

Adventist Review

General Organ of the Seventh-day Adventist Church

December 31, 1981

A test
and a sign

Page 4

For this
generation

Page 6

Handicapped?

Page 8

School in
Colombia:
a dream or
a nightmare?

Page 18

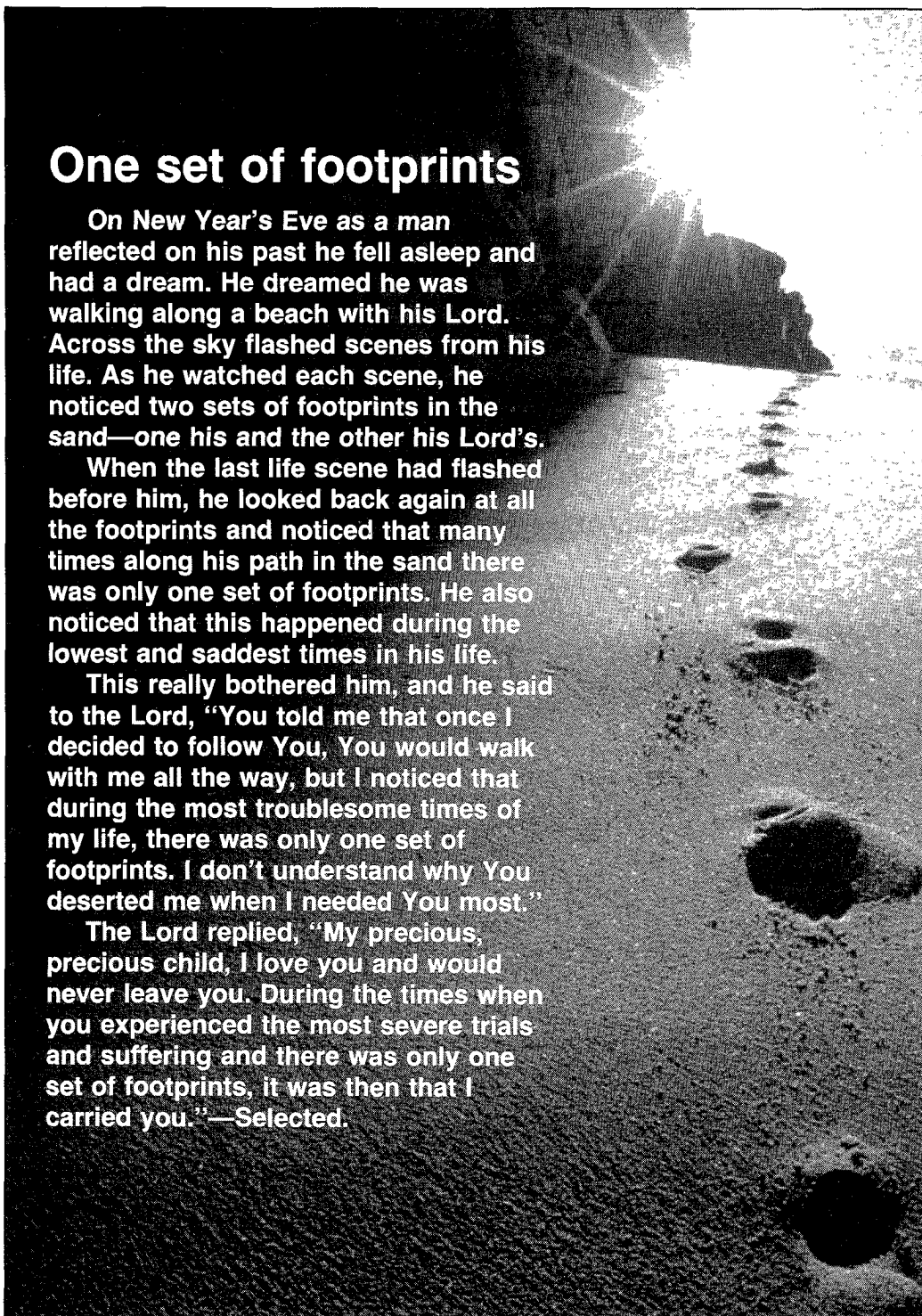
One set of footprints

On New Year's Eve as a man reflected on his past he fell asleep and had a dream. He dreamed he was walking along a beach with his Lord. Across the sky flashed scenes from his life. As he watched each scene, he noticed two sets of footprints in the sand—one his and the other his Lord's.

When the last life scene had flashed before him, he looked back again at all the footprints and noticed that many times along his path in the sand there was only one set of footprints. He also noticed that this happened during the lowest and saddest times in his life.

This really bothered him, and he said to the Lord, "You told me that once I decided to follow You, You would walk with me all the way, but I noticed that during the most troublesome times of my life, there was only one set of footprints. I don't understand why You deserted me when I needed You most."

The Lord replied, "My precious, precious child, I love you and would never leave you. During the times when you experienced the most severe trials and suffering and there was only one set of footprints, it was then that I carried you."—Selected.



THIS WEEK

A REVIEW staff member recently commented, "In my youth I wrote an eminently forgettable poem. Yet one line contained a philosophy that might be helpful to our readers as they contemplate the end of 1981 and the beginning of the new year: 'May I see every ending as a beginning. For a beginning is a fresh and lovely thing.'"

"We often like beginnings. I remember that the first day of school was always a momentous occasion for me; a clean, blank sheet of paper presents a challenge; and a new year seems to hold such promise."

"And yet there is little about us in this world that invites us into the future. I am panic-stricken when I read my newspaper in the morning. The only hope we have is our assurance that God is in control of our lives, of the future."

LETTERS

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

How much patience?

It seems to me that Ellen White's counsel is pertinent to the sobering and searching question raised by our General Conference president, "How long should conference, union, or institutional leaders permit the beguiling influence of gifted people to unsettle a church or an institution before taking some corrective or remedial action?" (From the President, Nov. 5).

In language that cannot be misunderstood Mrs. White writes, "When men turn away from the landmarks our Lord has established that we may understand our position as marked out in prophecy, *they are going they know not whither*."

"I question whether genuine rebellion is ever curable. . . . *Call rebellion by its right name*. . . ."

"Those who apostatize are voicing the words of the dragon."

"There is a decided testimony to be borne by all our ministers in all our churches."—*Selected Messages*, book 2, pp. 393-395 (italics supplied).

G. T. COLEMAN
Deary, Idaho

That is why I like the selection on our cover, because when we look back upon our lives and note how God has led us, indeed carried us, in the past, we cannot fear the future."

If you have ever wondered why God has chosen to make keeping the seventh-day Sabbath holy a test of our loyalty to Him, Ralph Larson's "A Test and a Sign" (p. 4) should answer your question.

If you are studying our beliefs with a non-Adventist, you will undoubtedly be able to use the ideas contained in this article.

The picture accompanying the For the Younger Set story (p. 11) is of the kindergarten Sabbath school at the Beltsville, Maryland, Seventh-day Adventist church, where the assistant leader, Ginny Taylor, told the story of the nativity for five weeks

last year, having the children dress up. The backdrop was lighted and sound effects were provided to make the story more real for the children.

Bible credits: Texts in this issue credited to N.I.V. are from the New International Version. Copyright © 1978 by the New York International Bible Society. Used by permission of Zondervan Publishing House. Texts credited to R.S.V. are from the Revised Standard Version of the Bible, copyrighted 1952, 1971 by the National Council of Churches of Christ in the U.S.A.

Art and photo credits: Cover, H. Armstrong Roberts; p. 5, Terry Crews; p. 9, Lewis R. Brown, Inc.; p. 11, courtesy of Margaret Cunningham; p. 15, Camerique; p. 17, Harry Baerg; all other photos, courtesy of the respective authors.

Investments

Re "Investments for Adventists" (Oct. 29).

The church should not become a financial adviser to all individuals, but those members who know finances could provide information in investment processes and answer the questions so often involved. For example, should one own his home? Is mortgage a "debt" to be avoided? If real estate, the stock market, and metals are at times stable investments, why has there been counsel that sometimes appears to be against them?

I believe that many of our people could have had a great deal more money for the Lord's work and the satisfaction that might come from sound investments if we could have had good instruction.

MELVIN NORTHRUP
Lincoln, Nebraska

True vine

I have read and reread "I Am the True Vine" (Oct. 29). This message from Ellen White speaks to my problems.

BETTY PERRY
Poulsbo, Washington

Born sinners, not Adventists

Re "Since Washington, New Hampshire" (editorial, Nov. 5).

The assistant editor made an error when she referred to herself as "an Adventist born and bred."

That sounds nice, and there are certainly advantages in being nurtured in a truly Adventist Christian home. But I think we all need to remember we were born sinners and when we became Adventists it was by the grace of God through the sacrifice of Christ and trust in His saving power.

J. FRED DINSDALE
Grimsby, Ontario

Patience, please!

Bravo to the General Conference president for his message "Are Leaders Too Patient?" (Nov. 5).

The wheat and tares should grow together until the harvest, according to the Good Book, and "Vengeance is mine . . . , saith the Lord." So patiently turning the other cheek will win more credits to the church than hasty decisions.

J. DEWITT FOX
Los Angeles, California

Swearing

Re "What Is Wrong With Swearing?" (Nov. 19).

The author's wincing on hearing God's name taken in vain is understandable. But at times some of us wince in church, too, although the speaker is not swearing in the usual sense of the word. But when someone uses street language or slang from the pulpit, is he not taking God's name in vain?

NAME WITHHELD

Adventist Review



131st 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, Charles B. Hirsch, W. R. Leshar, Alf Lohne, Enoch Oliveira, G. Ralph Thompson, Francis W. Wernick

SPECIAL CONTRIBUTORS

R. R. Figuhr, 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

AFRO-MIDEAST EDITION

Editor, D. Jean Thomas

INTER-AMERICAN EDITIONS

Editor, Wanda Sample
Associate Editors, Simone Doleyres, French;
Humberto Rasi, Raul Villanueva, Spanish

SOUTH AMERICAN EDITIONS

Editor, R. S. Lessa, Portuguese
Editor, Jose Tabuenca, Spanish

CORRESPONDENTS,

WORLD DIVISIONS

Africa-Indian Ocean, J. B. Kio; Afro-Mideast, D. Jean Thomas; Australasian, R. M. Kranz; Euro-Africa, Heinz Hopf; Far Eastern, M. G. Townend; Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, Barbara Mittleider

CORRESPONDENTS,

NORTH AMERICA

UNIONS: Atlantic, Leon H. Davis; Canadian, P. F. Lemon; Columbia, Ernest N. Wendth; Lake, Jere Wallace; Mid-America, Halle G. Crowson; North Pacific, Morten Juberg; Pacific, Shirley Burton; Southern, George Powell; Southwestern, Richard W. Bendall

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

CIRCULATION

Manager, Robert S. Smith
Associate Manager, E. W. Moore
Field Representative, Ron D. Spear
Advertising and Marketing, Edmund M. Peterson

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 © 1981 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, 70 cents U.S. currency. Prices subject to change without notice.

Vol. 158, No. 53.

Inspiration— God's filtration system

Inspiration does not have to produce new thought
but it does express God's thinking.

By CLYDE R. BRADLEY

After reading what Solomon says in Ecclesiastes, one might conclude that life is a "rat race." Solomon points out that nature is full of illustrations of the cycles in which it operates. He speaks of the sun rising, setting, and coming back to the place of its rising again. Of the wind, he says, "Round and round it goes, ever returning on its course" (Eccl. 1:6).^{*} And of the waters, he adds, "To the place the streams come from, there they return again" (verse 7). Even eyes and ears go through the same routine through the generations of humanity, seeing and hearing the same kind of things over and over but never being satisfied (verse 8).

Then he observed, "What has been will be again, what has been done will be done again; there is nothing new under the sun" (verse 9). In this life, limited as we are, that with which we are acquainted seems to go in circles—into our senses and around and back again. Nowhere is this more evident than that which takes place in the human brain. A person thinks, writes, and passes his wisdom along for others to use. This happens generation after generation, until every possible combination of thought seems to be used over and over. Teachers for thousands of years have been passing along the thoughts that have been passed down to them, just to be taken up and passed along again.

Wisdom repeated

It is fascinating to read the Holy Scriptures with this thought in mind. The thoughts of later Bible writers largely repeat earlier wisdom but are compiled so as to be useful in differentiating between truth and error. Only in the area of prophecy is this not true, because humans have not had access to God's plans.

Isaiah begins his book by using an illustration: the ox and the ass show more wisdom than Israel (Isa. 1:3). Was

he the first human to come up with this comparison? How about his admonition in verses 16 and 17: "Wash and make yourselves clean. Take your evil deeds out of my sight! Stop doing wrong, learn to do right!" Was this the first time such counsel ever had been given? David sings of the Lord as "my Shepherd" in Psalm 23. Did not shepherds centuries or millenniums before think of such concepts?

Is it possible that Jesus' illustration of a candle set on a candlestick in Matthew 5:14-16 (K.J.V.) was not original with Him but was articulated by sages before He was born in Bethlehem? Is it possible that some heathen may have said earlier that "no one can serve two masters," words credited to Jesus in Matthew 6:24? Would such a use of previous thought negate what He taught? In view of the fact that "there is nothing new under the sun" (Eccl. 1:9), even Jesus would be hard put to bring His most needed lessons to us in language that had never been used before (1 Cor. 10:11).

In the Revelation, John was given clear information about the prophetic gift being manifested in the remnant church. This gift must necessarily follow the pattern laid down at the dawn of the prophetic gift by recording the truths pertinent to salvation whether they had been spoken or written before, whether they had been uttered by saint or sinner, or whether they had been associated with strange thought-fellows in past times. The prophetic gift is best seen in the flawless compendium of saving truth as gathered and directed by the Holy Spirit and penned by carefully appointed persons. Truth that comes through the filtration system of inspired agencies is as pure and reliable as though it were all brand new.

There may be "nothing new under the sun," but the Spirit of Prophecy, as does the Holy Scriptures, contains that which is *the purest under the sun*. □

Clyde R. Bradley is a retired minister living in Gilroy, California.

^{*} All texts in this article are from *The New International Version* unless otherwise indicated.

A test and a sign

How do I respond when God
gives a requirement that
I do not understand?

Condensation of a sermon preached at the Loma Linda Hill church.

By RALPH LARSON

Tests are part of our everyday experience. Airplanes are tested, cars are tested, nuts and bolts are tested, even people are tested. This testing is intended to relieve us of some of the stress of not knowing what a product or person will do when placed in service.

The purpose of testing is prediction. What will happen if this man practices medicine? What will happen if this woman teaches? What will happen if this car is put on the road? What will happen if this plane is put in the air? These are the kinds of questions that advance testing attempts to answer in order to reduce the element of risk.

Testing persons is much more difficult than testing products. A demonstration of that problem may be seen in the United States legal system. Parole boards that are supposed to certify that a criminal has been rehabilitated and is safe to be released into society receive much criticism today because in many cases their tests apparently fail. There is a dismaying amount of recidivism, the repetition of criminal acts by freed criminals. Innocent people become victims and are crying out for a better solution to the problem.

I am sure that the people on these parole boards are not insincere or irresponsible. They must be as concerned as others about the safety of their families. I think the problem comes from an imperfect testing procedure, which results in many mistakes. It certifies as rehabilitated many criminals who in fact are not rehabilitated. As a result, society suffers, and the parole boards are criticized. I believe that the greatest need in that situation is for better testing procedures whereby future human behavior can be predicted more accurately.

Is this not what is involved in Jesus' present work? He is planning to release many criminals from a huge penitentiary, the earth. He plans to let these criminals enter the

society of unfallen worlds. Revelation 12:12 says, "Rejoice, ye heavens, and ye *that dwell in them*" (italics supplied).

Many worlds in which unfallen beings live have never known the miseries of sin and do not want to know them. So the Lord is in the position of the parole board. He needs a test whereby He can certify a criminal to be rehabilitated and safe to release into the society of the universe at large. It needs to be a test that the watching universe can observe and understand.

Consider what would be required of such a test. First, it would need to be a test that could be used uniformly in all parts of the earth. Second, it would need to be a test that could be used for people of all ages and characteristics. Third, it would have to be fair in content, not based upon things that people have in different amounts. If it were based upon money, for example, some people would be discriminated against. If it were based upon property, talent, or education, the same would be true and the test would be discriminatory and unfair. Fourth, it would have to be fair in application, not requiring of people more than they are able to do. Fifth, the test would have to be unique so that motivation would be clear. If the Lord requires something for a test that people do for other reasons, issues are confused and motives are unclear.

What is there in the world that meets all of these criteria? I can think of only one thing that persons of all ages have in equal amounts, everywhere, and that is *time*. In a given week, everyone has exactly the same number of days, hours, minutes, and seconds. So it would seem that time could be used for a test without discrimination against anyone.

But how could the test be set up? Could there be a requirement that a certain amount of work be done in a certain amount of time?

That is an appealing idea, but it quickly encounters problems of both discrimination and motivation. Some cannot work, and some must work less than others for reasons beyond their control. And regarding motivation, we observe that people work for reasons that have nothing to do with religion or loyalty to Christ, because there are benefits from work that are not religious in nature, such as the benefit of financial gain, the benefit of exercise, and the benefit of something accomplished or produced. So motivation in a time-work test would be unclear, making the results of such a test doubtful and making it difficult to avoid discrimination.

What about recreational use of time? Again, some people are not able to engage in recreation and some enjoy recreation for reasons that have nothing to do with religion. If we think of requiring a certain time for study, or meditation, or self-improvement, the same problems would be present, to some degree. In a test involving the use of time for any of these, discrimination would be difficult to avoid, and motivation would be unclear. So what do we have left?

What about rest? Not everyone can work, but everyone can rest. Although it might appear that motivation still

Ralph Larson teaches in the Far Eastern Division Theological Seminary in the Philippine Islands.

would be unclear, since there are nonreligious benefits from rest, there is a way to deal with that problem and make time spent in rest an adequate test. If it simply were required that a portion of time be used for rest, there would be benefits from resting that would not be religious in nature, and resting could be accomplished in a variety of ways to gain those benefits. People could work half a day and rest half a day, or work one day and rest one day, or rest one day of each five, or one day of each six, or even seven, and gain the benefits of resting, even though they had nothing religious in mind at all.

But there is something that could make resting a valid test. If a requirement should be made that human beings rest on a specific time period that the Lord chooses, it would be a most adequate test because it would be arbitrary. It would not be justified by reasoning or rationale; it simply would attest the Lord's will. If Christ were to single out one specific 24-hour period of the 168 hours that make a week and require that the entire human family use this time, *and this time only*, for rest, some risks would be involved.

What about the time when a crop is ready to be harvested, or seed is ready for planting and the climatic conditions are right and might never be so again? What

about work situations? What about the run of fish that occurs only on certain days? Or irrigation water for the farm that comes only on certain days? Many situations would entail risks for the man or woman who would be required to use that time, and no other time, for rest.

And observe that this requirement makes no appeal to reason. Rest appeals to reason, but *a particular day of rest does not*. That is exactly what is needed, because the greatest test that the human being faces in relationship to God is this: What do we do when God makes a requirement that we do not understand? That is the greatest of all tests. This seems to me to be the question that the inhabitants of other worlds are most concerned about.

Try to visualize yourself as an inhabitant of a world where there never has been sin. You learn that Jesus is planning to release some rehabilitated criminals on your planet. You would have a right to feel some concern. You would be justified in asking some questions. "Lord, do You think it's really safe to do this?" And the Lord can say, "I believe it is. But judge for yourself. Let me ask this candidate for universal life some questions and see what you think."

So the Lord asks the earthling some questions. "We

Little things—big lifts

By MARIE MYERS



It was a glorious day in Mexico, warm and clear. The girls' cheeks looked like puffs of cotton candy, flushed from being in the sun. The doctor's gaze moved to his little wife, holding the baby. How he loved to be with his family to enjoy the blessings of the Sabbath—especially outdoors, with the mountains rising up on one side to remind them of God's majesty; on the other side, the lake, now calm, to remind them of His offer of final rest to come.

He shuffled his feet on the uneven cobblestones, waiting for the bus. His car was in the repair shop, but he really did not mind—not today. Yesterday had been more hectic than he wished to remember, but God mercifully gives new mornings, new moments for restoration.

As his glance turned again to admire the massive mountains, a shiny new car pulled up. He recognized the driver, and his heart sank. The driver's wife was seriously ill. He had been to see her twice the day before, and she had not been doing well. Now he would miss the bus, and they would be late for Sabbath school.

He mustered a weak smile and waved. "How're you doing?" A taboo greeting for a doctor to give, and he knew it.

"I'm fine, Doc! Since there're no telephones, I thought I'd drop by to let you know my wife is feeling just *great* this morning! We're really happy. Hey—where's your car? Need a lift?"

The doctor's face glowed; his pulse rebounded with new energy. How many patients would drive all the way out into the country just to say, "Thank you"? "Thank you, Mr. McConnell; you've made my day!"

That was all the lift he needed.

have a requirement that no one shall kill anyone else. Are you willing to obey that requirement?"

The earthling replies, "Why, yes, that makes sense. That's reasonable. I'll go along with that."

"The next requirement is that you shall not steal. What about that?"

"Surely, that makes sense. I understand that. I'll go along with that."

"You shall not bear false witness," Jesus says.

The same answer is given. "Of course, that makes sense, that's reasonable. I'll cooperate."

And so on through the commandments except the fourth, the Sabbath.

Then the Lord turns and says to you, "What do you think?"

You reply, "No, Lord. He is not obeying You; he is agreeing with You. In every case he'll do Your will because it appears to him to be reasonable. But, given his limited knowledge and his limited experience, it is entirely possible that there may sometime be a requirement of the government of the universe that does not make

sense to him. What will he do then? That's what I want to know."

The Lord is able to answer, "I anticipated that problem and built into the Ten Commandments a question to cover it." Pointing to the fourth commandment, He asks the earthling, "We have a requirement that the seventh day of the week be devoted to rest and to worship rather than to your own inclinations and pursuits. What do you say about that?"

The earthling may reply, "Lord, I clearly see the value of resting. You can depend on me to rest. I'll go along with that. But as far as resting on a particular day is concerned, I don't see any reason why I should rest one day when another day might be more convenient for me."

I can hear you saying, "No, Lord! Send him to another planet. We don't want him here! He is exalting his human reason above Your requirement."

If, on the other hand, the earthling says in response to the Sabbath question, "I believe in resting. You can count on me to rest. As far as the day of rest is concerned, it's not at all clear to me why one day needs to be the particular

FOR THIS GENERATION BY MIRIAM WOOD

Goodbye

I have always liked beginnings—the beginning of a trip, a project, or school, for instance—but I usually feel melancholy about endings. After the high, keen anticipation is over, there is a feeling of emptiness—a flat, let-down sort of emotion that takes over and almost immobilizes me for a period of time.

Why am I mentioning this? Because I now have come to another ending—the ending of this column after more than 19 years of steady publication. Ending it is my choice, just so you'll know I wasn't fired! My reason for taking this step is uncomplicated. There comes a time when to bow out is psychologically the best thing to do.

