

Adventist Review

General Organ of the Seventh-day Adventist Church

March 4, 1982

Awaiting
Christ's
return—1

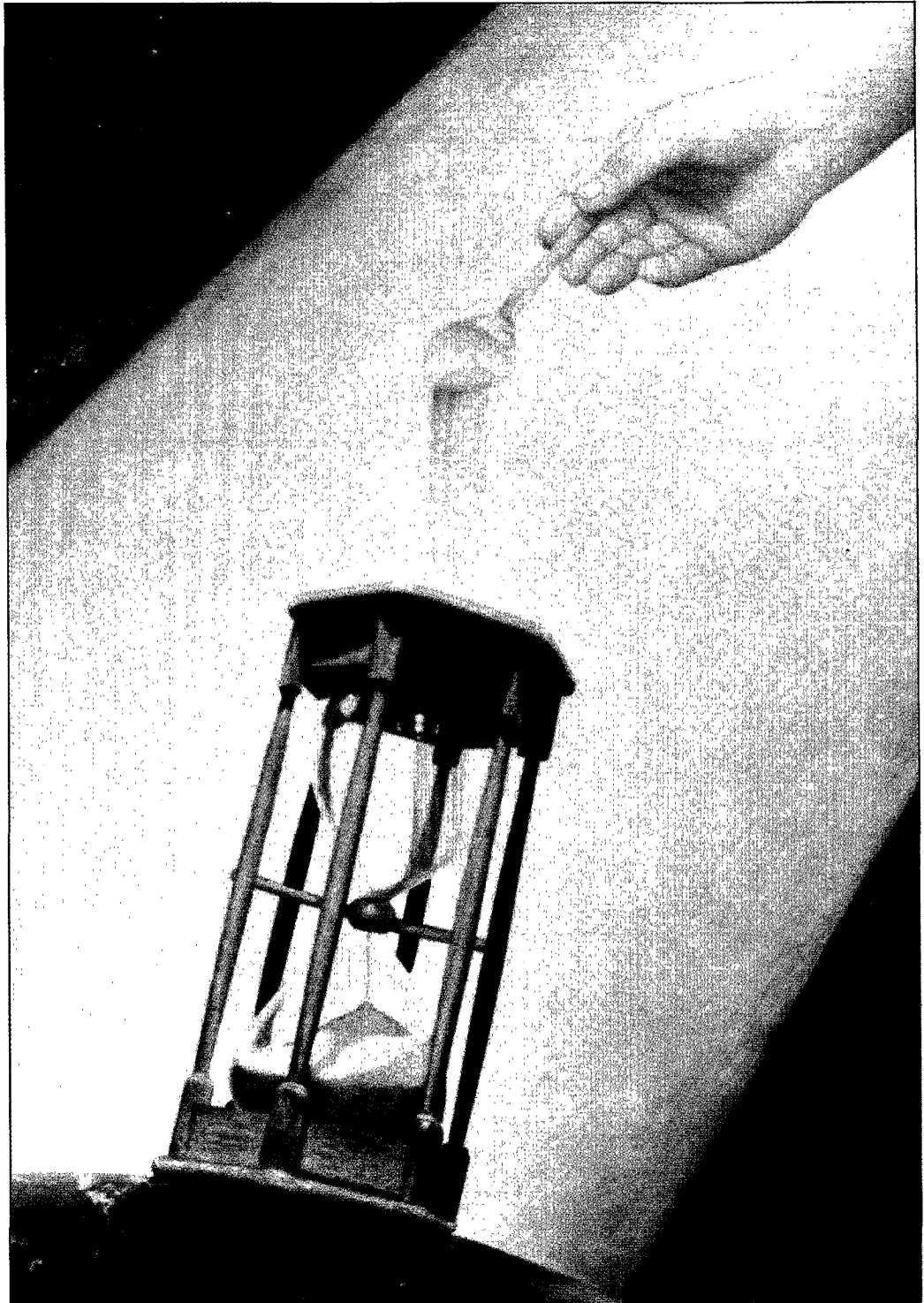
Page 4

The head and
not the tail

Page 10

Escalating
postage rates
hit nonprofit
mailers

Page 21



Because opportunities to share come at the most unexpected times and places, we need to carry some of God's "silent messengers" with us wherever we go. See article on page 8.

C. E. Bradford, vice-president of the General Conference for North America, is author of a four-part series, "Awaiting Christ's Return" (p. 4). A graduate of Oakwood College in 1946, Elder Bradford served as pastor and departmental secretary in several conferences, becoming president of the Lake Region Conference in 1961, a position he filled until being elected a secretary of the General Conference in 1970. In 1979 Elder Bradford was elected to his present position.

Gene Pelletier, author of "More Time From God" (p. 8), is also our cover artist. He holds a degree in art from Southern Missionary College, Collegedale, Tennessee, has taught school, and has worked as a literature evangelist.

"How Does a Christian's Death Affect God?" asks the title of Stephen Adessa's article (p. 7), which goes on to ponder an aspect of one of the more troubling questions of life: Why does God permit evil? Pastor Adessa's answer will probably be new to many readers and yet one they may find very satisfying.

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LETTERS

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

New design

I have an idea that when you surveyed your work on those January, 1982, REVIEWS, they looked wonderfully fine to you. I do not like to complain, but the REVIEW is never long enough. I crave all the reading matter that can be crammed in. Those wide headings and empty spacings are robbing me of good reading.

If artistic merit necessitates blank spaces to give eye freedom, I can hold a blank strip in place. ESTHER JANE LEWIS
Shoreham, Vermont

Editorial comments

"No Time for Doubt" (Jan. 21) is right on target. The Lord has helped the editor present Peter's experience on the stormy lake as a parable for us today. Indeed, the many winds of doctrine need not disturb us, nor the waves of doubt cause us

to fear as long as we keep "looking unto Jesus the author and finisher of our faith" (Heb. 12:2). His voice sounds clear and plain above the din, speaking to His remnant church through His Word and through the Spirit of Prophecy, which is indeed the testimony of Jesus.

W. D. FRAZEE
Wildwood, Georgia

"Work—Punishment or Blessing?" (Jan. 14) was an outstanding and much-needed editorial. What has happened to work is a modern tragedy. In another age, children played at farming, building things, driving cars, keeping house, raising children (dolls), following professions, and being missionaries, and it was even more fun when this game of life became the reality of adult performance.

But not now. The wants of yesteryear gradually became the needs of today, and the lure of luxuries produced by our age of technology drew people to city jobs that could provide the money for these things. Often both parents have to work outside the home to meet payments, and, tired from the day, they find relaxation before the

television set, which also has become a surrogate parent for the children but does nothing to prepare them for work. Because of current laws, there is little work children and teens can do in a city anyhow.

ARTHUR W. GRIFFITH
Alpena, Arkansas

Thanks

With heartfelt thanks I wish to express my appreciation for the ADVENTIST REVIEW. Much of the time it is my only connection with the "outside," since I have chosen to live with my two children in a semi-secluded area. LINDA PARKS
Deer Park, Washington

Women's role in ministry

I was very pleased to see the letters in the January 14 issue urging that women be allowed more leadership responsibility in our church. It seems only consistent with Christ's parable about the talents that we give those women who have leadership capability every opportunity to use their talent as leaders.

More specifically I feel it
Continued on page 18

Adventist Review



Published continuously since 1849

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

The Adventist Review (ISSN 0161-1119) is published every Thursday. Copyright © 1982 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\$25.95. Single copy, 80 cents U.S. currency. Prices subject to change without notice.

Vol. 159, No. 9.

Healthful living

Gaius was a loyal, active, and financially successful layman. His hospitality and generosity to preachers and missionaries had won the Christian affection of John. In writing to him, the apostle greets, thanks, commends, and counsels him.

“Dear friend, I pray that you may enjoy good health and that all may go well with you, even as your soul is getting along well” (3 John 2, N.I.V.). This salutation emphasizes the important relationship that exists between physical and spiritual health. How comforting it is to know that our Lord is concerned about our health.

In a recent conversation with a Seventh-day Adventist professional, I was asked about my views concerning healthful living in general, and a vegetarian diet in particular. Knowing that I am a vegetarian and that I travel extensively in all parts of the world, this woman seemed surprised that I seldom have found it difficult to get sufficient to eat. In our friendly discussion she was eager to discover my philosophy of life and asked three specific questions: Did I really believe that the Bible and the Spirit of Prophecy outline the best life style for today's world? Is it possible for the church to present this subject without making people feel guilty? And Am I ever embarrassed when dining with other groups who eat flesh foods? Obviously, limited space requires abbreviated answers, but basically I have discovered that when I tactfully share my views on this sub-

ject, people almost always are intrigued and challenged.

Need I remind you that the laws of nature and good health are the laws of God, and our acceptance and practice of them is involved in the work of sanctification? “Ignorance in these things is sin.”—*Testimonies*, vol. 6, p. 369.

In reviewing God's conditions for spiritual preparedness and successful soul winning, I have been troubled by the following quotation: “The Lord does not now work to bring many souls into the truth, because of the church members who have never been converted and those who were once converted but who have backslidden.”—*Ibid.*, p. 371.

This startling sentence is taken from a chapter dealing with the need for revival in health reform, and the reference to conversion and backsliding is primarily in the area of intelligent obedience to divinely revealed principles of adequate exercise, proper diet, and true temperance. We cannot safely neglect the problems of overeating, using excess sugar and salt, eating flesh foods, drinking coffee and tea, and following other unhealthful practices.

Salvation not earned

I am not suggesting that virtue or salvation can be earned through what one eats or does not eat. However, on the basis of God's messages, I do believe that it is possible for me to lose eternal life by rejecting God's revealed will. In fact, one of the most heinous sins in God's sight is rebellion against heavenly counsel.

“The principles of health reform are found in the word of God. . . . It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to

proclaim the gospel message.”—*Medical Ministry*, p. 259. In this context the whole issue of healthful living becomes a matter of individual decision. Will we or will we not hear what the Spirit says to the churches?

I am aware that the availability of food varies greatly in different parts of the world. Under adverse circumstances God's instruction is that we should get the most nutritious food possible, and that which is the closest to God's ideal dietary menu. The Lord urges us to do the best we can with what is available, and He cautions against extremes. We must be slow to urge people to make sudden changes or to feel guilty if they find a new way of life difficult. We should not set up premature tests. Our work is to hold up the principles of healthful living and then let the Holy Spirit lead the honest in heart and bring about conviction and change.

In 1953 Dr. A. W. Truman wrote a letter to Elder W. H. Branson, who, when he was elected president of the General Conference at the 1950 session in San Francisco, issued a rallying challenge to double the church's membership in four years. Dr. Truman, a physician noted for his commitment to the gospel of health, and at one time director of the General Conference Department of Health, earnestly appealed to Elder Branson to give heed to God's counsel cited above.

Dr. Truman then asked these incisive questions: “Suppose that

Continued on page 18

Awaiting Christ's return—1

By C. E. BRADFORD

What sort of stewards are we—responsible and diligent, or overbearing, arrogant, and lazy?

Christ had a final word of counsel for the inner circle of His disciples. As usual when He wanted to speak only to the little group, He made His way to one of His favorite places—the Mount of Olives. They followed and immediately began to ply Him with questions. “Is it true, Master? Did we hear You correctly when You said that this magnificent Temple, our national shrine, will be so completely destroyed that not one stone will be left upon another?” “Tell us, when is this going to happen, and what will be the sign of your coming and of the end of the world?” (Matt. 24:3, Jerusalem).

The Temple was in full view. Its alabaster turrets and towers, gilded and glistening, gave the appearance of a mountain of snow crowned with a frosting of gold. Everything about the massive structure suggested permanence. But appearances may be deceiving. From His hillside pulpit Jesus saw it all—the destruction of His beloved city, and the end of the world. So He sought to prepare His disciples to face the holocaust, and looking forward to the end of the age, He spoke also to His later followers who would face the destruction of all things.

Jerusalem's destruction and the world's end are parallel events. Both end in terrible ruin. Both are the subject of prophecy, but the exact time is withheld. A time of extreme test, when Christ's followers will find their faith sorely tried, precedes each event. In each case there seems to be a shadowy twilight zone, an uncertain period of time just before the cataclysm, a time in which it will be difficult to maintain clear vision and perspective, making it hard to grasp fully the peril of the situation and the nearness of the event.

Jesus' heart of love went out to His servants who must live in these dangerous times, and He gave them special instruction. We need to look carefully into these counsels for the insights, warnings, and the vision of reality that they afford. They are for us also who await His return. “Let all remember that these words were among the last that Christ gave His disciples. . . . In these sacred, solemn warnings the danger signal is lifted. It is this instruction that church members and the people of the world need; for it is present truth.”—*Counsels to Writers and Editors*, pp. 24, 25.

This counsel concerning the end is Jesus' second sermon on the mount. It is recorded in Matthew 24, Mark 13, and Luke 21. Jesus begins by describing the course of history in a

general way, pointing out what awaits the disciples in almost any age. Wars, earthquakes, natural disasters, can be expected. Satan's intense hatred for truth will manifest itself in persecution and opposition of every kind. The believers must brace themselves for trouble. But there was a particular sign that would presage the destruction of Jerusalem: “When you see Jerusalem surrounded by armies, you must realise that she will soon be laid desolate” (Luke 21:20, Jerusalem). The planting of the Roman standards on the dedicated soil immediately surrounding the Holy City marked the beginning of the end. Then followed the waiting, watching time—that twilight zone just before the event when the believers' faith indeed was tried sorely.

Again the Saviour takes up the picture and focuses on a period of “great tribulation.” He certainly is speaking of the Dark Ages or the 1260 years, the time when the true church was forced underground. He sees Satan's agents engaged in a global “search-and-destroy” mission. But the tribulation is cut short. Heaven intervenes. The church is spared. Again the Saviour becomes quite specific: “There will be signs in the sun and moon and stars” (verse 25, Jerusalem).

Pattern in treatment of history

There seems to be a pattern in His treatment of history. He is concentrating on two great events, the destruction of Jerusalem and the end of the world. In each instance there is first a general description of the times, then a specific event to be followed by an undetermined period of time and “sudden destruction.” “Jesus did not answer His disciples by taking up separately the destruction of Jerusalem and the great day of His coming. He mingled the description of these two events. . . . When He referred to the destruction of Jerusalem, His prophetic words reached beyond that event to the final conflagration. . . . This entire discourse was given, not for the disciples only, but for those who should live in the last scenes of this earth's history.”—*The Desire of Ages*, p. 628.

In my opinion the words of Jesus in His second sermon on the mount, His great prophecy, are even more relevant to our situation, if that is possible, than to those to whom He spoke immediately. The weight of His counsel impinges on our situation.

Our Lord's great prophecy therefore is more than an interesting timetable of events. It is Jesus' way of locating the final crisis of the ages and locking it into a particular time frame. This most important period of earth's history is bounded by cosmic events. The stars fall at its inauguration and at its close the atmosphere is opened as a scroll. Here is an uncharted stretch of history. The prophetic cartographers did not map this section of the road, nor did they have permission to do so. But our Lord has perfect knowledge of this dangerous period of time. He understands the perils, the pitfalls, the prevailing spirit of the age. “Never can there be a

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

Jesus' great prophecy is more than an interesting timetable of events.

circumstance of life, a crisis in human experience, which has not been anticipated in His teaching, and for which its principles have not a lesson."—*Education*, pp. 81, 82.

Jesus chose to forewarn His servants who live in the end-time by way of certain parables that are recorded toward the end of His great prophecy. Theologians have called these the Parousia (Second Coming) parables because they are oriented especially to His return. There is urgency in these crisis parables. The uncertainty of the times and the suddenness of judgment make watchfulness imperative. The believers must not allow the bewitching calm before the storm to lull them to sleep. In spite of apparent peace and prosperity, the tantalizing prospects of a golden age, the end will come suddenly "as a snare . . . on all them that dwell on the face of the whole earth" (verse 35). These parables speak of attitudes and responses, good servants and evil servants, stewards who take their responsibilities seriously and others who take them lightly, wedding attendants who are ready and those who are unprepared.

