

Adventist Review

General Organ of the Seventh-day Adventist Church

March 25, 1982

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God guided the jet to a
safe landing, but even
more miraculous was the
peace He put in the
hearts of one family on
board. See "If I Take
the Wings of the Morning,
or a DC-10" on page 4.



THIS WEEK

In response to "Escalating Postage Rates Hit Nonprofit Mailers?" (March 4), we received three letters that we believe to be typical of the generous spirit of many members of the Adventist Church:

Paul Benson, of Kewanee, Illinois, wrote: "I read about the escalating postage costs and do not want the wonderful ADVENTIST REVIEW to be hurt in any way. I know \$10 is only a drop in the bucket, but it will help some, won't it?"

Janice Myers, of Wilmette, Illinois, sent a check for \$5 along with this letter: "Please accept my small support to help in the postage crisis. I have received the REVIEW in my home ever since I set up house-keeping for myself more than 20 years ago. It will be the last thing I let go of. I have already paid for my subscription for this year, so here is my postage and a bit more to help out."

Victor and Ruth Matson, from Nine Mile Falls, Washington, also wrote: "Since we renewed our subscription just a few months ago, before you

knew of this increase, we are sending the amount to cover ours. We trust that many others will help in their own small way to relieve this great loss."

When the article "If I Take the Wings of the Morning, or a DC-10" (p. 4) by Norma Eldridge Lewis arrived in our offices, we knew at once it was a special story that merited being featured on our cover. Since Warren Rood, newly appointed designer of *Insight* magazine, had done so well with our January 7 cover, we asked him to illustrate Mrs. Lewis' story for us in color. He used an airbrush and tissue overlays to achieve the final result you see on this week's cover.

The author of "A Secretary Finds Strength" (p. 9), Eva Michel, has just completed a five-year term as a national working in the South American Division office in Brasilia, Brazil.

Born in that country, Miss Michel and her parents emigrated to the United States when she was 11 years old. Her parents sent her back to Brazil

for one year during her teen-age years so that she would not forget her native country and culture. After returning to the United States and finishing her high school education, Miss Michel worked in several places, including the General Conference as a secretary, before accepting the call to Brazil.

Since her superiors there in the South American Division's treasury department include the treasurer, two assistant treasurers, one chief accountant, and three other accountants, it is no wonder that occasionally she had to leave the office to regain her calm by talking to God.

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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.

Digest ad

Re "Digest Ad Will Feature Adventists" (Feb. 18).

I hope the *Reader's Digest* advertisement won't stress "Look how caring Adventists are," but rather "Look how loving God is" and "See how He can change our wretched lives into something beautiful!"

GLORIA TYNDALL

Spartanburg, South Carolina

White biography

Recently our church bought volume 5 of Arthur White's biography of Ellen G. White. It looked rather formidable, as it is

a large book of more than 400 pages. But I decided to start it anyway. I found it so interesting that I just kept on reading and finished it in one week and wished that volume 6 would soon come on the market. I might say that I am by no means a rapid reader. But when a book is as interesting as this one, a person just keeps on reading.

HILDA WYNN
Hendersonville, North Carolina

1888

"1888 Revisited" (Editorial, Jan. 28) was timely, because as never before our people need to seek to know and understand righteousness by faith. This wholehearted dependence upon Christ through His Holy Spirit is our present need. We must seek the Lord as never before in these perilous days of earth's history.

BARBARA A. WINFIELD
Buffalo, New York

Thompson series

Reading "From Sinai to Golgotha" (Dec. 3, 10, 17, 24, 31) has been like opening my mind to sunshine! I found myself searching the Bible to read the background stories referred to by Professor Thompson, gaining new insights.

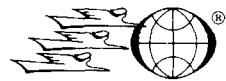
As the mother of a 1-year-old, I sometimes miss the academic atmosphere of a college campus. But these articles put me back into the classroom, so to speak, at the feet of a skillful teacher. JUDITH E. HOHENSEE

Bay Shore, New York

I would say that these articles were a most beautiful way of making of none effect the testimonies of the Spirit of God. Now any statements in the *Testimonies* that cut across a cherished idea or practice can be relegated to immature concepts of our late prophetess. This

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The next 20 years

By H. J. HARRIS

What happens in the church in the next 20 years will depend largely on each of us.

What would happen if time were to last 20 more years, if Jesus were not to return until after 2001? What would the Seventh-day Adventist Church be like 20 years from now? How might it differ from other denominations? Would it still be considered “peculiar”? Would we still believe that the Bible is the Word of God and take it as our guide? Would we still be a people of modest apparel, of high moral standing, of sacrificial giving, of a burning desire to reach non-Christians with the gospel of Jesus Christ?

When I began my ministry about 31 years ago, a much-respected pastor said to me, “Just wait 20 years, and you’ll see a vast change in this church.” At the time I thought he had grown sour on life and was being pessimistic. However, since then I have seen many changes. True Sabbathkeeping is becoming less and less common among us. Bible quoting and carrying is on the decline. In some churches less than 10 percent of the members make any

pretext of studying the Sabbath school lesson. Divorces and marital problems occupy a major portion of our pastors’ time. With ever higher earnings, we Adventists are giving less and spending more on ourselves.

Almost with calendar precision, dress fashions for men and women run the gamut from shock to sensibility, from the abhorrent to the acceptable. Today immodesty seems to be taken for granted, but Bible standards for Christians have not changed. Some of us seem to have forgotten that we are to set the right example and to represent Christ. We never get a second chance to make a good first impression.

Religion in 20 years?

In an article entitled “Where Will Religion Be in Twenty Years?” Richard Baxter, writing in the Los Angeles *Herald-Examiner*, quotes young people as saying, “Churches are beginning to accommodate these loose morals.” Another youth said, “I think the terminology will be changing in 20 years. What we now call religion will then be called spiritualism.”

To me it appears that “love thy neighbor” will not die as a concept, but that “faith in yourself” will replace “faith in God.”

Seventh-day Adventists face a problem today that church leaders did not dream of at the turn of the century—the problem of bigness. Today the Adventist Church is a *big* organization. It is *big* business. Though the church is a religious organization, it suffers from some of the problems and pitfalls of large corporations, namely apathy, internal communication problems, pockets of dissension, burgeoning financial problems, uncommitted employees in the ranks, a measurable amount of irresponsible leadership, plus a growing percentage of church members whose attitude seems to say, “Let the conference take care of that; after all, I’m a tithepayer.”

Our churches, our schools, our colleges, and our universities are bigger; but is “bigger” better? Large numbers seem to numb our Laodicean brains. It is time to consider prayerfully where we are going. What is happening to us on the way? What spiritual metamorphosis is taking place? There is strength in numbers, but only if those numbers are in lock-step stride with each other and with God. There is potential power in the crowds that throng into our churches, but only if their “power pack” is in close relationship to the Bible and the Spirit of Prophecy.