I have decided that for me this is the time.

Probably if I can read my own emotions accurately, I feel uncomfortable with the many changes that have taken place in the world during the past 19 years. I was thinking about how

it was when I started writing. At that time young people in the Adventist Church operated out of a set of beliefs and assumptions that were clearly defined and generally accepted. That does not mean that all people, young and old, totally followed their convictions, for I don't think there has ever been a time since the inception of sin in this world when that was true. But 19 years ago, if people did not live up to their noblest convictions, they had a sense of unease, of maladjustment. I don't think that in some cases this is now true.

Let's take one example—premarital sex. It would have been unthinkable at the beginning of this column's life even to acknowledge that such a deviation from morality existed. All were aware that mistakes were made on this point, but they were considered just that—mistakes. Yet I have had all too many young people write and declare that in their opinion premarital sex should

now be considered "a viable life style."

There are many other areas that trouble me. For instance, until the past few years young people accepted the Biblical idea that "older" people have accumulated wisdom that is beneficial to others. Not so now. Teen-agers verbally attack church leaders as though they, in their short lifetimes, had more answers than *Britannica*. And let's not even attempt a rational discussion regarding the change in music, or what passes for music. I keep wondering where I was when music disappeared and wild, erotic, clashing, cacophonous dissonances took its place.

If I were to name one factor that has been the most influential in changing the face of Western civilization during these years, I would have to nominate television. I am thinking in terms of family life, of values, of physical activities, of the whole spectrum of civilized existence. Families used to gather around the table at night to eat dinner and to converse with one another. Now they gather around the television set with TV dinners on their laps. With eyes glued to the screen they silently begin their evening. Almost everyone watches the same things. Every-

one hears the same jokes, filthy in many cases. Everyone spends the next morning comparing his reactions to the previous night's TV with those of his friends. Family conversation has disappeared in many cases. Family activities have disappeared. And so on.

Perhaps I'm sounding negative, and I don't want to do that. I firmly believe that many young people still love Christ deeply and maintain high Christian standards. I have encountered very young people who are studying the Bible and the Spirit of Prophecy for themselves so that they will not be swayed when error is taught by charismatic people. I am acquainted with motivated young people who are working night and day to obtain a Christian education.

I've enjoyed writing this column. For years it appeared weekly, and then I was given mercy and began the every-other-week routine. I'll miss writing; I'll feel pretty lost for a while. For all my readers this is not a final goodbye, since I hope it will be only a breathing space, a reckoning time. Later on, perhaps I'll do some writing with a slightly different focus. Until then, goodbye and thank you for all your support and kindness.

day of rest, but it doesn't need to be clear to me, Lord; if that is what *You* want, that settles it for me."

Then the Lord turns to you and asks, "What do you think?"

I believe you would say, "I think he's all right. Let him come."

The supreme test of a person's relationship to God is, What does that person do when the reason for one of God's requirements is not clear to him?

The terrible problem of sin began when Eve was faced in the Garden of Eden with a requirement that did not make sense to her. The tree that was forbidden looked much like the other trees. The fruit was comparable to other fruit, and the serpent was eating of it without apparent harm. Yet God had said not to eat that fruit.

It doesn't make sense, she thought. It just doesn't make sense.

Eve was faced with the decision, What do I do when the requirement of God does not appear to me to be reasonable? And what Eve decided in essence was, I will obey God when His requirements seem reasonable to me, but when they do not seem reasonable, I will not obey them.

This attitude—I will obey God when I understand His requirements, and I will disobey Him when I do not understand His requirements—reflects the thinking of millions of people today who call themselves Christians. It does *not* indicate a proper relationship with God.

Abraham faced the same test when the voice of the Lord, which he knew so well he could not mistake it, said to him, "'Take now thy son, thine only son, Isaac, whom thou lovest,' and offer him on Mount Moriah for a sacrifice."

To say that it did not make sense would be a massive understatement. It seemed to Abraham a cataclysmic command. Not only did it not appeal to his reason but it devastated all his hopes and dreams. Consequently Abraham, as did Eve, faced the critical test: What do I do when the requirement of God does not appear to me to be reasonable? What do I do when God gives a requirement that I do not understand?

Abraham did not make the same decision Eve made. Abraham did not say, "I will obey God when I understand, and I will not obey when I do not understand." Abraham said, "I will obey whether I understand or not." As a result, he became known as the father of the faithful, the role model for those who want to have a proper relationship with the Lord Jesus Christ; a model of trust, faith, love, and submission.

Jesus faced this same test in Gethsemane. He went into the garden troubled in heart because He knew the end was near. There it became clear to Him that something unbelievably dreadful was to be part of His test—separation from God.

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup

pass from me" (Matt. 26:38). Three times He prayed that prayer. What does that prayer mean? It means, "Father, I don't understand. Father, is it necessary for You to withdraw Yourself from me?"

Sometimes we say glibly, "He bore the weight of all our sins." Have you ever internalized what that means? *It means rejection!* You know how painful rejection is, from anyone. Rejection by the Almighty brings the ultimate anguish to a soul. In the Garden of Gethsemane it became clear to Jesus that He must be rejected by God in order to bear the punishment of sinners. As He felt His unity with the Father being broken He trembled and cried out in anguish, "Why? Father, isn't there any other way? I don't understand."

The fate of the entire universe hung in the balance while He grappled with that problem. And the universe won its reprieve when He made the decision, "I will obey, even though I do not understand. 'Not my will, but thine, be done.'" He had passed the greatest of all tests.

The greatest test

The greatest test any human faces is not martyrdom. It is comparatively easy to surrender your life for that which you understand fully. But to surrender your will when you do *not* understand is a greater test, a test that must be met by everyone who wants to live in the universe at large.

The provision for a Sabbath rest is found in the heart of the Ten Commandments. It provides a test of trust, a test of love, a test of submission. Resting is reasonable, but resting on a particular day has no basis in reason. And the Sabbath test provides a means by which everyone may know himself and by which every other being in the universe may know: What does a person do when he does not understand? Will he obey anyway? Or will he put his reasoning powers above the command of God and disobey?

For this reason I am astounded at those theologians who say that they recognize some moral value in the principle of resting in the fourth commandment but see nothing of moral value in the specification of a *time* for that rest. To me, time specification is the only *moral* value there. Rest, of itself, is a principle of health, not morality. The only moral value incorporated in the fourth commandment is in the seventh-day-ness of that commandment.

In Revelation 12 and 13, we are given a picture of a final confrontation between the world and the church. The final confrontation will be over this test. The whole world will be called to make its decision, Do I obey when I understand, and also when I do not understand? The seventh-day-ness of the Sabbath will be the issue. In Revelation 7 we read that there will be a sealing of those who have passed the test, a certification that these people are safe to release anywhere in the universe. There will be no repetition of their crimes. They have passed the test, and their future behavior is predictable.

"Hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I am the Lord your God" (Eze. 20:20). □

Handicapped?

I dreaded visiting the man I had known as a strong, young ballplayer. But I was more than inspired by what I found in his home.

By CORA STARK WOODS

With mixed emotions I returned to my home church. Over the years I had kept in touch and knew that someday I must face a young man who would not be standing on his feet when he shook my hand. He and my brother had been best friends and occasionally I had been included, perhaps reluctantly, in baseball and Ping-Pong games. We were in the same grade through high school, and because his name, Smead, began with the same initial as mine, often we were seated near each other.

There were few Adventists in the large public high school we attended, and it was good to have Hugh there, even though there was little exchange between us. As is often the case with young people who watch each other grow up, whatever interest there was between us was anything but romantic. Yet I had deep respect for this fine young man.

The years flew by. He went into military service, and I went to Atlantic Union College, where I met and married a fine young man who was enough older than I was to satisfy my concept of maturity. Hugh emerged from the war unscathed. He met a lovely young woman at a youth congress, and suddenly the shy ex-soldier became brave enough to sweep the young woman, Laurea, off her feet and to the altar in a matter of months. Theirs seemed destined to become one of those "lived-happily-ever-after" stories. They settled in the area of my home, while my husband and I wandered to other places as his profession dictated.

Then, unbelievably, at the age of 32, Hugh was struck down with polio. Two small children and one on the way made a serious illness doubly foreboding to Laurea, who

was 25 at the time. Prayer for Hugh ascended from many quarters, and miraculously the paralysis left the vital organs. But his legs were paralyzed.

When it came time for me to return to the little church, I dreaded having to encounter Hugh Smead in a wheelchair. The thought just did not fit the picture I retained of a strong young ballplayer. When I approached his wheelchair, however, his smile was genuine. There sat a happy, middle-aged husband, father, and grandfather. Laurea enthusiastically invited us to dinner. We met the grown children, their spouses, and the beautiful babies and toddlers who were dedicated later that day.

Soon other guests arrived, and we learned that this was a regular Sabbath occurrence. Ordinarily their dinner guests are selected from church visitors, the elderly, the lonely, or people with special needs.

As I asked Hugh and Laurea about what had taken place since I last saw Hugh, they told me that theirs truly had been "a marriage made in heaven" for seven beautiful years. Hugh had built a darling little ranch-style home and was constantly making improvements in it. Being quite ambitious, he worked at his regular job making baskets during the day, then worked on the house in the evening. He was cleaning out a spring with pick and shovel night after night as well as helping with the addition of a new room to accommodate the baby they expected soon. One night he complained of terrible pains in his legs. The next night the legs were no better, so they called the local doctor, who, unfortunately, was not able to diagnose the problem and did not take it too seriously.

After several more days of severe pain the doctor suggested that Hugh be taken to the veterans' hospital 50 miles away for a thorough examination. It took two attendants to get him into the ambulance. As they were helping him out of his house his 4-year-old daughter, Jean, with tears streaming down her face, asked, "Where are they taking Daddy? Is he going to come back?" At that point Laurea had the same question herself.

At midnight a telephone call from the hospital informed Laurea that Hugh had been put on the critical list. The doctors there were quite sure he had polio. "He has a fifty-fifty chance of making it," she was told.

Polio diagnosis confirmed

The next morning the diagnosis was confirmed. Both legs were paralyzed. In a short time his back and arms were paralyzed too. The one thing that seemed to keep Hugh going was to have Laurea with him. His mother stayed with the children so that she could be at the hospital from 1:00 to 8:00 P.M. each day.

Because Laurea was expecting a child, the 100 mile-trip each day soon became quite wearing. Then the first of a series of miracles took place. Hugh's co-workers took up a collection and gave the Smeads enough money to pay the rent on a house near the hospital for the next six months. They owned their own home but were not able to afford renting another. Then Laurea's brother-in-law paid off their last three car payments. Her sister-in-law, who was a

Cora Stark Woods is a free-lance writer living in Jamaica, Vermont.



Pictured with Hugh and Laurea Smead (seated at right) are the following, with their children: Daughter Jean (front row, left) and her husband, Gary (behind her); Son Don and Daughter-in-law Terrill (beside Gary and Jean); Daughter-in-law Susan (behind Laurea); and Son Steve (behind Hugh).

registered nurse, cared for Hugh for several days when he was very sick. A special collection was taken up for them by the church members, and a friend took up another collection for them in their small town.

When Hugh had been in the hospital about four months, his appendix became infected, and emergency surgery was performed. For the next seven months Hugh stayed in the hospital, taking physical therapy treatments every day. At last the great day came when the doctors told him that he could go home and be with his family again.

Hugh was completely paralyzed from the waist down and confined to a wheelchair, but his first thought was how he might provide a living for his family. His brother, Claude, suggested that he pursue the woodworking business that had been his hobby before he was stricken with polio. This seemed like a good idea to Hugh, and within a few weeks he could be seen wheeling out to his small shop behind their home to make memo pads and cut boards that Laurea took to the local gift shops to sell.

Each year a few new items were added—knife boxes, bird feeders, key boards, recipe holders, turtle stools, decoupage boards, and mitten holders. In the meantime,

as the children grew older they took their place in the business. What they earned went into the bank to help pay their tuition at a Christian school. All three children worked hard in the business and were able to attend Pioneer Valley Academy and Atlantic Union College.

The business grew so large that Hugh and Laurea could not handle the orders by themselves. Hugh's cousin, Don Pike, came to work with them and soon became a permanent fixture at the Smead Craft Shop.

When I visited the family, the two boys were married, had children, and were working full time in the family business. Their daughter, a registered nurse, is married too and is a part-time employee of the Smead Craft Shop that is being so remarkably blessed by the Lord.

All too soon I found that it was time to leave. I felt a tightness in my throat as I saw Hugh standing tall and proud in the wedding picture hanging on the wall. But that was quickly dispelled as I recalled the words, "for better or for worse—in sickness and in health." Where have I observed a better marriage or a healthier family relationship?

Handicapped? Certainly Hugh Smead is not!



How to swallow a camel

The scribes and Pharisees neglected “the weightier matters of the law” because they failed to recognize human needs.

By JOSEPH J. BATTISTONE

“Woe to you, scribes and Pharisees, hypocrites! for you tithe mint and dill and cummin, and have neglected the weightier matters of the law, justice and mercy and faith; these you ought to have done, without neglecting the others. You blind guides, straining out a gnat and swallowing a camel!” (Matt. 23:23, 24).*

Why did Jesus utter these words of denunciation? Could He not have been more tactful or diplomatic in His criticism? Would He not have accomplished more in the long run by avoiding controversy and by being more positive when dealing with the Pharisees? Or was conflict with them inevitable?

In answering these questions, it is well to recall who the people were that Jesus addressed, the circumstances under which He spoke, and the fundamental differences in thought and practice between Him and His opponents. The scribes and Pharisees belonged to the Jewish intelligentsia and as such were men of great influence in Jewish society. They were well educated and inclined toward intellectual discussions. They were legal minded and adept in developing policies that would help govern the social and religious affairs of the Jewish populace. They constituted the clergy of their day and they functioned as teachers, preachers, counselors, and administrators. In general, they seemed to have done their work well, earning the respect of the masses.

Why, then, did Jesus speak so sternly to them? Christ's criticism came at the close of His earthly ministry and can be understood best as the culmination of an intense struggle with the religious officials, a struggle that He faced from the very beginning. This struggle was evident at the time of the Sermon on the Mount (Matt. 5-7). Jesus made it quite clear then that a rift separated Him from the scribes and Pharisees (chap. 5:20). His specific teachings on the sixth and seventh commandments (verses 21-32), the law of oaths (verses 33-37), the law of retaliation (verses 38-42), and the law of love (verses 43-48) illustrated well what He meant by the deficient righteousness of His religious opponents.

The rift between Jesus and the religious officials is more

dramatic, and for that reason perhaps more apparent, on those occasions when He defended His disciples against the forthright accusations of the Pharisees. On such occasions the tendency of the clergy to strain out gnats while swallowing camels became more pronounced. When Jesus used this analogy to denounce their attitude obviously He was not talking about dietary matters but was focusing on the Pharisees' preoccupation with minor aspects of law at the expense of major issues. Their theological shortsightedness blinded them to the spiritual needs of the people. In their ministry to the masses they failed to establish justice, to show mercy, and to discharge their duties faithfully.

These deficiencies surfaced in their opposition to Jesus on a number of occasions. A case in point was their failure to minister justice or God's righteousness to the people. In the account of Christ's healing a man on the Sabbath (chap. 12:9-14), a dispute arose between Jesus and the Pharisees over a point of law. The Pharisees were interested primarily in finding occasion to accuse Jesus. They showed no concern for the man with a withered hand. “Is it lawful to heal on the Sabbath?” they asked.

Truth-revealing question

Jesus turned the problem on its head by asking a question which revealed two truths: (1) God's will would be accomplished when human suffering was alleviated on the Sabbath, and (2) by their question the Pharisees demonstrated their failure to understand and minister God's justice to the people. Every one of them, without hesitating, would have rescued a sheep or ox that had fallen into a pit, but when it came to relieving human suffering they had to deliberate and debate the matter before making a decision.

Another failing of the Pharisees can be seen in their merciless attitude toward the tax collectors and sinners. This is demonstrated in the story of Jesus' eating dinner with social outcasts (chap. 9:1-13). When the Pharisees asked Christ's disciples for an explanation, Jesus broke into the discussion and replied, “Go and learn what this means, ‘I desire mercy, and not sacrifice’” (verse 13). Showing mercy or compassion toward outcasts is a fulfillment of God's law, a living expression of His righteous will. In this episode a merciful act was shown to be one that recognizes the supreme worth of a human being, despite his or her moral and social status in life. Christ associated with publicans and prostitutes because He recognized their worth and spiritual need.

Once again we note how person-centered Christ's ministry was. Once again we are amazed at the opposition that He encountered when ministering God's grace to human beings. The Pharisees, blinded by a zeal for the minor aspects of the law, ignored the central purpose of God's justice, namely, to restore dignity or worth to those of low esteem. In and through the ministry of Jesus, God's righteous (or redemptive) purpose is linked with acts of kindness and love, acts that demonstrate forcefully the supreme worth of a human being.

Joseph J. Battistone is a pastor living in Fletcher, North Carolina.

When Jesus mediates God's redemptive grace to us sinners, we receive not only forgiveness from the *penalty* of sin but deliverance from its oppressive *power*. No longer are we subjected to sin's debilitating and degrading influences. In sharp contrast to Christ's ministry was the work of the scribes and Pharisees who "traverse sea and land to make a single proselyte, and when he becomes a proselyte" they "make him twice as much a child of hell" as themselves (chap. 23:15).

The scribes and Pharisees also failed to interpret God's word faithfully to the people. Matthew 15:1-20 relates the dispute between them and Jesus over the matter of ritual defilement. Christ's disciples had failed to observe the custom of washing their hands before eating. The issue was not one of hygiene but of ceremonial observance. According to ritual law the marketplace was declared unclean because the Jews came into contact with uncircumcised Gentiles there. As a result, the Jews were required to wash after leaving the marketplace to avoid being contaminated.

Jesus recognized another example of straining out a gnat while at the same time swallowing camels when He addressed the Pharisees' interpretation of the fifth commandment. According to Jewish custom an owner could dedicate his property to the Temple and enjoy the proceeds from it without having to recognize any obligation toward his parents. By perpetuating this custom, Jesus said the Pharisees had emptied the fifth commandment of its original meaning and had proved themselves untrustworthy.

These examples illustrate how the scribes and Pharisees "neglected the weightier matters of the law, justice and mercy and faith" (chap. 23:23), and how in each instance their neglect resulted from a failure to recognize human needs. Their consistent failure to perceive the relation between God's redemptive purpose (or love) and His righteous will (or justice) brought them into conflict with Jesus.

In His ministry Christ made clear that God's justice or righteousness is not an abstract truth. It is not a concept that one can discuss or grasp in isolation from an involvement with human beings. It can be understood only in the context of God's saving purpose. When received through faith, God's righteousness will find expression in a ministry of love, a ministry made possible through the indwelling presence of the Holy Spirit.

If we have experienced God's forgiveness and have received His righteousness, we will demonstrate these truths or bear witness to them in our relationships with others. We will spend less time in theological debate over the meaning of justice because we have experienced its meaning in a profound and personal way. We will work instead to distribute God's justice by recognizing and acknowledging the supreme worth of human beings through a ministry organized around their expressed needs. □

FOR THE YOUNGER SET

Tony's Christmas present

By RUTH PETERSON WATTS

Three weeks before Christmas Tony went with his mother to church school to be enrolled in the fourth grade. The teacher of the one-room school already had too many students, but something in Tony's face made Miss Peterson decide to accept him and squeeze him in somewhere.

Tony had a hard time fitting in that first day and for some time after. He had never been in a place where it was against the rules to use bad language; it seemed that he often started fights with the other children. Several times the teacher had to remind Tony of the rules.

Tony had never heard of a school where children sang songs and prayed. There was actually a class in which the children studied about Jesus, His love for each of them, and His life.

One day while Miss Peterson was telling the story of Jesus' birth Tony raised his hand and asked, "Who is this guy named Jesus that everybody in this school talks about all the time? I

ain't never heard about Him before!"

Miss Peterson decided to begin from the very beginning, so she told Tony very briefly about Jesus' life, about who He was, and about the effect that Jesus has on people's lives if they love and obey Him. She promised Tony to tell him more as the days went by. The other children decided to show Tony what Jesus meant to them.

The night of the Christmas program was an exciting one for everyone—children, the teacher, parents, and church members. When the last song had been sung and the closing prayer given, Tony slipped beside his teacher and whispered, "Teacher, thank you for the Christmas present."

"Why, Tony," replied a confused Miss Peterson, "I haven't given you any present."

"Oh, yes you have! You gave me the story about Jesus and showed me how to love Him. That's the best present I ever had."



The theology of Ellen White: The great controversy story

By ALDEN THOMPSON

The material discussed thus far in this series provides essential background for the proper understanding of Ellen White's theological growth as presented in this article. The first two articles compared and contrasted the command form of God's law, Sinai, with the invitation form, Golgotha, noting that the Sinai revelation was an emergency form of God's law necessitated by sin. We then illustrated from Scripture (part 3) and from the experience of Ellen White (part 4) how God has led His people from the commands of Sinai to the invitation of Golgotha, enabling His children to respond out of love instead of from fear.

We now turn to the theology of Ellen White and show how the transition from fear to love in her experience resulted in a remarkable shift of emphasis in the way she told the great controversy story itself. In fact, without the insights that she provides in her later writings, there would have been no catalyst for these articles, for it was Ellen White's understanding of the great controversy as described primarily in the Conflict of the Ages Series and the book *Education* that opened my eyes to the Sinai-Golgotha principle.

Having learned of the Sinai-Golgotha principle through the writings of Ellen White and having discovered its value for the interpretation of Scripture, it was a natural step to apply that same principle to her own writings, as well. The present article is the result of comparisons I have made in successive editions of her published works.

As the basis of my study I have taken the first four chapters of *Patriarchs and Prophets* (1890) and compared them with the first and second printed editions of the great controversy story: *Spiritual Gifts*, volume I (1858) and *The Spirit of Prophecy*, volume I (1870).¹ In general, *Spiritual Gifts* gives a simple narrative; *The Spirit of Prophecy* expands it; *Patriarchs and Prophets* transforms it.

The greatest surprise for me as I compared the successive retellings of the story was that those elements that I had considered to be essential to the Great Controversy narrative do not appear clearly until the final telling of the story in *Patriarchs and Prophets*, namely, that the whole controversy has to do with freedom of

choice and the service of love.² The following aspects represent the most significant differences:

1. *Role of the love of God in the great rebellion.* Of the three editions, only *Patriarchs and Prophets* describes the role of love in the controversy. The beautiful two-page introduction in the first chapter (pp. 33, 34) is entirely absent from the earlier accounts. *Spiritual Gifts* and *The Spirit of Prophecy* simply narrate the facts of Lucifer's rebellion, emphasizing the frightful consequences when one resists the will of the all-powerful God.

2. *Relationship of free will and the law to the character of God.* From the beginning *Patriarchs and Prophets* focuses on the character of God as the key issue in the controversy: the law reflects God's character and thus can seek only the service of love. "Law of Love," "service of love," "freedom of will," and "voluntary service" are all key phrases (p. 34).