Sidney Harris, the syndicated columnist, once described a crisis as "any sudden development in international affairs that was accurately predicted several years ago in scholarly monographs that nobody bothered to read." As a church we are challenged to read anew these words of Jesus that have such a bearing on the crisis that we face. "Christ's lessons, from first to last, are weighty with eternal issues."—*Counsels to Writers and Editors*, pp. 22, 23.

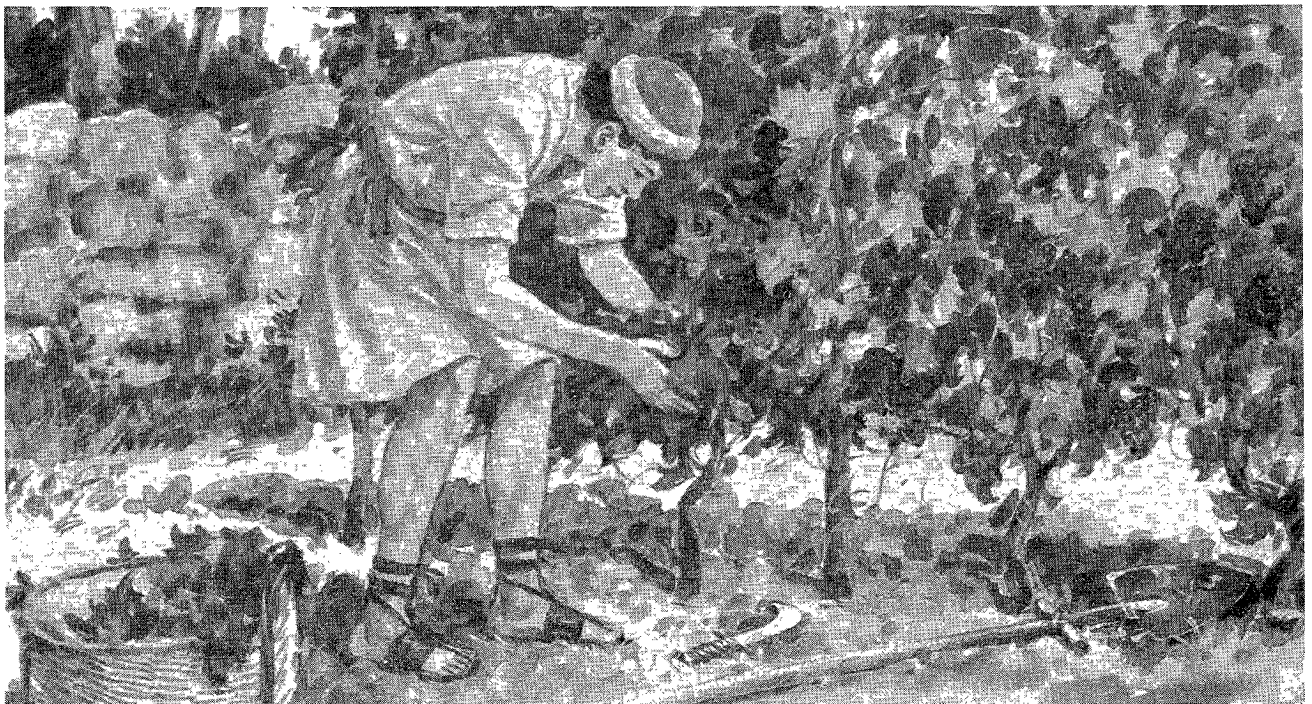
Jesus not only describes; He prescribes. He tells His

servants how they must live in this dangerous time, how they must relate to one another. He talks about attitudes, the condition of the heart. Throughout His counsel to the waiting servants we may trace a trio of admonitions—take heed, watch, be ready.

"Watch yourselves, or your hearts will be coarsened with debauchery and drunkenness and the cares of life, and that day will be sprung on you suddenly, like a trap. For it will come down on every living man on the face of the earth. Stay awake, praying at all times for the strength to survive all that is going to happen, and to stand with confidence before the Son of man'" (verses 34-36, Jerusalem).

Jesus addresses the waiting servants as trusted employees, stewards in His household, partners in God's great firm. There are all kinds of employees. Some are responsible, faithful, hardworking, and diligent. Others are arrogant, overbearing, and downright lazy. The Parousia parables are a character portrait or spiritual profile of the remnant church.

"What sort of servant, then, is faithful and wise enough for the master to place him over his household to give him their food at the proper time? Happy that servant if his master's arrival finds him at this employment. I tell you solemnly, he will place him over everything he owns. But as for the dishonest servant who says to himself, 'My master is taking his time,' and sets about beating his fellow servants and eating and drinking with drunkards, his master will come on a day when he does not expect him and at an hour he does not know. The master will cut him off and send him to the



same fate as the hypocrites, where there will be weeping and grinding of teeth'” (Matt. 24:45-51, Jerusalem).

Notice the two types of servants. One is faithful, at his post of duty, genuinely concerned about his fellow servants. His attitude, his response to the commands of his master, his whole spirit, is positive. The dishonest servant, however, begins by doubting his master's word. He takes his responsibilities lightly, and develops a bad attitude and relationship with his fellows. Finally, he gives in completely to his inclinations, and the worst of his character traits become dominant.

It does not take a great deal of theological insight to discern the meaning of this parable. Jesus is speaking to us, the waiting servants. He tells us by way of this brief story what will happen in the remnant church, in our own ranks. There will be, as we near the end, a clear line of demarcation and a revealing of those character traits that make us either faithful or unfaithful employees. Keep in mind Christ's trio of admonition—take heed, watch, be ready.

“Prayer and watching thereunto are necessary for advancement in the divine life. . . . Your only safety is to live like a watchman. . . . Oh, what a preventive against yielding to temptation and falling into the snares of the world!”—*Testimonies*, vol. 2, p. 283. “By waiting and watching, God's people are to manifest their peculiar character. . . . By watching they become strong; they overcome sloth and selfishness and love of ease.”—*Ibid.*, pp. 194, 195.

Issue of vital importance

This parable suggests that the relationship between faith and works will be an issue of vital importance right down to the end. What is the place of faith? What is the place of works? Throughout the Christian Era the pendulum of discussion and emphasis has swung back and forth. But those who wait for their Lord to return must have clear views of the matter, Biblical views. Genuine faith works by love (Gal. 5:6).

In a certain sense it always has been true that we must work out our own salvation with fear and trembling (Phil. 2:12, 13). The faith that saves takes God at His word and puts that word into practice.

“Those who are watching for the Lord are purifying their souls by obedience to the truth. With vigilant watching they combine earnest working. . . . These are the faithful and wise servants who give to the Lord's household 'their portion of meat in due season.' Luke 12:42. They are declaring the truth that is now specially applicable.”—*The Desire of Ages*, p. 634.

Christ's servants also will have to give particular attention to the place of doctrine. The importance of belief and doctrine has come under fire in recent times. The subjective approach to Christianity seems to be in the ascendancy. The great movement is toward dependence upon feelings. Serious and careful Bible study is made to appear unnecessary. But the faithful servants are not swayed by all this. They would agree with Ellen White when she says: “Pure doctrine will blend with works of righteousness; heavenly precepts will mingle with holy practices.”—*The Acts of the Apostles*, p. 560.

On the other hand, the evil servant does not seem to recognize the importance of correct doctrines. Christ reveals

a deep psychological principle here. Practice follows belief. “By believing from the heart you are made righteous” (Rom. 10:10, Jerusalem).

“The evil servant says in his heart, ‘My Lord delayeth his coming.’ He does not say that Christ will not come. He does not scoff at the idea of His second coming. But in his heart and by his actions and words he declares that the Lord's coming is delayed.”—*The Desire of Ages*, p. 635.

The Lord is more concerned with the heart quotient than the intelligence quotient. “But those things which proceed out of the mouth come forth from the heart; and they defile the man” (Matt. 15:18). “Keep thy heart with all diligence; for out of it are the issues of life” (Prov. 4:23). “And he did evil, because he prepared not his heart to seek the Lord” (2 Chron. 12:14). There is and will be to the end a class of believers in the church who refuse to live by “every word that proceedeth out of the mouth of God” (Matt. 4:4). “There is no period of time when spiritual slothfulness is excusable.”—*Counsels to Writers and Editors*, p. 24.

Evil servant has confused priorities

We hear a great deal of talk about priorities these days. One of our ministers tells the story of two little boys who were locked in a department store overnight. After their fears had died down somewhat, they began to amuse themselves by changing the labels on all kinds of items. They took the \$2.00 label off an ordinary hair comb and put it on an expensive mink coat, and took that same label off the expensive fur piece and attached it to a very inexpensive jacket. After a night of this activity confusion reigned in that department store the next day.

The evil servant has confused priorities. In the parable he literally begins to “eat and drink with drunken” (Matt. 24:49). His perceptions are dulled; he comes to a state of blindness.

The truth is, we are, every one of us, a composite or amalgam of both servants. There is in all of us a best self and a worst self. We have our balcony selves and our cellar selves. The Master's admonition is to take heed “to yourselves” (Luke 21:34), not to the other employees. Even those who ultimately find their place among the good servants will have to struggle bravely against those passions and sins of the flesh that characterize the evil servant. Ellen White describes the real situation among the waiting servants, the remnant church: “The love of the world has so occupied our thoughts that our eyes are not turned upward, but downward. . . . We are hurrying about, engaging with zeal and earnestness in different enterprises, but God is forgotten, and the heavenly treasure is not valued. We are not in a waiting, watching position. The love of the world and the deceitfulness of riches eclipse our faith, and we do not long for, and love, the appearing of our Saviour. . . . The love of the world has a terrible hold upon the people whom the Lord has commanded to watch and pray always, lest coming suddenly He find them sleeping.”—*Testimonies*, vol. 2, pp. 195, 196.

We are painting our own spiritual portrait. A development is going forward; a definite profile is emerging. Our word, deeds, attitudes, and the degree to which we respond to truth determine what the final outcome will be. □

To be continued

How does a Christian's death affect God?

By STEPHEN ADESSA

Suddenly the truth hit me: God missed my father more than I did!

Why did He take her? Why did He have to take my little Laura?" The words are spat out with anger and frustration. The young mother's face shows intense anguish as she rocks back and forth wringing her hands. No amount of explaining at that moment can convince her that God understands.

"God, why did You take my Maria from me? She was such a good wife and mother. Why, God, why?" A young father stares at the empty sewing room and the dress that will never be finished. Numbly he picks up her Bible and reads a freshly underlined text that bears mute testimony to the last thing she read before being struck head-on by a truck on a narrow country road.

"He was such a good man. I don't understand why God would take him so suddenly." An elderly widow wipes her tear-streaked face for the hundredth time. She was my mother.

While working through my own grief over my father's sudden death, I began to think about God's feelings. How does a Christian's death affect God? Knowing the Bible teaching about death (John 11:11-14; Acts 7:59, 60; Eccl.

9:5, 6), I was aware that God was no more able to communicate with my father than I was. Father no longer could think, speak, hear, or remember; and therefore *God* also had lost a friend.

Suddenly the truth hit me. God missed Father more than I did! Why? Because God knew him better than I did. He lived in Maryland; I lived in northern Pennsylvania. I saw him once every six weeks or less; God saw him 24 hours a day. I talked with him by telephone about four times every month, but God and Father talked together every day.

As a child I remember my father often on his knees in prayer. Sometimes he prayed past midnight. When he died, God had one less person on this hostile planet to speak with Him.

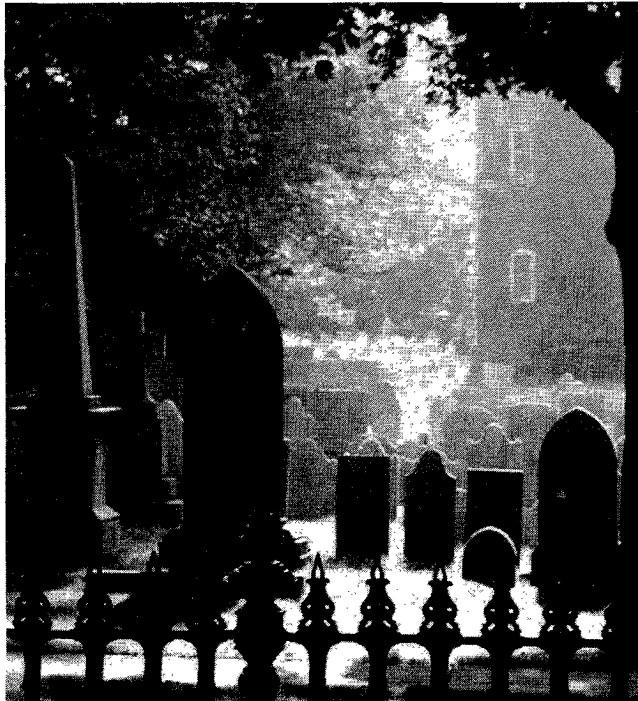
I think about the men of old who lived close to their Creator. Abraham was a "friend of God" (James 2:23, R.S.V.). They were such close friends that God once said: "Shall I hide from Abraham what I am about to do?" (Gen. 18:17, N.I.V.). When Abraham died, I believe God felt the loss more keenly than Isaac, Abraham's son, as he wept at the cave of Machpelah. God must wait for the resurrection to see His friend Abraham again.

How did Jesus feel when His mother Mary was laid to rest? She too sleeps in the grave, awaiting the call of the Life-giver. Like me, Jesus must wait until the resurrection to embrace His mother in joyful reunion. How do you think our Lord felt as He watched His beloved disciples being slaughtered one by one until John was the only one left of the 12?

I picture Jesus looking with longing eyes on the graves of Noah, David, John the Baptist, Peter, Paul, Mary, Martha, and the martyrs. I see Him looking at the silent resting places of the millions who used to walk with Him and talk with Him.

I think of Enoch, the antediluvian patriarch who walked with God (Gen. 5:24). With so many people pursuing their own pleasures and ignoring God, our Saviour must have treasured the walks He and Enoch took together. Perhaps the idea of parting with Enoch was too much for even God to bear. One day He eagerly said: "Enoch, we have walked together for so long. I don't ever want it to end. I cannot let you die. Come home with me so we will always be together." So the two of them sped back to Paradise, and Enoch became the first of only two people to whom God never had to say goodbye.

I no longer question God's being touched by a Christian's death. I believe He misses His people more than we do. Whether they are snatched away by a sudden and tragic death or succumb to a lingering illness, God feels the emptiness of their passing. The more they loved Him, the more He misses them. I often have wondered why many of the graveside services I have attended have been on rainy days. Could it be that falling from heaven are the tears of God mingling with our own? □



More time from God

By GENE PELLETIER

God has given us a little more time to finish His work. How are we using this extension of time?

God is giving you and me more time to prepare ourselves for His soon coming and to prepare the world, as well.

"I think that the Catholic Church is coming back to the Sabbath, because they're having masses on Saturday evening," I told my landlord and fellow Catholic parishioner.

He then told me of a woman, Ellen White, who had written about the Sabbath, and he gave me one of her books. It had been presented to him by a Seventh-day Adventist as a result of his interest in health foods.

As I read *The Great Controversy* I could not help but accept it as accurate history. About halfway through the book I decided to leave the Catholic Church, determined not to join another unless it observed every one of God's commandments. In searching for a church that observed Saturday as the Sabbath I discovered the Seventh-day Adventist Church. Before long I became a member and enrolled as a freshman at Southern Missionary College.

Since I had learned about the message through literature, I have a special burden for distributing it. As I study the Ellen

Gene Pelletier works at the Loma Linda Medical Center, Loma Linda, California.

White writings I find that "in this work every disciple of Christ can act a part" (*Christian Service*, p. 146).

A Bible worker led my wife into the truth. As a result she has a burden for that type of ministry and became a worker herself for three and one-half years. Many have other specific callings, but "whatever our position—whether presidents of conferences, ministers, teachers, students, or lay members—we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth. And one of the principal agencies He has ordained for our use is the printed page."—*Testimonies*, vol. 9, pp. 86, 87.