Whether our church changes, whether it rises or declines, enlarges or diminishes, lives or dies, will be dependent upon all of us. We must take a Gibraltarlike stand against the flood tide of looseness, complacency, and negation of Biblical accuracy and authenticity. We must stand for the right though the heavens fall.

What will happen in the next 20 years? You and I will help decide. □



If I take the wings of the morning, or a DC-10

By NORMA ELDRIDGE LEWIS

After the storm, the big jet took off—with damage to the stabilizers undetected!

Ladies and gentlemen, we have developed a control problem and are turning back to BWI. This is a routine measure, and we ask that you remain seated with seat belts fastened.”

Our wide-bodied DC-10 carried 335 passengers and a crew of 13. We were only 35 minutes into the flight out of Baltimore-Washington International Airport. Our destination was West Germany, to take our 4-year-old Down's syndrome son, Mark, to a specialist. We already had been delayed three hours and so were glad finally to be airborne. Now what?

A storm earlier had prompted our pilot to keep us on the ground until the worst of the fury blew over. Ironically, while waiting on BWI's tarmac we had been struck by lightning, and the hydraulic motor controlling the plane's tail-wing elevators was burned out of commission. But the damage was not detected, and our big jet took off.

We were seated near an emergency exit to accommodate four extra-long legs (my husband Cecil is 6' 8", and I am 6' 4"). It was the door that opened out over the front edge of the right wing. Stationed near this exit was one of the nine flight attendants. An attractive blonde stewardess from Hawaii, Kay would become a closer friend than we would have predicted.

She and I were trying out our knowledge of the Japanese language on each other when the captain's voice came on the air. Kay paused to ask Cecil, “What did he say?”

“That we're turning back to BWI because of control problems.”

“That's what I thought he said,” and Kay took her telephone from its holder near her left shoulder to call for additional information. What she heard made her fair skin blanch and tension settle on her pretty face.

After hanging up her telephone, Kay leaned forward in her seat straps to ask Cecil a question that we would never forget. Quietly, so she would not spread panic to other passengers, she said, “Can you help me? I'm going to need your help.”

“I'll try,” assured Cecil.

“They're saying that we might have to ditch in the ocean.”

Cecil immediately was drenched from head to toe with perspiration and then chilled as the jet's air-conditioning outlet above him played on his dripping frame. Waves of

nausea swept over him as the plane bounced around in the turbulence. (It was so rough that the attendants were not allowed to be up to work on food and drinks as their inflight schedule called for.)

Kay went on to say that if we could get down without breaking up, our exit door would be opened, a chute would deploy, and a raft for 53 people would inflate and be ready on the water. She needed Cecil to help get people sliding down the chute and into the raft as fast as possible.

She said that if we made it back to land, the chute would provide the escape and that she would need Cecil to assist passengers out quickly. What Kay did not tell us—something we learned later—was that if the DC-10 lands on water, it will float for a time, but once the six emergency doors are opened, the crew has 80 *seconds* to get people out before the huge jet sinks. Cecil would have been advised to throw passengers bodily out and down the chute.

My husband leaned over the now-sleeping Mark, took my hand, and said, “It's time to pray.”

Cecil's prayer contained unusual subject matter but was typical of the practical, homey approach he always uses in sharing his concerns with God. “Our most gracious, heavenly Father, thank You for this experience. If You help us, we will appreciate it. But if this is the end, I'm thankful to be here with my family. Please forgive us our sins. And, Lord, bless my other children and protect them so that someday we can all be together in the kingdom. Thank You for all that You've done for me during my lifetime. Thank You in the name of Jesus Christ through the Holy Spirit. Amen.”

Peace flooded over him in a way he never before had experienced. He found himself fighting a desire to sleep! Since he had just promised Kay to assist her if necessary in evacuating people from the stricken plane, he asked me to help him stay awake.

Pale and tense stewardess

We looked across at Kay and noticed that she still appeared pale and tense. Probably she was airsick besides being scared. Cecil told her that everything was going to be all right, to put her head back, close her eyes, and relax. She did and seemed to be more at ease. I reminded her that the Lord had our plane in His hands.

Over the intercom came more instructions for us. We were told to follow our attendants' directions for assuming the brace position that we would need in the event of a hard landing.

At least the children were asleep and would miss the alarming part. Now back on their feet, the attendants moved quickly to distribute pillows and blankets to cushion us for the emergency touchdown. The women passengers were asked to remove sharp-heeled shoes. Loose pieces of luggage at our feet were stuffed into tighter places.

Norma Eldridge Lewis is a homemaker living in Salisbury, Maryland, a former missionary nurse in the Far Eastern Division, and an assistant director of the General Conference Health Department.

More miraculous than God's guiding the big jet was the peace He put in our hearts.

We learned the brace position and practiced it. We saw Kay secure a large flashlight: apparently the pocket light next to her pen on her vest lapel might not suffice.

The cabin crew gave the solemn passengers a final appraisal, noting seatbelts in particular and presence of pillows and blankets. Then the attendants strapped themselves back into their seats. The unsteady plane continued its rough descent.

"You will be given a two-minute warning before we land. And then a countdown every 30 seconds." The voice was confident, controlled.

For several long minutes all was still but for the creaking

of the buffeted plane dropping down through fickle air currents, rain, and darkness. Two women sobbed softly.

It was a strange time: we wondered on what surface we would land, how we would get Jodie and Mark out, how much damage would occur. But through all we knew God was traveling with us. We were in good company.

Pointing to Jodie, Kay said, "You must wake her up." She must be taught the brace position. We tried everything, but to no avail—our 7-year-old slept on.

Then we heard the calm voice again: "Two minutes. Take the brace position." We went into the hunched-over, ankle-grabbing pose that was to minimize the discomfort and stress of a crash landing.

Cecil put his left arm over Mark. I reached over for a final attempt at awakening Jodie. She roused sufficiently to put her hands on her auburn head as I pushed it down over her lap.

How will it feel to crash-land?

"One and one-half minutes. We are at approximately 800 feet altitude."

Are we going to crash on ocean or land? How will it feel? I dreaded being without shoes on the runway. My thoughts tumbled.

At 11:12 P.M. we hit. It was rough, but it was *land*!

We did not even bounce! Everyone applauded. I could not resist a "Thank the Lord" as we coasted to a stop on a runway at Patuxent Naval Air Test Center, 65 miles southeast of Washington, D.C.

God indeed deserves the credit for our being alive and well. And for Mark's getting his special therapy on schedule at Dr. Schmid's Kinderklinik in Aschaffenburg.

While waiting for our luggage in Frankfurt (after a perfect flight on another jet, with a reserve crew) we became aware of the peril we had encountered. Another pilot explained to Cecil what our pilot had faced. He told of the maneuverings that have to be accomplished to bring down a jet with nonfunctional tail-wing elevators. Multiple possibilities for disaster exist.

Confided our new pilot friend, "I can't understand why one of the wings did not hit first, causing the plane to break apart."

Cecil replied, "I know why—because the Holy Spirit was our copilot."