By contrast, in *Spiritual Gifts*, the issue of an unchangeable law is not clearly raised until the discussion of the change of the Sabbath (pp. 108-113), and there the issue is not the character of God and the service of love, but rather obedience to law (that is, keeping the right Sabbath) as the qualification for heaven. If Lucifer was excluded forever because God's law was unalterable, then every transgressor of God's law must also perish (pp. 110, 111).

Spirit of Prophecy does integrate the law into the discussion quite early, but significantly it is not *the law* of God, but *laws* (i.e., commands) that are eternal: God had made "laws" and "exalted them equal to Himself" (pp. 22, 23).

In short, the earlier accounts describe the controversy as a personal struggle between Christ and Satan. By contrast, *Patriarchs and Prophets* sees the conflict as the confrontation between two opposing principles, love and selfishness.

3. *The possibility of restoration for Lucifer.* All three accounts indicate that there was a point of no return for Lucifer and his fellow rebels, but in contrast with the two earlier accounts, which indicate that Lucifer's fate was sealed from the moment he first sinned, *Patriarchs and Prophets* reveals that Lucifer and his cohorts had ample opportunity to be restored *after* they had broken heaven's harmony. In keeping with His great mercy God "bore long with Lucifer," attempting to convince him of the tragic result of "persisting in revolt." If he had simply

Alden Thompson is professor of religion at Walla Walla College, College Place, Washington.

agreed that God's law was good and just, he could have "saved himself and many angels." And even though "he had left his position as covering cherub" he could have been "reinstated in his office" (p. 39).

In this same connection, it is noteworthy that *Spiritual Gifts* reveals absolutely no sympathy for the plight of the heavenly rebels, either on God's part or on the part of the angels (pp. 18, 19). In *The Spirit of Prophecy*, traces of sympathy begin to appear as the loyal angels attempt to persuade Lucifer to submit (p. 20). Christ also weeps at Lucifer's fate, but the Father remains unmoved (pp. 29-31). Only in *Patriarchs and Prophets* does all heaven seek to win back the rebels (pp. 38-43).

4. *Eternal nature of Christ.* Both *Spiritual Gifts* and *The Spirit of Prophecy* reflect the tendency of some early Adventists to see Christ as a created being who was exalted to equality with the Father.³ But in *Patriarchs and Prophets* the statement of Christ's eternal relationship with the Father is clear and unmistakable. The earlier accounts describe Satan's animosity as the result of Christ's exaltation (cf. *Spiritual Gifts*, Vol. I, p. 18; *The Spirit of Prophecy*, Vol. I, pp. 17, 18). But *Patriarchs and Prophets* reverses the cause-effect sequence, stating that it was only as a result of Lucifer's claim to equality with Christ that a statement of Christ's authority had become necessary. There had been "no change in the position of authority of Christ"; "this had been the same from the beginning."—Page 38.

5. *The love of the Father for sinners.* In the first two accounts, Christ is clearly the friend of sinners, but the wrath of the Father still burns. Thus Jesus explains that He is willing to "stand between the wrath of His Father and guilty man" (*Spiritual Gifts*, Vol. I, 23; *The Spirit of Prophecy*, Vol. I, 46; italics supplied). Only in *Patriarchs and Prophets* does Ellen White integrate John 3:16 into the story, thus emphasizing the love not only of the Son but of the Father, as well. Accordingly, instead of describing Christ's role as shielding the sinner from the wrath of His Father, *Patriarchs and Prophets* states that Christ was willing to "stand between the sinner and the penalty of sin" (p. 64; italics supplied). Sin loses none of its offensiveness, however, for it must still "separate the Father and His Son" (p. 63.). But the important thing is that the sinner can now see the friendly face of God not only in the Son but also in the Father.

6. *The cross as an illustration of divine self-sacrifice.* Perhaps the most far-reaching implication in the transformation of the great controversy story has to do with the relationship between the death of Christ and the law and character of God. In the earlier accounts both God and the law are described in arbitrary, authoritarian terms. If man is to be saved, then Christ must die, for an arbitrary God and an arbitrary law demand death for sin. Furthermore the distance between "guilty man" and the Father means that Christ's death is seen as a reluctant concession to this "race of rebels" (cf. *Spiritual Gifts*, Vol. I, pp. 22-26; *The Spirit of Prophecy*, Vol. I, pp. 45-51).

In *Patriarchs and Prophets*, however, the purpose of

the death of Christ is seen in quite another light, namely, as the final answer to Satan's attacks against God. Satan had claimed that "God was not just in imposing laws upon the angels; that in requiring submission and obedience from His creatures, *He was seeking merely the exaltation of Himself*" (p. 42; italics supplied). Against the background of that attack, the death of Christ "answered the question whether the Father and the Son had *sufficient love* for man to *exercise self-denial* and a *spirit of sacrifice*" (p. 70; italics supplied). In other words, the cross demonstrated that God acts in harmony with His law of love, for He was willing to give the ultimate sacrifice to demonstrate the supremacy of that law: He was willing to take our place.

As I write this material for our church paper, I do so with mixed feelings, for I know that some will find it both helpful and disturbing. Many in the church have a strong and warm attachment to the vivid and personal descriptions in the earlier writings of Ellen White. But I have also observed that many who have such an attachment also struggle to see the friendly face of God. Deep in our subconscious minds we are inclined to believe that God really should be reluctant to save sinners like us. Thus we turn to those writings that match our deepest feelings.

We do the same when we read Scripture. We think that somehow God is not God unless He stands apart from sinners. To bridge the gulf, God has been willing to "edit" His revelations, His visions to humanity, so that we will not turn away completely and worship other gods. He wants to meet us where we are and to help us grow. That is why Sinai is so different from Golgotha—and it took 1,400 years to make the journey from one mountain to the other.

Ellen White was almost 60 years old when the bright rays of light from Calvary finally dispelled the last shadows of Sinai. That seems like a long time. And it is. But the impact of generations of sin is great, even on good people—even on prophets. Is that not what the law of God has said all along?

How long will it take us to make the journey? That depends on how seriously we take the Word of God and the messages that He has sent us through Ellen White. We have a precious heritage. May God give us the grace to cherish it and to share it. □

Concluded

REFERENCES

¹ For details of the three-stage development of the Conflict Series, see Arthur White, *Ellen G. White, Messenger to the Remnant* (Washington, D.C.: Ellen G. White Estate, 1954), pp. 55-61. I am indebted to Diane Forsythe, associate pastor of the Walla Walla College church, for assistance with the basic research that led to the conclusions stated in the text.

² In the interests of precision, the conclusions in this article are based on the three parallel texts that narrate the beginning of the great controversy story (1858, 1870, and 1890). Further research based on all of Ellen White's published materials would enable us to pinpoint more exactly particular aspects in her development of the great controversy story. For example, the chapter entitled "Origin of Evil" in the 1888 edition of *The Great Controversy* already includes two key elements of the story as it appears in *Patriarchs and Prophets* (1890): the offer of forgiveness to Lucifer and the law of love as the setting for the great controversy. The earlier parallel chapter by the same title in *The Spirit of Prophecy*, Volume IV (1884) describes the offer of forgiveness to Lucifer, but the idea of a law of love is absent. We could thus conclude that the concept of the law of love as the setting for the great controversy crystallized in Ellen White's thinking between 1844 and 1888.

³ See Richard Schwarz, *Lightbearers to the Remnant* (Mountain View, Calif.: Pacific Press, 1979), pp. 167, 168. Also the article "Christology" in the *Seventh-day Adventist Encyclopedia*, revised edition, pp. 286-288.

Don't blame the teen-agers

Nine principles for parents bringing up juniors and teen-agers.

By L. J. LAWS

Mother and Father were perplexed. Somehow Johnny was a problem. They decided to visit the psychiatrist to see whether he could help. He urged the danger of curbing the boy, the need to give him freedom and not to frustrate him. They decided to try his suggestions.

One day at lunch Johnny seemed uncontrollable. He burst into tears because he did not want to eat his vegetables. Father was about to be firm, but Mother said, "Remember what the psychiatrist said, dear!"

Finally, Johnny stopped crying and said, "I want a worm for dinner." Father nearly exploded, but Mother gently reminded him, "Remember what the psychiatrist said, dear!" So together they dug in the garden for a worm, finally laying it on his plate and hoping for peace. Hardly had the worm been placed on Johnny's plate when he burst out crying again.

"What now?" said Father in exasperation.

Johnny replied, "I want it cooked!"

It was Mother's turn now to look worried. She could not imagine one of her saucepans with a worm in it.

But now Father said, "Remember what the psychiatrist said, dear!"

So Mother took one of her nice saucepans, cooked the worm, and served it to Johnny.

But Johnny was not finished yet. As they sat waiting for him to eat so that they might have peace themselves, Johnny's wailing began again. Finally calming him down, they asked what was wrong. "I want Daddy to eat half," he said.

Now it was Daddy's turn to look sick.

His wife looked at him and said, "Remember what the psychiatrist said, dear!"

So Father, thinking to get it over with, quickly pierced half of the worm with his fork and gulped it down. Surely

this was the solution to household peace. But hardly had he gulped the half worm down when Johnny's crying broke out again.

The parents were perplexed, but at last the crying subsided, and they asked, "What is wrong?" Johnny replied unconcernedly at their anguish, "He ate my half!"

Often parents learn by sad experience that just because juniors and teen-agers do not like what you give them that is no reason to give them what they like. A visitor to the United States was asked what impressed him about the country. He replied: "I think it's the way parents obey their children."

Mark Twain used to say that growing boys should be kept in a barrel until their seventeenth birthday, a barrel with the only opening being a bunghole. "And then . . ." he would pause.

Then someone would ask, "And then what?"

"Then," he would continue, "the bunghole should be sealed permanently!"

Of course bringing up juniors and teen-agers is not as bad as that. The solutions are not really profound but basically simple. Let me enumerate nine principles that should help:

1. Let the young people know that we love them and that husband and wife love each other. We are to have no favorites, despite differences in appearance or intelligence.

Love is not shown by smothering children with presents. We should commend them when they deserve it as well as tell them when they do wrong. Too often we commend the quick, the clever, the beautiful, the intelligent, and tend to ignore the less gifted. In a world that worships "superstars" and that looks in the mirror for the signs of greatness, unless we show true love and recognition and develop self-esteem among the not-so-beautiful, the not-so-intelligent, we can expect difficult teen-agers.

2. Show interest in their work and school. If when they are young we answer their questions openly, interestedly, and kindly they will talk to us when they become teens.

3. Provide good books, and control the TV set. We should explain to them that what we see and read has an effect on our mind and eventually our actions. The United States Surgeon General's 1972 Television Report noted: "The amount of TV violence . . . viewed at age 9 was the single most important determinant of how aggressive [a child] was 10 years later at the age of 19."

4. Say what you mean, and mean what you say. Discipline is not just spanking or forcing. It is guiding and educating the child's choices so that he can make decisions for himself. We need to avoid being too hard or too lax. Many of the difficulties teen-agers have stem from the fact that parents failed to discipline them during the first four or five years of their lives.

Remember, behavior that achieves its desired objective will reoccur. A girl who is refused a piece of candy and is given one after throwing herself on the floor as her mother says, "Oh, I guess one won't hurt," has discovered the

L. J. Laws is pastor of the Avondale Memorial and Avondale College churches in Australia.



type of behavior needed to get candy. The same girl will discover such behavior produces candy quicker when company is present. A mother with a child who is always whining may not realize that she has reinforced such behavior by not listening to the child when she speaks in a normal tone. Whining produces response. This simply shows again the importance of generating love and self-esteem. Young people often turn to drugs and delinquency to get the attention they have been denied.

5. Give responsibility at home. We have had five children and found it helpful to rotate the chores on the calendar each week—set table, clear table, wash dishes, wipe dishes, sweep. At 5 youngsters can dress themselves; at 10, they can care for their room and share in the choice of clothing, thus learning to make decisions; at 15, they can purchase their own clothes from their allowance, keeping a notebook to record the cost of purchases. Although they make a few mistakes in spending, it is the parents' task to loose the strings of control. When they have a budget they soon learn to be careful.

6. Have the same standard for them as for you. Too many parents want their children to be what they are unwilling to be. A teen-ager wrote to the columnist Ann Landers: "Dear Miss Landers, I would like to reopen the subject of the teen-ager who sat in front of her house in her boyfriend's car. You said a car is for transportation, not a place to entertain. But it's pathetic when a teen-ager can't invite guests into her house because of a half-dressed swigging walrus who calls himself a father. Sometimes my alcoholic parents wear no clothing at all when drunk."

If we want our children to be honest we must be honest.

If we want them to respect law and order we must respect law and order. If we tell Junior to advise a caller that we are not home when we are hiding inside we can expect him to learn that it is sometimes convenient to tell falsehoods.

7. Get involved in worthwhile clubs and activities and take time with your children. Know where they are at all times. The fact that you set a time for them to be home shows them that you care about them.

8. Don't put a halo around your past. My children thought I was perfect until my mother enlightened them. One boy complained, "My dad wants me to have all the things he never had when he was a boy, including all 'A's' on my report card."

Well-adjusted children and teens are the product of parents who provide a balanced diet of security, love, friendship, respect, and discipline.

9. Remember that the only truly successful family comes as a result of spiritual rebirth. Parents need a deep belief in the Creator's requirements.

Judge Talbot Ellis, of the U.S. juvenile court of Birmingham, used to say that juvenile delinquency was 99 and 44/100ths percent parental delinquency. But as the years went by he realized that parental and juvenile delinquency can best be expressed in the three-letter word *sin*, and observed: "Now I do not mean to oversimplify problems, but I do believe that when you cut through all the drunkenness, looseness, and easy expediency, our family and juvenile problems go back to man's violation of God's commandments. Of course it is trite to say that 'the family that prays together stays together,' but it is true." □

“Consider Jesus”

As we stand on the threshold of a new year it is appropriate to survey the past, learn what we can from our mistakes, and resolve to do better in the future. If we have lived beyond our means, let us economize and get out of debt. If we have been selfish with God, let us not only pay a faithful tithe but be generous with our offerings. If we have been a source of friction among our professional peers, let us mend our ways. If we have yielded to perverted appetite, let us regain control. If we have let family relationships deteriorate, let us start immediately to be a better husband/wife/father/mother.

A right use of the will can help make the necessary changes. But only the indwelling Christ can transform the life, counteracting the effects of sin.

Thus we are recommending that readers try a suggestion we made five years ago: During the coming year spend an hour each day reading and studying about Jesus, contemplating His life, and communing with Him. The apostle Paul wrote in Hebrews 3:1: “*Consider Jesus*, the

apostle and high priest of our confession”; and in Hebrews 12:1-3 he urged: “Let us . . . run with perseverance the race that is set before us, *looking to Jesus* the pioneer and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. *Consider him* who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted” (R.S.V.).

In these texts Paul uses different words each time he counsels us to concentrate on Jesus, but the meaning of each word is almost the same—“Regard fixedly and earnestly, consider attentively.” In the “looking-to-Jesus” passage the thought is: “View with undivided attention by looking away from every other object.”

The purpose of focusing on Jesus is twofold: (1) that we may become more like Him, our Example, and (2) that we may see life in better perspective. Point 1 is highlighted in 2 Corinthians 3:18: “We all, with unveiled face, beholding the glory of the Lord, are being changed into his likeness from one degree of glory to another” (R.S.V.). Point 2 is suggested in Hebrews 12:1-3, quoted above. Paul says, If you think you have a hard life, if you think your temptations are almost overwhelming, look at Jesus. In every respect He had greater trials and temptations than you have. So don’t give up. Don’t feel sorry for yourself. If overcoming means as much to you as it did to Him and you live the life of faith as He did, you will be victorious.

That the way to become like Jesus is to “consider” Him is emphasized repeatedly in the writings of Ellen G. White. In 1887 Mrs. White wrote: “Christians become like Christ in character by dwelling upon the divine Model.”—*Review and Herald*, May 24, 1887. In 1910 she added: “Nowhere shall we find anything that will help our spiritual life as will a study of the life of Christ.”—*Review and Herald*, Jan. 6, 1910. “Consider the life of Christ. Standing at the head of humanity, serving His Father, He is an example of what every son should and may be.”—*Review and Herald*, June 23, 1910.

More than an Example

To the person who lives the life of faith, Christ is, of course, much more than an Example; He is life itself. He is involved in all his thoughts and activities. He is never out of mind. Perhaps no better description of the all-pervading effect of Christ on the truly converted person has ever been written than this:

“As the mind dwells upon Christ, the character is molded after the divine similitude. The thoughts are pervaded with a sense of His goodness, His love. We contemplate His character, and thus He is in all our thoughts. His love encloses us. If we gaze even a moment upon the sun in its meridian glory, when we turn away our eyes, the image of the sun will appear in everything upon which we look. Thus it is when we behold Jesus; everything we look upon reflects His image, the Sun of Righteousness. We cannot see anything else, or talk of anything else. His image is imprinted upon the eye of the

After-Christmas prayer

By JUDY HUMMER

*I pray that it will never end—
the love renewed, the Christmas cheer,
the hope that all, when done,
might touch a heart,
might cause to fall a fortress
built against the peaceful Dove.
Continue in my heart to live,
to let it hold, as did the stall that eve,
the brightest Light that e’er befell
the human race.
And as the glory of the lustrous Prince
shines through its open windows,
as Your love is shown to all who view,
the bonds of fear, of sin, release.
For when Your matchless love embraces one,
You hew the tree of slavery
and plant within the soul, now free,
the seed of life brand-new.*

soul, and affects every portion of our daily life, softening and subduing our whole nature. By beholding, we are conformed to the divine similitude, even the likeness of Christ.”—*Testimonies to Ministers*, pp. 388, 389.

God’s chief instrument for giving us a clear view of Jesus is, of course, His Word. Of the Scriptures Jesus said: “They are they which testify of me” (John 5:39). “The words that I speak unto you, they are spirit, and they are life” (John 6:63). “When His words of instruction have been received, and have taken possession of us, Jesus is to us an abiding presence, controlling our thoughts and ideas and actions. . . . Jesus Christ is everything to us—the first, the last, the best in everything. Jesus Christ, His Spirit, His character, colors everything; it is the warp and the woof, the very texture of our being. . . . Continuing to look unto Jesus, we reflect His image to all around us. We cannot stop to consider our disappointments, or even to talk of them; for a more pleasant picture attracts our sight—the precious love of Jesus. He dwells in us by the word of truth.”—*Ibid.*, pp. 389, 390.

We firmly believe that 1982 will be the best year in the history of the church if every member will “spend a thoughtful hour each day in contemplation of the life of Christ” (*The Desire of Ages*, p. 83). As one becomes obsessed by Jesus doubt will give way to faith, jealousy to love, selfishness to liberality, criticism to understanding, deception to honesty, complaining to rejoicing.

If you make only one resolution at the beginning of this new year, make it “Consider Jesus.” Compared with this, all other resolutions are trivial.

K. H. W.

“For this generation”

With this issue a familiar feature of the ADVENTIST REVIEW will come to a close—For This Generation by Miriam Wood. After 19 years of writing the column, Mrs. Wood, wife of Editor Kenneth H. Wood, has asked to be relieved of the assignment.

Miriam Wood’s writing is marked by a quick, lively style and an independent, penetrating turn of thought. She has the ability to cut through to the heart of the matter and lay it bare in vivid, descriptive language. She is a commentator on life, eyes and ears open to interpret from a Christian perspective. Her writing is always thoughtful, sometimes provocative, never dull.

Understandably, Mrs. Wood’s column and many books have attracted a large interest among Adventists. I share that interest—she is one of my favorite writers. And those who know her find her to be just like her writing—animated, vivid, and cheerful.

Miriam Wood’s first column appeared in the REVIEW for January 3, 1963, under the rubric When You’re Young. She has been a prolific writer. Nor has she run dry of ideas! She leaves the REVIEW with thoughts and words as bright as ever. We thank her for her contribution and will miss her touch in the REVIEW.

W. G. J.



Singing amid the shrapnel

By INEZ BRASIER

Bombers roared overhead on their mission of death. High explosives left the woods shattered and torn apart. But in spite of it all a pair of nightingales found the old nesting place of peaceful times. When the detonations were the worst, when shrapnel burst overhead and the ground shook from falling bombs, the male nightingale sang bravely from the stub of a broken tree. Its glorious melody reached the weary, tensed men in the trenches, encouraging them.

You and I are not asked to sing under such fearsome conditions—only to carry on every day, ready to face what may come with the hours. We can be sure that for most of us something unpleasant will arise—something we had not planned. We may think, as we are told the farmer did in one of Christ’s many parables, that “an enemy hath done this.” Our enemy delights in sowing troubles, trials, and heartaches to disturb an otherwise tranquil and usual day.

Let us remember, however, that:

When trouble like a gloomy cloud,
Has gathered thick and thundered loud,
He near my soul has always stood,
His lovingkindness, O how good!

—Samuel Medley

We can sing in such trouble-filled days, for His love and mercy have not been destroyed by the evil and wrong that come. We can sing even when frustrated and harried by them. For He is ever with us. With Him near, we can see the sunshine through earth’s gloom.

“Happy is he that hath the God of Jacob for his help, whose hope is in the Lord his God” (Ps. 146:5).

School in Colombia: a dream or a nightmare?

By CHESTER E. WESTPHAL

Imagine yourself in the year 1975 in the middle of a tropical jungle on a section of land approximately 2,200 acres in size, for which someone has just paid 4 million pesos, or approximately \$200,000. Located at the extreme end of civilization in Colombia, the land is more than 100 miles from the capital city, and 45 miles from the only city of any size in the vast area east of the Andes. The last 35 miles have to be negotiated over a rocky gravel road that only a four-wheel-drive jeep can maneuver and still hold together. Only a few small villages lie beyond this location in the vast expanse of the plains washed by the streams flowing into the Amazon River.

You suffer from the bites of myriads of mosquitoes and the heat of the tropical lowlands. Then you are informed that the Seventh-day Adventist Church is going to establish a boarding academy in this very place. What would you think of the project—a dream to come true or a nightmare?

Many who went to see the place judged it as the latter. But Henry Niemann, president of the Upper Magdalena Conference, saw in this jungle bordering a branch of the Amazon River the fulfillment of a dream—a dream that, in the providence of God, must come to pass.

Many hundreds of young men and young women who desire a Christian education live in the villages and small farms scattered over the area under Henry Niemann's administration. But they cannot earn the money to pay for

their board and keep plus tuition in one of the regular boarding schools; furthermore, they would feel out of place in such an environment.

Here on these grounds a school must be built, Henry decided. Here tuition must not be an issue, and here room and board must be provided as a result of the work of the students themselves. Yes, Henry dreamed, the school must be a self-supporting institution. It would be small at the beginning but must develop to accommodate several hundred students eventually.