The motto of the Boy Scouts of America is "Be Prepared"; how much more should we Adventists be prepared to do our Lord's work. Wherever we go we should "carry . . . a package of select tracts, which you can hand out as you have opportunity" (*Christian Service*, p. 151). We need to keep such literature on our person, as well as in our homes and our cars. We can easily carry tracts such as *God's Love for Man* and *The Sinner's Need of Christ*, which are reprints of the first two chapters of *Steps to Christ*. The An Hour With Your Bible Series also is excellent, with 11 tracts such as: "Why Suffering and Death," "Salvation," "The Sabbath—Symbol of God's Rulership."

In addition to tracts, you can carry small books such as *Steps to Christ* and *In the Beginning* in your pocket or purse. One is not enough. You may hesitate to give away your only copy and thereby may pass by a chance to witness. Because

Come, grow with me

By MARGARET HOWELL

Several years ago I accepted a new family name. Along with doing so came the superficial glitter of a colorful and impressive wedding procession, the thrill and suspense of unwrapping the tempting gifts, the excitement of a new experiment, and the idea of furnishing and running my own home. What a dream world!

Four years later, our partnership had weathered the peaks and depressions of real life and had brought us the responsibility of bringing up two children. Life was no longer centered around two people who were discovering themselves in relation to the world around them. Now, all our decisions seemed family-oriented, our goals appeared to be specific and meaningful; there was a definite pattern to daily life. We were able to break down our ultimate goals into broad time slots, accepting our responsibilities in our extended roles and focusing on the rounded develop-

ment of each family member in a satisfying relationship. At the same time we were cognizant of the differences among us.

Frequently, I could hear my father's favorite line in one of his unsolicited commentaries: "Experience is the greatest teacher of them all." There was a time when I would tune him out as soon as he started. Now I probed my memory to capture other "punch" lines that he had harvested from his years of experience.

So, this is what marriage is all about. Two people meet, observe, evaluate, and choose each other, saying almost unconsciously, "Come, grow with me." Hal and I sometimes reflect on incidents in our life that were pivots in our learning process. Such feedback helps us in the growing process.

Now I ask myself, What has my limited experience taught me about family life? Could it be that I am beginning to grasp what God meant when He said in Genesis 2:24, "Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh"?

It doesn't happen all at once. But it begins when two people accept each other's invitation to "Come, grow with me."

opportunities to share come at the most unexpected times and places, we need to carry some of God's "silent messengers" with us wherever we go.

We certainly can afford to do much more than we do in buying and giving away literature. North American Seventh-day Adventists make up approximately 20 percent of the total Seventh-day Adventist population; however, North American Adventists appear to give close to 80 percent of the total Adventist budget. Setting aside a certain portion of your income for literature as part of your offering is one sure way of doing your part in this branch of ministry.

One Good News Radio supporter in Riverside, California, began paying for the copies of *Steps to Christ* that listeners requested by mail or telephone. Hundreds, perhaps thousands of these books have been sent out. Many have responded in writing, telling of the blessings received from reading it. Sending our publications to others is another good project. Most of us are familiar with the benefit of sending our magazines to friends, relatives, doctors, politicians, and other prominent community people. The Leaves of Autumn club at Southern Missionary College provides students with free literature for their missionary contacts. Undoubtedly many students on Adventist campuses would distribute books if they could afford them.

Correct approach essential

How we offer the literature to those we contact determines to a great extent whether it will be accepted. "With patient diligence chosen workers must instruct our people how to approach unbelievers in a kindly, winning way and how to place in their hands literature in which the truth for this time is presented with clearness and power."—*Testimonies*, vol. 9, p. 87. I feel that pastors and conference workers often have neglected this responsibility.

You may ask, "I wonder if I may leave this little book with you" or "May I leave this with you?" Many of the people will accept the book without even looking at the cover. They feel that they are doing you a favor by saying Yes. About 95 percent of the time they accept whatever you offer. Try it.

Many wonder who should receive our literature. "Tracts upon the important points of truth for the present time should be handed out freely to all who will accept them, without money and without price, which might eventually result in a hundredfold return to the treasury."—*Counsels on Health*, p. 465.

One time when I was hitchhiking a man picked me up and began to curse and complain about various things. I fought with myself whether or not to offer him anything, one voice saying, "We aren't expected to witness to everyone" and the other asking, "Who are you to judge?" I finally decided to offer him a tract. "All he can do is refuse," I reasoned. I was glad that I did, for he thanked me and assured me that he would read it. What a lesson!

Many times we talk with strangers for only a few minutes. That does not allow us enough time to tell them about Jesus, but there is time to hand them a tract or book.

I take it as a specific command to me as a Seventh-day Adventist to "carry with you, wherever you go, a package of select tracts [and small books], which you can hand out as you have opportunity."—*Christian Service*, p. 151. But it is not mine alone. It is yours, too. □

WINDOWS ON THE WORD

By WILLIAM G. JOHNSON

Was Paul married?

Your reference to Paul's working "as a single" (August 6, 1981, *Windows on the Word*) sparked some interesting discussions in our circle of family and friends regarding the marital status of the apostle Paul. Can you shed light on this subject?

The Scriptures do not give an explicit answer to the question of Paul's marital status. They do, however, provide us with a series of clues that point to an answer.

It is clear, first of all, that Paul conducted his ministry as a single. "For I would that all men were even as I myself. . . . I say therefore to the unmarried and widows, It is good for them if they abide even as I" (1 Cor. 7:7, 8), he wrote to the Corinthians.

In neither Acts nor the letters of Paul do we find any hint of wife or children. In view of this silence and his statements to the Corinthians, many scholars have concluded that Paul had never married. They argue that Paul's reference to his "gift of God" (chap. 7:7) shows that singleness was the status to which God had called him.

The above references, however, do not prove that Paul had never married; they show only that he was single during the period of his apostolic ministry. In fact, two other clues raise the possibility that Paul had been married before his conversion. Speaking of his early persecution of Christians, he said: "And when they were put to death, I gave my voice against them" (Acts 26:10). This passage is better translated

by "I cast my vote against them," as in the Revised Standard Version, and suggests that Paul was a member of the Jewish body, the Sanhedrin. But if Paul was a member of the Sanhedrin, the probability is strong that he was married. We know that Jewish law stipulated that a member of the Sanhedrin must be a married man and a father.

Second, Paul's counsel concerning marital relations (1 Cor. 7) seems to indicate that he knew married life from personal experience.

Why, then, do we find no mention of Paul's wife or children? Very likely his conversion to Christianity cut him off from them. When he describes how he "suffered the loss of all things" for Christ (Phil. 3:8), he perhaps includes his loss of family, friends, and all previous privileges and associations for the sake of following Christ. It is surely significant that in the New Testament Paul stands alone, with only one human tie finding mention—his sister's son (Acts 23:16).

These clues from the Scriptures help to clarify the question of Paul's marital status. They suggest that Paul was married before his conversion but that, for whatever reason, he conducted his ministry as a single. From almost any standpoint Paul was an extraordinary person. This light from God's Word shows us that not the least of his greatness was the personal hardship he endured for Christ's sake, for whom he suffered the loss of all.

Questions for this feature are welcome. Send questions to the Editor, ADVENTIST REVIEW.

The head and not the tail

By RAYMOND S. MOORE

God designs that we shall be so consecrated to Him that His excellence may flow through us.

Recently on Republic flight 925 from Chicago to Benton Harbor, I was joined by John Zink and Mike Burlingham. As we flew out over Lake Michigan, John, a Whirlpool executive, described to us his recent all-night sail over the waters below us with a yacht-racing friend. Coincidentally, Mike is a marine engineer representing Volvo of America.

As Mike joined the conversation, I heard about the wonders of the S-2. I did not feel quite at home in the midst of all this boat talk, for the only "yacht" my wife, Dorothy, and I ever owned was a German one-man Olympic that in 1951 we bought secondhand for \$125 at Japan's Lake Nojiri. But I leaned forward when I heard the word *Slikkers*. I wondered whether they were referring to the Adventist boat maker.

"It's the finest boat-building company in America," Mike declared. And he should know; he services boat builders across the Nation.

"Excellent!" John agreed with emphasis.

I asked whether they were talking about Leon Slikkers.

"Yeah," Mike quickly replied, "he's a legend in the industry. Whenever he comes out with a new model, the boat magazines compete to feature it."

"Right," John affirmed. "The S-2 is as fine a production race-cruise boat as you can find in the world."

I was both happily surprised and proud. Then I got to thinking, Why shouldn't we expect excellence from our own? Why should we be the tail—second rate—in anything?

Only a few days before while flying from New York to Detroit, a dark curly-haired young man slipped into a seat beside me. I had watched earlier as he tied down a very heavy cello case in a nearby seat.

"Do you have to pay for that seat?" I asked him.

"Oh, yes," he replied. "Now they almost always charge full price for my cello, as well."

"Must be worth a lot to you."

"Oh, yes," he answered again. "A Guanerus." He saw the next obvious question in my eyes—How much?—and answered it: "Worth somewhere between \$300,000 and \$500,000—or more, depending . . ."

But Joel Krosnick turned out to be more remarkable than his instrument. He was gentle, kind, and very deep. Yet he was outgoing, with little thought of himself—although he is one of the world's greatest cellists and a member of the famed

Julliard String Quartet. It quickly became clear that he regarded his talent as a gift from God to be shared in any way he can to enrich the lives of others, and particularly to help other musicians make full use of *their* gifts.

Then I learned an even more remarkable story. When he found that I was doing some teaching at Andrews University he asked whether I knew the Taylor family—the Taylor String Quartet. I assured him that I knew them well.

He brightened and became almost effusive. "If you were to talk with any member of the Julliard Quartet, you would get a passionate discussion—and one very alive to the Taylor children. Sometimes they play as beautifully as it is possible to play. I can't describe it. I teach them sometimes, but I can't tell them how to give a greater message. Mention the Taylors—everybody knows them—one of the most provocative things we as musicians have ever seen."

"How do you mean 'provocative'?" I asked.

"Theirs is a ministry. For example, when they play Brahms they become wonderful ministers."

Excellence, I thought, and struggled to write down his words fast enough while he spoke in a sort of reverie, as though angels joined the Taylors.

One by one he went through the members of the quartet, extolling their talent. He was amazed that four siblings could get along so well, each one always looking out for the welfare of the other.

"When the Taylor Quartet are at their best," Joel told me, "there is no finer string ensemble in the world." Words like these seldom come from a fellow artist. But that was Joel Krosnick, and those were the Taylors—excellence of spirit as well as of art. I wondered, however, why we Adventists seem more alert to excellence in the world outside than at home.

Why should we pay \$5,000 for a worldly artist to perform among us and give one of our own but a pittance?

I remembered Sonoko Mimura, one of the world's leading flutists. This finely poised Japanese artist is first an Adventist Christian. Yet she is highly regarded by musicians and instrument makers alike.

In Tokyo a few years ago I was looking for a flute for my niece. She wanted a Muramatsu, one of the world's finest. Japan's music stores told me that Muramatsu's best had to be special-ordered. So while visiting Miss Mimura, a friend from years before, I asked her advice.

"Wait a minute," she said, and called the Muramatsu factory.

"We have only four of the better flutes here at the

Raymond S. Moore is director of the Hewitt Research Center, Berrien Springs, Michigan.

moment," they reported. "We made them for the British Symphony, which is coming to Japan next week with the Queen."

"That's all right," she replied. "Just send over all four and I will select the one I want." So, because of Sonoko-san's determined excellence and powerful influence, my niece, Karen, has one of the finest-toned instruments anywhere today.

And we could speak of others from Europe to the Orient and the South Pacific. And we could point to the grace of our women and the vigor of our men. But there is something deeper to be thankful for.

Mike Burlingham seemed even more awed as he described Leon Slikkers' *ethics*. "He sold out his first boat company ten years or so ago," Mike remembered. "He had to agree not to make any cruisers like them for a certain number of years. And he was a man of his word. Instead, he began making the top-production sailboat—the S-2. Yet he was looking ahead, and the moment his time was up, Leon came out with the Tiara series, which again is the world-production standard for race-cruisers."

John Zink added mystically, "He really has *something* going for him."

Indeed he has, and so have Lucy Taylor and her brothers, and Sonoko Mimura. Before Joel Krosnick and I landed in Detroit, he spoke with deep feeling: "To move the world and yet not sacrifice what she believes—Lucy makes me believe it is possible."

To be a leader in the world and maintain God's standard is not always easy. But it is quite easy for the rest of us to remain comfortable and to let them fight their heavy battles with little encouragement. No wonder Christ suggested that a prophet is without honor only in his own country. Might this mean Adventist country?

To be a consecrated Seventh-day Adventist in this world obviously is not easy. Yet if we are going to pay the price of that inconvenience, why not go all the way with God and be genuinely peculiar? Not merely to be odd, but for righteousness' sake and to open the gates of heaven that excellence might flow through us. Like Joseph. Like Esther. Like Daniel.

Someone suggested the other day that our church has an inferiority complex. Really? Why should we worry about adjusting our beliefs and life styles to fit the world's design? Why should we pay \$5,000 for a worldly artist to perform among us and give one of our own—often more highly talented—but a pittance? True Adventist ethics make public performances hard enough to come by. Why not hold their hands high? Why not, like Leon Slikkers, step out from the crowd and simply be the best in whatever we do, and encourage our own to realize that indeed God waits to bless them?

God tells us through His servant: "When we reach the standard that the Lord would have us reach, worldlings will regard Seventh-day Adventists as odd, singular, strait-laced extremists. 'We are made a spectacle unto the world, and to angels, and to men.'"—*Fundamentals of Christian Education*, p. 289. If we believe Him, why worry about it? Let us rather enjoy the astonishing blessings such uniqueness brings. Have you read recently what Moses wrote about being the head and not the tail (Deut. 28:1, 2, 13)? □

FOR THE YOUNGER SET

Damon's reminder

By SHARON LANDIS CLARK

Damon lives out in the country on a big farm. He loves to go with his daddy and help in the fields and ride the tractors. He likes the cows and calves, and he helps carry the buckets of feed to the cows while Daddy milks them. He has many interesting things to do to keep busy.

But one day while mother and his sister were busy fixing supper, and his father was helping a neighbor, Damon couldn't think of anything he wanted to do.

All of a sudden he saw his little kitten Bootsy running. She stopped right in front of the hay baler. Damon got up and ran over to the baler and

Bootsy. He set Bootsy up on the baler and started to climb on too. Then he remembered that Daddy had told him, "Don't ever climb on the machinery." But since Damon was 6 years old and rather big for his age, he decided to show Daddy and everyone else just how big he really was and that he could climb and be safe. So he climbed up on the baler.

Bootsy jumped down. Damon reached down to get her again, but as he did so he slipped and fell onto a sharp piece of old rusty metal, cutting a big gash in his knee.

He tried to be brave and not cry and not even let anyone know what had happened. But his knee hurt so bad he decided he'd better go and tell Mother.

It made Mother feel bad that Damon had disobeyed and been hurt. He saw tears trickle down her cheeks.

She said, "We'd better bandage you up and take you to the hospital."

Just before they left, Daddy came home. When he heard the sad story, he told Damon about the text in the Bible that says, "Be sure your sin will find you out."

At the hospital the doctor had to put six stitches in Damon's knee. Even with the stitches it looked as though Damon would have an ugly scar.

Mother said, "I'm sorry that a scar will always be on your knee, but whenever you are tempted to do naughty things and disobey, look at the scar and ask Jesus to help you be good."



God was my guide

By DAVE GOTSHALL, as told to DARYL L. MEYERS

"You can never please God without faith, without depending on him. Anyone who wants to come to God must believe that there is a God and that he rewards those who sincerely look for him" (Heb. 11:6, T.L.B.).

I felt no need for God, nor was I sure that He even existed. My parents had reared my sister and me on Christian principles, but personal Christianity as a way of life was a concept they had never thought of. I looked at Christians as fanatics, yet if someone had asked me whether I was a Christian I would have said Yes. I just had no idea of what it really means to be a Christian.