Even more miraculous than His guiding that jet was the peace He put in our hearts. He let us know that the flight was under His management, no matter how it ended.

Our experience was a preview of the future, a hint of the endtime storm building up for God's children. Someday we plan to tell David that we changed one of his psalms a bit: "If I take the wings of the morning, or a DC-10, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me" (see Ps. 139:9, 10). □

Meet me at Jabbok

By R. CURTIS BARGER

*Mark well the petty scheming frauds,
The hasty leave-taking,
A guilt trip across the wilderness;
But rejoice for stony pillow,
Angelic forms upon a mystic ladder,
Assurance of unnumbered blessings—
Then bargaining for security*

*After years of egocentric getting,
Now retrace, with heavy burdens, the way home.
Alas! the adversary nears,
And with conscience-stricken fears
Comes the tense resort to anxious prayer.*

*Out of the dark terror a hand is laid
Upon the shoulder, and in desperation
Wrestling with Someone unseen but strong,
Struggling till a single touch disables
And there dawns the consciousness
Of the Divine Presence of life and power,
Till the fugitive lets go of self at last
To cling to pure, omnipotent, forgiving love.*

Meet me, Lord, at Jabbok!

Waking time

By C. E. BRADFORD

The good ship Zion must raise every sail to receive the gentle zephyrs of the Spirit.

While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him" (Matt. 25:5, 6). The most dangerous "ism" that the church faces is not communism, fascism, or secularism; it is somnambulism—sleepwalking. Ellen White noted: "The ministers are asleep; the lay-members are asleep; and a world is perishing in sin."—*Testimonies*, vol. 8, p. 37. "Sleeping preachers preaching to a sleeping people!"—*Ibid.*, vol. 2, p. 337.

The sleep that our Lord speaks of is not a state of open sin or apostasy. It is something that affects both wise and foolish virgins. Bible teachers tell us that there is danger in trying to draw too many inferences from a parable and attempting to make every detail significant; however, in view of the importance of this parable to the early Adventist believers, we should study carefully every specification of it. Could it not be, therefore, that this sleep is the Laodicean state that Jesus describes as lukewarmness? "This knowledge of the nearness of Christ's coming . . . [is] allowed to lose its force, and we become careless and inattentive, and fall into slumber—into an insensibility and indifference to realities. In slumber we are in an unreal world, and not sensible of the things which are taking place around us."—*Our High Calling*, p. 346.

This parable had a historical fulfillment in the experience of the early Advent believers. The more research that historians do in this area, the more impressive and striking is the evidence that the great Second Advent movement of 1831-1844 was indeed a religious phenomenon of major proportions. True to the prophetic description of Revelation 10, where the angel has one foot on the land and the other foot on the sea, the message went not only to the great land masses of earth but even to remote islands. Christians everywhere were electrified; many believed; denominational barriers were transcended.

Then the pattern, or syndrome, described in the parable of the ten virgins took place. After an initial period of fervent response and great enthusiasm; a cooling-off period set in as the time was extended. Then came the crisis when many were caught napping. Two distinct classes emerged. The wise were those who "received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders His word a lamp to the feet and a light to the path. . . . These had a personal experience, a faith in God and in

His word, which could not be overthrown by disappointment and delay."—*The Great Controversy*, p. 394. The foolish, on the other hand, were moved from impulse, fear, and excitement, and "depended upon the faith of their brethren." They were "satisfied with the flickering light of good emotions, without a thorough understanding of the truth or a genuine work of grace in the heart. . . . They were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim."—*Ibid.*

The time of waiting is a dangerous time, and even the wise are not exempt. "Yet in the night of trial the latter [the wise] seemed to lose, to some extent, their zeal and devotion."—*Ibid.*, pp. 394, 395.

"But in the middle of the night there came a shout" (Matt. 25:6, Phillips). The historians of Adventism call it the Midnight Cry. With prayer and fasting, a small, determined group reviewed the prophecies carefully, and new light burst forth. The Spirit of God led to a wonderful consensus. The Master would come, they believed, on the tenth day of the seventh month. The good news swept like a tidal wave over the languishing believers. "They studied the word of God with an intensity of interest before unknown."—*Ibid.*, p. 402. The result was the purest revival since apostolic times. Fanatical, extremist elements were weeded out as a holy solemnity settled upon the waiting servants.

Application of this parable is at hand

In Adventism today the conviction is growing that the time for the final application of this parable is at hand. We have been through the ten-virgin syndrome. There is throughout Adventism a coming alive, an awakening, a coming to grips with reality. Earnest appeals for revival, reformation, and genuine repentance have gone out. Each Annual Council becomes more concerned with "the things that matter." The 1976 Annual Council action entitled "Evangelism and Finishing God's Work" gathered up all the essentials and focused on the main task. It restated the mission of the church and came down squarely on the issues—life style, total commitment, total involvement, and interdependence.

Ellen White's pen picture is accurate; it is not, however, morbid. It presents a time of awakening. "A life-giving message was needed to give life to the dry bones."—Manuscript 24, 1888. The Laodicean message of Revelation 3, proclaimed and received, will bring about true awakening, which is awareness of the realities.

"The eye is the sensitive conscience, the inner light, of the mind. Upon its correct view of things the spiritual healthfulness of the whole soul and being depends. The 'eye salve,' the Word of God, makes the conscience smart under its application; for it convicts of sin. But the smarting is necessary that the healing may follow, and the eye be single to the glory of God."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 7, p. 965.

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

There will be genuine revival, awakening, rekindling, of spiritual fires

Some of us have to travel in all the countries in the world. When jetting from place to place, our biological clocks, it seems, cannot keep up with the changing time zones. We find ourselves waking up at 2:00 A.M. in some areas, and then very late in the morning in some other areas. The safe thing to do is to ask the innkeeper or hotel management for a wake-up call. How often have I heard, "It's wake-up time!"

This is precisely what the parable predicts will happen in the remnant church. There will be genuine revival, awakening, rekindling of spiritual fires. "There is to be, at

this period, a series of events which will reveal that God is Master of the situation."—Ellen G. White in *The Review and Herald*, July 5, 1906. The signs of the times all about us, the fulfillment of prophecy, are a wake-up call. The counterfeit revival, the spirit of intolerance, the spreading moral degeneracy, the extreme pressures of the times, should drive us to the study of the Word. When this is done, it will have its effect.

"But the wise roused themselves at the message of His approach, and responded to the message, and their spiritual



On spring parade

By ADLAI ALBERT ESTEB

*Come, walk along a springtime trail with me,
And look at miracles on bush and tree.
Behold in leaf and bud, on spring parade,
The resurrection power of God displayed.
New poems flash from flaming flowers each spring,
Inspiring us with sweeter songs to sing.
Each pathway where a Tennyson may pass,
"A greener emerald twinkles on the grass
A bluer sapphire melts into the sea,"
And fairer visions loom along the lea.
"The world's a stage"—we play a better part
When we can look through Shakespeare's eyes and heart.*

*Anointed eyes will trace the hand divine,
And ev'ry flower becomes a wayside shrine.
Our hearts are paralyzed, our eyes are blind,
If in the spring no miracles we find.
O what a shame if it has come to pass
That dollar bills look greener than the grass,
And artificial lights have blinded eyes,
Eclipsing all the glory of the skies.
Let's take a look at spring with rev'rent gaze,
And tune our hearts with nature's voice of praise.
New life and beauty leap to greet the eye,
When spring in all its glory passes by!*

discernment was not all gone, and they sprang into line. As they took hold of the grace of Christ, their religious experience became vigorous and abundant, and their affections were set upon things above. They discerned where was the source of their supply, and appreciated the love that God had for them."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 5, p. 1099.