After five years, enrollment in 1980 reached 150. Because of the limited funds available, the road to the school is still bad. Large tractors that could clear the jungles and plow the fields took precedence over well-equipped dormitories, so that many of the students were still sleeping in bunk-improvised beds in a building that existed at the time of purchase. This was an old barn with a leaky tin roof and bamboo walls.

Important equipment

The equipment for a mill to process the rice was more important than a kitchen and a well-equipped dining room. The purchase of seed, plants, and trees had to be given preference over classrooms and benches, so the students are studying and attending classes in that same old barn where they sleep at night and eat their meals!

In spite of tremendous problems, Henry's dream is slowly coming to fulfillment. This man carries heavy responsibilities but is exceptionally well qualified in many lines of activity. He took Dr.

Correa and family (lay members in the capital city) and me to see the success and also some of the disappointments in his dreamland. We traveled over a winding road, climbing from 9,000 feet to almost 11,000, wearing warm clothes as we began the journey. Then we gradually descended to the lowlands of the Amazon basin, and by this time we had disposed of all unnecessary clothing. The last 35 miles were still hazardous to any car with springs, but we saw evidence that within the next year one of the best-paved highways in the country will come within eight miles of the school. Because of this, and as a result of increased agricultural activities in the area, the value of the property has increased to more than \$1.5 million!

We saw many of the students working on the land, preparing the farm for the coming year. We saw six or seven nicely-built cottages for teachers and staff nearly com-

pleted and already habitable. The plan is that, beside each of these cottages, student homes will be built to accommodate about 24 young people, who will be under the supervision of the couple living in the cottage. The students are making the bricks and doing the building. Henry and the school faculty and staff study diligently the books of the Spirit of Prophecy for guidance.

We were conducted through the building that contains the rice mill and stores both the processed and unprocessed rice. A total of more than 11,000 sacks of rice already has been harvested. In this mill they also care for rice produced by neighboring farms, and this helps considerably in financing the operation of the school.

We saw an experiment being carried on in a plan for producing vegetables the year around. To prevent spoilage during the rainy season all kinds of seeds are growing

Young German artist draws audience to series

The crowd jams a street in the pedestrian precinct of the city of Saarbrücken, Germany. What is happening? A young man is sitting on the pavement in front of a folded paper screen explaining the simple sketches he has drawn with his felt-tipped pen. It is the old story: Man surrounded by his loneliness and the endangering powers of this world, hopeless, helpless, desperate. Somebody had to come from "outside" the global circle. . . .

The young man on the pavement talks in simple, modern, persuasive language, and he engages some of the attentive viewers in conversation. When he extends invitations to attend the evangelistic meetings for young people in the nearby theater the people respond.

From September 12 to 18 the youth group of the Saarbrücken Adventist church were conducting a campaign with daily meetings in the theater. And daily a young man, not yet baptized himself but preparing for baptism, spread the good news in the traffic-free zone of the city. His method was simple yet effective. The auditorium with its 100 seats was always filled. The young pastor of the church, Winnifried Vogel, presented messages on the topic "That's life!" to an attentive young crowd.

After the talks the young people formed discussion groups. Unconverted lives were dedicated to the Lord, and more are studying the Bible to prepare for discipleship.

HEINZ HOPF

REVIEW Correspondent

Chester E. Westphal, a former expatriate worker, lives in Angwin, California.

under plastic covers in specially-prepared soil. If this experiment proves successful, vegetables will be sold the entire year in the city, which lies 45 miles away.

We saw 30 acres of bananas and plantains under cultivation, along with 15,000 pineapple plants that already were providing some of the most delicious fruit we had ever tasted. We saw 2,500 coconut trees in all stages of growth. Four hundred mango trees, their seeds brought from many countries and different areas of Colombia, were beginning to provide delicious nourishment. One hundred and fifty avocado trees also are beginning to produce. Twenty acres of papaya trees lure one on through many a lovely scenic walk. Three hundred macadamia nut trees, and 200 cashew nut trees will provide a good means of income in the future. More than 500 citrus trees are beginning to bear fruit. Aside from other tropical fruit trees scattered about, several acres of muskmelons, watermelons, tomatoes, and the like are under cultivation, while 750 acres are producing seasonal crops.

For several years the school took care of cattle belonging to a widow on a share basis, but now they have started a herd of their own, with 60 steers and heifers. In addition, 90 beehives already have furnished considerable honey for the upkeep of the school.

Most encouraging sight

But the most encouraging sight we witnessed was the love and harmony between students and staff members. This was evidenced especially in the late Sunday afternoons. After having spent several hours at work, they joined in recreation, swimming in the warm river water or playing soccer on a flat area on the other side of the river.

But there are other benefits that are just as encouraging and perhaps of even greater importance. One is a new church in a village a few miles away; it was organized as a result of the effort and zeal of the student body. Twelve teen-agers, mostly from

Adventist homes, were baptized before the end of the school year.

The following episode illustrates the influence of the school. A fairly wealthy farmer was very disappointed in his son, who had caused him a great deal of trouble and had been expelled from every school he had attended. He knew nothing about Seventh-day Adventists, except that they operated a very practical school in the vast plains east of the Andes, where inhabitants were scarce and accommodations were few. He approached the conference officials to inquire as to the possibility of his son going to this center of learning in the plains. Answers to his questions at first were on the negative side.

"Sleeping accommodations are very primitive," he was told.

"That is fine with me," he answered.

"But the food for a boy accustomed to eating meat will likely be unappetizing to him," they countered.

"That is OK with me," he said.

"It is located in a very isolated place, and he will miss those things that give him pleasure," they argued.

"I would be delighted because of this," he insisted.

"But this is a religious school, and he will be required to attend religious services, and to study the Bible," they told him.

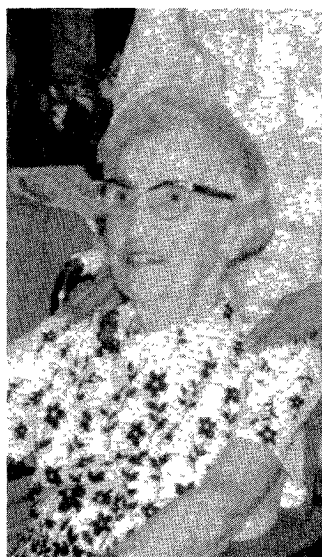
"Excellent! I will like that," he assured them.

After due consideration the boy finally was admitted, but with reservations. However, the officials had not counted on the loving spirit of the student body, for he was taken into the students' circle of love, and led into a better way of life. At the end of the school year, he was baptized and is now attending the Adventist college in Medellín, Colombia.

Of course, disconcerting situations still arise: drought threatening the sorgum harvest; lack of experience resulting in crops being planted in nonproductive areas; inexperienced students

at times damaging expensive equipment.

As we climbed out of the jeep at almost midnight in the cool, or almost cold, atmosphere of Bogotá, Colombia, our sympathies went out to the self-sacrificing workers in their occasional nightmares. But far beyond that, our minds rejoiced in the fulfillment of the dream of Henry Niemann, and for the happy faces of young people rejoicing because of the opportunity they have of receiving that which seemed denied them before—a Christian education!



West Virginian turns 100

Genevieve Johnson-Mead celebrated her one-hundredth birthday on October 19, in Berkeley Springs, West Virginia. A lifelong Adventist, she was born and raised in Iowa and then attended Union College in Lincoln, Nebraska. She taught at San Fernando Valley Academy and Pacific Union College until 1911, when she married Walter S. Mead.

Early in 1912 they left for India to be missionaries for the SDA Church, and remained there for seven years.

Mrs. Mead has two living daughters, Marjory Preiner and Joan Lintner. Robert H. Pierson, former General Conference president, is one of her nephews.

SCOTLAND

Literature awakens interest in church

In Scotland at present, Adventism has only a tenuous foothold. Large sections remain unentered territory so far as the three angels' messages are concerned. Among the Scottish counties in which there is no Adventist representation is Ayrshire.

One of Scotland's sons residing in a faraway land bears the spiritual needs of his native land in prayer to the Lord day by day. Eager to speed the progress of the cause, he sent a check for \$2,000 to the Stanborough Press, Britain's publishing house, for free distribution of literature in Ayrshire.

Mervyn Whiting, senior press foreman, packed 10,000 copies of *Focus*, the British message magazine, on board a van and drove them to the Glasgow Seventh-day Adventist church. Since that time members of the Glasgow church and the Irvine company have been distributing the literature. They are making contacts and giving Bible studies under the supervision of the Glasgow minister, Llewellyn Edwards.

Encouraged by this response, the same donor has sent another check for \$2,000 for the free distribution of another 10,000 magazines. Plans are now afoot to organize a youth task force to distribute the magazines in the farming communities of Ayrshire so that the Glasgow church can be provided with more contacts and more souls can be won.

The Scots do not respond readily to public evangelistic campaigns these days. Few are held and, in any event, communities such as those in Ayrshire are unreached. Only a door-to-door ministry can reach the people where they are in the vast areas where there are no Adventist churches.

D. N. MARSHALL
Editor
Stanborough Press

Youth Action Line —unique in the Southwest

By RICHARD BENDALL

“Central’s never busy, always on the line. . . . When you get in trouble, just give this line a call.”

These are the opening lines of an old country song, but they may have given B. E. Leach, president of the South-

western Union Conference, an idea that has become well known with the young people of his five-State territory. However, in the Southwest we believe that God gave him this idea, called Youth Action Line.

“Hello.”

“I have a collect call for Youth Action Line. Will you accept the charges?”

Richard Bendall is REVIEW correspondent from the Southwestern Union.

“Of course I will!”

This is the way most of the thousands of phone calls have begun in the ten years since the inception of Youth Action Line, a hot line for young people who need help.

Knowing that YAL—a fitting acronym for a Texas-based outfit—can help with personal, school, work, financial, and even legal problems, more than 200 youth called during the months of August and September this year. During those very busy months YAL helped 153 young people enter Christian schools.

With phone calls coming to Youth Action Line at all hours

of the day and night, what keeps a program like this in operation in these days of inflation and budget cutbacks?

It began with the dream of Elder Leach, who felt that too many young people were having troubles and slipping away from the church, thinking that no one cared. But he did care, and so did many YAL volunteers who stick with the young people, love them, guide them, forgive them, restore them, and are willing to pay the price in time, energy, dollars, and Christian love.

The interesting thing about the start-up year a decade ago was that, although the YAL

UPDATE

Bangladesh school upgrades facilities

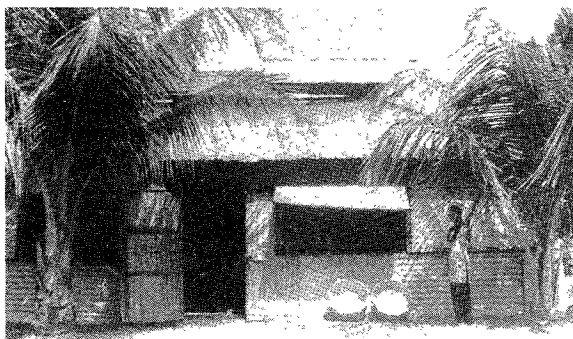
Through the generosity of church members around the world who contributed to the third-quarter Sabbath school Special Projects Offering for 1979, a much-needed classroom-administration building is being completed at Bangladesh Adventist Seminary in Goalbathan, Dacca District. Rooms are now being used in the boys' hostel for classrooms, but when the new building is completed to the extent that funds will permit, the school will be able to expand its student enrollment.

In comparison to many of our other schools throughout the world, Bangladesh Adventist Seminary is not an old institution. Situated about 30 miles from Dacca, the capital of Bangladesh, it was established in 1970 as land was bought and cleared and simple, temporary buildings were constructed. Since 1976 practical permanent structures have been built. In 1976 the boys' hostel was started, but it was not finished until 1979. Staff houses of brick have been constructed to replace tin shed-type buildings. Much improvement has been made to the campus. The farm and garden areas have been expanded, and fruit trees have been planted.

Despite the building progress, there still are many needs. One of these needs is a kitchen-dining room. The kitchen now being used at Bangladesh Adventist Seminary is nothing more than a tin shed, with four open, wood-burning fireplaces, a water faucet, a couple of tables, and a few cooking utensils. At times smoke filling the room makes it difficult for people to work in the building. To prepare three meals a day in these facilities for almost 200 students and staff is not an easy task. The students have no dining hall in which to eat their food after it has been prepared. In good weather the students can eat outside, but when it rains the girls eat in their hostel and the boys eat in

classrooms in their hostel. Under these circumstances it is difficult to teach social graces to the students or to help them improve their eating habits.

As soon as funds are available, plans will be implemented to build a cafeteria-dining room in conjunction with the new classroom-administration building now under construction.



The kitchen at Bangladesh Adventist Academy is a tin shed with four open, wood-burning fireplaces, a water faucet, a couple of tables, and a few cooking utensils. It often is smoke-filled.

idea was a good one, there was no money to back up the program. Young people were calling for help with school bills, medical emergencies, and transportation to return to the home from which they had run away. Initially the funds were not there to meet their needs, but Elder Leach believed that if God wanted the program to be successful He would supply the money to make it go. He also believed that other church members would respond to the needs of their own church's youth. He trusted that members would come through, and they have answered those needs. In the past year alone the Youth Action Line volunteers whom he has recruited have generated more than \$120,000.

The great variety of problems handled by Youth Action Line have included a young woman who landed in jail in a far-from-home State as the result of a traffic accident; she was not only released from jail but also helped to enroll in an Adventist boarding school by YAL. There was a young man, the son of an invalid mother, for whom YAL provided a car so that he could commute to a Christian school, while still helping at home after school. Not long ago a YAL volunteer picked up a youth at the phone booth from which he had called and rushed him to the hospital to save him from a drug overdose.

Financial assistance

A non-Adventist student in a Southwestern Union academy this year needed tuition help. After his newly baptized grandmother, her pastor, and her fellow church members had come up with as much financial assistance as they could, YAL provided several hundred dollars to make up the extra amount needed. His first birthday in a Christian school has just passed, and he told other students it was the happiest of his life.

The litany of problems called in to YAL includes a young mother who needed help getting food for the week before her new job began; the little girl who asked the voice

on the other end of the line to pray for her sick pony to get well so she could sell him for church school tuition money; and the many personal problems that often begin, "Mom and Dad are getting a divorce."

"You know, we at Youth Action Line don't always send the church schools, the academies, and Southwestern Adventist College perfect specimens, but it is fantastic to watch these young people blossom and grow in Christ in our schools," said one union officer.

How do the schools feel about YAL? Beaman Senecal, Jr., principal of Ozark Adventist Academy, Gentry, Arkansas, observed: "It is wonderful for the church to have a program that is strictly individual-oriented. In my mind it is not just individuals who are benefited by scholarships; everyone who is brought into contact with these young people is benefited."

David Hope, director of student finance at Southwestern Adventist College, remarked: "Anything you can say that's good about Youth Action Line is true. It's been a tremendous help to us here at the college. Sometimes when we've exhausted all roads of help for a particular student, even we call YAL, and they're in a position to get people working and get things done."

"Another plus," Hope continued, "is that the union officers who work with YAL follow up on their students here at the college to see how they're getting along. The young people know that they really care."

Discussing the philosophy behind the Youth Action Line, Elder Leach noted that "if we have one great sin above another when it comes to dealing with our priceless, irreplaceable youth in this church, it is that we give up too easily when a boy or girl goes wild. Sometimes we discard them for sins and mistakes that are trivial."

"Young people have been tossed aside and thrown away for 'sins' that are no more serious than teen-age growing

pains. Not only are they discarded, they are forgotten. We have lost some of our greatest young people through downright heartless neglect. We should never give up, but keep praying, keep working, and keep in contact."

"We always need YAL volunteers. A YAL call may be only an incident with us,

but it can change the whole life of some young person," he went on.

"Our young people are seeing and feeling everything we do, sometimes even better than we do. Let them see us as mature, loving, gentle Christians. Let us strive to have a heart that never hardens—a touch that never hurts."

New direction for health and temperance in NAD

By RUDOLF E. KLIMES

The group of Seventh-day Adventists that gathered in 1863 in Battle Creek, Michigan, to organize the General Conference saw themselves as a people called out by God to proclaim a final warning message to the world. There was then no thought of world divisions and specialized departments. As the church grew in numbers, it also grew in organizational complexity.

At the 1980 General Conference session in Dallas, Texas, the foundation was laid for a functional North American Division. At that time also, the Departments of Health and Temperance were merged into one operation. These two new organizational structures, together with the many new realities of a changing church and world climate, demand a fresh look at the health/temperance ministries in North America.

The North American Division staff of the General Conference recently published a paper called "The Church as One Organization." The paper is described as an outgrowth of the "Finish the Work" document and the "Faith Action Advance" manual.

"It is firmly rooted in the Biblical concept that the church is one—a living,

growing, dynamic organism with all its parts interrelated and interdependent. This document . . . attempted to address the problem of a church gathered on the Sabbath as a single body, yet seemingly treated as of separate and independent parts. . . . Special ministries must come together as a unit if the people of God are to be equipped and motivated for service."—Page 3.

On June 13, 1981, C. E. Bradford, vice-president of the General Conference for North America, presented a paper entitled "Advance Together Toward 1985" to the North American Union Presidents Council. The paper, which was approved by that body, emphasized that the primary target population of the North American Division is the union conference, not the local church. The primary target of the conference is the church.

The paper further noted that the church in North America works primarily through its organizational units, such as union and local conferences, rather than through departments. Each department is first and foremost part of the organic whole on each level and only in technical matters does it relate to the higher organization.

In May, 1981, the union directors of health and temperance, together with the presidents of the Adventist Health Systems and other invitees, met at Pine Springs Ranch in

Rudolf E. Klimes is director of North American Health/Temperance Ministries and executive secretary of the North American Health Services Board.

California to chart a new direction for North American Health/Temperance Ministries. The following is a description of the major aspects of the North American Health/Temperance Ministries:

The mission of Health/Temperance Ministries is to glorify God by participating in Christ's health ministry through nurture and outreach. Their goal is to foster healthful Christian living among Adventists and other community members.

The Health-Temperance Ministries, which function as one unit, are organized as part of the coordinated church ministries based on Faith Action Advance, and work

with and through the other ministries of the church. They foster the bridging of Christian faith and life style, and foster health careers. They include programs in wellness/life styling, nutrition and weight control, physical fitness, mental health and stress, smoking cessation, alcohol/drug-free living, health/temperance evangelism, and environment and safety.

Organizations associated with Health/Temperance Ministries include the Adventist Health Systems, Adventist self-supporting health-care institutions, health professionals in private practice, health and Community Services centers, health food

industries and stores, Home Health Education Service, Adventist schools, colleges, and universities, Adventist Youth for Better Living (AYBL), Collegiate Adventists for Better Living (CABL), and ministries to the handicapped.

Health/Temperance Ministries serve the union conferences within North America, and through them the local conferences and churches, the Adventist Health Systems, and the Adventist education system. They help recruit Adventists for volunteer and full-time health ministries, and help supply materials such as periodicals, information, and supplies and equipment.

The health/temperance

ministries are to be integrated by the church officers at every level to fulfill the central church mission and objectives.

ZIMBABWE

Official visits Solusi College

Joshua Nkomo, Zimbabwe minister without portfolio, visited Solusi College on October 16.

Five days earlier he had visited Lower Gwelo Adventist Secondary School. There he was especially interested in the vegetable garden planted and cared for by the school gardener, Jerry Mhlanga, one

A preview of next quarter's Sabbath school lessons

True Christian experience does not stem from outward behavior but results instead from an in-depth relationship between God and those of His earthly children who choose to serve Him because they love Him. Such love puts to work outwardly what God puts within.

Rather than being restrictive God's law expresses His love for us and His desire that we enjoy the best possible life in this sinful world. A friend gave me a new insight into this fact several years ago when he wrote that the law of God does not express the *maximum* of what God makes possible for us but the bare *minimum*. Jesus amplified that thought in His Sermon on the Mount when He pointed out that, although the minimum expected of a Christian certainly demands that we not engage in murder, Christian love goes beyond the bare minimum. God gives His children power even to overcome anger and the tendency to put others down (Matt. 5:22).

God pledges to accept us as His people and help us live as His people should through a covenant arrangement centered in the promise of Christ that goes back to the time of Adam and Eve, but made specific to Abraham. That covenant is so basic to our understanding of salvation and our relationship to God that it has been chosen as the theme of the new adult Sabbath school lesson curriculum that begins the first quarter of 1982. The Covenant Series replaces the Daybreak Series that began in 1975.

The Covenant Series focuses on the "new covenant" passage found in Jeremiah 31:33, 34: "But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their heart; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

Four areas of emphasis are prominent in this passage:

(1) the inward law (written on the heart), (2) the relationship of God to His people, (3) the knowledge of God, and (4) the forgiveness of sin. These themes will be developed throughout the period that the Covenant Series is studied by the world church and will be taught through four types of lessons: (1) Bible topical study, (2) Biblical book study, (3) Biblical passage study, and (4) Bible biography.

Next quarter's lessons, entitled "Law, Love, and Life," introduce the Covenant Series. These lessons concentrate on the inward law and its outworking in our individual lives. The author, Samuel Chien-Sheng Young, is president of the South China Island Union Mission. According to records in the Sabbath School Department Dr. Young is the first national from the Far Eastern Division to prepare an adult Sabbath school series of lessons.

In his introduction to the quarter's lessons Dr. Young states: "It is vital that we recognize throughout this study that the outworking of the inward law does nothing toward earning our salvation. . . . Our acceptance with God is already secure in Jesus Christ. . . . [But] the inward law becomes the motivation and the direction of our lives. In essence it is the implanting of the Ten Commandments in the wellsprings of our thoughts and actions." Later he points out that human laws can at best only deter crime, whereas God's laws inspire virtue.

This series of lessons begins with a study of 1 Corinthians 13 ("Love—The Supreme Motive") and ends with an analysis of Romans 8 ("Maturity Through Inner Conflict"). Other Bible chapters studied in some depth in specific lessons are Romans 7 and 13 and James 3. These intensely practical lessons also will cover such universal concerns as conscience, respect for authority, religion in the family, the sacredness of marriage, and the possibility of absolute honesty.

LEO R. VAN DOLSON
Associate Sabbath School Director
General Conference

of J. R. Mittleider's first students in the country. Asked where he had obtained his skills, Mr. Mhlanga told the visitor about Solusi College and his former teacher. This led Dr. Nkomo to visit Solusi.

At Solusi the minister was shown the vegetable garden, the farm (where the wheat was being harvested), the orchard, and the vineyard. He was impressed with what he saw, especially when he was told that the crops were planted and cared for by the students.

It did not take the students long to recognize Dr. Nkomo. Many of them came to greet him and snap pictures.

During lunch at the principal's house the minister had many questions about Solusi. Among other things, he spoke positively about the school's desire to affiliate with Loma Linda University.