During college my view of life was similar to that of many other young people my age. As I studied the various theories concerning the origin of life and observed the conflicting claims of different religious organizations, I decided that no one could really know what is truth. The very best a person could do was set up his own standards and live by whatever principles he felt were right.

So I fell into the behavioral patterns of the typical college student of the late 1960s and early 1970s. My philosophy was that it really did not matter what you did as long as you did not hurt someone else. You could believe whatever you wanted to if it helped you cope with the problems of life and fulfilled your particular need.

In 1972, I graduated from Tufts University with a B.S. degree in civil engineering. My first job was with the Philadelphia Water Department as a sanitary engineer.

In spite of occasional frustrations, I enjoyed my work. I had everything to make me happy, or at least what I thought would make me happy. I had a good job, a sports car, an active social life, and a close relationship with my parents. But the happiness I had expected was not there. Something was missing, but exactly what it was I could not say.

During college and my first few years in Philadelphia, one fear kept creeping into my mind. I was afraid of forming any serious relationship that might lead to marriage. This fear eventually led to a crisis in my life.

I fell in love with a girl I had been dating for eight months. Our relationship grew until finally I thought of asking her to be my wife.

But no sooner had the thought occurred to me than my feelings of love for her completely disappeared. I was powerless to explain why. We had had no arguments; there was nothing about her that I particularly disliked. But now my feelings of love and wanting to be with her had so changed that I could not stand to be near her.

In the days that followed this experience I became more and more discouraged. I felt depressed and guilty and uncertain about the future. I wanted to change myself but did

not know how, nor was I certain what it was that needed changing. All I knew was that I wanted to be a different person, to find some way of starting all over again.

I was desperate. I had to talk with someone. But with whom?

Not knowing where to go or who might recommend a good counselor, I finally turned to the Yellow Pages. There in bold, black letters under the counseling section were the words "Better Living Center." I had no idea what the words meant, but they sounded inviting. So I called to make an appointment and soon was telling my story to a man who introduced himself as Mr. Mills.

He listened to my story without much comment and when I finished said, "What you are trying to do, Dave, is build a new house on an old crumbling foundation. You can't begin to establish a lasting relationship with someone else on crumbling self-worth. What goals do you have in life? What type of things make you happy? What do you see that makes you unique as an individual?"

What Mr. Mills said made sense and made me think.

As the weeks went by and the counseling sessions continued, I began to see life from a much different perspective. By the fifth week we had gone beyond surface discussions and now were dealing with life's basic issues. I began to realize that the help I needed would have to come from a source outside myself.

I was ready to listen

It was at this point that Mr. Mills brought the Bible into our discussions. If he had brought it out earlier I probably would have walked out on him, for I did not feel religion held any answers to my problems. But now I was ready to listen.

As we studied through the Scriptures and particularly the great prophecies of Daniel and Revelation, I was impressed that the Bible was not just another book. It had a supernatural, Divine Being behind it.

In studying the history of this world I came in contact with the God of creation. I saw that He had originally created humanity in His image and that even now with His help I still might reflect His likeness. I discovered also that He is a God of love, and since He loves me so much, I was free to love myself and others.

From my studies I began to understand that genuine Christianity is not a theory, but a way of life. It is more than attending church once a week. To be a Christian means taking Christ into all the activities of life.

At work I experimented with this new approach, but the going was not easy. I was under severe pressure: because of cutbacks and layoffs, my boss and I were trying to carry on five jobs at the same time.

For three weeks I tried my best to live out the principles I had been learning, but met with total failure. The breaking point came when I lost my temper on the telephone at a fellow

Daryl L. Meyers is chaplain and social-services director of the Gordon Hospital, Calhoun, Georgia.

employee. As I put down the receiver I began to realize what my problem was. I saw that I had been trying to make it on my own, to live the Christian life apart from Christ.

My response was brief but immediate. I said, "Lord, I know You want me to be a Christian and I've been trying for the past few weeks, but I just can't make it. If there are to be changes in my life, You'll have to be the one to make them."

During the next few days a sense of peace came into my life that the pressures of work could not undermine. Without trying to change, I was changing. I was experiencing a freedom of happiness that I had not felt before. I now knew that my strength was not in self, but in Christ.

In February, 1976, I made my decision to join the Seventh-day Adventist Church. I was baptized by my friend and counselor Mr. Mills, better known to me now as Pastor O. J. Mills.

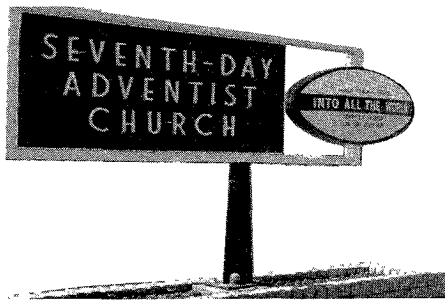
I am no longer an engineer in Philadelphia. Resigning to work in evangelism, I studied for the ministry at Andrews University and took field-training courses at the Lake Union soul-winning institute near Chicago.

The journey from engineering to evangelism was not an easy one, nor was it a part of my plans. But God was my guide: when He showed me His love, He also led me to a new purpose in living. □

"God's appointed opportunities"

By J. LUDLOW

Would the new church sign be more effective in bringing people to the meetings?



We changed our church sign. Somewhat weathered and worn through the years, it had faithfully proclaimed its message to all—this was a Seventh-day Adventist church, where services were held.

Saturday—	Sabbath School	9:30	A.M.
	Divine Service	11:00	A.M.
	Youth Services	3:00	P.M.
Wednesday—	Prayer Service	7:30	P.M.
	All Welcome		

We strained in the hot sun to raise the concrete blocks that held the uprights in position. Our local church pioneers indeed had laid firm foundations.

While taking a rest I wondered whether any passer-by had heeded the sign's invitation. Some, no doubt, when looking for the church, were glad for the identification, but few others had responded to our invitation, and many of the town's inhabitants hardly knew of the church's existence. Yet, each Saturday some gathered in worship to bear witness to the Creator's Sabbath. Then on Wednesday evenings the lights of the church burned brightly, although few were assembled within its doors.

J. Ludlow writes from Lower Hutt, New Zealand.

Now a brightly painted metal sign proclaimed the same message. It looked more representative, but would it prove more effective? While I was standing back to appreciate the perspective, a thought came. Was not this sign a challenge to our local church members?

On one occasion a stranger sought to contact a church member at the close of the prayer meeting, remarking, "I thought I would find him here." The pastor offered to show the stranger where the member lived. On arriving at the member's home they found the family gathered outside on the patio enjoying the evening breeze, the TV blaring. As the visitor thanked his guide he asked, "Am I right? Is he a member of your church?"

The pastor drove away pondering the stranger's implied philosophy. Should the church expect the loyalty of its members to include attendance at its advertised meetings?

Ellen White describes these services with the songs, prayers, and preaching as "God's appointed agencies to prepare a people for the church above" (*Testimonies*, vol. 5, p. 491). Angels also share these occasions and join in the praise and prayers of God's people. Perhaps we should alter our bulletin announcements and advertise: This week's Prayer Fellowship will be conducted by Jesus, assisted by Brother X, the local elder.

Unfortunately, our age of specialization seems to affect church attendance. Unless a distinguished guest speaker is announced many members often are not attracted to attend.

But surely God's presence through His Holy Spirit makes these periods of worship so vital that no matter who the human instrument may be, those attending will gain the promised blessing. Perhaps it would be appropriate to alter the church sign to read: God meets with His people at the following times. . . . Angels will be in attendance, and the Holy Spirit will direct the worship. You are invited to attend.

"To the humble, believing soul, the house of God on earth is the gate of heaven. The song of praise, the prayer, the words spoken by Christ's representatives, are God's appointed agencies to prepare a people for the church above."—*Ibid.* □

Does your child tell family secrets?

We need a liberal amount of heavenly eyesalve in order to correct our faulty vision.

By REVA I. SMITH

If you promise not to believe everything your child tells you about school, I promise not to believe everything he tells me about home."

This was my not-altogether-facetious greeting to the parents at our first Home and School meeting. It was my second year of teaching, and during my first year I had learned a great deal more than my pupils did. One of the more valuable pieces of information I picked up was the "let's-make-a-deal" idea. Those parents would have been surprised to learn how many family secrets their offspring had revealed.

But I would never tell. In the first place those secrets were viewed through a child's eyes, and children's "eyesight" is not completely developed. Or is it our adult "eyesight" that is faulty?

One disturbed parent came to me (and I am thankful he did not go to someone else) with the question, "Is it true that you took Jerry's matchbox cars away from him and that he will never get them back?"

I smiled and said, "Well, I suppose the end of the year does seem like 'never' to Jerry. But here's what happened. He was playing with his cars instead of doing his math, so I had him put them on my desk until the end of the day. Then I told him not to bring them to school again, since they were such a distraction to him."

Jerry's father interrupted, "But he didn't get them back at the end of the day. At least, he told me you still have them."

"That's right. But maybe he forgot to tell you that he brought his cars to school three or four times after that first day. Then I told him that if he brought them again I would have to keep them until the end of the year. And he *did* bring them again."

"I see!" said the father. "In that case, I'll have to have a little talk with Jerry."

"Well, don't be too hard on Jerry," I said. "He's only 9

years old. And I think he's learning that work must come before play."

"... and that the teacher means what she says," the father finished with a wry smile.

Then there were times when I misinterpreted what I saw, like the "junk food" episode. In health class we had been discussing the merits or demerits of various foods. We had written on the board some model menus for school lunches and, of course, "junk foods" were not included. The next day at lunch time Jean had a candy bar and two sweet rolls. I said, "Jean, why don't you ask your mother if you could have some fruit instead of those sweets tomorrow?"

"We can't afford it," was her prompt reply.

"But surely an apple or an orange wouldn't cost more than a candy bar and a sweet roll."

Jean did not say any more. But that evening her mother called me with tears in her voice and said that she was distressed over the fact that I had criticized what Jean had for lunch. "I really can't afford any more," she said. "I get the day-old sweet rolls for nothing from the restaurant where I work. And the boss gives me the candy bars as a treat for the kids."

I had had no idea of the struggle that this family was having just to keep their children in church school. Humbly apologizing, I admitted to myself that this time I was the one with the "faulty eyesight."

But the secrets that most concern me are those of another sort—the ones that every child reveals about his home and family that could not be kept secret by the strongest security system ever devised. Ellen White says, "The influence of every man's thoughts and actions surrounds him like an invisible atmosphere, which is unconsciously breathed in by all who come in contact with him."—*Testimonies*, vol. 5, p. 111. What a solemn thought!

Karen Brown lay back in her seat with legs outstretched as though ready for a nap. And indeed she was. When I asked



Reva I. Smith is a part-time teacher and free-lance writer living in Westmont, Illinois.

her why she seemed so tired she replied, "I woke up in the middle of the night 'cause my parents were fighting. And they were so loud I couldn't go back to sleep for a long time."

"Oh," I said in as matter-of-fact a tone as I could muster. "Then you probably need a rest. Would you like to go out to the nurse's office and lie down for a while?"

"OK," she said, and slept until noon.

Terry Blue, a cute little fellow who looked babyish for his 7 years, bragged about riding the bus free because the bus driver believed his mother when she told him Terry was only 5.

And Alex White told how his father could always get his big sisters into a motel free by making them hide on the floor of the back seat until they were out of sight of the motel office.

Little secrets, but they told a lot.

Judy Green was a little jewel. She loved to help me. She kept the bookshelves dusted and the books neatly stacked in their proper places. She mended the broken puzzle boxes and kept the games in order. If a playmate was hurt she was the first one to comfort him, washing and bandaging cuts and scrapes expertly and sympathetically. Her family's neat and clean home and kind and thoughtful ways were no secret when Judy was around.

Then there was Elmer. He could not tolerate the mildest criticism, or even much instruction, without becoming emotional. At recess he would either fly into a tantrum over some imagined unfairness or crumple into a little heap of self-hatred if he thought he had made a wrong move. Today he would be considered a battered child. He often came to school with the marks of abuse on his thin body. His frustrated personality betrayed only too clearly the overly strict discipline administered by his father, who, no doubt, had been treated in the same way when he was a child.

The twins, Eddie and Freddie, revealed a happier family secret. Bright but fragile children, they had started in school before their sixth birthday. Nevertheless they seemed happy and eager to learn and did remarkably well in their studies. They were not quarrelsome and were completely accepted by the other children. These well-adjusted youngsters portrayed the security that stems from being cherished in a Christian home in which parents are united in the love of God.

In contrast to the twins was Allen, whose father was not in

favor of spending his hard-earned (at gambling) money to send his children to church school. But his patient wife sacrificed and endured his criticism in order to keep them there. Then one happy day, at the end of an evangelistic series, Allen's father accepted Jesus and was baptized. What a thrill for Allen, his brother, Mark, and their mother, as well as for us at school. God had answered our prayers in a wonderful way.

But because Allen already had lived through seven years of conflict in his home the effects on his personality were not erased easily. He carried a big chip on his small shoulder and daily dared anyone to knock it off. One day Clint accepted the challenge during a heated argument at recess, and the two tangled until I could pull them apart. After they had sat on the "talk-it-over" chairs for several minutes with no sign of compromise in sight I was sorely tempted to mete out some punishment. But something (it could only have been the Holy Spirit) held me back. I decided instead to have a heart-to-heart talk with the two little enemies.

"Boys," I said, "how do you think Jesus feels about this fighting? Don't you suppose He feels sad?"

No reply, only downcast eyes.

"Remember how happy all of us were last week when we thanked Jesus that Allen's daddy had been baptized? We prayed for your daddy a long time, didn't we, Allen? And then Jesus answered our prayers. Now don't you think we should try to make Jesus happy?"

I was not quite prepared for the tears that came to both boys' eyes or for the hug that Allen gave me as I knelt between the two while we prayed. It was an experience that all would remember, even though Allen's quick temper still plagued him for a long time.

If a family's "secrets" are divulged by a child to his teacher, just as surely are the teacher's "secrets" exposed in the daily atmosphere of his or her influence. Teachers, as well as parents, need the wisdom of Solomon. We must have a liberal amount of the heavenly eyesalve in order to correct our faulty vision, to prevent our judging unfairly—indeed, to prevent our judging at all.

How encouraging to know that our Lord has an unfailing reservoir of understanding and compassion, that He is eagerly waiting to furnish us with an unlimited amount of both for us to lavish on those around us with never a fear of exhausting or even diminishing the supply. □



There are many kinds of ministers at Florida Hospital.

When Bill Wertz came to Florida Hospital for open-heart surgery, the chaplain wasn't the only minister he met.

The admitting clerk shared a Bible promise with him. The auxilian delivering flowers told him how God led in her life.

Before the operation, his surgeon asked the Lord to guide his hands and give him wisdom. His nurse prayed with him in his room.

Employees throughout the hospital shared God's love through their care. And today, Bill Wertz is a Florida Hospital volunteer because of their love.



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“On the way home”

The kitten's name is Sassy. How she acquired her name we do not know. We suspect that someone at the animal shelter assigned it to her after having exhausted the list of preferred names for cats.

But how we got her is no mystery. Having been without a cat ever since Henry disappeared five years ago, we decided that the time had arrived to fill the cat-shaped blank in our lives. The process would be simple—we would go to the animal shelter, pick out a homeless feline, and take it home.

“Would you like to look around for a few minutes?” asked the young woman in the front office.

“If you don't mind, yes,” we responded. So a select group of our family walked partway down a hall and turned into a room lined with stacks of cages. In each cage was at least one kitten or cat. Attached to each cage was a card with information about its “renter”—name, sex, kind, whether altered or declawed, whether picked up or surrendered.

We spent considerable time in this room, then moved farther down the hall to two larger rooms filled with more cages of cats. We passed from cage to cage, sharing confidences with a few of the cats that meowed and pressed their faces against the bars as we went by.

After a time we returned to the

front office to tell the attendant that we liked several of the cats and would like to hold them. Picking up her keys, she accompanied us down the hall and unlocked the cage of each cat on our “possible pet” list. We held kittens, small cats, and full-grown cats. Each had some advantages. Eventually we settled on Sassy, a friendly female kitten with unusual, gray, marblelike markings. The attendant marked Sassy's card “Reserved,” and we promised to return in a couple of days.