Of one thing we may be certain: the identity of the virgins is not fixed. None of us is as yet labeled. We have opportunity for change. "But the counsel of the true Witness does not represent those who are lukewarm as in a hopeless case. There is yet a chance to remedy their state, and the Laodicean message is full of encouragement."—*Ibid.*, vol. 7, p. 966. The time is short. The spirit breathed throughout the parousia parables is the spirit of urgency. We do not have a millennium in which to effect change. The whole thrust of these parables is to urge the waiting servants to complete their character-building mission before it is too late. The extension of time makes the matter all the more urgent.

"Give us of your oil"

"Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves" (Matt. 25:7-9). The poor, foolish girls had fixed their own destiny. They were shut out because they could not bear the heavenly inspection. "Verily I say unto you, I know you not" (verse 12). They did not have that righteousness that is not only their title to heaven but their fitness for it.

It is encouraging to hear and to be associated with the growing number of Adventist believers who are seriously considering all the counsel of God. They take the position of the wise and faithful servants who stand at their post of duty and show their faith by genuine good works.

Evangelists of another generation often told the story of a sailing ship that was transported by water and some distance over land to the Niagara River. The tall-masted ship was quite a tourist attraction. It was displayed on both the Canadian and the American side of the river. On one occasion when the ship was being towed from the American to the Canadian side, the towrope broke and the sailing vessel was left to drift, drawn helplessly to the falls. It was Sunday, and people gathered on the shore to watch the spectacle. No one seemed to know what to do to stop the relentless drift. Then suddenly the captain shouted: "Raise every sail, every piece of canvas, boys!" He had discerned a slight change in the wind, and it was his hope that the sails might catch the gentle breeze. Sure enough, the sails began to billow ever so slightly, and then the drifting stopped. It was almost too good to be true, hardly believable that the ship actually reversed course as the winds picked up speed.

The good ship Zion must raise every sail to receive the gentle zephyrs of the Spirit. As we cooperate with heaven, the wind of the Spirit will increase and stop the drift that has set in. We can change direction, we can move Godward. Let us raise every sail—faith, repentance, confession, intercessory prayer, and those good works to which the waiting servants are ordained. □

Concluded

INVITATION TO BIBLE STUDY

By ROSALEE HAFFNER LEE

Happiness is . . .

1. What parable did Jesus use to illustrate the human tendency to search for happiness in things?

Luke 12:15-21—The parable of the rich man illustrates the folly of making this world our goal for happiness.

2. What is more valuable than the world's greatest riches?

Mark 8:36, 37—"What shall it profit a man, if he gain the whole world . . . ?"

3. Why are riches not a safe investment in happiness?

Proverbs 23:4, 5—Riches fly away.

4. What was Jesus' idea of happiness?

Matthew 5:6—Blessed (happy) are those who hunger and thirst for righteousness.

To be hungry or thirsty is not our idea of happiness. Yet Jesus says that those who have a deep soul hunger for righteousness will be truly satisfied.

5. Who alone can quench the thirsting of the soul?

John 4:10-14—Jesus Himself is the Living Water, who takes away thirst.

6. What was the ground of Israel's happiness?

Deuteronomy 33:27-29—They were a people saved by the Lord.

Moses was about to lay down the burden of leadership. These were his closing words to Israel. God had saved and preserved them. Their future happiness would depend on how well they remembered what God had done for them.

7. What is the danger of trusting human beings for happiness?

Jeremiah 17:5, 7—We dare not trust to the frail arm of humanity for happiness, but trust in the Lord. See *Proverbs 16:20*.

8. What difference does the presence of God make?

Psalms 146:5; 144:15—Happy is the person who has the help and hope of the Lord on his side. What more could we ask in our troubled, confused world than that kind of assurance?

9. What is the key to happiness?

Proverbs 3:13-18—Wisdom and understanding are the principal things in the wise man's book. *Proverbs 9:10* explains that the fear of the Lord is the beginning of wisdom. See also *Psalms 128:1*.

10. What seeming paradox is a condition for happiness?

Job 5:17—Happy is the one whom God corrects.

Matthew 5:11, 12—Happy are those who are persecuted for right.

11. Why can we be happy about chastening?

Hebrews 12:5, 6—Whom the Lord loves He chastens.

Psalms 94:12—Chastening teaches us obedience.

Psalms 5:10, 11—Suffering produces endurance.

Chastening, correction, and suffering are not the human models for happiness. Yet these are what God prescribes. He who suffers for his own misdeeds and sins often suffers guilt and fear. But he who suffers for his God has the assurance of a higher and better good—genuine inner happiness. What kind of happiness are you searching for? Are you ready to accept the conditions for genuine happiness?

A secretary finds strength

By EVA M. MICHEL

It was one of those days when everything seemed to go wrong.

“Lord, why so much unfairness?” I pleaded in silence. “I can’t stand it anymore, Lord. It just isn’t fair!” The words seemed to keep going round and round in my head.

Why do so many people who want to live have to die because of some incurable illness? Why do so many others who barely survive or who are too elderly to even notice their surroundings seem to live on and on? Why?

Tears came to my eyes and slowly made their way down my cheeks as everything suddenly seemed to fall apart inside me. My boss’s thoughtless remark had hurt. The work had piled up on my desk. Where should I start? I thought of my mother’s voice showing her frustration at not being able to do the meaningful and useful things she had so lovingly done in earlier years. I thought of my father, self-made and the pride of my life for his strong Christian character and loving ways, now feeling the burden that weighed on his shoulders. My own personal problems—how to cope with them?

My personal anxieties had suddenly become entangled with all the troubles in the world, and I felt like an ant carrying an elephant on its back. I had to get away. I had to think. I had to be alone with my Lord.

Leaving the office, I headed for the little-used road next to the office building and the wide-open space it led to, with its few crooked trees scattered here and there and the lake in the background. The cool breeze, typical of a winter day in Brasilia, seemed to tickle my back as I walked and tried to think. I sat down on the grass and silently talked to the Lord, pleading for strength to carry me through that day.

As I sat there the breeze seemed to whisper, “Look at the lake. The rain falls, it rises, and then goes down again. The sun shines, and it glistens. The wind blows, and it ruffles up. When there is no wind it calmly and gently makes its course, serenity reflected in the water. It is never the same; but it is always there, faithfully doing its job.