GERHARD PADDERATZ
Faculty Member
Solusi College

CALIFORNIA

Centennial camp meeting is conducted

Three large canvas tents pitched among the oak and elm trees of McKinley Park in downtown Sacramento, California, accommodated 1,700 Sacramento area church members who attended the day-long centennial camp meeting on Sabbath, October 17. According to church records and copies of local newspapers, the California State Conference of Seventh-day Adventists held its tenth State-wide camp meeting at the same park, October 13-25, 1881.

The idea for a centennial camp meeting in Sacramento, according to Dave Ferguson, associate pastor and camp meeting coordinator, was conceived after Central church member and history enthusiast Peter Urschel came across extensive reports of the 1881 camp meeting while reading old newspapers in the State Library earlier this year.

The official centennial

camp meeting program included excerpts from the 1881 press coverage of the original camp meeting. According to daily reports in the *Sacramento Record Union* the featured speakers at the 12-day 1881 session were Conference President S. N. Haskell, Mrs. E. G. White, *Signs of the Times* Editor J. H. Waggoner, and Elders I. D. Van Horn and W. M. Healey.

The meetings attracted nearly 5,000 Sacramento residents out of a total city population at that time of 25,000. After the camp meeting, area residents expressed interest in establishing a Sacramento church. From this camp meeting the 16 SDA churches in the greater Sacramento area can trace their beginnings.

Theodore Carcich, retired General Conference vice-president and featured speaker at the centennial camp meeting, dramatically portrayed the "Trail Blazers and Road Makers" of the Adventist Church and reminded those present that "a crucified Christ is relevant today." An afternoon performance of "You'll See the Lord A'Comin," a documentary of early Adventist pioneers by Chico church members, and a spirited Sabbath school program rounded out the day's events. JOLEANE M. KING

Assistant Communication
Secretary
Sacramento Church

SINGAPORE

Delegates attend division council

"Our Message and Mission" spelled out in large red letters was continually before the 178 delegates to the annual meetings of the Far Eastern Division held in the Equatorial Hotel, Singapore, November 9-16. The meetings had been preceded by several days of departmental advisories and an officers' council.

Winston T. Clark, division president, in his opening address reported 1.5 new churches "planted" somewhere in the division each day of the first nine months of

1981 and challenged delegates to double their efforts in 1982, the Year of the Layman.

Further evidence of mushrooming growth in all aspects of the work was given each day in the various statistical and departmental reports.

A. C. Segovia, division secretary, said that church membership during the first nine months of 1981 had grown by 20,298 to a total of 450,611. It is expected that at the present growth rate the church membership will reach 500,000 before the close of 1982. There were 118,627 Adventist youth in the churches of the Far East on September 30, 1981. Fifty-five percent of all Vacation Bible Schools conducted around the world are held in the Far East, with 122,000 children attending 2,986 schools during the 1981 summer.

During 1981 a force of 3,000 literature evangelists sold US\$8 million worth of Adventist literature to non-Seventh-day Adventists. More than 300 radio and television stations carry Adventist message programs on a regular basis each week. Leaders expect that 12,000 Bible correspondence course students will be baptized during 1981.

Health and voluntary relief programs have extended the influence of the Adventist Church throughout the lands of the Far East. R. I. Gainer, division treasurer, reported an overall tithe increase of 9.6 percent for the first nine months of 1981 and indicated that a number of local missions had so strengthened their financial position that soon they could be considered eligible for conference status.

In conjunction with the theme "Message and Mission," thought-provoking and challenging messages were presented at devotional periods by Alf Lohne, General Conference general vice-president; M. T. Battle, General Conference associate secretary; and Leslie Hardinge, president, SDA Theological Seminary (Far East).

M. G. TOWNEND
REVIEW Correspondent

Religious Newsbriefs

from Religious News Service

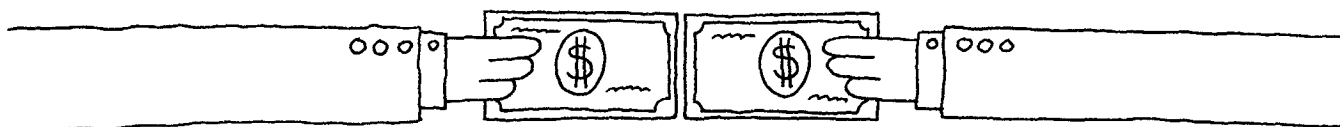
● **Living Bible sales reach 25 million:** In the ten years since the publication of *The Living Bible*, 25 million copies have been sold. *The Living Bible* got its start in 1956 when Kenneth N. Taylor, a resident of Wheaton, Illinois, while commuting back and forth to Chicago, began paraphrasing the letters of Paul into contemporary English so that Americans who think and speak colloquial English could better understand what they were reading. The Bible was published in portions to begin with, but 14 years later, in 1971, Taylor completed paraphrasing the entire Bible.

● **"Creationism" ruled out:** The teaching of the Biblical story of Creation in public school science classes has been ruled illegal by Maine's commissioner of education, Harold Raynolds. Scientific creationism can be discussed in public schools but not in science classes, Mr. Raynolds said. Creationism may be appropriate "in the context of a course in philosophy of religion, history, anthropology, or other academic subjects."

● **Senate endorses voluntary prayer in nation's public schools:** The U.S. Senate has gone on record as favoring "programs of voluntary prayer" in public schools. The motion has more symbolic than substantive value. It would prevent the Justice Department from using federal funds to block the implementation of programs of voluntary prayer and meditation in the public schools—an area in which the Justice Department has not been active.

● **Majority said to want Bible's account taught alongside evolution:** A nationwide poll indicates that 76 percent of Americans believe public schools should teach both the evolutionary and creationist theories of human origins. The poll was taken by the Associated Press and NBC News, which questioned 1,598 adults in October.

Now when you give to your Adventist College it means twice as much.



Remember the Adventist education you received?

It was, and still is, an education unlike any other education in the world.

And if there were ever a time you seriously thought of giving something back to your college... it's now.

Because every dollar your alma mater collects beyond last year's total intake will be matched.

Matched dollar for dollar. Check for check.

This is all made possible by a fund comprised of contributions by a group of dedicated Seventh-day Adventists. The fund is called BECA—Business Executives' Challenge to Alumni.

So if your college receives \$6,000 more than last year, it gets an additional \$6,000 free.

If it collects \$15,000 more, it gets another \$15,000!

"Challenges" such as BECA have already proven to be successful in schools like The University of Pennsylvania, The University of Chicago, and Rider College,

just to name a few. So if it worked for them, it can certainly work for Atlantic Union College, Oakwood College, Walla Walla College and the eight other Adventist Colleges and Universities listed below.

So the time to make *your* unrestricted contribution is *now*.

Here, match my dollars!

Name _____

Address _____

City _____

State _____ Zip _____

College _____

Class of _____ Amount \$ _____

Please complete and mail, with your check,
to the college of your choice.

Support Your Adventist College

Now when you give, it means twice as much.

Andrews University, Berrien Springs, MI 49104 • Atlantic Union College, South Lancaster, MA 01561 • Canadian Union College, College Heights, Alberta, Canada TOC 0Z0 • Columbia Union College, Takoma Park, MD 20912 • Loma Linda University, Loma Linda, CA 92354 • Oakwood College, Huntsville, AL 35806 • Pacific Union College, Angwin Napa County, CA 94508 • Southern Missionary College, Collegedale, TN 37315 • Southwestern Adventist College, Keene, TX 76059 • Union College, Lincoln, NE 68506 • Walla Walla College, College Place, WA 99324 •

Far Eastern

• From mainland China continue to come responses to the church's Hong Kong broadcasts. The work in Hong Kong has become so great that the Edwin Lee family left Taiwan on October 20 to help with the program. Previously Mr. Lee was in charge of the television program in Taiwan.

• Metro Legaspi Target 85 Crusade (Southern Luzon Mission) was conducted by Mark Finley, director of the Lake Union Soul-winning Institute in Chicago, June 5-July 4 in Legaspi City. Assisting him as health lecturer was Gerard Damsteegt, head chaplain of Bangkok Sanitarium and Hospital, and almost the entire ministerial working force of the mission. Baptized as a result of that series, the follow-up, and six satellite meetings were 209 persons.

• Elder and Mrs. A. E. Brendel, from Kettering, Ohio, brought Marriage Encounter to the South Philippine Union this year with 38 couples participating.

• By October 1 the offices for South China Island Union Mission were moved to their new location at 17 Ventris Road, Happy Valley, Hong Kong. Samuel Young, president; Charles Tidwell, secretary; and Dwayne Bulluck, treasurer, work there. Departmental directors will continue to work from their present offices.

• East Central Korean Mission reports a large increase in the number of baptisms this year. In recent years no local mission in Korea has reached more than 1,300 baptisms in one year, but East Central reported 1,305 by August 31.

• The South Philippine Union headquarters church has "planted" eight new churches so far this year in the outlying and nearby barrios, making a total of 28 since the headquarters was moved from Davao to Cagayan de Oro City in 1974. One day a week all male workers at the union office join the *bayanihan* (working together) to build chapels.

• Baptisms for the South Philippine Union Mission up to the close of the third quarter this year totaled 7,034. Davao Mission topped the list with 1,848 fol-

lowed by Northern Mindanao with 1,527. Soul winning in Mindanao has been adversely affected by activities of political separatist movements that forced some members to leave their homes and move to safer places.

Trans-Africa

• Paul Gordon, associate secretary of the Ellen G. White Estate, visited the Trans-Africa Division September 17-October 8. Listeners in Pretoria, Johannesburg, and Cape Town were especially attentive and remained after the presentations for another hour to ask questions. Unions in the division are making plans to print Spirit of Prophecy books in the vernacular during the next five years.

• The Minister of the Central Region in Malawi, Aaron Gadama, who picked up a hitchhiking literature evangelist, became interested in the books for

the library of the new Kamuzu Academy in Kasungu. A few days later Mr. Gadama visited the union office and made arrangements to purchase books valued at more than \$1,080. He was impressed with the quality and content of Adventist books and has asked that he be apprised of new books as they are received in Malawi.

• The first church among the Bisa people of the Northern Province in Zambia has been organized at Tazara College in Mpika.

• Adventists staffed a booth at the Salisbury Agricultural Show in Zimbabwe, which was visited by more than 320,000 persons. Many families stopped to talk with those who were in charge of the booth and expressed appreciation for the opportunity to register for nutrition and health classes and to receive information on books for the family.

• Twenty-nine young people graduated from Solusi College, Zimbabwe, the weekend of November 6-8.

• When Paul Gordon, associate secretary of the Ellen G. White Estate, visited Helderberg College in September, he announced that the library soon will be

receiving a large number of documents prepared by the denomination on the life and ministry of Ellen White. In addition, the library will receive a full set of the publications for which Mrs. White wrote.

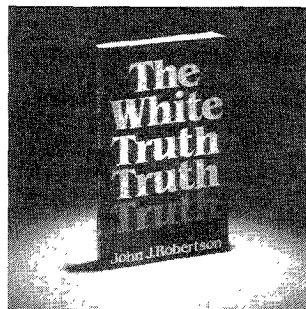
• P. R. Cordray, division publishing director, recently traveled throughout the southern part of Africa. Meetings and rallies were held in Zambia, Zimbabwe, the South African Union, and the Southern Union. A big rally was held in the Western church in Port Elizabeth, South Africa, as well as in the Umbilo church in Curban. Literature evangelists laid plans to make 1982 their most successful year for baptisms, sales, and deliveries.

• The Ministerial Training School in Rusangu, in the southern part of Zambia, sends its students out to spend one month in evangelism and pastoral work. They go two by two to the nine provinces of Zambia. At a series by Temba M. Mhlandi and his associate, 79 persons made their decision for Christ.

• Mr. and Mrs. Don Oltman arrived in Salisbury, Zimbabwe, November 10. Oltman will be supervising the building of village chapels throughout the division. The Oltmans are volunteer workers from Twin Falls, Idaho.

Ellen G. White a prophet? Is her credibility in question?

**Whatever you've heard or read about the matter,
you'll not know the full story until you read this
remarkable new book.**



The White Truth

By John J. Robertson

A book that will quicken your faith and erase doubts, regardless of how you see Ellen G. White. Unmasks the story behind the headlines and reveals some facts about the prophetic gift, both past and present, that may surprise you.

Order your copy TODAY. U.S. \$3.95.

Please add tax and 10% (minimum \$1) for postage and handling. Order from your Adventist Book Center or ABC Mailing Service, 1350 Villa St., Mountain View, CA 94042. Prices subject to change without notice. Prices are in U.S. funds.



North American

Atlantic Union

• Mountain Missionary Institute in Harrisville, New Hampshire, operates several industries to give its young people greater opportunities to train in self-supporting missionary work. These industries include a print shop, bakery, natural-foods retail/wholesale business, an upholstery shop, and a shearing shop, which manufactures caps, bonnets, mittens, and slippers.

• The evangelistic series held in the Central Brooklyn, New York, church by Milton Peverini, director and speaker of La Voz de La Esperanza (Spanish Voice of Prophecy), during October resulted in the baptism of 20 persons. While Dr. Peverini was in the area the well-known Hispanic newspaper *El Diario La Prensa* published an interview with him.

• Over the past 12 years members of the Jackson Heights church in Woodside, New York, have mailed more than 1,000 packages of Seventh-day Adventist periodicals to countries

requesting such literature. On Sabbath, November 7, members took home 60 packages to mail.

- The William Miller Chapel in Low Hampton, New York, has been accepted and listed in the New York State Register of Historic Places.

Canadian Union

- The Maritime Conference reports that by the end of October, 138 persons had been baptized this year. This is considerably more than have been baptized in any full year since 1970.

- Primarily as a result of home Bible studies, six persons have joined the Saskatoon Mount Royal church in Saskatchewan.

- On October 29 the Canadian Union Conference executive committee took actions that clear the way for a full two-year nursing program proposal to be made to the board of higher education. The decision of the board is expected to be made at its January, 1982, meeting.

Columbia Union

- Eight pupils have enrolled in the Defiance, Ohio, church school, open this year for the first time in 20 years. Georgene Minesinger is the teacher.

- The more than \$1,000 raised at an auction and fair sponsored by the Kingston, Slocum, and Drums, Pennsylvania, district will help support the Wyoming Valley church school.

- Lifeline, an aid to help shut-in, disabled, and elderly persons to live at home with increased security, has been inaugurated by Washington Adventist Hospital. An electronic "communicator," operated by the pressing of a button, alerts the hospital to emergencies, to which the hospital responds. The equipment automatically sends a signal if the home unit is not reset by a predetermined time. The program is being made possible by the Takoma Park Women's Club.

- The fourteen members of the Welch, West Virginia, company held services for the first time September 26 in their new Indian Creek church home. They have been working and saving for this occasion since they were organized seven years ago.

- An effective outreach program is important to Mount Vernon Academy youth. Student Association officers have planned several outreach and inreach programs, including a puppet

ministry for community children, inspirational plays for schools and churches throughout the conference, and Health Hee-Haw, a fast moving TV-like program. Seminar bands and other traditional witnessing programs are being continued.

- Four area in-service meetings for junior academy and elementary teachers in the Pennsylvania Conference were held during October. Conference educational leaders brought in a number of special guests for these meetings.

Lake Union

- The Hammond, Indiana, church recently welcomed a new member through baptism.

- The 20-member Savanna, Illinois, church recently purchased a church. They had been meeting in a room in the Savanna Library.

- Recent baptisms in the Illinois Conference include two in Decatur; two in the Eldorado church; one in the Bloomington/Normal church; and 19 during the past six months in Springfield.

- Adventist Living Centers, a division of Adventist Health System North, recently made a gift to Wisconsin Academy of \$5,000, \$4,200 of which is unrestricted. The funds will be used for energy conservation improvements.

North Pacific Union

- A new school of log construction is being built by members of the Elgin, Oregon, church in the Idaho Conference. Members traveled to nearby mountains to cut down logs, planed them to size, and are doing all the construction themselves. At present the school is meeting in the church.

- In 1978 Linda Fowler, of Weiser, Idaho, purchased \$15 worth of alfalfa seed to make sprouts to sell as her Investment project. The project proved so successful that Mrs. Fowler and her husband, Ron, decided to go into the business full time. They service stores and restaurants from Ontario, Oregon, to Boise, Idaho, and give an amount to investment for each new account they open. They turned in about \$500 for Investment this year.

- Students at Auburn Adventist Academy, Auburn, Washington, have access to three microcomputers. Two of them are used primarily for computer-programming students in a course taught by Gary Rittenbach. In addition, another computer in the learning-resources center can be used by

students at any time during the school day. The learning-resources center also houses a microcomputer software collection that is accessible to Adventist schools in North America. The director, Keith Drieberg, has established what he calls an Adventist software clearing-house.

- Dedication services have been held for Walla Walla General Hospital's Friendship Garden. This is a small garden in a natural setting adjacent to the hospital and it gives patients and visitors an opportunity to get away briefly from the confines of the institution. The garden was presented by the Volunteers' Auxiliary.

- Ten North Pacific Union pastors have completed their ninth quarter of training for the Master of Divinity degree from Andrews University. Facilities for the session were furnished by Auburn Adventist Academy and the City church. As a climax to their work, the pastors took part in an evangelistic series conducted by Herman Bauman, Oregon Conference Ministerial secretary. To date, 29 have been baptized from the series.

Pacific Union

- After more than 30 years in leadership of junior youth in the Pacific Union Conference, especially in Pathfindering, Harry Garlick has transferred to Greater San Diego, where he is concerned with his second specialty, the National Service Organization. In addition to heading NSO for the union, he is civilian chaplain in an area that has induction centers for most branches of service.

- The publishing department of the Pacific Union held its annual meeting at Pacific Press, November 2-5. Representatives from the publishing departments of the various conferences within the union, Pacific Press book and Chapel Record department heads, and R. H. Henning, General Conference associate publishing director, spent the three days laying plans to expand an already exploding book-sale program.

- Both Sandra Pride and Charles Stevens, new deans at Rio Lindo Academy, Healdsburg, California, transferred from Laurelwood Academy in Oregon. Other new staff members include Scott Ommerod, registrar, and James McMurphy, pastor. In addition, three Taskforce workers are on campus: Ken Roberts, from Walla Walla College; Karl Wilcox, from Weimar College; and

Lisa Schroeder, from Loma Linda University.

- Central California's annual Pathfinder Fair attracted 800 Pathfinders from 30 clubs.

- Brandon Schlenker, an eighth-grader at Mother Lode Adventist Junior Academy in Sonora, California, outspelled all other eighth-graders in the annual Tuolumne County spelldown.

- New staff members at Adventist Indian School, Holbrook, Arizona, include Bonnie Arnott, from Maine; Mr. and Mrs. Devon Nieman, Nevada; Mr. and Mrs. Chauncey Laubach, Florida; Mr. and Mrs. David Grey, Pacific Union College; Mr. and Mrs. Francis Whitlow, Indiana. In addition, four Taskforce workers are on duty: Gloria Cardoso from Portugal; Louis Moore, California; and Corinne and Roma Watson, Oregon.

Southwestern Union

- Southwestern Adventist College has received a \$10,000 grant from the Union Pacific Foundation for the purchase of computer equipment for the newly instituted computer-information-systems minor at the college.

- Fourteen prominent Fort Worth, Texas, business and civic leaders have joined with college administrators to promote mutually beneficial relationships between Southwestern Adventist College and the Fort Worth community. Just before Thanksgiving the first meeting of the school's Fort Worth advisory and development board met on the campus for lunch and a tour.

- Two pilots from Southwestern Adventist College's flying club won first- and fourth-place medals in a regional air meet sponsored recently by the National Intercollegiate Flying Association. The contest attracted 79 pilots from 11 colleges and universities in Texas, Oklahoma, and Louisiana.

- Pathfinder Potpourri was the theme of the Arkansas-Louisiana Conference's 1981 Pathfinder Camporee held at Camp Yorktown Bay. Four hundred Pathfinders, Pathfinder leaders, and guests participated in this event.

- The Texico Conference disaster-relief van received a lot of publicity in Abilene as it responded to the needs of flood victims in October. Red Cross professionals told Jerry Oster, pastor in the Abilene district, "Wherever we go, Seventh-day Adventists are always there."

New Releases

CANCER

By Robert L. Nutter (US\$.95)

A frank discussion of what cancer is, what the possible causes might be, how cancer can be detected, and how it is treated. You owe it to yourself to clearly understand the threat cancer poses and your options of precaution.

HOW TO HELP YOUR CHURCH GROW

By George Knowles (US\$.65)

Heaven is a place of order and organization, and Heaven's work upon the earth is more efficient and effective when it is planned and organized. In his new book, the Director of the General Conference Lay Activities Department calls for dedicated, prayerful planning on the part of the church and individuals in soul-winning activities.

MAKING MARRIAGE WORK

By H. M. S. Richards, Jr. (US\$.95)

Recent statistics reveal major changes in the pattern of marriage and the family in America. Why have such dramatic changes taken place? The author suggests four major factors which have influenced marriage during the past decade. He has some very down-to-earth suggestions for making marriage work.

PETER'S COUNSEL TO PARENTS

By Ellen G. White (US\$.95)

Second Peter is one of the portions of Scripture which seems tailor-made for the needs of last-day Christians. Ellen White often used it as a basis for letters, sermons, and articles. She was particularly interested in the help it provided in the area of child guidance. Much of this compilation, unpublished until now, presents new concepts and emphases on solutions to basic problems in parenting and teaching.

PACK YOUR LIFE WITH POWER

By John R. Loor (US\$.150)

The spiritual life of the growing Christian will quickly stagnate unless fed from the living springs of private communion with God. And yet, though begun with the best of intentions, personal devotions so often become forced, boring, and finally lifeless.

In these pages is presented a plan, both general and specific, to impart new life and meaning into the personal worship time. Methods of procedure, location, materials—all are covered concisely by the author, who has proven every pointer personally.

WITNESSING FOR CHRIST

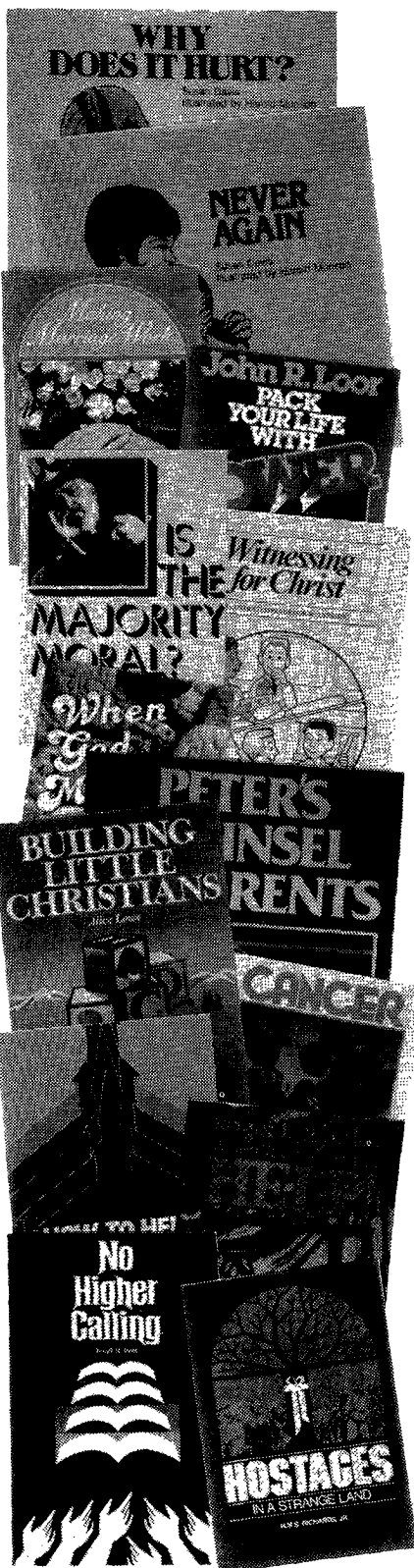
(Paper US\$.295, in 3-ring binder US\$.450)

This newly revised guide for witnessing is a joint-effort of the several departments of the General Conference of Seventh-day Adventists concerned with evangelistic outreach. It is a "how-to" book dealing with the various aspects of witnessing, with detailed, practical suggestions to guide the lay person in effective soul-winning.