Two days later, after we had filled out and signed the appropriate blanks, the attendant put Sassy in a cardboard box and placed her in our custody. We looked at the large, bold, red letters on the box—“On the way home.”

The words struck us with all the impact of a text from the Bible. We thought first of the cats we had looked at during our first visit. Several were not there when we returned. Apparently their “probation” had closed. Having neither been claimed by their owners nor been selected by new owners, they had been destroyed. A lump rose in our throats.

A Saviour needed

Then we thought of the fact that millenniums ago as the result of sin our entire world had become a kind of enormous shelter for doomed creatures. Either Someone had to come to save the human family or all were destined to die.

Thank God, Someone came!
 “When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to

redeem them that were under the law, that we might receive the adoption of sons” (Gal. 4:4, 5). Jesus came to our world to deliver us from our hopeless condition; then He promised to return and take us home with Him. “I go to prepare a place for you,” He said. “And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also” (John 14:2, 3).

Jesus has not yet returned to take us, but He will! Divine promises are infinitely more trustworthy than those of human beings, and we returned to get Sassy, as we had promised!

In his Epistle to the Thessalonians the apostle Paul described briefly Christ's thrilling return for us and the dramatic events that will take place at that time: “The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air” (1 Thess. 4:16, 17).

Of the same event Ellen White wrote: “The living saints are changed in a moment, in the twinkling of an eye, and caught up with the risen ones, and together they meet their Lord in the air. Oh, what a glorious meeting! Friends whom

death had separated were united, never more to part.

"On each side of the cloudy chariot were wings, and beneath it were living wheels; and as the chariot rolled upward, the wheels cried, 'Holy,' and the wings, as they moved, cried, 'Holy,' and the retinue of holy angels around the cloud cried, 'Holy, holy, holy, Lord God Almighty!' And the saints in the cloud cried, 'Glory! Alleluia!' And the chariot rolled upward to the Holy City."—*Early Writings*, pp. 287, 288.

What a glorious prospect is before us! How grateful we should be for the deliverance wrought out for us by the Saviour! Like Sassy, we're "on the way home."

K. H. W.

Healthful living

Continued from page 3

Joshua, who met the Captain of the Lord's host on the plains of Jericho, *had changed one* of the directives for taking the city! Suppose that Moses in the construction of the tabernacle *had changed one* of the specifications? Would 'the glory of the Lord' have filled the tabernacle?" Are we sure we have put into operation all the directives of "the Captain of the Lord's host" for the final conflict in the great controversy between Christ and Satan?

One last concern: The Lord through His messenger has told us that those who are in a position to secure a vegetarian diet but who choose to follow their own prefer-

ences and who eat and drink as they please will gradually grow careless with respect to the instruction the Lord has given regarding other phases of present truth.—*Testimonies*, vol. 9, pp. 156, 157.

My appeal, therefore, is that we do not become cynical or rebellious and in any way quench the Holy Spirit. Please consider the power of influence and example and be sure that "whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God" (1 Cor. 10:31).



President, General Conference

LETTERS *Continued from page 2*

would be right to ordain women as pastors. Both the Old and New Testaments refer to women who had the gift of prophecy (such as Miriam, Deborah, and Anna), and we recognize Ellen White as God's messenger. If a female can have such a vital role as that of prophetess, isn't it logical to think that there are also females who could fulfill the role of pastor? (If we feel that a person is fit to be a general, certainly that person could be a captain!) Since a woman named Deborah could lead the entire Israelite nation (Judges 4, 5), would it not be right for a woman to lead a local congregation?

Are we ever going to take seriously Galatians 3:28: "There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female; for you are all one in Christ Jesus" (R.S.V.)?

JOHN GILBERT
Berrien Springs, Michigan

In answer to the chaplain's question "What shall I say to her when she wants to become an Adventist pastor?" I respond, Don't encourage it.

Adventists believe that Jesus is coming soon and that we are living in the midnight hour of the earth's long, sin-cursed history. Meanwhile, complicating the long list of last-day troubles befalling us is the sexual revolution. Women in the Adventist ministry at this hour—what madness!

KENDALL M. ABBOTT
Luther, Oklahoma

The letters to the editor are most interesting, but I must confess to being weary of reading about women's liberation. To me all this rhetoric represents a preoccupation with earthly matters to the exclusion of the heavenly. To put it another way, we are neglecting our commission to spread the gospel by spending excessive time and effort to soothe these dear souls who feel deprived. A greater need is to direct these energies outward toward service to humanity.

Certainly there have been abuses, but praise God, there have also been some great strides! There are ample opportunities for talented women. As a teacher my concern is that the

mothers among us do not neglect their God-given responsibility by farming out their children to baby sitters, schools, or others. Their own high calling as mothers must be given priority!

KIRBY DAVIS
Malo, Washington

A strange phenomenon

Re "A Strange Phenomenon" (Dec. 24).

Many of our people are poorly informed on church standards and doctrines. Often when a person protests or upholds an Adventist principle, he is branded as a troublemaker. We need leaders who are not afraid to call sin by its right name, and more Adventists who are not afraid to speak the truth.

PRISCILLA MCNEILY
Santa Monica, California

The editorial "A Strange Phenomenon" compares Elijah's day with ours, and recognizes with refreshing realism a problem some Seventh-day Adventists now face. May I offer a little counsel to those whose defense of truth meets with resentment and misunderstanding?

1. Be loyal to the principles of church organization even if you feel conscience-bound to protest against trends of apostasy within it. Elijah was loyal to the government of Israel even as he protested against the king's perfidy. He did not form an offshoot movement or cajole people into leaving Israel. Neither did he attempt to set up a rival government. He pleaded for national repentance *within* Israel.

2. Be respectful and Christ-like in the spirit of your defense of what you believe. Note that Elijah's frankness in dealing with Ahab did not preclude his showing the apostate king great respect. On foot he escorted Ahab's chariot to the gates of Jezreel. If you cannot respect the person occupying the position, you must respect the position itself.

3. Note David's respect for King Saul. He would not lift up his hand "against the Lord's anointed," even though Saul gave abundant evidence of gross apostasy. David protested, yes; but behold his heartfelt respect for the position Saul held, and for the principles

of Israel's governmental organization. Modern "Davids" will never get to first base in bringing effective reformation until they learn David's humble respect for the office of leadership.

4. Jeremiah gave a good example of confidence. In Judah's darkest days while Zedekiah was destroying the nation, he sacrificed to buy land that to human appearance seemed worthless. Confidence in the triumph of the truth will keep those who protest against error happy and sweet under provocation from modern Zedekiahs and Ahabs.

ROBERT J. WIELAND
Nairobi, Kenya

More and more church members are beginning to realize that all is not well with the conditions in our dear church, and that we have backslidden much further than the majority accept or teach.

The recognition of this is encouraging because we are awakening to the diagnosis of our Laodicean state. Joel 2 prophesies that such a condition will occur just before the Refreshing, and the sooner we confess and acknowledge this, as Daniel and other prophets did in their day, the deeper and more sincere will be our repentance. With His help more and more will do something about it, and both a revival and reformation will begin in earnest.

R. D. NEUFELD
Chehalis, Washington

A step further

You are to be applauded for the cogent arguments presented in "A Better Lifestyle" (Dec. 17) supporting the efficacy of the Adventist life style and a vegetarian diet in reducing the incidence of cardiovascular disease and certain forms of cancer. However, it should be pointed out that the excessive use of refined sugar is an even greater villain than the use of flesh foods.

As Seventh-day Adventists we have been counseled that "sugar, when largely used, is more injurious than meat." "Could we know that animals were in perfect health, I would

recommend that people eat flesh meats sooner than large quantities of milk and sugar."—*Counsels on Diet and Foods*, pp. 328, 330. In addition, almost every book dealing with health today condemns the excessive use of refined sugar. Note the following: "In Helsinki health officials have warned Finns that sugar is so dangerous they would ban it as a food additive if it were newly discovered."—H. J. Kugler, *Doctor Kugler's Seven Keys to a Longer Life*, p. 45.

More and more evidence from research in nutritional biochemistry is revealing the damaging effects of the excessive use of refined sugar on the human body. "Dr. John Yudkin, professor of nutrition and dietetics, University of London, and his colleagues show that a person eating four ounces of sugar daily, from all sources, has more than five times the chance of having heart disease than someone eating only half as much sugar." Dr. Yudkin states further: "Sugar is the principal cause of heart disease, diabetes, and other killers."—R. A. Passwater, *Super-Nutrition*, pp. 142-144.

Thus, if we wish to enjoy more vibrant health, we must not only adopt a vegetarian diet; we must go a step further and avoid the excessive use of refined sugar in all its forms.

E. A. COOPER
Chairman
Chemistry Department
Oakwood College
Huntsville, Alabama

As I read "A Better Lifestyle" and noted reference to the fact that 2,000 years ago Plutarch spoke in favor of vegetarianism, there came to my mind a couple of additional historical items relating to vegetarianism.

It may surprise some readers to learn that a thousand years ago a devout religious group in France, the Albigenses, required of candidates for admission to their church a pledge not only to be faithful to their spiritual beliefs but a pledge involving vegetarianism.

More recently, about 250 years ago, Benjamin Franklin

tried the vegetarian way of life but what stopped him, after trying vegetarianism, was the delicious aroma of some fried fish, according to his own testimony.

Apparently Franklin's dietary choice was "controlled by taste, not by principle," to quote a passage from the pen of Ellen White. We suspect that even in our day as in the days of Franklin and White there are many who are similarly controlled. LLOYD ROSENVOLD
Hope, Idaho

Bethlehem today

The author of "Born in Bethlehem" (Dec. 24) objects to the noise, crowds, and confusion of that town today, and concludes that "Jesus was not born in that kind of Bethlehem." He writes of "the hurly-burly of the street sellers," "a murky hole," "tarnished crucifixes," "dirty pictures," "an old, ragged woman," "noisy crowds," and "crying beggars."

I may be wrong, but I think Jesus would be quite at home in today's Bethlehem. Would He not see in the "old, ragged woman" a lonely soul to whom He could bring comfort and compassion, as He did for the widow of Nain? Looking on the crowds today, would He not draw as many as possible aside and talk to them of the kingdom of heaven? He was no stranger to crowds.

Would He be offended by children selling wooden souvenirs? Would He not call the youngsters around Him and talk about the time when He too worked with wood? Perhaps He would confide to their wondering minds that it was He who put the grain and color in the olive wood in the beginning, and that He is pleased by the lovely olive-wood souvenirs the Bethlehemites carve. If He were "set upon by the boys," as was the author, would He not befriend them as He did the children 2,000 years ago? Would He not understand the poverty that makes less fortunate children work all day the world around to earn a few coins, while more fortunate children play? Would a little Arab boy with a wooden whistle

perhaps remind Him of another boy—the one who brought Him five loaves and two fishes?

Isn't Bethlehem today a microcosm of the whole world, filled with the very people Jesus came to minister to and to save, and thus not far different from the town of 2,000 years ago, where there was no room in the inn?

RICHARD H. UTT
Rialto, California

Football

Undeniably there are some strong points to be made in a clear understanding of that oft-quoted statement "By beholding we become changed," but they are largely lost in "Incident on a Sunday Afternoon" (Nov. 26).

If the author approached the Scriptures with the same bias as he does the game of football, he would select only those portions that demonstrate ugly violence. Apply the "beholding" quote to such accounts as the rape of Dinah and subsequent massacre of a whole town by Simeon and Levi, or the gang rape of an unknown concubine who was left dying on a doorstep after an all-night orgy and then chopped in pieces and sent express throughout Israel. Certainly by comparison, even the rough-and-tumble aspects of the game of football fade into insignificance. The point is that this type of biased selectivity has been used by infidels for centuries, thus causing the theme of the great controversy to be lost.

That is why the article's assumptions are totally out of line. The name of the game in football is *not* to inflict bodily injury, otherwise why the consistently heavy penalties for personal fouls, unnecessary roughness, and unsportsmanlike conduct? Unfortunately, the author used a very questionable source to support his thesis. That warped player source has been highly criticized by coaches, players, sportswriters, and fans alike. By ignoring the total picture of the skill, teamwork, finesse, and accuracy of the game, it is possible to slant the whole thing to fit a very distorted and inaccurate picture.

JAN S. DOWARD
Crestline, California

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Escalating postage rates hit nonprofit mailers

By THOMAS E. KAPUSTA and WILLIAM G. JOHNSON

Early in January the U.S. Postal Service issued a notice that was devastating news to all mailers of nonprofit materials. Beginning January 10, 1982, postage rates that were scheduled to go into effect in 1987 immediately became applicable. Adventist publications would be affected with the others. At the Review and Herald, 1982 mailing costs of our periodicals suddenly jumped by more than \$600,000!

What had happened?

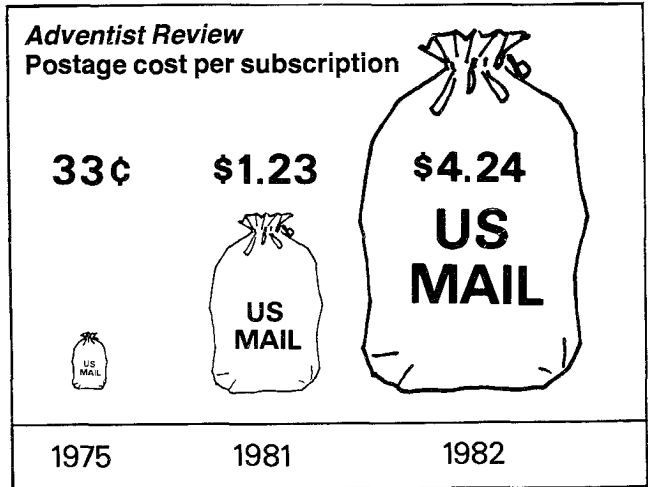
The story behind this shocking development reaches back eight years. During this period the U.S. Postal Service had been increasing systematically the rate for nonprofit second-class postage. By 1981 the rates reached Step 11 in the schedule of phased increases; Step 16 was to come only in 1987.

But last year the postal rates became part of the struggle in the U.S. Congress over the Federal budget. The House of Representatives approved budget figures that would have allowed the schedule of phased postal increases to continue, at least in a modified form. The Senate, however, recessed for

Christmas without passing such an action. The law provides that unless Congress specifically makes such funds available, the Postmaster General must charge full rates to users of second-class nonprofit classes of mail.

Accordingly, in January the U.S. Postal Service sent out the following notification: "As a result of recent legislation which was passed by Congress, and signed by the President, the amount of money authorized to subsidize the mailings of certain subclasses of mail has been reduced. As a result of the reduced appropriation, mailers must pay a fuller share of the costs of processing and delivering their mail. Therefore, the rates for all subsidized rate categories must be increased. The new rates for these subclasses of mail will be effective at 12:01 A.M. on January 10, 1982."

The sudden announcement caused consternation among many nonprofit mailers. Religious magazines especially were affected—the editor of *The Church Herald* called the



Postal Services' notice "sudden and shocking tidings."

Publications of the Adventist Church are hit by the new mailing rates. Every periodical we mail is affected by the sudden 83 percent increase in postage per copy. *Liberty*, *Guide*, *Insight*, *These Times*, *Message*, *Ministry*, Sabbath school supplies—all immediately cost more to mail.

And the ADVENTIST REVIEW—because we mail to single subscribers weekly.

Estimates of the cost of the new rates show that the Review and Herald will have to pay more than \$600,000 over 1981 costs to get its periodicals mailed in 1982. And, of course, since the new rates came into effect without advance warning, this \$600,000 represents a straight \$600,000 loss to the publishing house.

Given the sudden, drastic surge in mailing costs, price increases are inevitable. Even though 1982 prices had been announced in our periodical catalog, the Review and Herald Administrative Committee voted on January 19 new prices to take effect immediately.

A few points to notice on the new prices:

■ All periodicals are affected.