“Look at those trees. How crooked they are! But take a closer look. You see? They are not majestic, but there is a certain gracefulness in them. Do you see how the birds flock to their branches? The rain falls, and in getting wet they are refreshed. The sun shines, and they grow. The wind blows, and the leaves rustle. But they too are doing their share, adorning the scenery and sheltering birds.”

As these words echoed in my mind I seemed to gain new strength and found myself spontaneously singing, “Praise the Lord, He never changes. I go to Him, He’s always there. And He’ll be the same tomorrow as He was and is today.” In the same way that nature changes with the seasons, people

and situations are never the same. But our Lord is always the same.

As I turned my face toward the breeze, now quickly turning more into a rushing wind, a lively sight on the ground caught my attention—a long trail of ants. As I sat there watching them work I noticed that each ant was either carrying something toward the hole or on its way back for another load. Some of the large ants were carrying small pieces of dead leaves and some of the little ants were carrying large pieces. Whether big or small, each one of them took the load and followed the same trail. But instead of one simply following right behind the other they seemed to take different routes along the trail. Some went over or under big sticks or tried to find their way around the sticks; some took the more hilly portion of the trail; and some seemed to make their way along the better, smoother portion of the trail.

As I stood up I felt like a small child just getting acquainted with his surroundings. Why, I had always loved the ocean and lakes, the open fields, and mountains and trees—all of nature. But I had never thought of how similar ants are to Christians. We too have a load to carry as we travel through this world on the way to our eternal home. The road is the same—the pathway of life. But we cross different bridges. Some have to climb steeper hills than others. And some have to step over a few stones. Our goal is the same—eternal life with Jesus. And sometimes our share of troubles does not seem proportionate to our spiritual size. Yet there is fairness in this seeming unfairness, for the Lord has promised that we will not be tempted above that which we can bear (see 1 Cor. 10:13).

As I walked back to the office with my face turned against the wind I felt the Lord’s peace in my soul and was reminded, once again, that “I can do all things in him who strengthens me” (Phil. 4:13, R.S.V.).

The wind seemed to carry the words of one of my favorite melodies as it rushed past me: “Never a trial that He is not there [Lord, give me Your grace and love to forgive my boss for his thoughtless remark just uttered], Never a burden that He doth not bear [Lord, I can’t carry my load anymore; please give me Your strength to take it up again], Never a sorrow that He doth not share [Lord, You know how sad I am over the situation of my loved ones and the despair I see around me]. . . . Never a heartache, and never a groan, Never a teardrop and never a moan [Lord, my heart is so heavy right now. Why the sickness in my family? Why so much violence in the world around me? I feel hurt, Lord, and alone]. . . . Moment by moment I’m kept in His love; Moment by moment I’ve life from above; Looking to Jesus till glory doth shine; Moment by moment, O Lord, I am Thine [Give me Your strength to see me through this moment, Lord, and keep me in Your love as I fix my gaze on You].”

And, on that windy day I learned, all over again, “in whatever state I am, to be content” (Phil. 4:11, R.S.V.). □

Eva M. Michel is office secretary for the treasury of the South American Division.



Should you marry a man with children?

The answer you give affects the happiness and salvation of both your friend and his children.

By MYRTLE SMITH

Should you marry a man who has children? No simple answer can be given to this question. Besides, if your friendship with a man has progressed to the point where you are considering marriage, you probably have made up your

Myrtle Smith is a pseudonym.

mind, and advice will fall on partially closed ears. It would have on mine.

My problem was not the children. I had grown up in a divided home, had taught school, and had been a spectator to many friends' marriages. Then, too, I hardly was a teen-ager; I was an "unclaimed jewel" who would not have to reach far to touch 30. I had even read *The Adventist Home* twice and had taken a college course in marriage and family.

But I was not a mother.

I did not realize that sometimes mothers grow weary. There are days when they frown at their children, when they raise their voices at their children, when they wish they had never had a child.

After I was married and found myself sometimes growing weary, and frowning, and even raising my voice, I thought I was abnormal. And I had no one to talk to. Nor could my

friends help: they thought I should be a starry-eyed bride for a year.

So I struggled through entire evenings trying to put giggly, playful children to bed and then dampened the ironing with my tears until my husband came home from work. With swimming eyes I kissed him goodbye each morning, wondering how I could live through another day. It took me five or six months to realize that I was not abnormal, and things gradually got better.

So if you are a mother, you have a head start because you know that your own children can exasperate you and that even the best-reared ones do unacceptable things at times.

If you are not a mother, be careful. Spend much time with your family-to-be. Try to ascertain your friend's feelings when you correct his child. If he is defensive and takes the part of the child, bow out; marriage will be miserable. If the children have been well-disciplined in the past, you have much in your favor. Many times children of divorce or those who have lost a mother are pampered to make up for their hardships.

Consider whether you will have to go through a retraining period each fall because the children have spent the summer with their mother. This can be a heartache.

Consider carefully the neighborhood in which you live. Is it likely that the neighbor children will lead yours into evil?

How big are you?

Then, spend a *long* time considering yourself as objectively as possible. How big are you?

Big enough to smile and bear an audience in your bedroom Sabbath mornings while you finish combing your hair?

Big enough to grin and bear it when Father decides on skates for the children instead of a used vacuum cleaner for you?

Big enough not to rush angrily to your own defense when children seemingly require you to answer for things you have done or for money you have spent?

Big enough to face low grades and naughtiness in school or Sabbath school?

Big enough to march a small citizen and a "borrowed" object back to the store manager without explaining, "He's not my child, you see"?

Big enough to want your own offspring to call these children "brother" and "sister"? And to raise them that way?

It is not hard to be big enough to smile graciously when a happy child hugs your legs and says, "I love you, Mommy!" It is not hard to feel pleased when you overhear one saying, "That's my new mommy over there" or when you realize that not once have you heard the unwelcome phrase, "You're not my mother!"

But moments like these are only sprinkled among the other daily occurrences of life, and the memory of them fades quickly in times of disappointment.

It is love that makes you big or small; and if you do not love, truly love, those children before you marry their father, then do not plan to marry him. Love will not blossom among the daily frustrations that will follow.

So pray much. Examine yourself, your friend, and his children. Their happiness and salvation, as well as yours, are at stake. □

FOR THE YOUNGER SET

Don't open the door!

By EDNA MAY OLSEN

Mrs. Brown knocked at the front door and waited a minute or two. It opened slowly, and there stood Jamie in his pajamas.

"Hello!" she said. "I didn't know this is where you live. I'm out gathering tonight with a group from church. Did you hear the music?"

"No, I didn't," said Jamie. "Ooh, it's cold! Would you like to come in, Mrs. Brown?"

"Well, just for a minute," she said, stepping into the warmth. "Where is your mommy?"

"She went to the store for some medicine," Jamie explained, "and said she'd be back shortly."

"Is Daddy in, then?" Mrs. Brown asked.

"No, he's working," said Jamie. "He doesn't get home until I'm in bed."