NO HIGHER CALLING

By Joseph N. Hunt US\$.95

History has shown that the publishing work played a major role in the formative years of Adventism. Prophecy declares it will play a vital role in the finishing of the message. Emphasizing the place of Literature Evangelism in the great surge of soul-winning action the Church is to experience, author Hunt reiterates the Spirit of Prophecy statement that there is *No Higher Calling* than that which directs men and women door to door carrying truth-filled pages.



WHEN GOD MAKES COOKIES

By Katie Tonn (US\$.95)

The stories and articles in this book represent the author's growing faith in Christ and an understanding that God does not want cookie-cutter Christians—mass-produced, identical, colorless people who are all dittos of one another.

IS THE MAJORITY MORAL?

By Norman Gulley (US\$.95)

The Moral Majority swung into action, exerting unprecedented influence during the most recent national election. But the leaders of the Moral Majority have even further expectations—a neothocracy in America. Norman Gulley writes sympathetically of the Moral Majority's basic ideals but warns of the coming consequences in light of Bible Prophecy.

WHY DOES IT HURT?

By Susan Davis (US\$.95)

An explanation for preschoolers for the reason of pain, the origin of sin, the issues behind the great controversy, and God's goodness and concern while sin runs its baleful course.

BUILDING LITTLE CHRISTIANS

By Alice Lowe (US\$.85, cloth)

Upon the moral values learned in the first few years of life, the child builds his character for adult life. Most of his values are learned in the home, of course, for most of his time is spent there. But the Sabbath School could be the second most important influence in the wee one's life. It is to help Sabbath School leaders and teachers in this vital work that this book has been published.

NEVER AGAIN

By Susan Davis (US\$.1.95)

It is difficult to tell small children about death. In this beautifully-written and accurately-told story, a child learns not only about death and grief, but about life and hope.

WHEN TEENAGERS CRY, HELP!

By Roger Dudley (US\$.5.95)

A Write Now Author Award Winner

It will come as no surprise to any of us that a large number of today's teens face problems which a more mature counselor can help them handle. Complete with case histories.

HOSTAGES IN A STRANGE LAND

By H. M. S. Richards, Jr. (US\$.95)

The release of fifty-two American hostages, held by Iranian revolutionaries for 444 days, kept the whole world spellbound on January 20, 1981. With this vivid scene as a focal point, Pastor Richards opens the Book of Esther, portraying the story of other hostages some 2500 years earlier.

At your ADVENTIST BOOK CENTER or you may order from:

ABC MAILING SERVICE
P.O. Box 4353
Washington, D.C. 20012

When ordering by mail allow for tax as applicable and include an additional 10 percent (minimum of \$1.00) to cover mailing expenses.



REVIEW
AND HERALD
PUBLISHING
ASSOCIATION

INDEX—July to December, 1981

This index includes general articles, short feature articles, editorials and the various columns, abbreviations for which appear below. News reports and children's stories are not included. The index has four sections: Authors, Titles, Subjects, and Poetry.

In general, in the first issue of each month appear Windows on the Word. For This Generation, and From the President, in the second issue. Reader to Reader, in the third issue, For This Generation.

List of abbreviations

BS Invitation to Bible Study
E Editorial
FG For This Generation
FL Family Living
FP From the President
HC Health Capsule
HM Hymnspiration
RR Response From Readers
SO Speaking Out
TE Taking Exception
WW Windows on the Word

Authors

Anderson, Roy Allan. Purpose and Power of the Gospel. Jul 2: 4
Andreasen, M. L. Importance and Content of Hebrews. Oct 15: 4
Bakker, Jean A. God Bless Our Old-fashioned Home (FL). Oct 22: 11
Banfield, W. S. Family's Responsibility to the Disadvantaged. Oct 8: 16
Battistone, Joseph J. How to Swallow a Camel. Dec 31: 10
Bauer, Bruce. Needed: A Renewed Commitment to Missions. Sep 10: 7
Beach, B. B. Church and Sociopolitical Responsibility. Sep 3: 4
Benson, Elizabeth. Two Crowns. Sep 3: 11
Bingham, Helen. Wet Cement. Dec 24: 11
Bong, Cheryl. Bible Counsel for Grandparents (FL). Dec 3: 9
Bradley, Clyde R. Inspiration—God's Filtration System. Dec 3: 3
Brand, Lewis C. Our Schools Need Our Help (SO). Jul 9: 7
Brasler, Inez. Singing Amid the Shrapnel. Dec 31: 17
Brown, Margi. Greatest Miracle. Dec 10: 6
Bumby, Maggie Weeden. Rusty Pans. Oct 22: 12
Burrell, Nateikka E. Preparing the Child for School (FL). Aug 27: 9
Coffin, James. Hagga: A Message for All Ages. Aug 6: 7
Craig, Winston J. Caffeine Update. Aug 27: 3
Cunningham, Louis F. Jumping for Joy. Sep 17: 11
Davis, Thomas A. Incident on a Sunday Afternoon (FL). Nov 26: 8
DeShay, S. L. Work-related Diseases (HC). Jul 2: 13
Duncan, Sheila. "We'll Have to Get Into the Book" (FL). Sep 17: 12
Dyer, Mercedes. Boarding School—Success or Failure? (FL). Sep 3: 10
Ecka, Ann. Letter to Harry (FL). Aug 20: 11
Esteb, Adlai Albert. Verbs and Adverbs. Jul 9: 3
Fay, Jocelyn R. By Accepting Others We Accept Jesus (E). Aug 20: 14
Praising God When We're Down (E). Nov 26: 10
Fuller, Rose. Christmas or Christ? Dec 10: 3
Gallagher, John. Born in Bethlehem. Dec 24: 10
Gane, E. R. Great Physician's Prescription. Dec 17: 6
Gramkow, Wilma. Beirut Diary. Jul 23: 9
Gulley, Norman R. Focus on Christ, Not on the Crisis. By Beholding We Become Changed—3. Sep 24: 8
Is Seeing Believing? By Beholding We Become Changed—2. Sep 17: 8
Shc Beheld Him and Was Changed. By Beholding We Become Changed—4. Oct 1: 7
Three Angels' Messages in Personal Experience. By Beholding We Become Changed—6. Oct 22: 8
What Does Change Mean? By Beholding We Become Changed—5. Oct 15: 9
Where Are You Looking? By Beholding We Become Changed—1. Sep 10: 4
Hansen, Virginia. Prayer for Thankfulness. Nov 26: 3

Hardinge, Mervyn G. Master of Your Fate? (HC). Dec 10: 9
Higgins, Roger. Story of Adventist Hymnody. Oct 15: 6
Hillock, Mable. "Take Your Time." Oct 22: 7
Holbrook, Betty. Strengthening the Family. Oct 8: 13
Hopf, Heinz. Strange Invoice. Aug 13: 3
Hornung, Patricia. Giving Prevention Pizzazz (HC). Sep 10: 24
Huff, Barbara. Houseful of Children. Jul 23: 4
Jackson, Alice Faith. Capsized Off Hawaii! Aug 13: 7
Johnsson, William G. Are Christmas Trees Condemned? (WW). Dec 3: 8
Become What You Are (WW). Sep 3: 6
Brought With Jesus (WW). Oct 1: 6
Eschatology and the Church (E). Nov 26: 11
Fellowship of Suffering (E). Aug 27: 10
"For This Generation" (E). Dec 31: 17
Frogs (WW). Nov 5: 8
Gift Is Forever (E). Dec 24: 13
Harvest of the Sea (E). Sep 24: 13
Heavenly Assize. What the Sanctuary Doctrine Means Today—5 (E). Jul 9: 13
Help From the Hills? (WW). Nov 5: 8
Looking Outward (E). Oct 15: 13
"Mission." Keynotes Annual Council. Nov 12: 3
People of the Priest. What the Sanctuary Doctrine Means Today—6 (E). Jul 23: 14
Reflections of an Adventist Father (E). Oct 29: 11
Seeing but Not Perceiving (WW). Jul 2: 6
Under the Nuclear Sword (E). Aug 13: 13
Who May Be a Deacon? (WW). Aug 6: 6
Juberg, Morten. Retirees Inspire North Pacific Churches (FL). Jul 23: 12
Klingbeil, R. L. Foundation Stands Secure (SO). Sep 17: 9
Kloosterhuis, Robert. Evangelism at Its Best. Aug 13: 4
Kuzma, Kay. Making Your Homecoming Court (FL). Dec 17: 11
Larson, Ralph. Test and a Sign. Dec 31: 4
Laws, L. J. Don't Blame the Teen-agers (FL). Dec 31: 14
Lee, Rosalie Haffner. Day of Destiny—Where Will You Be? (BS). Oct 15: 8
God Has Problems Too (BS). Aug 27: 5
"Ye Search the Scriptures"—How? (BS). Nov 19: 8
Leshner, W. Richard. Elder Brother of the Family. Oct 8: 8
Lickey, Harold. Time Has Come (SO). Sep 24: 10
Lin, David. Our Credentials. Oct 1: 9
Sabbathkeeping in China. Jul 23: 3
Lincoln, Eugene. Mountaintops. Oct 29: 6
Lloyd, Ernest. Beatitudes in Revelation. Jul 16: 4
Lokken, Barbara. Encounter. The. Nov 12: 10
Londis, James J. Consultation II (RR). Nov 19: 12
Lundstrom, T. H. Use It or Lose It (HC). Nov 12: 14
Matthews, Nancy. Trapped on Castlerock. Nov 5: 10
Monteith, Mary Colby. SDA Nurses Needed. Jul 9: 10
Mould, David. Cup of Cold Water. Least of These My Brethren—2. Aug 27: 6
Grain of Mustard Seed. Least of These My Brethren—3. Sep 3: 7
Least of These My Brethren—1. Aug 20: 6
Murray, Milton. Loyalty—The Needed Virtue. Aug 20: 4
Myklebust, Finn. Sailing for Christ in Norway. Jul 23: 7
Nadeau, Emma. Joy of Giving. Dec 24: 3
Nestler, Ralph B. Foiled Suicide Attempt. Sep 10: 10
Nkangula, Tom H. Lions in My Path. Jul 16: 7
Oliveira, Enoch. Prayer Offensive—A Missionary Strategy. Nov 12: 13
Olsen, Edna M. If Mother Had Only Known. Sep 24: 4
Olsen, V. Norskov. Joy in the Good News of Salvation. Jul 16: 3
Osborn, Robert E. Investments for Adventists (FL). Oct 29: 9
Patterson, Gary B. Joy in the Family (FL). Sep 24: 11
Pennington, Valerie. To Tell Them So. Oct 1: 4
Prall, Jay E. Insurance and the Church. Nov 26: 4
Reed, Dec Litten. Thrill of Victory. Nov 19: 7
Reynolds, Donald G. World Is Mine. Oct 29: 7
Reynolds, E. Robert. Think Again. Oct 15: 3
Ritchie, Donna. Jesus Loves Me (FL). Dec 24: 11
Roach, Robert. Adventists on Postage Stamps. Dec 3: 7
Robinson, Alta. Death of a President. Aug 6: 4
James White—One Hundred Years Later. Death of a President—2. Aug 13: 9
Roda, Alfonso P. Young and Aging in God's Family. Oct 8: 18
Ruckle, Shirley. Coping With Friday (FL). Jul 16: 13

Savage, Miriam. Unburned Book. Nov 19: 6
Schroder, June M. Angel in the Park. Jul 16: 15
Schwantes, S. J. Incurable Faith. Nov 19: 4
Scruggs, Walter R. L. Sharing the Good Things of God. Oct 8: 11
What Is Wrong With Swearing? (FL). Nov 19: 13
Short, Ruth G. Blessed Assurance. Jul 9: 8
Show, Melanie. Way Good News Is. Nov 19: 9
Shuler, J. L. Fatal Mistake (SO). Sep 10: 10
Sox, Aileen Andres. Gift That Means Most (E). Dec 17: 12
160,000 Is More Than a Statistic (E). Oct 1: 13
Reflections on a Difficult Day (E). Sep 3: 13
Since Washington, New Hampshire (E). Nov 5: 12
Spangler, J. R. How to Become a Member of God's Family. Oct 8: 5
Spruill, Karen. Cradle Roll Grows on You! (FL). Jul 2: 11
Steed, Ernest H. J. Teaching How to Live (HC). Oct 15: 10
Stevens, Lois. Skin Deep. Oct 1: 3
Stimpson, Von. Postmark Pitcairn. Aug 20: 9
Swanson, Charlie. Lessons From Leaves. Nov 5: 7
Tanner, Dick. His Last Three Cents. Sep 10: 3
Terian, Sara. Busy for What? (FL). Aug 6: 10
Thompson, Alden. Ellen White's Pilgrimage to Golgotha. From Sinai to Golgotha—4. Dec 24: 7
From Sinai to Golgotha—1. Dec 3: 4
One Law, Two Mountains. From Sinai to Golgotha—2. Dec 10: 8
Story of a Pilgrimage. From Sinai to Golgotha—3. Dec 17: 7
Theology of Ellen White: The Great Controversy Story. From Sinai to Golgotha—5. Dec 31: 12
Van Dolson, Leo R. Christ's Jewel Case (E). Dec 17: 12
Creativity Needed in Creation Teaching (E). Aug 13: 14
Do We Need to Keep the Law? (E). Sep 3: 13
Help Yourself by Helping Others (E). Nov 5: 13
"Here Am I—Send Aaron!" (E). Jul 16: 15
Keeping the Cross Central (E). Nov 19: 15
People of the Book (E). Oct 1: 13
Pleasure Hunt (E). Popularity a Mixed Blessing—2. Oct 22: 13
Popularity a Mixed Blessing (E). Oct 15: 13; Oct 22: 13
Promise to Place in Memory's Halls (E). Dec 3:

12
"Trustbusters" (E). Jul 2: 13
Useless Keys? (E). Sep 10: 13
Warning: It Will Be Good for You (E). Nov 12: 16
When Is Belief Belief? (E). Dec 10: 13
Why the Investigative Judgment? (E). Aug 20: 13
Word From Our Sponsor (E). Aug 6: 13
Venden, Morris L. Christmas Tree. Dec 24: 4
Vyhmeister, Irma B. Iron Absorption (HC). Dec 3: 12
Vyhmeister, Werner. Challenge for the Church. Problem We Dare Not Ignore—2. Nov 12: 11
Our Students' Keepers. Problem We Dare Not Ignore—3. Nov 19: 10
Problem We Dare Not Ignore—1. Nov 5: 4
Waddell, Judith R. Dating While Divorcing. Sep 10: 9
Walton, Lewis. Omega. Jul 2: 7
Spectacle to the World (HC). Dec 24: 13
Watts, Kit. My Garden and the Book of John. Oct 22: 4
White, Edward E. "May Love's Incense Rise" (HM). Jul 9: 14
"Tell Me Thy Name, and Tell Me Now" (HM). Dec 17: 13
White, Ellen G. Abundant Grace. Nov 5: 9
God's Love and Care for His Family. Oct 8: 3
God's Word Our Guide. Dec 10: 4
"I Am the True Vine." Oct 29: 3
Time to Be Faithful. Jul 16: 11
Whiting, Albert S. Why an Appendix? (HC). Oct 22: 13
Wilson, Neal C. Adventist Consciousness (FP). Sep 3: 3
Are Leaders Too Patient? (FP). Nov 5: 3
Ellen G. White Writings and the Church. Jul 9: 4
God's Family Reunited. Oct 8: 21
Letters and Literature (FP). Jul 2: 3
Meeting "The Dragon's" Attacks (FP). Dec 3: 3
Together for a Finished Work. Dec 17: 4
We Must Not Be Diverted (FP). Aug 6: 3
Wood, Kenneth H. Aiming for the Heights (E). Jul 23: 15
Better Lifestyle (E). Dec 17: 3
"Cheers for No. 1" (E). Aug 20: 3
Christian Perspective on the Coming Holidays (E). Nov 19: 3
"Consider Jesus" (E). Dec 31: 16



550 students enroll in Cap-Haitian Adventist Secondary School

The new Cap-Haitian Adventist Secondary School was inaugurated in Cap-Haitian, Haiti, on September 27, 1981. Hundreds attended the inauguration ceremony in a tent erected on the school grounds especially for this occasion.

The principal, C. Miott, opened the school the first Monday of October, 1981, and 550 students enrolled. Approximately 90 percent of the students are from Adventist families.

The purpose of this new school is to offer a Christian education on the secondary level, including vocational training to prepare students for useful employment.

Recognizing the need for such an institution in this part of Haiti, the Protestant Central Agency for Development, of West Germany, supplied two thirds of the approximately US\$350,000 cost of construction; the Franco-Haitian Union of Seventh-day Adventists provided the remainder.

NAPOLÉON GRUNDER
President
Franco-Haitian Union

Cost of Rescue (E). Aug 13: 13
 Davenport Loans (E). Oct 22: 3
 Financial Overview (E). Sep 24: 3
 Heaven's "Safety Net" (E). Jul 16: 3
 How to Decide (E). Aug 27: 10
 "No Balm in Gilead?" (E). Jul 9: 13
 Not "Mild," but Meek and "Wonderful"! (E). Dec 10: 13
 "Sitting in the Pew" (E). Nov 26: 10
 Strange Phenomenon (E). Dec 24: 13
 "This Work Is of God, or It Is Not" (E). Sep 17: 13
 Who Loves Violence? (E). Sep 10: 13
 Witness of a Computer (E). Nov 12: 16
 Wood, Lynette L. Ten Commandments for a Happy Marriage (FL). Oct 1: 11
 Wood, Miriam. Another Viewpoint (FG). Sep 24: 6
 Cat and the Mockingbird (FG). Dec 3: 10
 Cement of Routine (FG). Sep 3: 8
 Fragile Thread (FG). Dec 17: 10
 Goodbye (FG). Dec 31: 6
 On Being a Daddy (FG). Nov 19: 14
 Prayer Campaign (FG). Jul 16: 10
 Reflections on a Full Gas Tank (FG). Jul 2: 10
 Stickers (FG). Aug 20: 10
 The Game—Good Manners (FG). Oct 22: 6
 Ungiven Speech (FG). Aug 6: 9
 Woods, Cora Stark. Handicapped? Dec 31: 8
 Wright, Margaret. Shoemaker's Story. Jul 2: 9
 Zachary, J. H. How Weeds Become Roses. Oct 1: 14

Titles

Abundant Grace. Ellen G. White. Nov 5: 9
 Adventist Consciousness (FP). Neal C. Wilson. Sep 3: 3
 Adventists on Postage Stamps. Robert Roach. Dec 3: 7
 Aiming for the Heights (E). Kenneth H. Wood. Jul 23: 15
 Angel in the Park. June M. Schroder. Jul 16: 15
 Another Viewpoint (FG). Miriam Wood. Sep 24: 6
 Are Christmas Trees Condemned? (WW). William G. Johnson. Dec 3: 8
 Are Leaders Too Patient? (FP). Neal C. Wilson. Nov 5: 3
 Beatitudes in Revelation. Ernest Lloyd. Jul 16: 4
 Become What You Are (WW). William G. Johnson. Sep 3: 6
 Beirut Diary. Wilma Gramkow. Jul 23: 9
 Better Lifestyle (E). Kenneth H. Wood. Dec 17: 3
 Bible Counsel for Grandparents (FL). Cheryl Bong. Dec 3: 9
 Blessed Assurance. Ruth G. Short. Jul 9: 8
 Boarding School—Success or Failure? (FL). Mercedes Dyer. Sep 3: 10
 Born in Bethlehem. John Gallagher. Dec 24: 10
 Brought With Jesus (WW). William G. Johnson. Oct 1: 6
 Busy for What? (FL). Sara Terian. Aug 6: 10
 By Accepting Others We Accept Jesus (E). Jocelyn R. Fay. Aug 20: 14
 By Beholding We Become Changed. Norman R. Gulley. Sep 10: 4; Sep 17: 8; Sep 24: 8; Oct 1: 7; Oct 15: 9; Oct 22: 8
 Caffeine Update. Winston J. Craig. Aug 27: 3
 Capsized Off Hawaii! Alice Faith Jackson. Aug 13: 7
 Cat and the Mockingbird (FG). Miriam Wood. Dec 3: 10
 Cement of Routine (FG). Miriam Wood. Sep 3: 8
 Challenge for the Church. Problem We Dare Not Ignore—2. Werner Vyhmeister. Nov 12: 11
 "Cheers for No. 1" (E). Kenneth H. Wood. Aug 20: 3
 Christian Perspective on the Coming Holidays (E). Kenneth H. Wood. Nov 19: 3
 Christmas or Christ? Rose Fuller. Dec 10: 3
 Christmas Tree. Morris L. Venden. Dec 24: 4
 Christ's Jewel Case (E). Leo R. Van Dolson. Dec 17: 12
 Church and Sociopolitical Responsibility. B. B. Beach. Sep 3: 4
 "Consider Jesus" (E). Kenneth H. Wood. Dec 31: 16
 Consulting II (RR). James J. Londis. Nov 19: 12
 Coping With Friday (FL). Shirley Ruckle. Jul 16: 13
 Cost of Rescue (E). Kenneth H. Wood. Aug 13: 13
 Cradle Roll Grows on You! (FL). Karen Spruill. Jul 2: 11
 Creativity Needed in Creation Teaching (E). Leo R. Van Dolson. Aug 13: 14
 Cup of Cold Water. Least of These My Brethren—2. David Mould. Aug 27: 6
 Dating While Divorcing. Judith R. Waddell. Sep 10: 9
 Davenport Loans (E). Kenneth H. Wood. Oct 22: 3
 Day of Destiny—Where Will You Be? (BS). Rosalie Haffner Lee. Oct 15: 8
 Death of a President. Alta Robinson. Aug 6: 4; Aug 13: 9
 Doctrinal Issue. Jul 30
 Don't Blame the Teen-agers (FL). L. J. Laws. Dec 31: 14
 Do We Need to Keep the Law? (E). Leo R. Van Dolson. Sep 3: 13