■ The new prices reflect *only the added mailing costs*.

■ Magazines that are mailed more frequently are harder hit—*These Times* (12 issues a year) harder than *Liberty* (6 issues a year).

■ The REVIEW, because it is mailed weekly, is affected most of all. The new postage rates will put an additional \$3.00 on the cost per year of the REVIEW.

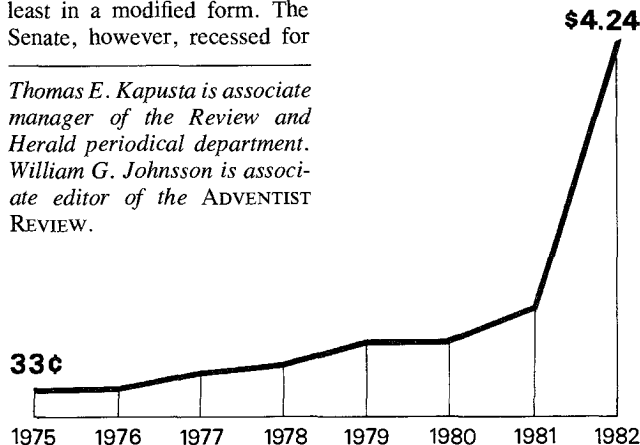
How do the new rates affect you?

You will not be billed for an additional \$3.00 to keep the REVIEW coming! But when you turn in your orders or renewals, you will see the new price structure in effect.

We believe our readers will understand the problem that suddenly has been thrust upon the church's publications. We believe that, despite a personal pinch we each may feel as we have to pay more for a magazine, our members would not counsel its leaders to run the church's publishing houses at a loss. We believe that, given the facts, Adventists will rally behind church publications.

At the new rates our periodicals still are priced favorably in comparison with other publications. And in terms of content, they are worth every cent. We hope to keep them that way!

Thomas E. Kapusta is associate manager of the Review and Herald periodical department. William G. Johnson is associate editor of the ADVENTIST REVIEW.



Devil disrupts high school Week of Prayer in India

By HELEN MELEEN LOWRY

Justin Singh, Southern Asia Division Adventist Youth adviser, recently conducted a Week of Prayer at the Seventh-day Adventist James Memorial High School in Nazareth at the tip of southern India. The response from the students was so remarkable that on Thursday, Principal Lazarus said, "Pastor Singh, the Week of Prayer is almost over, and this time we have had no problems. No one has run away. There have been no fights. There is no illness, nor has there been any accident."

"Wait," replied Pastor Singh, "the week is not over yet."

The Friday-night meeting was well attended, not only by the students and staff but by local members as well.

Helen Meleen Lowry, now retired in the United States, was Home and Family Service adviser for the Southern Asia Division when she wrote this article.

The packed assembly responded favorably to a call for consecration and total commitment to the Lord. As Pastor Singh retired for rest, he thought about his sermon for Sabbath morning and was dropping off to sleep when the doorbell rang downstairs. There were light footsteps and a rap on his door. "Pastor Singh, we have a problem. One of our hostel boys is devil-possessed. What shall we do? Please come with us."

As Pastor Singh dressed, he prayed, "Dear Lord, I've never seen or dealt with a case of devil possession. I'm the only pastor here. Help me." He examined his heart to make sure everything was right between him and the Lord, then taking his Bible, he went downstairs with the principal and out into the hot, dark night.

The possessed boy was lying on his mat on the floor. All the lights were on. About 150 boys were crowded into his room. His eyes were staring into space

but apparently seeing nothing. His body was rigid, his fists tightly clenched, his face contorted. The boys were asking Stephen questions in Tamil, his mother tongue. Before a question was completed, the answer shot back, as though someone else, not the boy, had spoken. Through Stephen the boys were communicating with an evil spirit.

The boys made room for Pastor Singh and Principal Lazarus. Pastor Singh spoke.

"Stephen!"

"My name is not Stephen. It is _____." He gave a long non-Christian name in Tamil.

"Stephen, do you know who is speaking to you?"

"Yes, he is from Poona" (the Southern Asia Division headquarters).

Pastor Singh said, "Stephen, you belong to Jesus Christ. You have been baptized. Jesus can help you now if you ask Him. You need help. Say, 'Jesus, help me.'"

Stephen's lips moved. His face twisted. His legs moved convulsively, his eyes bulged, but no sound came.

Pastor Singh said, "Stephen, do you see what I have in my hand?"

"It is a book," replied Stephen in Tamil.

The pastor went on, "I am

going to place this Bible on your chest. Say the name of Jesus."

"I can't."

"Oh, yes, you can, Stephen. Try."

They could see his lips moving. Three times he tried. Finally with great effort he whispered hoarsely in English, "Jesus, help me." His fists relaxed, his face and whole body relaxed, his eyes became normal.

Pastor Singh said, "Stephen."

And Stephen replied, "Yes, sir." Then in Tamil he said, "The devil is standing next to my head."

Pastor Singh told him to call on the name of Jesus. Stephen did so, and the devil was gone. Then Pastor Singh told Stephen that he did not need to be afraid anymore, for Jesus is stronger than the devil, and Jesus instantly answers prayers for help.

Everybody in the room knelt to thank God for Stephen's deliverance.

The next day, after the Sabbath sermon, no one in the congregation wanted to go home. They felt the presence of the Spirit of the Lord and wanted to remain in His presence. Songs and testimonies continued for another hour and a half before the meeting closed.



James Memorial High School is the oldest school in Southern Asia. It was begun by pioneer missionary J. S. James in 1909.

James Memorial High School is one of the oldest institutions in the Southern Asia Division. It was established by pioneer missionaries, Elder and Mrs. J. S. James, in 1909, in Prakasapuram, in the midst of an interesting group of Sabbath-keeping Christians. Sometimes the community is called Nazareth, sometimes Mukuperi, sometimes Prakasapuram, but these three names apply to the same geographical area in Tirunelvely District of Tamilnadu.

In the 1800s a young Christian from Mukuperi, while reading his Bible, discovered that the seventh day is the Sabbath. Not long after he began to preach this truth in his village, all the people were keeping Sabbath. The preacher continued to read his Bible and discovered the Old Testament's ceremonial laws. Before long the Mukuperi Christians were observing them. Even today, those who have not become Seventh-day Adventists continue to celebrate the various Jewish feasts. Their religion is a strange mixture of Hinduism, Judaism, and Christianity. Devil possession is common.

James School stands out like a beacon amid the darkness of superstition and error. God's blessings rest on this school in a remarkable way. In recent years, the surrounding countryside has become a dry, sandy waste as successive monsoons have failed. Most of the vegetation has died. Whole communities of people have moved away or died of starvation. But the school flourishes. Two good wells continue to provide for the farm and the people. It is a green oasis on a plain of burning sand, a place of hope in a land of despair.

The first mission bungalow in India to be constructed with mission funds was built here. The first Seventh-day Adventist church to be built in the Southern Asia Division was built here. The first Indian national to become an ordained minister of the Seventh-day Adventist Church, E. D. Thomas, was born here, converted here, and worked here. Many workers were educated here.

From James School rays of light fan out to those who sit in darkness; streams of living water are dispensed to those who thirst for salvation; the bread of life is provided for the hungry; and the power of Satan over people's minds and bodies is broken. Mission offerings built James Memorial High School and keep it operating.

WISCONSIN

Christian care for tiny tots

Prayers, worship, toys, crafts, wholesome meals, and smiling young faces are all part of the Young World day-care center in Madison, Wisconsin.

A project of the Seventh-day Adventist church there, the day-care center opened in September and now has 12 children enrolled.

According to the director, Donna Miller, the center serves a two-fold purpose. It provides a Christian outreach for the community and will help to fund the junior academy of the church.

Every morning the program at the center begins with worship and prayer. A pre-school program including basic writing and number skills and various crafts is conducted from 8:30 to 11:30 A.M. The children play in the afternoon.

One of the most exciting aspects is the opportunity to watch the spiritual growth of the children. One 2-year-old girl learned to say grace before her meal at the center and insisted her family do the same at home. The family decided to make prayer a regular event.

Another family was amazed as their young one knelt in the living room one afternoon and asked the Lord to bless her family and solve some of the difficulties they were having.

The parents seem pleased with the vegetarian menu served daily to their children. One mother was especially happy that fruit juice and milk were served instead of soft drinks. The children receive a warm, homemade lunch each day.

Thanks to the support of the Madison church members, the

boys and girls have plenty of toys to play with. Many of the members have donated items.

Currently the staff consists of four members, Donna Miller, Sharon Boone, Mary Wuestefeld, and Sheila Shigley. Donna Miller sets no limits on the projected growth for the day-care center and hopes to serve as many families as possible. The staff at the day-care center plan to provide a warm, Christian atmosphere where children of all ages can become better acquainted with Jesus' love for them.

PHILIPPINES

43 prisoners are baptized

Forty-three inmates at the National Penitentiary in Muntinlupa, Rizal, Philippines, were baptized December 12 by T. V. Barizo, North Philippine Union Mission secretary, and O. H. Gucilar, Central Luzon Mission publishing chaplain, to bring to 84 the number of prisoners baptized in 1981. Since 1975, when Ruben and Leonida Bontilao, of the Singalong church in Manila, began this ministry, more than 330 prisoners have been baptized. Many of them have been released and gone back to their families, and some have been transferred to other penal facilities.

At present, there are 106 baptized members in Camp Sampaguita, a minimum-security area of the prison complex, and 13 in the maximum security, plus 20 who are receiving regular Bible studies. Special food preparation is being done for these prisoners.

According to Meliton Geronimo, warden, "Of all the religious groups that have their ministries here, the Adventists are the most active and regular." The prison authorities have made available a high school building for worship services. Every month, an average of 700 pesos (US\$85) are collected in tithes and offerings.

RUDOLFO A. NEPOMUCENO
*Lay Activities Director
North Philippine Union
Mission*

COLOMBIA

Experimental mission office is opened

An experimental mission office was inaugurated recently at Colombia-Venezuela Union College in Medellin to give experience to ministerial students. The union secretary, Joel Manosalva, cut the ribbon officially opening the office. The chairman of the theology department, Loron T. Wade, reported that more than 100 ministerial students participated in evangelizing 22 areas of Colombia last year and brought 50 converts to Christ.

Eleven ministerial students, one pastor, two physicians, four laymen, and a musical group are teaming up to work in six unentered areas during the two-month school vacation. The ministerial students and business administration students will join together to evangelize 31 new areas in 1982.

CARLOS ARIEL
*Communication Director
Experimental Mission*

BARBADOS

330 baptized in crusade

Don Crowder completed the most successful evangelistic crusade ever held on the island of Barbados, on Sunday night, December 6. In a candlelight service, 330 newly baptized believers and more than 4,500 members and visitors demonstrated their commitment, by the grace of God, to keep the light of the gospel shining throughout Barbados and the islands of the East Caribbean Conference.

The crusade started with tremendous impact, even though the printers failed to print and deliver the handbills and letters of invitation to the public. Two tents with a joint capacity of 1,500 were pitched on the playing field of the Seventh-day Adventist high school, behind high walls.

Doubters protested that people would not attend because of

the location and the unquestioned identification with the Seventh-day Adventist Church. However, on opening night, October 7, there was standing room only, since more than 2,000 attended. The second Sunday night the crowd numbered more than 3,500, and by the fourth week more than 5,000 crowded the tents and grounds; by the end of the sixth two more tents were pitched, but still the crowds exceeded their capacity.

Pastor Crowder, with a team of pastors and Bible instructors,

preached the gospel in the manner of the early Advent preachers, with Biblical proof for every concept presented.

Several local evangelistic records were attained: largest total number baptized as a result of an evangelistic crusade, 330; largest amount of offerings contributed at a crusade, \$22,500; largest crowds attending a Seventh-day Adventist evangelistic meeting. These, however, become insignificant when compared with the revival that came to the Seventh-day Adventist Church in Barbados

and the thousands of the cross section of the Barbados community who heard Pastor Crowder preach the Adventist message. The testimony from old and young church members was that this was the greatest Seventh-day Adventist awakening in Barbados. It was proved that the Adventist message, the truth of God's Holy Word, could reach all—rich, poor, whites, blacks, educated, uneducated, professionals, and unskilled laborers.

ROY L. HOYTE
President

East Caribbean Conference

Religious Newsbriefs

from Religious News Service

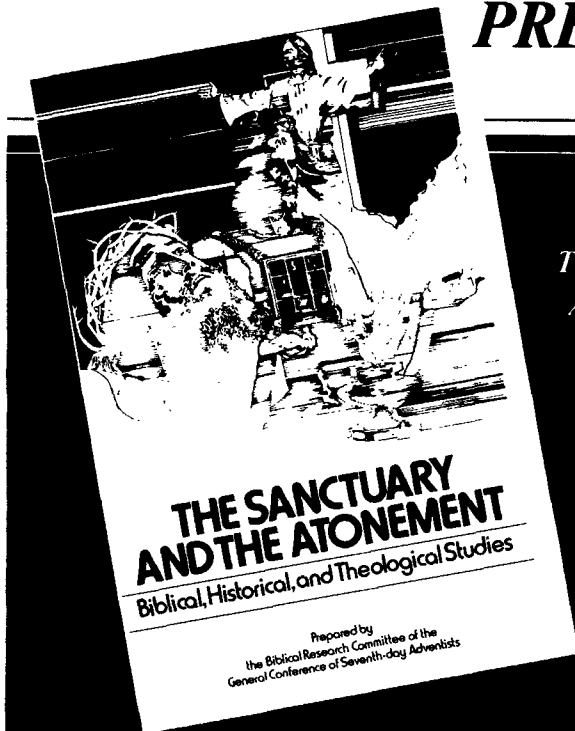
■ **Nonprofit papers unite to fight postal rate hike:** Coalitions of nonprofit publishers are coming together across the country to protest a postage rate hike that has increased their mailing costs by 150 percent or more. On the national level, editors of religious publications have mounted a joint effort with fraternal, labor, rural, cooperative, and veterans groups with the help of C. Emmet Lucey, a lawyer who represents four of the nation's largest religious press associations. Mr. Lucey declined to discuss strategy, but said the groups were "gearing up a major effort" to pressure Congress to reverse its decision to eliminate subsidies for nonprofit publications.

■ **Marijuana reported seriously harmful to a user's health:** A new international report confirms earlier studies that marijuana is a powerful drug that can produce "serious adverse consequences" to health. The report was compiled by the Addiction Research Foundation of Ontario, Canada, and the World Health Organization. Some 28 leading marijuana researchers from ten countries provided material. "Based on the evidence available, the foundation concludes that cannabis is a powerful drug with a broad range of risks to health," the report said. "The foundation strongly advocates that cannabis (marijuana) not be used."

■ **Bid for Mormon converts neared 5-million mark:** Under the ambitious leadership of Spencer W. Kimball, the Mormon Church has nearly tripled its number of converts and is nearing the 5 million mark in total membership. World membership in the Church of Jesus Christ of Latter-day Saints (Mormon) has increased from 3.3 million in 1973 when Mr. Kimball became president to an estimated 4.9 million in 1981. It is expected to hit the 5 million mark in a few months.

Biblical Research Institute

PRESENTS . . .



THE SANCTUARY AND THE ATONEMENT

gives careful consideration to the atonement and its relationship to the sanctuary in the Old and New Testaments, in the history of theology, and from the perspective of Ellen White

The purpose of this study, begun seven years ago, was to do creative research on a topic of interest to Seventh-day Adventists which was not under heavy debate. The project was ahead of its time! It speaks to such contemporary issues as Daniel 7, 8, 9 and Leviticus 16.

You would expect to pay \$18 for a comparative book of this size (730 pages), but we are able to offer it for only \$9.95. *The Sanctuary and the Atonement* is available from your local Adventist Book Center or from the Biblical Research Institute, General Conference of SDA, 6840 Eastern Avenue, NW., Washington, D.C. 20012.

There has never been a more complete biography of

Ellen G. White

The complete set of six books spans the lifetime of this remarkable prophetess, writer, and church worker. Many little-known facts are cited, and these books contain obscure and unpublished statements that are sure to be of interest to students of history as well as those who wish to know as much as possible about the woman through whom God chose to reveal His will.