Mrs. Brown looked very troubled. "You shouldn't ever open the door unless one of your parents is home, Jamie," she said seriously.

"Oh, I know that, Mrs. Brown," Jamie said happily. "Mommy told me. But

I asked Jesus to look after me, and then I opened the door."

"Jesus is glad when you ask Him to look after you, Jamie," said Mrs. Brown, "but there's one other thing. He knows you have disobeyed your mother, and that makes Him very sad. Besides loving Him, He wants us to be obedient."

"I'm sorry," said Jamie sadly. "I didn't mean to be disobedient."

"I know you didn't," said Mrs. Brown, hugging him, "but your mother has a good reason for telling you not to open the door. There are some people around who aren't very nice. So in the future if someone should knock on the door and you are alone, promise you won't open it."

"And will that make Jesus happy?" Jamie asked Mrs. Brown.

"Yes, it will," she said. "It will make Jesus happy and your mother and father too. Now why don't you get out a book, and I'll read to you until your mother gets home."



The surgeon general's report

Tobacco kills—this is the overwhelming evidence of the latest report from the U.S. surgeon general.

The first surgeon general's report on the relation between smoking and health was issued in 1964. A turning point in the use of tobacco in modern American society, it singled out cigarette smoking as a cause of lung cancer in men and possibly women.

February 22 Surgeon General C. Everett Koop released the most recent report from the Department of Health and Human Services. The first since the 1964 study to focus on cancer exclusively, its conclusions are devastating. Koop called smoking the "most important public health issue of our time" and characterized the report as the "most serious indictment" of smoking that the Government has yet made. He said: "Cigarette smoking is clearly identifiable as the chief preventable cause of death in our society."

The report identifies smoking as a major cause of cancers of the larynx (voice box), oral cavity (mouth and upper throat), and esophagus, as well as of lung cancer. Further, smoking now is considered a "contributory factor" in the development of cancers of the bladder, pancreas, and kidney. In

addition, new studies point to an association between cigarettes and cancers of the stomach and cervix.

Thus, the glaring statistic: smoking may cause nearly one third of all cancer deaths. When deaths from heart disease, chronic lung and respiratory diseases, and other conditions are tacked on, tobacco kills about 340,000 Americans each year.

Koop, a prominent Philadelphia pediatric surgeon, quit smoking a decade ago. Referring to the latest release, he said: "If I were a smoker of a pipe, cigar or cigarette and were reasonably intelligent and had read this report, I would long since have quit."

This stunning indictment of tobacco should come as no surprise to Adventists. Instructed in counsel such as "tobacco is a poison of the most deceitful and malignant kind, having an exciting, then a paralyzing influence upon the nerves of the body" (*Temperance*, p. 57), from early in our history we have opposed its use. But three matters arising out of the surgeon general's report are of particular concern to us.

First, the report suggests that tobacco in combination with alcohol further increases the risk of cancers of the larynx, mouth, and esophagus. While most Adventists do not have a problem with tobacco, there is evidence that alcohol consumption, mainly in the form of wine, is making inroads in our midst. Awareness of this danger led the REVIEW to prepare the special temperance issue (undated, but actually the February 25 issue) recently.

Second, the report sounds a warning to nonsmokers. Second-hand smoke is a "public health

potential hazard." Two studies showed a significantly increased risk of lung cancer in nonsmoking wives of husbands who smoked. According to the report, "prudence dictates that nonsmokers avoid exposure to secondhand tobacco smoke to the extent possible."

Third, despite these warnings from the Department of Health and Human Services, the Department of Agriculture continues to provide Federal price support for the growing of tobacco. Since the price-support program started in the 1930s, it has cost about \$57 million, but interest absorbed on price-support loans has cost about \$600 million.

So the 1982 surgeon general's report is more than an interesting document. It should galvanize Adventists to greater efforts:

■ We need to help people break the tobacco habit. Although Dr. Koop was able to quit smoking and commented that any "reasonably intelligent" person who reads the new report likewise should quit, many men and women find the habit impossible to break on their own. Adventists pioneered a program to help such people in the Five-Day Plan to Stop Smoking. Let us keep up such efforts.

■ We need to educate young people to the dangers of tobacco. Up to 1.5 million teen-agers each

year start smoking. The greatest increase in recent years has been among girls aged 12 to 14. During the past ten years, smokers in this group have increased tenfold. Through *Listen*, through education programs, through the media, we should expose cigarettes for what they are—a poisonous drug.

■ We should seek to protect the rights of nonsmokers. We deplore the fact that, while only 32 percent of the U.S. population are smokers, they foul the air for the other 68

percent. We think that we should not be forced to inhale someone else's smoke as we eat in a restaurant or wait for a plane. Organizations such as ASH (Action on Smoking and Health) and GASP (Group Against Smoking Pollution) deserve our support.

■ We should express concern at the incongruities involved in tobacco-price supports. A curious element in this matter is the backing given these subsidies by some of those politicians associated with the (apparently) Christian conservatism of the "New Right."

The first surgeon general's report on smoking was influenced by studies in England investigating the relation between cancer and smok-

ing. And those studies in turn had been directly influenced by the Adventist film *One in Twenty Thousand*.

Why should Adventists be involved in opposing the use of tobacco? Ultimately, because God loves every person—smokers included. Because He loves them, we love them, and seek to help them to a better life. At the heart of our message to the world is a call to a higher life: "Fear God, and give glory to him . . . and worship him" (Rev. 14:7).

W. G. J.

LETTERS Continued from page 2

opens the door to human beings' setting up their own judgment above a plain "Thus saith the Lord." FLOYD A. SAYLER

Armstrong, British Columbia

While it is true Mrs. White continued to grow in grace and in knowledge as long as she lived, as far as I am concerned the love of God is made clearer in her work, even in her earliest writings, than in anything else I have ever read. TED MARTSCH

Payette, Idaho

Golgotha must be viewed in the light of Sinai, as well as vice versa. God's character and the plan of redemption are revealed not so much by "progressive revelation" as by "completing different aspects of the same picture." Note, for example, that Revelation 14:11 was written by John after the cross, not at Sinai. And in the case of Ellen White, I do not find that volume 9 of the *Testimonies*, written at the end of her life, is any less condemnatory to the unregenerate heart or any less inspiring to the born-again Christian than volume 1.

The statement that "the visions that God sent Ellen White were always designed to be understandable to her at her

level of growth at the moment of reception" is incorrect. Ellen White says, "Even the prophets who were favored with the special illumination of the Spirit did not fully comprehend the import of the revelations committed to them."—*The Great Controversy*, p. 344. The expressions were human, the thoughts divine.

To establish present truth by trying to show a prophet's spiritual growth in theology as evidenced by selective quotations could result in any philosophy—depending on who did the selecting. Let us not suppose that we have obtained some superior theological standing that the prophets did not have until they were very old and ready to die. Remember, the Bible was written for the common person and is best understood by those seeking to learn its message rather than by those going beyond what is revealed to explain its mode.