Elder Brother of the Family. W. Richard Leshner. Oct 8: 8
 Ellen White's Pilgrimage to Golgotha. From Sinai to Golgotha—4. Alden Thompson. Dec 24: 7
 Ellen White's Use of Sources. Sep 17: 3
 Ellen G. White Writings and the Church. Neal C. Wilson. Jul 9: 4
 Encounter, The. Barbara Lokken. Nov 12: 10
 Eschatology and the Church (E). William G. Johnson. Nov 26: 11
 Evangelism at Its Best. Robert Kloosterhuis. Aug 13: 4
 Family's Responsibility to the Disadvantaged. W. S. Banfield. Oct 8: 16
 Fatal Mistake (SO). J. L. Shuler. Sep 10: 10
 Fellowship of Suffering (E). William G. Johnson. Aug 27: 10
 Financial Overview (E). Kenneth H. Wood. Sep 24: 3
 Focus on Christ, Not on the Crisis. By Beholding We Become Changed—3. Norman R. Gulley. Sep 24: 8
 Foiled Suicide Attempt. Ralph B. Nestler. Sep 10: 6
 "For This Generation" (E). William G. Johnson. Dec 31: 17
 Foundation Stands Secure (SO). R. L. Klingbeil. Sep 17: 9
 Fragile Thread (FG). Miriam Wood. Dec 17: 10
 Frogs (WW). William G. Johnson. Nov 5: 8
 From Sinai to Golgotha. Alden Thompson. Dec 3: 4; Dec 10: 8; Dec 17: 7; Dec 24: 7; Dec 31: 12
 Game, The—Good Manners (FG). Miriam Wood. Oct 22: 6
 Gift Is Forever (E). William G. Johnson. Dec 24: 13
 Gift That Means Most (E). Aileen Andres Sox. Dec 17: 12
 Giving Prevention Pizzazz (HC). Patricia Hornung. Sep 10: 14
 God Bless Our Old-fashioned Home (FL). Jean A. Bakker. Oct 22: 11
 God Has Problems Too (BS). Rosalie Haffner Lee. Aug 27: 5
 God's Family Reunited. Neal C. Wilson. Oct 8: 21
 God's Love and Care for His Family. Ellen G. White. Oct 8: 3
 God's Word Our Guide. Ellen G. White. Dec 10: 4
 Goodbye (FG). Miriam Wood. Dec 31: 6
 Grain of Mustard Seed. Least of These My Brethren—3. David Mould. Sep 3: 7
 Greatest Miracle. Margi Brown. Dec 10: 6
 Great Physician's Prescription. E. R. Gane. Dec 17: 6
 Hagai: A Message for All Ages. James Coffin. Aug 6: 7
 Handicapped? Cora Stark Woods. Dec 31: 8
 Harvest of the Sea (E). William G. Johnson. Sep 24: 13
 Heavenly Assize. What the Sanctuary Doctrine Means Today—5 (E). William G. Johnson. Jul 9: 9
 Heaven's "Safety Net" (E). Kenneth H. Wood. Jul 16: 3
 Help From the Hills? (WW). William G. Johnson. Nov 5: 8
 Help Yourself by Helping Others (E). Leo R. Van Dolson. Nov 5: 13
 "Here Am I—Send Aaron!" (E). Leo R. Van Dolson. Jul 16: 15
 His Last Three Cents. Dick Tanner. Sep 10: 3
 Household of Children. Barbara Huff. Jul 23: 4
 How to Become a Member of God's Family. J. R. Spangler. Oct 8: 5
 How to Decide (E). Kenneth H. Wood. Aug 27: 10
 How to Swallow a Camel. Joseph J. Battistone. Dec 31: 10
 How Weeds Become Roses. J. H. Zachary. Oct 1: 14
 "I Am the True Vine." Ellen G. White. Oct 29: 3
 If Mother Had Only Known. Edna M. Olsen. Sep 24: 4
 Importance and Content of Hebrews. M. L. Andreasen. Oct 15: 4
 Incident on a Sunday Afternoon (FL). Thomas A. Davis. Nov 26: 8
 Incurable Faith. S. J. Schwantes. Nov 19: 4
 Inspiration—God's Filtration System. Clyde R. Bradley. Dec 31: 3
 Insurance and the Church. Jay E. Prall. Nov 26: 4
 Investments for Adventists (FL). Robert E. Osborn. Oct 29: 9
 Iron Absorption (HC). Irma B. Vyhmeister. Dec 3: 12
 Is Seeing Believing? By Beholding We Become Changed—2. Norman R. Gulley. Sep 17: 8
 James White—One Hundred Years Later. Death of a President—2. Alta Robinson. Aug 13: 9
 Jesus Loves Me (FL). Donna Ritchie. Dec 24: 11
 Joy in the Family (FL). Gary B. Patterson. Sep 24: 11
 Joy in the Good News of Salvation. V. Norskov Olsen. Jul 16: 5
 Joy of Giving. Emma Nadeau. Dec 24: 3
 Jumping for Joy. Louis F. Cunningham. Sep 17: 11
 Keeping the Cross Central (E). Leo R. Van Dolson. Nov 19: 15
 Least of These My Brethren. David Mould. Aug 20: 6; Aug 27: 6; Sep 3: 7
 Lessons From Leaves. Charlie Swanson. Nov 5: 7
 Letters and Literature (FP). Neal C. Wilson. Jul 2: 3

Letter to Harry (FL). Ann Ecka. Aug 20: 11
 Lions in My Path. Tom H. Nkunga. Jul 16: 7
 Looking Outward (E). William G. Johnson. Oct 15: 13
 Loyalty—The Needed Virtue. Milton Murray. Aug 20: 4
 Making Your Homecoming Count (FL). Kay Kuzma. Dec 17: 11
 Master of Your Fate? (HC). Mervyn G. Hardinge. Dec 10: 9
 "May Love's Incense Rise" (HM). Edward E. White. Jul 9: 14
 Meeting "The Dragon's" Attacks (FP). Neal C. Wilson. Dec 3: 3
 "Mission" Keynotes Annual Council. William G. Johnson. Nov 12: 3
 Mountaintops. Eugene Lincoln. Oct 29: 6
 My Garden and the Book of John. Kit Watts. Oct 22: 4
 Needed: A Renewed Commitment to Missions. Bruce Bauer. Sep 10: 7
 "No Balm in Gilead?" (E). Kenneth H. Wood. Jul 9: 13
 Not "Mild," but Meek and "Wonderful"! (E). Kenneth H. Wood. Dec 10: 13
 Omega. Lewis Walton. Jul 2: 7
 On Being a Daddy (FG). Miriam Wood. Nov 19: 14
 160,000 Is More Than a Statistic (E). Aileen Andres Sox. Oct 1: 13
 One Law, Two Mountains. From Sinai to Golgotha—2. Alden Thompson. Dec 10: 8
 Our Credentials. David Lin. Oct 1: 9
 Our Schools Need Our Help (SO). Lewis C. Brand. Jul 9: 7
 Our Students' Keepers. Problem We Dare Not Ignore—3. Werner Vyhmeister. Nov 19: 10
 People of the Book (E). Leo R. Van Dolson. Oct 1: 13
 People of the Priest. What the Sanctuary Doctrine Means Today—6 (E). William G. Johnson. Jul 23: 14
 Pleasure Hunt (E). Popularity a Mixed Blessing—2. Leo R. Van Dolson. Oct 22: 13
 Popularity a Mixed Blessing (E). Leo R. Van Dolson. Oct 15: 13; Oct 22: 13
 Postmark Pileup. Von Stimpson. Aug 20: 9
 Praising God When We're Down (E). Jocelyn R. Fay. Nov 26: 10
 Prayer Campaign (FG). Miriam Wood. Jul 16: 10
 Prayer for Thankfulness. Virginia Hansen. Nov 26: 3
 Prayer Offensive—A Missionary Strategy. Enoch Oliveira. Nov 12: 13
 Preparing the Child for School (FL). Natelka E. Burrell. Aug 27: 9
 Problem We Dare Not Ignore. Werner Vyhmeister. Nov 5: 4; Nov 12: 11; Nov 19: 10
 Promise to Place in Memory's Halls (E). Leo R. Van Dolson. Dec 3: 12
 Purpose and Power of the Gospel. Roy Allan Anderson. Jul 2: 4
 Reflections of an Adventist Father (E). William G. Johnson. Oct 29: 11
 Reflections on a Difficult Day (E). Aileen Andres Sox. Sep 3: 13
 Reflections on a Full Gas Tank (FG). Miriam Wood. Jul 2: 10
 Retirees Inspire North Pacific Churches (FL). Morten Jueberg. Jul 23: 12
 Rusty Pans. Maggie Weeden Bumby. Oct 22: 12
 Sabbathkeeping in China. David Lin. Jul 23: 3
 Sailing for Christ in Norway. Finn Myklebust. Jul 23: 7
 SDA Nurses Needed. Mary Colby Montherth. Jul 9: 10
 Seeing but Not Perceiving (WW). William G. Johnson. Jul 2: 6
 Sharing the Good Things of God. Walter R. L. Scragg. Oct 8: 11
 She Beheld Him and Was Changed. By Beholding We Become Changed—4. Norman R. Gulley. Oct 1: 7
 Shoemaker's Story. Margaret Wright. Jul 2: 9
 Since Washington. New Hampshire (E). Aileen Andres Sox. Nov 5: 12
 Singing Amid the Shrapnel. Inez Brasier. Dec 31: 17
 "Sitting in the Pew" (E). Kenneth H. Wood. Nov 26: 10
 Skin Deep. Lois Stevens. Oct 1: 3
 Spectacle to the World (HC). Lewis R. Walton. Dec 24: 13
 Stickers (FG). Miriam Wood. Aug 20: 10
 Story Behind This Research. Sep 17: 7
 Story of Adventist Hymnody. Roger Higgins. Oct 15: 6
 Story of a Pilgrimage. From Sinai to Golgotha—3. Alden Thompson. Dec 17: 7
 Strange Invoice. Heinz Hopf. Aug 13: 3
 Strange Phenomenon (E). Kenneth H. Wood. Dec 24: 13
 Strengthening the Family. Betty Holbrook. Oct 8: 13
 "Take Your Time." Mable Hillock. Oct 22: 7
 Teaching How to Live (HC). Ernest H. J. Steed. Oct 15: 10
 "Tell Me Thy Name, and Tell Me Now" (HM). Edward E. White. Dec 17: 13
 Ten Commandments for a Happy Marriage (FL). Lynette I. Wood. Oct 1: 11
 Test and a Sign. Ralph Larson. Dec 31: 4
 Theology of Ellen White: The Great Controversy Story. From Sinai to Golgotha—5. Alden Thompson. Dec 31: 12

"There Simply Is No Case." Sep 17: 4
 Think Again. E. Robert Reynolds. Oct 15: 3
 "This Work Is of God, or It Is Not" (E). Kenneth H. Wood. Sep 17: 13
 Three Angels' Messages in Personal Experience By Beholding We Become Changed—6. Norman R. Gulley. Oct 22: 8
 Thrill of Victory. Dee Litten Reed. Nov 19: 7
 Time Has Come (SO). E. Harold Lickey. Sep 24: 10
 Time to Be Faithful. Ellen G. White. Jul 16: 11
 Together for a Finished Work. Neal C. Wilson. Dec 17: 4
 To Tell Them So. Valerie Pennington. Oct 1: 4
 Trapped on Castlerock. Nancy Matthews. Nov 5: 10
 "Trustbusters" (E). Leo R. Van Dolson. Jul 2: 13
 Two Crowns. Elizabeth Benson. Sep 3: 11
 Unburned Book. Miriam Savage. Nov 19: 6
 Under the Nuclear Sword (E). William G. Johnson. Aug 13: 13
 Ungiven Speech (FG). Miriam Wood. Aug 6: 9
 Use It or Lose It (HC). T. H. Lundstrom. Nov 12: 14
 Useless Keys? (E). Leo R. Van Dolson. Sep 10: 13
 Verbs and Adverbs. Adlai Albert Esteb. Jul 9: 3
 Warning: It Will Be Good for You (E). Leo R. Van Dolson. Nov 12: 16
 Way Good News Is. Melanie Show. Nov 19: 9
 "We'll Have to Get into the Book" (FL). Sheila Duncan. Sep 17: 12
 We Must Not Be Diverted (FP). Neal C. Wilson. Aug 6: 3
 Wet Cement. Helen Bingham. Dec 24: 11
 What Does Change Mean? By Beholding We Become Changed—5. Norman R. Gulley. Oct 15: 9
 What Is Wrong With Sweating? (FL). Walter R. L. Scragg. Nov 19: 13
 What the Sanctuary Doctrine Means Today (E). William G. Johnson. Jul 9: 13; Jul 23: 14
 When Is Belief Belief? (E). Leo R. Van Dolson. Dec 10: 13
 Where Are You Looking? By Beholding We Become Changed—1. Norman R. Gulley. Sep 10: 4
 Who Loves Violence? (E). Kenneth H. Wood. Sep 10: 13
 Who May Be a Deacon? (WW). William G. Johnson. Aug 6: 6
 Why an Appendix? (HC). Albert S. Whiting. Oct 22: 13
 Why the Investigative Judgment? (E). Leo R. Van Dolson. Aug 20: 13
 Witness of a Computer (E). Kenneth H. Wood. Nov 12: 16
 Word From Our Sponsor (E). Leo R. Van Dolson. Aug 6: 13
 Work-related Diseases (HC). S. L. DeShay. Jul 2: 13
 World Is Mine. Donald G. Reynolds. Oct 29: 7
 "Ye Search the Scriptures"—How? (BS). Rosalie Haffner Lee. Nov 19: 8
 Young and Aging in God's Family. Alfonso P. Roda. Oct 8: 18

Subjects

Acceptance: mark of Christian. By Accepting Others We Accept Jesus (E). Jocelyn R. Fay. Aug 20: 14
 ADVENTIST REVIEW: reasons for price increase. Financial Overview (E). Kenneth H. Wood. Sep 24: 3
 Age groups: ministering to disparate. Young and Aging in God's Family. Alfonso P. Roda. Oct 8: 18
 Ambitions: worthy ones for Christians. Aiming for the Heights (E). Kenneth H. Wood. Jul 23: 15
 Angel: frightens attacker. Angel in the Park. June M. Schroder. Jul 16: 15
 Annual Council: actions of general interest. Nov 26: 12; Dec 3: 13
 report of. "Mission" Keynotes Annual Council. William G. Johnson. Nov 12: 3
 Apostasy: letter regarding. Abundant Grace. Ellen G. White. Nov 5: 9
 of early twentieth century to be repeated. Omega. Lewis Walton. Jul 2: 7
 Appearance: God looks beyond outward. Skin Deep. Lois Stevens. Oct 1: 3
 Appendix: purpose of in combating disease. Why an Appendix? (HC). Albert S. Whiting. Oct 22: 13
 Beirut: work continues amid fighting. Beirut Diary. Wilma Gramkow. Jul 23: 9
 Belief: many Christians doubt clear Bible teachings. When Is Belief Belief? (E). Leo R. Van Dolson. Dec 10: 13
 Bethlehem: true, found in hearts rather than Holy Land. Born in Bethlehem. John Gallagher. Dec 24: 10
 Bible: can be studied by all, not only scholars. People of the Book (E). Leo R. Van Dolson. Oct 1: 13
 encouraging people to read. Warning: It Will Be Good for You (E). Leo R. Van Dolson. Nov 12: 16
 Moses' authorship of Genesis confirmed. Wit-

ness of a Computer (E). Kenneth H. Wood. Nov 12: 16

proper method of studying. "Ye Search the Scriptures"—How? (BS). Rosalie Haffner Lee. Nov 19: 8

to be our guide. God's Word Our Guide. Ellen G. White. Dec 10: 4

Caffeine: report on effects of. Caffeine Update. Winston J. Craig. Aug 27: 3

Character: forming children's. Wet Cement. Helen Bingham. Dec 24: 11

Children: may learn Jesus' love through parents. Jesus Loves Me (FL). Donna Ritchie. Dec 24: 11

our greatest treasures. Reflections of an Adventist Father (E). William G. Johnsson. Oct 29: 11

Christ: beholding brings courage for the future. Focus on Christ, Not on the Crisis. By Beholding We Become Changed—3. Norman R. Gulley. Sep 24: 8

meek but not mild. Not "Mild," but Meek and "Wonderful"! (E). Kenneth H. Wood. Dec 10: 13

Christian living: knowledge to be put into practice. Verbs and Adverbs. Adlai Albert Esteb. Jul 9: 3

Christmas: making it Christ-centered. Reader to Reader. Dec 10: 11

observing in Christian manner. Christian Perspective on the Coming Holidays (E). Kenneth H. Wood. Nov 19: 3

priorities related to. Christmas or Christ? Rose Fuller. Dec 10: 3

Christmas trees: not condemned in Jer. 10:2-4. Are Christmas Trees Condemned? (WW). William G. Johnsson. Dec 3: 8

Church: goes forward despite opposition. Meeting "the Dragon's" Attacks (FP). Neal C. Wilson. Dec 3: 3

great controversy theme vital to SDA message. Adventist Consciousness (FP). Neal C. Wilson. Sep 3: 3

members compared to jewels. Christ's Jewel Case (E). Leo R. Van Dolson. Dec 17: 12

Consultation II: report of. Consultation II (RR). James J. Londis. Nov 19: 12

report on. Together for a Finished Work. Neal C. Wilson. Dec 17: 4

Conversion: needed by many Christians. Greatest Miracle. Margi Brown. Dec 10: 6

story of a miraculous. Shoemaker's Story. Margaret Wright. Jul 2: 9

story of English woman's. If Mother Had Only Known. Edna M. Olsen. Sep 24: 4

Courtesy: importance of. Game, The—Good Manners (FG). Miriam Wood. Oct 22: 6

Cradle roll: helps children, parents. Cradle Roll Grows on You! (FL). Karen Spruill. Jul 2: 11

Creation: Adventists could be in forefront in teaching. Creativity Needed in Creation Teaching (E). Leo R. Van Dolson. Aug 13: 14

Crowns: Christian's to be more glorious than earthly. Two Crowns. Elizabeth Benson. Sep 3: 11

Dating: improper before divorce is finalized. Dating While Divorcing. Judith R. Waddell. Sep 10: 9

Davenport loans: lessons to be learned from. Davenport Loans (E). Kenneth H. Wood. Oct 22: 3

Deacons: marriage qualifications for. Who May Be a Deacon? (WW). William G. Johnsson. Aug 6: 6

Decisions: must be made on weight of evidence. How to Decide (E). Kenneth H. Wood. Aug 27: 10

Deliverance: mysterious surfer saves nonswimmer. Capsized Off Hawaii! Alice Jackson. Aug 13: 7

Disabled: how they can contribute to church; ways to make church attendance easier. Reader to Reader. Jul 9: 12

Discipline: relating to God's. Rusty Pans. Maggie Weeden Bumby. Oct 22: 12

Disease: related to work in many cases. Work-related Diseases (HC). S. L. DeShay. Jul 2: 13

Divorce: attitude toward parties in. Reader to Reader. Aug 13: 12

Doctrinal issue: summary of fundamental beliefs. Jul 31

Doctrines: can be shared in more than one way. Another Viewpoint (FG). Miriam Wood. Sep 24: 6

Education: church's responsibility for university students. Our Students' Keepers. Problem We Dare Not Ignore—3. Werner Vyhmeister. Nov 19: 10

counteracting influence of public school on our children. Challenge for the Church. Problem We Dare Not Ignore—2. Werner Vyhmeister. Nov 12: 11

ideas for helping SDA schools. Our Schools Need Our Help (SO). Lewis C. Brand. Jul 9: 7

parents may help youth succeed in boarding school. Boarding School—Success or Failure? (FL). Mercedes Dyer. Sep 3: 10

parents may prepare children to succeed in school. Preparing the Child for School (FL). Natelkka Burrell. Aug 27: 9

SDA, saves children for church. Evangelism at

Winter woods

By HERMAN T. ROBERTS

*I walked through winter woods today
And felt the brittle stillness there.
It held the somber trees in stay,
Mute, motionless, transfixed, and bare,
Save for the ice that gave each one
A crystal glitter in the sun.*

*A universe without a sound!
A winter world of gray and white
In sylvan silence so profound
The sunbeams tiptoed in their flight.
The woods were host to me alone
And felt no heartbeat but my own.*

Its Best. Robert Kloosterhuis. Aug 13: 4

SDA students not in SDA schools. Problem We Dare Not Ignore—1. Werner Vyhmeister. Nov 5: 4

Evangelism: Norwegian sailing ship used for. Sailing for Christ in Norway. Finn Myklebust. Jul 23: 7

Exercise: importance of into old age. Use It or Lose It (HC). T. H. Lundstrom. Nov 12: 14

Faith: in God's promises essential. Incurable Faith. S. J. Schwantes. Nov 19: 4

Family: contribution of members to strength of. Strengthening the Family. Betty Holbrook. Oct 8: 13

Family worship: adapting to children of different ages. Reader to Reader. Sep 10: 11

Fatherhood: traits that should characterize. On Being a Daddy (FG). Miriam Wood. Nov 19: 14

Friday: lessons from preparation day. Coping With Friday (FL). Shirley Ruckle. Jul 16: 13

Frogs: unclear spirits symbolized by. Frogs (WW). William G. Johnsson. Nov 5: 8

Frustrations: lessons to be learned from. Reflections on a Difficult Day (E). Aileen Andres Sox. Sep 3: 13

Fundamental beliefs: summarized in special issue. Jul 31

Gifts: found under "Bible Christmas tree." Christmas Tree. Morris L. Venden. Dec 24: 4

ours should reflect God's. Gift Is Forever (E). William G. Johnsson. Dec 24: 13

value of measured by love. Gift That Means Most (E). Aileen Andres Sox. Dec 17: 12

Giving: boy demonstrates spirit of. Joy of Giving. Emma Nadeau. Dec 24: 3

Lord rewards sailor for unselfish. His Last Three Cents. Dick Tanner. Sep 10: 3

God: character of develops gradually in Scripture. Story of a Pilgrimage. From Sinai to Golgotha—3. Alden Thompson. Dec 17: 7

evidences of His love. God's Love and Care for His Family. Ellen G. White. Oct 8: 3

loves, cares for each of us. Way Good News Is. Melanie Show. Nov 19: 9

Gospel: not to be neglected for theological debate. We Must Not Be Diverted (FP). Neal C. Wilson. Aug 6: 3

of Bible writers, preached by SDAs. Purpose and Power of the Gospel. Roy Allan Anderson. Jul 2: 4

Grandparents: may be blessing to children, grandchildren. Bible Counsel for Grandparents (FL). Cheryl Bong. Dec 3: 9

Haggai: helps us reorder our priorities today. Haggai: A Message for All Ages. James Coffin. Aug 6: 7