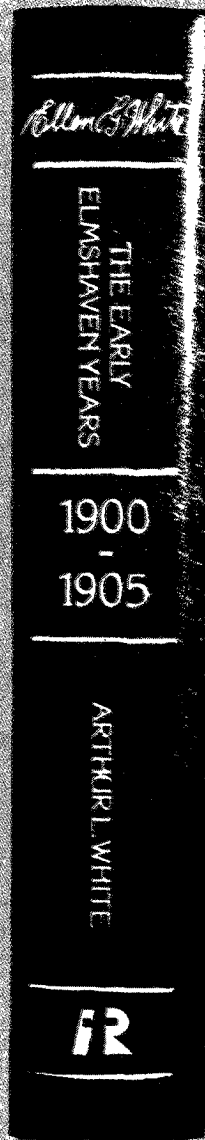
ELLEN G. WHITE: THE EARLY ELMSHAVEN YEARS, 1900-1905

By Arthur L. White

Volume 5 of a 6-volume biography of Ellen G. White, written by her grandson.

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Arthur L. White has spent practically his entire career involved with the White Estate, organized to care for, protect, and administer the writings amassed during his grandmother's long and productive career. For many years Arthur was the executive secretary of the White Estate, and he has authored many books, papers, and articles on the subject of the Spirit of Prophecy as it was demonstrated in the work of Ellen G. White. The biography in production is to be made up of six volumes.



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2. THE PROGRESSIVE YEARS, 1863-1875
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6. THE LATER ELMSHAVEN YEARS, 1905-1915

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Euro-Africa

■ Young Italian Adventists have tested a new Ingathering method: As soon as the tourist season begins, they head toward the famous seaside resort places and beaches to offer their missionary brochure and solicit donations. Because most of the vacationers have plenty of time, discussions about Adventist beliefs are frequent. Many young tourists join the Adventists to sing and to listen to their short testimonies.

■ "Radio Salève Was Born," read the headline of the *Geneva Tribune* on December 28. Radio Salève is an FM station on the campus of the French Adventist Seminary in Collonges. It transmits on 102.7 MHz with 100 watts power, but reception is possible as far away as Lausanne, on the northern shore of Lake Geneva, because of the high elevation of the college. Radio Salève, a joint venture of the Collonges, Annemasse, and Geneva churches, serves 1.5 million potential listeners and will provide training for ministerial students.

■ Church members who operate five local radio stations in Italy have begun to record some of their live programs to share with other stations. Other denominations have asked for permission to broadcast some of

these programs on their stations. The catalog of the coordinating studio in Florence shows some 350 cassettes, many of them containing 90 minutes of programs.

■ The Romanian Union president, Dumitru Popa, four of his co-workers from the union, and the Euro-Africa Division communication director attended a convention of 290 high-ranking clergymen, November 24-26, in the palace of the Orthodox patriarch of Romania in Bucharest. Representatives and leaders from 14 officially registered churches and religious cults in the country, as well as guests from 16 nations, had come together to discuss peace. The Adventists reported that their church is working to prevent wars by strong social activities, by trying to relieve social tensions, and by recommending that most of its young people work for the benefit of their nations rather than carrying arms.

Far Eastern

■ At the quadrennial meetings of the North Philippine Union Mission, Alfonso P. Roda, president of Philippine Union College, was reelected president. This is Dr. Roda's fifth term of service.

■ Mr. and Mrs. Hal Crays, from the Washington Conference, celebrated their fiftieth wedding anniversary recently in Korea. The Crays are SOS teachers at Korean Union College.

■ In Korea the new union office, which is three stories above ground and one below, is quickly nearing completion.

■ Philippine Union College will begin its school of health in June. The school will offer both a Bachelor's and a Master's degree. Emphasis of the curric-

ulum is to be on disease prevention and health promotion both for the individual and the community. The college already has graduated 56 from the existing Master of Science course. Most graduates are serving in developing countries.

■ The South Philippine Union's first Marriage Encounter was held at Betania Retreat House, Malasag, Cagayan de Oro, October 16-19, with 35 couples participating. The weekend seminar was a pilot program for the Far Eastern Division.

■ The first of Haad Yai Adventist Hospital's expansion program was dedicated by Russell Standish, Bangkok Adventist Hospital medical director, and declared open by Anek Pajjanaboon, provincial governor, on September 15. The new facility includes four air-conditioned deluxe rooms, two private rooms, and a ten-bed female ward.

■ The Manila Chinese congregation in the North Philippine Union will have a permanent house of worship in Sta. Mesa, Manila. The groundbreaking was conducted recently.

■ At the North Philippine Union Mission's quadrennial session, held November 25-30, it was reported that during the past four years 21,607 persons were baptized in the union. Membership as of the end of the third quarter, 1981, stood at 87,410.

■ A Kenyan student at Philippine Union College, Robert M. Ayonga, 23, majoring in history and religion, was proclaimed one of the three most outstanding foreign students in the Philippines for 1981. The Search for the Three Most Outstanding Foreign Students in the Philippines is an annual program of the Philippine International Friendship Organization.

Inter-American

■ Representatives of Maranatha Flights International are assisting the Central Dominican Conference in remodeling the youth camp and in constructing some homes for victims of Hurricane David.

■ Felix Martinez, a member in the Dominican Republic, regularly holds evangelistic crusades. When he moved to La Romana to establish a business, he saw the possibility of establishing a church in Valverde. With other members he set to work witnessing for Christ, and when he felt the time was right he asked the conference to arrange for an evangelistic crusade. As a result of the crusade and the work done previously by members, 70 persons were baptized. A church has been organized in Valverde with 108 members.

■ The youth department of the Potomac Conference sponsored the construction of a cafeteria at the Adventist Vocational College in Corozal Town, Belize. The mission president, Hugh Blackman, and the director of the school, Oswaldo Magaña, expressed the appreciation of the youth of Belize.

■ A special youth-training course was offered from November 27 to 29 in the Naks Cultural Center just outside the city of Paramaribo, Surinam. Thirty-two youth received a training in Pathfinding and youth ministries.

■ Erna Seaga, mother of the prime minister of Jamaica, Edward Seaga, and Lucille Walters, a retired teacher of West Indies College, were among those honored in a program in Kingston's arena on December 26. *The Daily Gleaner* of Kingston reported the tribute to both Adventist women as part of a yuletide

musical extravaganza sponsored by the Concerned Committee for Christian Education.

■ The new Cap-Haitian Adventist Secondary School in North Haiti Mission conducted its first Week of Prayer in November. Amos Bossou, youth and education director of the Franco-Haitian Union, presented the theme "What Is Jesus for You?" More than 100 students made decisions to accept Christ as their Saviour and are studying for baptism. Fifteen students were baptized.

Northern European

■ A special valedictory service was held on Saturday evening, December 12, in Meppel, Netherlands, for W. Twijnstra, pastor of the Meppel church. Pastor Twijnstra was granted early retirement for health reasons after 32 years of service. He had been pastor of the Meppel church since 1974.

■ Early in January, London's independent television broadcasting station (ITV) featured the Five-Day Plan to Stop Smoking on its evening program London Reporting. The program focused on five participants, one of whom was an ITV reporter, Bill Whigmore. On Tuesday evening, February 2, the television cameras were at a reunion held for 100 of the participants who had attended the plan at the Middlesex Hospital during the past 12 months. Of the five participants featured, three had completely and confidently given up smoking, one was smoking again, and the reporter, although he had slipped a little, still considered himself a nonsmoker.

■ Roundelwood, once known as Crieff Sanitarium, is beginning to make its way again into the area of medical care. The staff now care for elderly long-term patients, as well as arthritis sufferers. Even though Roundelwood is situated in an area known as Little Switzerland, there is a shortage of Adventist staff. An unpaid Church of Scotland minister who is a

long-term patient is acting as spiritual counselor, and there are no Adventist nurses working there. The British Union is looking for Adventists willing to work there.

■ The radio studio at the church's British headquarters has been completely modernized and new equipment acquired. Besides the production of a weekly program for Adventist World Radio transmitted throughout Europe from Portugal, material is prepared for local hospital networks, and there are plans for the Watford Studio to be used for producing tapes for the 82 radio stations presently operating in Britain.

■ The people of Watford and Hemel Hempstead in Britain discovered the beauty of the gospel of Jesus Christ in a presentation of the truth of God's Word by the division evangelist, David Lawson, and his team. Using multi-image projection on a giant screen, Pastor Lawson presented the gospel message three nights a week in each place. Around 250 nonmembers attended the first program in Hemel Hempstead, and about 350 at the Stanborough Park church. Each week those who attended the lectures received an eight-page résumé of the evangelist's talk. The Discovery Series ended with four baptisms, in which 23 people took their stand for Christ. Another baptism was conducted later, and 20 young people who made decisions at the Stanborough Park program are receiving further studies in preparation for their baptism during 1982.

■ A lay activities weekend, organized by Paul Clee, of the North British Conference, was held at the Eastwood Grange conference center in December for lay workers and Community Services workers. More than 60 people were in attendance to share their experiences and problems.

■ The radio station at Newbold College recently began providing the local hospitals in its area with radio programs. A 20-minute program on Adventists was aired in January.

Trans-Africa

■ Ten young people were baptized September 19 during the worship-hour service at the Carl van Heerden Memorial church at Sedaven High School in the Transvaal Conference.

■ Four students graduated from the two-year posttheology course during commencement exercises at Bethel College, Transkei, November 13-15.

■ Dr. and Mrs. C. B. Rock, of Oakwood College, were recent visitors to Trans-Africa.

■ An evangelistic campaign was held in Maun Township in Botswana by S. Dimbungu, C. Retshabile, S. Seidisa, and Solomon Mogapi. One hundred and six persons have been baptized.

■ In spite of difficulties members face in keeping the Sabbath in the mines of Zimbabwe, seven persons were baptized and 14 others made decisions as a result of evangelistic meetings conducted by E. T. Fusire, Zambesi Union field secretary.

North American Columbia Union

■ A musical recital held at Queens College, Flushing, New York, netted \$6,000 for Pine Forge Academy in Pennsylvania. Guest artists donated their talents for this program, conceived by Jymire Charles, father of a Pine Forge Academy student.

■ A small downtown bakery in Nanticoke, Pennsylvania, has been transformed into the first Seventh-day Adventist church in that area, with 21 charter members. It began in the summer of 1980 when a member of the Kingston church, living in Nanticoke, asked the pastor, Derek Morris, to hold a group Bible study in a home. On December 20, 1980, an Adventist "mission" opened its doors in a refurbished store. When a move became necessary a member of the community provided the empty bakery, cut the rent in half, and provided all the materials to transform the bakery into a place of worship.

■ The 75,000 homes in the service area of Leland Memorial Hospital, Riverdale, Maryland, are the targets for the institution's latest outreach program. A quarterly health magazine, *Heart*, encourages its readers to think about their health before sickness or tragedy strikes.

■ Kettering Memorial Hospital in Ohio is conducting Divorce and Personal Growth seminars for those going through grief of loss from divorce. Instructors are Elder and Mrs. Ron Gordon.

Mid-America Union

■ Literature evangelists of the Kansas-Nebraska Conference report 38 persons baptized during 1981 as a result of their contacts and Bible studies. These salespeople worked 46,000 hours during 1981, distributed 57,000 pieces of free literature, gave 600 Bible studies, handed out 8,000 Bible correspondence course enrollment cards, and sold \$582,000 worth of books.

■ In cooperation with Elderhostel, an international education program, Union College is offering one-week courses for older citizens. Everett Dick will teach "Great Plains History," Dan Klein will teach "Health and Fitness for the Best Years," and Richard Burton will teach "Stained-Glass Etching." Elderhostel operates in Canada, Great Britain, Denmark, Sweden, Finland, and Norway for people 60 and older. There are no exams, no grades, and no required homework, yet the courses are meant to be academically challenging.

■ Dorothy McGee, a literature evangelist from the St. Louis, Missouri, area, reports 17 persons baptized as a result of her work in 1981, and 13 more planning for baptism.

■ Oak Grove, Missouri, members presented a Community Services Award to Ruth Kemple for her unselfish devotion in caring for children. Some of the 175 children who received her care were orphans. Others had a single parent or working parents.

North Pacific Union

■ After 25 years of service in the North Pacific Union Conference, Reuben C. Remboldt has transferred into part-time work. Though he officially retired at the close of 1980, he has been associate secretary of the union for the past year. In his new work he will be a revivalist.

■ Several members of the Seattle, Washington, Volunteer Park church have led out in a ministry to Asians living in the area. Recently a graduation service was held with 100 in attendance. Thirteen of those present received certificates for completing a basic Bible study program. Work continues among the group, with financial support coming from Asian members of the Seward Park, Shoreline, and Ballard churches.

■ For several years Jose Arias, pastor of the Walla Walla, Washington, Spanish church, had been concerned for the large number of Spanish-speaking families in the agricultural community around Hermiston, Oregon. After teaming up with Eman Collins, from the Toppenish, Washington, area, for evangelistic meetings, Pastor Arias has seen 15 baptized and another 12 to 15 taking Bible studies.

■ A work that began in 1890, when two fishermen gave Bible studies in Astoria, Oregon, passed a milestone recently when members dedicated the 7,280-square-foot Astoria church.

■ For the first time in the history of the Havre, Montana, church, a lay member has spoken for an evangelistic series. David L. Wilkins, an ophthalmologist, has conducted meetings, and 12 persons are taking Bible studies as a result. Several others have begun to attend church. Preparation for the series involved one year of planning and sermon preparation, Dr. Wilkins says.

■ North Pacific Union Conference literature evangelists are aiming for \$2 million in sales for 1982, up from nearly \$1.5 million last year. Literature

evangelists cited for outstanding achievements in 1981 include Lanny DeVer, highest in sales, \$72,600; Franklin Gearhart, highest number of hours, 2,242; Larry Grider, most Bible studies, 84; Don Owen, most prayers offered with customers, 673; Eli Scott, most free literature distributed, 4,314 pieces; and Al Stern, most persons led to baptism, 8.

Pacific Union

■ Union literature evangelists report 526 persons baptized in 1981 as a result of their work. They found 1,271 former Seventh-day Adventists and began 7,595 Bible studies. Of those being studied with, 1,819 are attending Adventist services of some kind.

■ Four representatives helped to set the pace for literature evangelism in 1981. In only 41 weeks of canvassing, Hyung Mo Chung wrote orders totaling \$60,663—plus nearly \$15,000 that he sold while vacationing in New York. Only a little more than \$10,000 was sold on credit, not one a repossessed or bad account. Mr. Chung sells English books to Koreans. Virgilio Huerta's sales, primarily Spanish books, totaled \$53,905; Doris Borg, \$43,422; and Norma Aucoin, \$30,067.

■ Gifts from throughout the union made possible a Christmas party for 400 children and their parents at the union's mission field at Monument Valley, on the Utah Navaho reservation.

■ Ministering to the 100,000 Romanians, mostly new immigrants, in Greater Los Angeles, Titu Cazan has begun services in the Downey church. Elder Cazan is editing a Romanian *Signs of the Times* for a print outreach. Weekly attendance averages between 50 and 60.

■ "Keep an open mind and learn something every day" is the advice Centenarian Henry Schrenk offers for a long life. Mr. Schrenk celebrated his one-hundredth birthday on January 17, 1982, four days early, with more than 100 friends and relatives in the chapel of the

Vienna Convalescent Hospital in Lodi, California, where he now resides. Highlights of the day included the presence of his three daughters, Helen, Eleanor, and Lavera; his son Harold; four of his seven grandchildren; and one of his 11 great-grandchildren. An Adventist since 1906, Mr. Schrenk is still an active member of the Lodi Fairmount church and attends services regularly.

Southern Union

■ An 11-member team left Wildwood Sanitarium and Hospital in Georgia recently for Belize to work in Wildwood Medical Missionary Institute's newest outreach. They will train Belize inhabitants in better farming, nutrition, housing, and family practices at a 1,800-acre farm in Progresso, 18 miles outside the town of Orange Walk.

■ Five conferences of the Southern Union returned to a local conference publishing department organization January 1, after ten years with district directors responsible directly to the Southern Union publishing department. The change came, by vote of the union committee, because many felt that the evangelistic efforts of pastors and literature evangelists could be better coordinated with a publishing director in each conference. Newly elected conference publishing directors are: Joseph Blevins, Alabama-Mississippi; Ron Davis, Carolina; William Miller, interim director for Florida; Henry Fish, Georgia-Cumberland; and Jerry Higgs, Kentucky-Tennessee. Deliveries in the Southern Union totaled \$3,270,321 during 1981, with Carolina leading the conferences with \$684,011. Baptisms reported as a result of the work of Southern Union literature evangelists totaled 297.

■ A Paducah, Kentucky, church-sponsored Celebration of Aging banquet drew 130 senior citizens for a Thanksgiving-eve supper. The banquet was one of a series of programs by the Paducah church to show

its concern for the community. Local television and newspaper reporters covered the event.

■ A total of 1,905 years of service by employees of Florida Hospital was recognized at an employee awards dinner. Each of the 240 people who received invitations to the banquet had worked at Florida Hospital for a multiple of five years.

■ James Epperson, Georgia-Cumberland Conference education superintendent, reports that more than 60 TRS-80 mini-computers are now in operation in small schools throughout the conference, programmed to help students with subjects ranging from math to language. Computer programs were written by Chris Tucker, a teacher at Chattanooga Elementary School in Tennessee. The programs are especially written for one- and two-room schools.

Southwestern Union

■ Southwestern Adventist College's Humanities Building, which houses the alumni center, classrooms, offices, and a paperback library of the English and social-science departments, sustained extensive damage to the roof, in addition to smoke and water damage, January 14 during an early-evening fire. Damage estimates still are unavailable. The cause of the fire is being investigated.

■ A record 724 students have set an all-time high for second-semester enrollment at Southwestern Adventist College, according to Donald R. McAdams, president. The student head count is up 8 percent over last year's second-semester student total. The first-semester enrollment of 744 students, just one short of the enrollment record set in 1977, plus the 724 figure for the spring semester, have added up to the highest total academic-year enrollment in Southwestern's 88-year history.

■ Terrance Fatcher, former assistant treasurer of the Southern Union, accepted new responsibilities as treasurer of the Arkansas-Louisiana Conference on February 1.



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compassion ^(kəm-pāsh'ən)
noun.

1. the deep feeling of sharing the suffering of another and the desire to give aid or support. **2.** spiritual consciousness of the personal tragedy of others. **3.** selfless tenderness.

Health personnel needs

NORTH AMERICA

Chaplain: 1 (bilingual, Spanish)
 Clinical laboratory technicians: 4
 Dietitians: 2
 Fiscal services: director 1
 Food service personnel: supervisor 1
 Librarian: director 1
 Maintenance personnel: 1
 Medical records personnel: 1
 Nuclear medicine technician: 1
 Nurse C.N.A.: 1
 Nurses, L.P.N.s: 1; and medical/surgical 14
 Nurses, R.N.s: 19; and ICU/CCU 15, medical/surgical 20, mental health 3, rehabilitation 5
 Nursing leadership personnel: supervisor 1 (nursing home), assistant director of nursing 1
 Occupational therapists: 2
 Physical therapists: 5
 Physicians: family practice 1, OB/GYN 1, orthopedic 1, psychiatrist 1, surgeon 1
 Psychologists: 2 (licensed)
 Radiologic (X-ray) technologists: 6; and assistant director 1
 Respiratory therapists: 4
 Social worker: M.S.W. 1 (psychiatric)
 Unit clerk: 1

For further information contact North American Health Careers, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012, and indicate the type of position. Phone: (202) 722-6700, 6721. Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

To new posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Leslie Gene Aragon (AU '76) returning to serve as health director, Mexican Union, Mexico D.F., Mexico, left Houston, September 30, 1981. **Guadalupe Alicia (Cruz) Aragon** (Montemorelos U '67), and three sons left Nogales, Arizona, December 21, 1981.

Mary Amelia Kovarick to serve as dental hygienist, Adventist Health Center, Blantyre, Malawi, of Centerville, Ohio, left New York City, December 21, 1981.

Thurman Clayton Petty (AU '66), to serve as pastor, **Martha Ann (Gehris) Petty** to serve as nurse, Pitcairn Island, Pacific Ocean, and one son of Delano, California, left Los Angeles, November 15, 1981.

Jerome Richard Pondexter (OC '81), to serve as teacher/dean of boys, Lukanga Secondary School,

Butembo, Kivu, Zaire, and **Yvonne (Vance) Pondexter** (AU '79), of Huntsville, Alabama, left New York City, December 27, 1981.

Pierre Alain Ramseier (CUC '67), returning to serve as education and youth director, Central African Union, Bujumbura, Burundi, left New York City, December 30, 1981.

Calvin Lloyd Smith (WWC '63), returning to serve as director, lay activities and communication, Southeast Asia Union Mission, Singapore, left San Francisco, December 27, 1981.

Darrell Lynn Vaughan (LLU '73), returning to serve as physician, Adventist Medical Center, Naha, Okinawa, and three children left Los Angeles, December 27, 1981. **Yukiko (Nishimura) Vaughan**, left San Francisco, October 18, 1981, preceding her husband and children.

Volunteer Service

Richard Desmond (AVSC), to serve as builder, Mwami Hospital, Chipata, Zambia, and **Jule Desmond** of Glendale, California, left Los Angeles, December 26, 1981.

Albert L. Frank (U of CA '48) (Special Service), to serve as optometrist, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Auburn, California, left Oakland, California, December 15, 1981.

Robert Frank Gloor (LLU '54) (Special Service), to serve as physician, SAWS refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Cottondale, Alabama, left Oakland, California, December 15, 1981.

Lyle D. Heaton (U of OR '44) (Special Service), to serve as dentist, and **Irene H. (Dietz) Heaton** (Special Service), to serve as dental assistant, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Boring, Oregon, left Oakland, California, December 15, 1981.

Raymond L. Lilly (Emory U '43) (Special Service), to serve as dentist, and **Marguerite (Barrow) Lilly** (Special Service) to serve as dental assistant, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Calimesa, California, left Oakland, California, December 15, 1981.

Glenn Crawford Lutz (Special Service), and **JoAnn Naomi Lutz** (Polytechnic U '66) (Special Service), to serve as Cambodia/Thailand relief workers, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Rialto, California, left Oakland, California, December 15, 1981.

Mel G. MacPhee (Pacific U '81) (Special Service), and **Jeannie Marie (Staford) MacPhee** (Special Service), to serve as optometric assistants, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Forest Grove, Oregon, left Oakland, California, December 15, 1981.

William Joshua McHenry (PUC '55) (SOS), to serve as teacher, **Aimee Lillian (Brown) McHenry** (LLU '65), to serve on the Bible Textbook Project, Spicer Memorial College, Poona, India, of Shelton, Washington, left Seattle, December 14, 1981.

Ronald L. Stretter (UC '41) (SOS), to serve as division auditor, Trans-Africa Division, Salisbury, Zimbabwe, and **Gwen (Harris) Stretter** of San Jose, California, left New York City, December 13, 1981.

Mavern Sermin Suprono (LLU '78) (Special Service), to serve as dentist, and **Sophaporn (Trakullee) Suprono** (LLU '76) (Special Service), to serve as dental assistant, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Colton, California, left Oakland, California, December 15, 1981.

Robert Melvin Sweede (Special Service), to serve as maintenance worker, Adventist Health Services, Majuro, Marshall Islands, and **Clarice Ellen (Baum) Sweede**, of Hilmar, California, left San Francisco, January 5, 1982.

Student Missionaries

Robert DeWitte Hare and **Kathy Jo (King) Hare** (WWC), of College Place, Washington, to serve as teachers, Seventh-day Adventist English Language Schools, Osaka, Japan, left Seattle, December 17, 1981.

Kenneth Gene Laughlin (AU '81) (AU), and **Faith Ann Densmore (Gardner) Laughlin** (AU), to serve as English and Bible teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, of Berrien Springs, Michigan, left Los Angeles, December 19, 1981.

Nationals Returning

Patrick Pierre Lecourt (LLU '78), to serve as health educator, Lake Geneva Sanitarium, Gland, Switzerland, **Nancy Jose (Hoyt) Lecourt** (LLU '74), and one child left Los Angeles, December 9, 1981.

Fritz Olav Martinsen (AU '59), to serve as pastor, Bergen church, West Norway Conference, Solheimsvik, Norway, and **Martha Jean (Vail) Martinsen** left New York City, December 21, 1981.

Deaths

PADEN, Josephine S.—b. March 30, 1894, Delavan, Wis.; d. Dec. 14, 1981, Chattanooga, Tenn. She graduated from Mount Vernon College (now Mount Vernon Academy) in 1913. While studying there she became a proficient organist and pianist. Also at Mount Vernon she met and married Charles M. Paden. She and her husband served as missionaries in Honduras, Charles as the first Bay Islands Mission secretary-treasurer, and Josephine as the first missionary volunteer secretary. Survivors include three sons, Marion, Cecil and Leon; and two daughters, Ludvine Strickler and Lois Williams.

POUND, Ira C.—b. May 16, 1889; d. Nov. 29, 1981, Hendersonville, N.C. Elder POUND received his ministerial training at Washington Missionary College (now Columbia Union College), Takoma Park, Maryland, and entered the SDA ministry in 1911. He served in Louisiana, Mississippi, Oklahoma, Arkansas, and California. He was instrumental in organizing many Seventh-day Adventist churches. Survivors include his son, Ira C. POUND, Jr.; a sister, Verna Prevatt; and a brother, Edison.

SMITH, Ethel L.—b. May 29, 1893, Toledo, Ohio; d. Dec. 11, 1981, Berrien Springs, Mich. She married C. Roy Smith in Elmira, New York, June, 1920. She and her husband devoted their life to the youth of New York, Michigan, and Illinois. She served as dean of girls at Fernwood Academy and associated with Battle Creek Academy and Broadview Academy as store manager, home economics teacher, and librarian. She served at Broadview Academy for 35 years. Survivors include her daughter, Charlene Vitrano; a son, C. Roy Smith, Jr.; eight grandchildren; and three great-grandchildren.

Church Calendar

March

6	Tract Evangelism
6	Church Lay Activities Offering
13-20	Adventist Youth Week of Prayer
13	Adventist Youth Day
20	Sabbath School Community Guest Day
27	Spring Mission Offering
27	Thirteenth Sabbath Offering (Southern Asia Division)

April

3	Missionary Magazine Campaign
3	Church Lay Activities Offering
10	Literature Evangelism Rally Day
17	Andrews University Offering
24	Educational Day and Elementary School Offering (Local Conferences)

May

1	Community Services Evangelism
1	Church Lay Activities Offering
8	Disaster and Famine Relief Offering
15	Spirit of Prophecy Day

June

5	Bible Correspondence School Emphasis
5	Church Lay Activities Offering
12	Inner City Offering

Coordinator outlines plans for new hymnal

Since the days of hymnbook editor and Bible preacher James White, Seventh-day Adventists have been a singing church. Between 1849 and 1876 Elder White personally compiled for this young church some ten hymnbooks. Four bore the title *Hymns and Tunes for Those Who Keep the Commandments of God and the Faith of Jesus*. The 1886 hymnal is known by the shortened title *Hymns and Tunes*. *Christ in Song* came along 14 years later, in 1900, and was revised in 1908. Thirty-three years later, in 1941, our present *Church Hymnal* was published.

Now 41 more years have gone by, and we are ready again to join the forward march of congregational praise. I am excited about the prospect of having a new hymnal for our church. Here are some of the reasons:

1. At least one third of the hymns in our book never have been used or have fallen into disuse. If a hymnbook is to serve the needs of the people it must contain songs we *love* to sing. A survey of pastors and laymen will provide a guide in choosing which ones should be kept and which shall be discarded.

2. By conducting hymn- and tune-writing contests, it will be possible for us to include more hymns about our distinctive beliefs, with greater appeal to our contemporaries.

3. We can search deeply into our roots mentioned above to see whether some of the early-advent hymns should be brought back and sung.

4. The needs of our young worshipers can be thoughtfully considered and provided for in a better way.

5. We will have opportunity to include beautiful hymns, from the proven "standards" of other faiths, that will broaden our worship experience.

6. Just as in former hymnals, the contemporary gospel songs that speak to our heart through meaningful words and artistic music will find a welcome place.

7. We can for the first time in our churches enjoy together the distinctly American contribution to the world's song treasure—the Negro spiritual.

8. For the thousands with lower voices, the keys of many hymns can be lowered.

9. It will give us opportunity to examine every text for theological accuracy and doctrinal soundness. Archaic language and obscure expressions can give way to more appropriate expressions.

Besides the "specialist" skills of a working hymnal committee, counsel and input will be sought from a large advisory group that will represent every facet of our church. In this way we have the best possible chance of producing a hymnal that will reflect the needs and wishes of everyone.

The hymnal committee needs and asks for your prayers that the Holy Spirit will guide in every selection that is made. The highest goal we could have for this new hymnal is that it will help God's people sing their way into the kingdom.

WAYNE HOOPER
Coordinator
Hymnal Project

Young People attend *Humanitas*

Some three-fifths of the world population, about 2.5 billion people, are culturally distant non-Christians, many of them hidden behind social, linguistic, and cultural barriers.

They have not been touched by Christianity. With this kind of data from the U.S. Center for World Mission, Columbia Union College President William Loveless challenged his audience, 160 students who were attending *Humanitas*, February 4-7.

The students from ten North American Adventist colleges attended the four-day seminar on student mission service. Dr. Loveless, G. Ralph Thompson, Winton Beaven, Leo Ranzolin, and other speakers helped ensure that students' dreams and preparation for mission service would converge.

VICTOR COOPER

For the record

N.A. tithe report: The General Conference Treasury reports that 1981 tithe for the North American Division was 9.4 percent higher than in 1980. Total tithe received by the conferences and unions in North America during 1981 was just over \$266 million. Sabbath school offerings of almost \$20 million were 3.5 percent higher than the 1980 totals. World Mission Funds, which include the Sabbath school offerings, were up 4.5 percent in 1981.

New position: Felipe B. Caballero, auditor, Africa-Indian Ocean Division.

Died: Victor E. Ampuero Matta, 71, in River Plate, Argentina, on January 20, after 50 years of service to the church in the South American Division. A preacher, teacher, editor, and writer, he was a member of the executive committee of Argentina's Bible Society for more than a decade. He authored five books and more than 200 articles, and with the assistance of Nancy Vyhmeister and other Adventist scholars translated and adapted *The SDA Bible Commentary* into Spanish.

Record S.S. offering

The Sabbath school offering given on September 26, 1981, was another record for Thirteenth Sabbath offerings, surpassing by \$57,514 the previous highest offering in any first, second, or third quarters. (The fourth quarter's offering is the largest of the year.)

Of the \$1,438,084, 25 percent (\$359,521) has been assigned to assist three projects in Brazil, including academies in the North and South Brazil unions and an evangelistic center in Fortaleza, North Brazil.

The Thirteenth Sabbath offering for this first quarter of 1982 will benefit projects in the Southern Asia Division.

HOWARD F. RAMPTON

Religious press is jolted by postal increase

The nation's religious press, including the *ADVENTIST REVIEW* and other church periodicals, received unexpected bad news recently when the U.S. Postal Service abruptly dropped its subsidy for non-profit second-class publications. For the magazines and newspapers already hard hit by escalating printing and paper costs, the new rates effective January 10 mean an increase in postal costs of at least 100 percent and up to 150 percent in some categories, depending on the volume and weight of the publication. The action by the Postal Service board of governors was precipitated by Congress' vote to stop subsidies as part of a gradual 16-step phasing in of rates to make the second-class nonprofit publications pay full mailing costs.

See "Escalating Postage Rates Hit Nonprofit Mailers" on page 21.