MARSHALL J. GRSBOLL

Pastor

Upper Marlboro, Maryland

Thank you for Alden Thompson's fine series on Ellen White as well as Niels-Erik Andreassen's reflections on the

prophetic gift in Amos (Jan. 28). These articles help clarify much that is puzzling about God's use of human beings to reveal His will. JAMES LONDIS

Pastor

Takoma Park, Maryland

Cover quote

A hearty thanks for the "Judas" (Jan. 28) cover. The quotation certainly applies to our age. ANTHONY W. LEWIS

Medford, Oregon

Poetry and prose

Thank you for the numerous articles you are publishing that are attractive to young people. I read many of them to our 8- and 10-year-old children, who find them very interesting. These articles give us opportunities for rewarding discussions. I want our children to grow up with the REVIEW high on their priority list, a privilege I did not have until I was more than 30.

We are also enjoying the meaningful poetry in recent REVIEWS. Our children are thrilled with memorizing the poems to recite for family worship, Sabbath school, or when we visit shut-ins. It is sad to see that our denominational ele-

mentary schools have eliminated recitation of good poetry. I believe parents have a responsibility in this area so our children will learn to appreciate poetry and also know how to read and recite it in an expressive manner.

LA RENNE BARRETT
Lodi, California

Bible contest

Re "Bible Contest Winner Studied Three Hours a Day" (Worldview, Jan. 21).

I could not help being proud that another Seventh-day Adventist did so well in the International Bible Contest. Congratulations to Mr. dePontes and all the other Seventh-day Adventists who participated in the contests around the world.

I also could not help being inspired to study my Bible more faithfully and diligently. I am not a competitor by nature, but I sometimes wish an organization in our church would sponsor a similar Bible contest program for our members. It seems to me that it could be beneficial, not as an end in itself, but as a means to an end.

MARK BRESEE
Berrien Springs, Michigan



A volcano is visible from the harbor of Reykjavik, the northernmost capital city in the world.

The church in Iceland: small but courageous

By VICTOR COOPER

In Iceland, the second largest island in Europe, live 540 Seventh-day Adventists—about .1 percent of the number of Adventists living in North America. The population of Iceland is about 235,000.

The Adventists in Iceland are happy but lonely, cut off from social contacts with fellow believers, particularly during the long, sunless winter.

In A.D. 874 the first settler, Ingolfur Arnarson, from Norway, chose a sheltered anchorage near some hot springs on the

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site of what is now Reykjavik, which means "smoky bay." Today Reykjavik, the northernmost capital in the world, is a smokeless city, but it is heated by the hot springs that inspired its name.

Warmed by the Gulf Stream, the country with the misleading name is as it was when the Vikings first set foot on it—clean, natural, colorful. Most of Iceland is high, with very few trees. American astronauts made their moon-landing preparations on the volcanic terrain. There are picturesque villages, icy glaciers, steaming geysers, geothermal crater lakes, and thundering waterfalls—the largest in Europe.

I like Bjarni Thoravensen's paradoxical description of his country:

*Marvelous mixture of frost and of heat,
mountain and meadowland,
ocean and lava.*

*Lovely and terrible, when to thy feet
fire from the icefall pours like a river.*

Before settlement by the Vikings, the first inhabitants of Iceland were Irish monks, probably Sabbathkeepers, according to Celtic researcher Leslie Hardinge.

Icelanders converted en masse to Christianity in A.D. 1000. Today the national religion is Evangelical Lutheranism.

The first Adventist church was organized in Reykjavik in 1906. The building is on Ingols Straeti (named after the first settler), a stone's throw from the conference office. Contributing to worship in the sanctuary is a beautiful picture of our Lord by a local artist. The

church is looking for money to buy land to relocate its church school on the outskirts of town.

Conference President Erling Snorrason told me about the three ten-day Vacation Bible School camps, held at Iceland Secondary School (Hlidardalsskoli), each attended by some 65 children. With a mixture of craft and hobby instruction, tree planting, sports, gymnastics, singing, and physical and devotional activities, the camps are considered the best in the country by many. Some children pay to stay at all three camps.

At the school, 25 miles from Reykjavik, engineers drilled three-quarters of a mile until they came to hot water, which now heats all buildings, greenhouses, and shops—and then, still at a temperature of 120 degrees, flows into a local stream.

Regular enrollment was down last year—to 30 students. This year there are 44 students. But finances are insufficient, and members in Iceland are invited to give 4 percent of their income to support the school. Fortunately, there is no unemployment in Iceland. Almost everybody works overtime—but of course ministers do not get overtime pay. A number of ministers have emigrated; it is not easy to find Icelandic-speaking ministerial personnel to serve there.

Ingathering in Iceland is a pleasure. To save costs, the conference uses the same basic four-color literature as in Denmark. Almost everybody gives. Two carloads of workers and lay people take their sleeping bags and for two weeks tour the island, calling on almost every home in the country except for a few isolated farms. They work from 10:00 A.M. to 10:00 P.M. Most people give 30-50 kronur (US\$5.00-\$7.00). Nobody gives less than 10 kronur, and

many give 100 kronur. But the goal is high—\$600,000.

Although radio is under government control, Adventists are allowed a broadcast of one service a year. One television program was granted to Adventists in 1976. Nobody knows when the next one will be. Everybody on the island has television. Programs are broadcast from 8:00 to 11:00 P.M. daily, except Thursdays, and no television is broadcast during

the whole month of July. Thursday is a good family night opportunity. But a guest evangelist, Australian-born David Lawson, found he could maintain an audience for his lectures six nights a week. Nobody wants to go to bed, anyway, during the short summer nights.

In the capital, John Johnsson is the lively, energetic pastor who is in close touch with the community and the media. He has the opportunity to conduct a

Five-Day Plan for smokers on television. He needs help to maximize the opportunity.

In Iceland, a land of seafarers and fishermen, the most important item of commerce is fish. Cod, herring, haddock, and redfish are the life of the island. More than 1.5 million metric tons of fish are processed every year. Also in Iceland, plenty of "fish" are ready to be taken in the gospel net by Icelandic Adventists.