Halloween: how SDAs observe. Reader to Reader. Oct 15: 12

Handicap: how one man overcame his. Handicapped? Cora Stark Woods. Dec 31: 8

Healing: Jesus provides for soul sickness. "No Balm in Gilead?" (E). Kenneth H. Wood. Jul 9: 13

story of Ellen White's participation in. Great Physician's Prescription. E. R. Gane. Dec 17: 6

Health: doctors encouraged to practice preventive medicine. Giving Prevention Pizzazz

(HC). Patricia Horning. Sep 10: 14

largely determined by life style. Master of Your Fate? (HC). Mervyn G. Hardinge. Dec 10: 9

SDAs have answers to problems of. Spectacle to the World (HC). Lewis R. Walton. Dec 24: 13

SDAs to be leaders in prevention of disease. Teaching How to Live (HC). Ernest H. J. Steed. Oct 15: 10

Heaven: preparing our families for. God's Family Reunited. Neal C. Wilson. Oct 8: 21

Hebrews: book of, vital to sanctuary doctrine. Importance and Content of Hebrews. M. L. Andreasen. Oct 15: 4

Helpfulness: blesses the giver. Help Yourself by Helping Others (E). Leo R. Van Dolson. Nov 5: 13

Hills: versus God as source of help. Help From the Hills? (WW). William G. Johnsson. Nov 5: 8

Home: spiritual emphasis brings God's blessing. God Bless Our Old-fashioned Home (FL). Jean A. Bakker. Oct 22: 11

Homecoming: manner of greeting family vital. Make Your Homecoming Count (FL). Kay Kuzma. Dec 17: 11

Hospitality: story of sacrificial. Strange Invoice. Heinz Hopf. Aug 13: 3

Hymn: of consecration found under "Tithes and Offerings." May Love's Incense Rise? (HM). Edward E. White. Jul 9: 14

story behind "Come, O Thou Traveler Unknown." "Tell Me Thy Name, and Tell Me Now" (HM). Edward E. White. Dec 17: 13

Hymnal: time has come to update. Time Has Come (SO). E. Harold Lickley. Sep 24: 10

Hymnals: history of in SDA Church. Story of Adventist Hymnody. Roger Higgins. Oct 15: 6

Indians: couple works with children on reservation. Houseful of Children. Barbara Huff. Jul 23: 4

Inspiration: thoughts of not necessarily new. Inspiration—God's Filtration System. Clyde R. Bradley. Dec 31: 3

Insurance: how SDAs began to insure their property. Insurance and the Church. Jay E. Prall. Nov 26: 4

Investments: interest-earning opportunities. Investments for Adventists (FL). Robert E. Osborn. Oct 29: 9

Iron: absorbed better if eaten with vitamin C. Iron Absorption (HC). Irma B. Vyhmeister. Dec 3: 12

Jesus: beholding Him is theme of three angels' messages. Three Angels' Messages in Personal Experience. By Beholding We Become Changed—6. Norman R. Gulley. Oct 22: 8

contemplation of His life solution to many problems. "Consider Jesus" (E). Kenneth H. Wood. Dec 31: 16

found "in the Book." "We'll Have to Get Into the Book" (FL). Sheila Duncan. Sep 17: 12

His relationship to His earthly children. Elder Brother of the Family. W. Richard Leshar. Oct 8: 8

to see Him is to believe. Is Seeing Believing? By Beholding We Become Changed—2. Norman R. Gulley. Sep 17: 8

Joy: God wishes His children to experience. Joy in the Family (FL). Gary B. Patterson. Sep 24: 11

Judgment: how doctrine of affects our lives. Heavenly Assize. What the Sanctuary Doctrine Means Today—5. (E). William G. Johnsson. Jul 9: 13

reasons for investigative. Why the Investigative Judgment? (E). Leo R. Van Dolson. Aug 20: 13

Law: God's based on love. From Sinai to Golgotha—1. Alden Thompson. Dec 3: 4

its relation to salvation. Do We Need to Keep the Law? (E). Leo R. Van Dolson. Sep 3: 13

Law and love: both manifested at Sinai. Golgotha. One Law, Two Mountains. From Sinai to Golgotha—2. Dec 10: 8

Leaders: dealing with opposition. Are Leaders Too Patient? (FP). Neal C. Wilson. Nov 5: 3

Leaven: meaning of in 1 Cor. 5:6, 7. Become What You Are (WW). William G. Johnsson. Sep 3: 6

Leaves: suggest Christian experience. Lessons From Leaves. Charlie Swanson. Nov 5: 7

Letters: examples of, to GC president. Letters and Literature (FP). Neal C. Wilson. Jul 2: 3

Life: fragility of should encourage caution. Fragile Thread (FG). Miriam Wood. Dec 17: 10

Light and water: symbolism of. My Garden and the Book of John. Kit Watts. Oct 22: 4

Looking: object of determines destiny. Where Are You Looking? By Beholding We Become Changed—1. Norman R. Gulley. Sep 10: 4

Love: can make common things seem beautiful. How Weeds Become Roses. J. H. Zachary. Oct 1: 14

cannot exist long without expression. To Tell Them So. Valerie Pennington. Oct 1: 4

Loyalty: more important in church than in world. Loyalty—The Needed Virtue. Milton Murray. Aug 20: 4

Marriage: mother's advice to son re. Letter to Harry (FL). Ann Eeka. Aug 20: 11

suggestions for enriching. Ten Commandments for a Happy Marriage (FL). Lynette L. Wood. Oct 1: 11

Missions: must reach peoples rather than countries. Needed: A Renewed Commitment to Missions. Bruce Bauer. Sep 10: 7

Needy: ministering to. Family's Responsibility to the Disadvantaged. W. S. Banfield. Oct 8: 16

Net: of God's last message is dredging the waters of humanity. Harvest of the Sea (E). William G. Johnsson. Sep 24: 13

New light: will not tear apart church's foundation. Foundation Stands Secure (SO). R. L. Klingbeil. Sep 17: 9

Nurses: shortage of, in SDA hospitals. SDA Nurses Needed. Mary Colby Monteith. Jul 9: 10

Obedience: required by the gospel. Fatal Mistake (SO). J. L. Shuler. Sep 10: 10

Patience: advice regarding. "Take Your Time." Mable Hillock. Oct 22: 7

Philosda: attempt to meet needs of single SDA adults. 160,000 Is More Than a Statistic (E). Aileen Andres Sox. Oct 1: 13

Pioneers: our relationship to. Since Washington, New Hampshire (E). Aileen Andres Sox. Nov 5: 12

Pleasure: dangers of pursuing. Pleasure Hunt (E). Popularity a Mixed Blessing—2. Leo R. Van Dolson. Oct 22: 13

Politics: church's relationship to. Church and Sociopolitical Responsibility. B. B. Beach. Sep 3: 4

Popularity: dangerous to spirituality. Popularity a Mixed Blessing (E). Leo R. Van Dolson. Oct 15: 13; Oct 22: 13

Postage stamps: Adventists featured on. Adventists on Postage Stamps. Dec 3: 7

Praise: appropriate amid trials. Praising God When We're Down (E). Jocelyn R. Fay. Nov 26: 10

more needed than criticism. Reflections on a Full Gas Tank (FG). Miriam Wood. Jul 2: 10

Prayer: answered on Pitcairn. Postmark Pitcairn. Von Stimpson. Aug 20: 9

church campaign of. Prayer Campaign (FG). Miriam Wood. Jul 16: 10

church needs to do its task. Prayer Offensive—A Missionary Strategy. Enoch Oliveira. Nov 12: 13

simple request answered to show God's love. The Encounter. Barbara Lokken. Nov 12: 10

Priest: our relationship to Christ as. People of the Priest. What the Sanctuary Doctrine Means Today—6 (E). William G. Johnsson. Jul 23: 14

Prison ministry: mandated by Christ. Least of These My Brethren—1. David Mould. Aug 20: 6

qualities needed for. Cup of Cold Water. Least of These My Brethren—2. David Mould. Aug 27: 6

work, plans of Jesus Behind Bars. Grain of Mustard Seed. Least of These My Brethren—3. David Mould. Sep 3: 7

Problems: solved by taking action. Cat and the

Mockingbird (FG). Miriam Wood. Dec 3: 10
 Promise: of God's enabling power. Promise to Place in Memory's Halls (E). Leo R. Van Dolson. Dec 3: 12
 Prophets: appointed by God. Our Credentials. David Lin. Oct 1: 9
 Providence: divine guidance in life of African. Lions in My Path. Tom H. Knungula. Jul 16: 7
 leads colporteur to searching soul. Unburned Book. Miriam Savage. Nov 19: 6
 leads to rescue. Trapped on Castlerock. Nancy Matthews. Nov 5: 10
 visit saves life. Foiled Suicide Attempt. Ralph B. Nestler. Sep 10: 6
 Resurrection: God will bring forth those who sleep in Jesus. Brought With Jesus (WW). William G. Johnsson. Oct 1: 6
 Retirement: ministers continue soul winning in. Retirees Inspire North Pacific Churches (FL). Morten Juberg. Jul 23: 12
 Revelation: contains seven blessings. Beatitudes in Revelation. Ernest Lloyd. Jul 16: 4
 Righteousness: includes meeting human needs. How to Swallow a Camel. Joseph J. Battistone. Dec 31: 10
 involves genuine experience. Time to Be Faithful. Ellen G. White. Jul 16: 11
 Routine: benefits of. Cement of Routine (FG). Miriam Wood. Sep 3: 8

Rules: often broken by those who enforce. Sticklers (FG). Miriam Wood. Aug 20: 10
 Sabbath: a mountaintop experience. Mountaintops. Eugene Lincoln. Oct 29: 6
 Chinese members granted freedom to keep. Sabbathkeeping in China. David Lin. Jul 23: 3
 importance of the seventh-day-ness of command. Test and a Sign. Ralph Larson. Dec 31: 4
 Salvation: assurance of may be ours. Blessed Assurance. Ruth G. Short. Jul 9: 8
 brings joy. Joy in the Good News of Salvation. V. Norskov Olsen. Jul 16: 5
 death the price of. Cost of Rescue (E). Kenneth H. Wood. Aug 13: 13
 how to receive. How to Become a Member of God's Family. J. R. Spangler. Oct 8: 5
 through Christ, central to SDA doctrine. Keeping the Cross Central (E). Leo R. Van Dolson. Nov 19: 15
 Sanctification: comes through beholding Christ. What Does Change Mean? By Beholding We Become Changed—5. Norman R. Guley. Oct 15: 9
 the proof of our Christianity. "I Am the True Vine." Ellen G. White. Oct 29: 3
 Sanctuary: 1844 message vital to SDA teaching. Eschatology and the Church (E). William G. Johnsson. Nov 26: 11
 Second Coming: Bible study on. Day of Des-

tiny—Where Will You Be? (BS). Rosalie Haffner Lee. Oct 15: 8
 Self-exaltation: popular but not Biblical. "Cheers for No. 1" (E). Kenneth H. Wood. Aug 20: 3
 Selfishness: ruins life. World Is Mine. Donald G. Reynolds. Oct 29: 7
 Showers: for unwed mothers, pregnant brides. Reader to Reader. Nov 12: 15
 Sin: God must destroy, but seeks to save sinner. God Has Problems Too (BS). Rosalie Haffner Lee. Aug 27: 5
 Singing: possible under trying conditions. Singing Amid the Shrapnel. Inez Brasier. Dec 31: 17
 Smoking: hazards of, demand action. Word From Our Sponsor (E). Leo R. Van Dolson. Aug 6: 13
 Sports: Christian attitude toward. Incident on a Sunday Afternoon (FL). Thomas A. Davis. Nov 26: 8
 Students: face reality after graduation. Ungiven Speech (FG). Miriam Wood. Aug 6: 9
 Suffering: its place in life. Fellowship of Suffering (E). William G. Johnsson. Aug 27: 10
 Swearing: reasons for avoiding. What Is Wrong With Swearing? (FL). Walter R. L. Scragg. Nov 19: 13
 Teen-agers: nine rules for rearing. Don't Blame the Teen-agers (FL). L. J. Laws. Dec 31: 14
 Thankfulness: handicapped person expresses. Think Again. E. Robert Reynolds. Oct 15: 3
 motives for. Prayer for Thankfulness. Virginia Hansen. Nov 26: 3
 Time: making best use of. Busy for What? (FL). Sara Terian. Aug 6: 10
 Troublemakers: defenders of the faith sometimes labeled. Strange Phenomenon (E). Kenneth H. Wood. Dec 24: 13
 Trust: we may have in God, if not man. "Trustbusters" (E). Leo R. Van Dolson. Jul 2: 13
 we may have in God's sustaining power. Heaven's "Safety Net" (E). Kenneth H. Wood. Jul 16: 3
 Understanding: of gospel, varies with hearers. Seeing but Not Perceiving (WW). William G. Johnsson. Jul 2: 6
 Unity: avoiding threats to within church. Sharing the Good Things of God. Walter R. L. Scragg. Oct 8: 11
 Vegetarianism: increasingly recognized as best diet. Better Lifestyle (E). Kenneth H. Wood. Dec 17: 3
 Violence: has no place in Christian's life. Who Loves Violence? (E). Kenneth H. Wood. Sep 10: 13
 White, Ellen G.: General Conference attorney comments on use of sources. Story Behind This Research. Sep 17: 7
 grew in her understanding of God. Ellen White's Pilgrimage to Golgotha. From Sinai to Golgotha—4. Alden Thompson. Dec 24: 7
 growth in understanding revealed in great controversy. Theology of Ellen White: The Great Controversy Story. From Sinai to Golgotha—5. Alden Thompson. Dec 31: 12
 interview with lawyer who studied use of sources. "There Simply Is No Case." Sep 17: 4
 messenger of God or emissary of Satan? "This Work Is of God, or It Is Not" (E). Kenneth H. Wood. Sep 17: 13
 not a plagiarist, copyright lawyer concludes. Ellen White's Use of Sources. Sep 17: 3
 present studies into writings of. Ellen G. White Writings and the Church. Neal C. Wilson. Jul 9: 4
 writings point to Jesus. She Beheld Him and Was Changed. By Beholding We Become Changed—4. Norman R. Guley. Oct 1: 7
 White, James: story of his death. Death of a President. Alta Robinson. Aug 6: 4
 story of his life. James White—One Hundred Years Later. Death of a President—2. Alta Robinson. Aug 13: 9
 Willingness: should replace reluctance in God's service. "Here Am I—Send Aaron!" (E). Leo R. Van Dolson. Jul 16: 15
 Witnessing: requires variety, love. Useless Keys? (E). Leo R. Van Dolson. Sep 10: 13
 story of successful. Thrill of Victory. Dee Litten Reed. Nov 19: 7
 we dare not replace with theological discussion. Looking Outward (E). William G. Johnsson. Oct 15: 13
 Wood, Miriam: an editor comments on her 19 years of REVIEW writing. "For This Generation" (E). William G. Johnsson. Dec 31: 17
 announces retirement from writing column. Goodbye (FG). Miriam Wood. Dec 31: 6
 Workers: church needs all members to be. "Sitting in the Pew" (E). Kenneth H. Wood. Nov 26: 10
 World situation: Adventist attitude toward. Under the Nuclear Sword (E). William G. Johnsson. Aug 13: 13
 Worship: should be vibrant with emotional quality. Jumping for Joy. Louis F. Cunningham. Sep 17: 11



Centenarian in Illinois

A Quincy, Illinois, church member, Jennie Hoff, celebrated passing the century mark on Sabbath, November 14. Fellow church members and friends met together on Friday in the Illinois Veterans' Home, where she resides, to praise God for the 100 years of life He has given her.

At the conclusion of a tent effort held by A. D. Bohn in 1932, Mrs. Hoff and her husband, C. H. Hoff, were among the 27 persons baptized. Until restrained by age, Mrs. Hoff was an active member of the Dorcas Society.

JEFFREY K. WILSON
 Communication Director
 Illinois Conference

Poetry

Andrews, Pat. Royal Birth. Dec 24: 9
 Bond, Helen. Invitation. Nov 5: 10
 Duffield, Susan Kelley. Christmas Song for a Daughter. Dec 24: 14
 Ferner, Marian. Psalm for Modern Israel. Aug 13: 14
 Psalm for Modern Israel. Oct 8: 10
 Fuller, Helen M. God's Gift. Dec 24: 6
 Greenman, Ken. Tiny Thimbles for an Ocean. Nov 5: 12
 Hummer, Judy. After Christmas Prayer. Dec 31: 16
 Ingraham, Nicholas Lloyd. Flower Models. Aug 13: 1
 Kelly, Helen. His Gifts. Dec 24: 6
 Krum, Nathanael. The Master Chemist. Dec 10: 13
 Maddox, Celia. Unscramble. Oct 8: 19
 Marsa, Jean. Perfect Praise. Nov 19: 15
 Mowhinney, Ceola. Faith. Oct 8: 14
 Neff, John E. Good News! Nov 26: 5
 Pickett, Alyce. The Light. Oct 8: 6
 Roberts, Herman T. Winter Woods. Dec 31: 30
 Sox, Aileen Andres. To Be a Friend. Oct 8: 27
 Stark, Willoughby G. The Cost. Sep 3: 14
 Swanson, Gary B. Anxious. Oct 29: 11
 Tennant, Claire A. He Held My Heart. Nov 12: 11
 Thomann, Elizabeth. Jet Clouds. Nov 19: 13
 Van de Velde, Annalynn Marie. Today. Oct 29: 9
 Vess, Virginia. Feathered Choir. Aug 6: 13
 Waite, Kevin. More Than a Present. Dec 24: 6



Christian Record introduces glaucoma screening bus

The facts: 2 million Americans currently have glaucoma; one million persons have the disease but do not know it; one out of every eight blind persons lost their sight because of glaucoma.

In an effort to detect glaucoma in its early stages, the Christian Record Braille Foundation, Lincoln, Nebraska, has introduced a mobile glaucoma screening unit to travel to camp meetings and other sites to offer free screenings, according to B. E. Jacobs, general manager.

The mobile unit, a converted Trailways bus, made its initial run this summer to conference camp meetings in Oregon, British Columbia, and Central California. "Some 750 Adventists were screened at the three sites, 27 of whom were referred to an ophthalmologist for further treatment," reports William Lawson, foundation treasurer and coordinator of this summer's screenings.

"One woman's problem was so severe that she was rushed to a hospital for immediate eye surgery, and this saved her sight," Elder Lawson says. "She didn't know she had the disease."

Glaucoma is a progressive eye disease. Too much pressure within the eye reduces the blood supply to the retina, progressively destroying nerve cells. Although glaucoma is not preventable, blindness can be avoided. If glaucoma can be detected in its early stages, the disease can be arrested.

JOHN TREOLO
 Assistant PR Director
 Christian Record

N.A. Ingathering report—5

Pastor and Mrs. David Rose, Ingathering in Gunnison, Colorado, spent a pleasant half hour in the home of Kathy Christensen.

Discovering an interest in the church, Pastor Rose invited Kathy to a Wednesday evening Daniel Seminar. Kathy has been attending the seminars for five weeks and Sabbath services for four. When a new personal ministries leader was needed for the church Kathy volunteered, even though she has yet to become a member. She is receiving Bible studies and is planning to be baptized.

The total funds raised through the fifth week of Ingathering amounted to \$5,-673,763.

NORMAN L. DOSS

For the record

Colombia crusade planned: A national evangelistic crusade will be conducted in Colombia from March 1 to May 6, 1982, according to José E. Garcia. Evangelistic meetings will be conducted simultaneously in every place where the Adventist work has been established, and wherever possible in new areas. This campaign is expected to have the most far-reaching effects of any in the history of the church in this country. The goal is to baptize 6,000 new believers during this crusade.

Soul-winning hospitals: Adventist hospitals in the South American Division are becoming active soul-winning agencies. The new hospital in Belo Horizonte, Brazil, has, in addition to a chaplain, a Bible instructor to minister to the patients and continue working with them when they return to their homes. The Belgrano Medical Clinic in Argentina has a beautiful

chapel and carries on an evangelistic program. The Miraflores Clinic in Lima, Peru, was instrumental in the baptism of 12 persons during the first quarter of 1981. Staff at the clinic in Juliaca, Peru, won 20 persons. Silvestre Hospital in Rio de Janeiro, Brazil, reported eight baptisms in 1980 and 32 from January through October of 1981.

Died: Walter P. Elliott, 89, general manager of the Review and Herald Publishing Association, 1936-1946, and General Conference publishing secretary, 1946-1949, on December 8 in Loma Linda, California.

Enrollment at NAD colleges

Enrollment for 1981-1982 at the SDA colleges and universities in North America, as of the close of the third week of school, can be seen on the accompanying chart.

Numbers in the first three columns are "headcounts" and include both full-time and part-time students. They include both on-campus students enrolled under some kind of extension program or in the year abroad. The last column (F.T.E.) represents the "full-time equivalents" of

all the part-time and full-time students in each school.

The graduate category for Andrews University includes Seminary and Graduate School students. For Loma Linda University it represents those pursuing postbaccalaureate degrees in dentistry, medicine, education, health, and in the Graduate School. Of the 5,248 at Loma Linda University, 2,472 are involved in programs based on the La Sierra campus.

DONALD E. LEE

Enrollment at NAD colleges

	Under-graduate	Graduate and Professional	Total	F.T.E.
Andrews University	1,963	1,120	3,083	2,526
Atlantic Union College	643		643	534
Canadian Union College	238		238	211
Columbia Union College	805		805	575
Kettering College of Medical Arts	484		484	333
Loma Linda University	2,973	2,275	5,248	4,260
Oakwood College	1,380		1,380	1,280
Pacific Union College	1,962	22	1,984	1,766
Southern Missionary College	1,858		1,858	1,481
Southwestern Adventist College	744		744	650
Union College	979		979	869
Walla Walla College	1,857	81	1,938	1,730
TOTAL	15,886	3,498	19,384	16,215

A priceless bargain

In a New York office, high above the city's turmoil, ten executives spend the day discussing how to plan for the world's future. Large American companies spend \$7,500 per year to have their executives participate. They try to anticipate trends that will affect their business. Every month this staff reads 50 periodicals and writes abstracts that might suggest future trends.

In contrast, God's remnant church can secure a priceless bargain from the regular reports of the editorial staffs of our church periodicals. Writers pore over voluminous materials that were inspired not by man, but by God Himself, for our admonition.

We can know the future from these writings. We can plan our future so it may be the future God would have us enjoy.

In addition, we can have two or more hours of the latest advice, by attending the local church and prayer-meeting services. We can participate in the discussion in the Sabbath school program. We can search the same inspired writings our experts are using by regular reading of God's holy Word, and the update from our Spirit of Prophecy works.

All of this makes the small annual cost of our periodicals and church privileges sink into insignificance compared to the \$7,500 paid by the aforementioned business firms.

OTHO EUSEY

If you're moving, please let us know six weeks before changing your address. Print your new address below, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Prices subject to change without notice.

- ☐ New subscription
☐ Renew my present subscription
☐ One year (US\$21.95)
☐ Single copy 70 cents

name (please print)
 new address
 city
 state
 zip code

Attach label here or print old address: