie, Belgian-Luxembourg Conference communication director, has been invited to give a meditation in the well-known broadcast series Protestant Voice on November 3 nationwide over all radio stations. His subject will be "His Love Makes Us Perfect."

HEINZ HOPF

For the record

Church fund raiser receives award: Milton Murray, Director of Philanthropic Service for Institutions, received the Seymour Award in Chicago at the annual conference of the National Association of Hospital Development (NAHD). The Seymour Award, commemorating the late Harold J. Seymour, dean of modern development and fund raising, is the highest award granted individuals in the field of fund raising. The award is bestowed annually on one "who did most to advance the cause of hospital philanthropy and to bring honor and prominence to the profession." Twenty-one persons, from 15 Adventist hospitals, were in attendance at the three-day conference.

New positions: Roger Coon, associate secretary, Ellen G. White Estate, formerly pastor, Takoma Park church, Maryland. He replaces D. A. Delafield, who will retire December 31. □ E. E. Lutz, Jr., president, Minnesota Conference, formerly secretary, Colorado Conference. □ Ben J. Liebelt, president, North Dakota Conference, formerly president, Wyoming Conference.

Division is named: General Conference Committee members attending Annual Council have voted to name the new African division of the church the Africa-Indian Ocean Division.



We held his heart in our hands

It is an awesome miracle that a surgeon can stop a human heart from beating, repair it, then start it beating again.

At Florida Hospital, this medical miracle takes place more than four times each day, more than 1,800 times this year.

FH's cardiovascular surgery program has become the nation's sixth largest program, as patients come from throughout the U.S., the Carribean, Central and South America.

As a leader in cardiovascular surgery, Florida Hospital is touching thousands of lives — reaching out hands of service that offer the finest medical care combined with the compassion that is the trademark of Seventh-day Adventist hospitals worldwide.

Florida Hospital. 919 beds. Serving more than 135,000 patients this year.

Florida Hospital

Where People Are Special.

601 East Rollins

Orlando, Florida 32803

(305) 896-6611