MEXICO

New conference organized

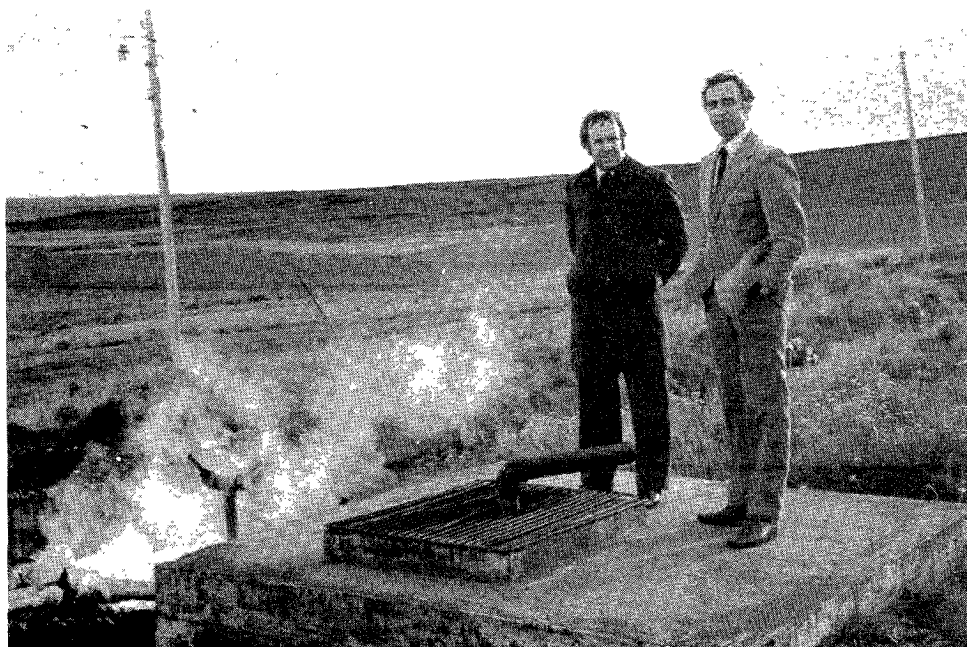
Sixty-five organized churches and hundreds of companies were represented at the inaugural session of the new Isthmus Conference in Mexico, January 13-16, 1982. This historic session was held in the city of Oaxaca, headquarters of the new conference. Three other Mexican conferences had a portion of their territory restructured to form this additional conference. The Isthmus Conference covers the state of Oaxaca (with the exception of the political districts of Matías Romero and Juchitán) and the southern part of the state of Veracruz. There are 3 million inhabitants in the territory of the new conference, 22,000 Adventist members, and 29 pastoral districts.

Lay people preach

The session was characterized by a strong emphasis on evangelism, and I was especially inspired by the Sabbath afternoon symposium of lay people from the city of Oaxaca.

Lay preachers of that region organized a series of crusades in 1981 that yielded more than 300 baptisms. The champion lay preacher of the area for 1981 was Fausto Oliveira, with 63 baptisms; Lorenzo Ramirez was second, with 41 baptisms. Several literature evangelists were also presented as outstanding soul winners. Tomas Alvarez, a dedicated colporteur, won 21 souls to Christ during the year.

An engineer, Amador Mesias, and his wife are teachers in the government school system. They conducted a series of Bible studies with seven families in a settlement outside the city of Oaxaca. Since most of the inhabitants there are members of the popular church, they are reluctant to permit others to proselyte the area. Several members of the seven families who were receiving Bible studies from Mr. and Mrs. Mesias were arrested because of this religious activity. Amador Mesias went to the jail to visit them and



Natural hot springs (top) heat Iceland Secondary School (bottom). Pictured on an inspection tour are Erling B. Snorrason, Iceland Conference president (wearing dark overcoat) and Gudmundur Olafsson, school principal. Members support the school with 4 percent of their income.

to make an effort to secure their release, for they had committed no civil offense. He too was incarcerated and could not attend the first two days of the conference session. He was released in time to come to the Sabbath afternoon symposium and spoke courageously and enthusiastically that afternoon. He is determined that nothing will prevent him from establishing a church in that area.

New church in Oaxaca

At the close of the symposium, I was introduced to a middle-aged woman who operates a stall in the city market. When Adventist members decided to build a new church in Oaxaca this dedicated sister wanted to have a part. She decided that the entire proceeds from the first sale she made each day, whether that sale was large or small, would be dedicated to the church building fund. She has already put several thousand pesos in the fund through this method. The sacrifice, dedication, commitment, and exceptional love for the church manifested by the members in Oaxaca is hard to comprehend.

Finishing touches are now being put on a large modernistic church in the city of Oaxaca. It is situated conspicuously on the main highway and has seating capacity for more than 1,000 in the sanctuary, appropriate rooms for children, and adequate parking space. Its design is very stylistic, with an imposing neon cross on the front. The church was made ready for use on the Sabbath of the conference session, and it was packed from morning to evening.

500 baptized

Josue Fernandez, a veteran minister in the field, related to the session delegates some of the persecutions he faced as a pastor in this bastion of religious fanaticism in the 1950s. For many years the city of Oaxaca and the surrounding towns were virtually closed to Adventism, and he was even refused room in hotels because the owners were afraid his presence would mar their image.

In February, 1981, a recent

graduate of Montemorelos University, Robinson Mendez, was sent to Oaxaca as district pastor. Because of the previous extreme difficulty in penetrating that city with the Adventist message, the conference set a goal for him of 90 baptisms for 1981. But Pastor Mendez felt he could not accept a goal that small for a city with a population in excess of one million, and he began to organize the lay people into small groups. He motivated and encouraged these groups to work and then personally began a series of evangelistic meetings with their aid. As a

result of this intense evangelistic drive, before the end of the year he baptized more than 500 new believers.

The churches in Oaxaca are now actively engaged in a new round of evangelistic activities calculated to produce 1,000 baptisms during 1982. The entire delegation to the session enthusiastically adopted a goal of 3,000 baptisms during 1982 for the new Isthmus Conference and the slogan "From house to house until the last house." **GEORGE W. BROWN**

President

Inter-American Division

Visitor sees soul winning activity in South America

By **LOWELL BOCK**

A tour of Seventh-day Adventist churches, missions, and institutions in South America should be an effective cure for the gospel skeptic. Throughout this interesting continent of varied climates and cultures, one can feel the throb

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of soul winning activity. In short, South America is on the march!

From the moment my flight from Washington touched down in Lima, Peru, until six weeks later, when I was homeward bound from Manaus on the Amazon in north central Brazil, I saw evidence after evidence to support that fact.

Lima is headquarters of the

Inca Union Mission, which serves Ecuador, Peru, and Bolivia. This territory is famous for its altiplano (high plains) and Lake Titicaca, lying in the majestic Andes Mountain chain. Large populations live at 10,000 to 12,000-foot levels, where the uninitiated have difficulty tolerating the thin atmosphere. Yet our workers, a number of whom are expatriate, press forward at a rapid evangelistic pace. In 1980, this one union territory baptized 14,600 new members.

For the coming 1,000 days of concerted worldwide evangelism, when it is expected that one million people will be baptized, this courageous band of God's people have set their goal at 5 percent of that objective. Theirs is a simple and effective gospel witness that offers hope for those who seek a better way.

The story is similar in Chile, Argentina, Uruguay, Paraguay, and Brazil, as the reports presented at the year-end South American Division council in Brasilia, our division headquarters, show. Membership in South America now stands at more than one-half million! More than 57,000 people were baptized in the division during 1981—the equivalent of a new congregation of 156 members every day of the year. During the month of September, 1981,



Joao Wolff, right, South American Division president, and South American union presidents show how the three angels' messages are being proclaimed in South America: By His Spirit (Por Seu Espírito), through seed sowing (semar), reaping (colher), and conserving (conservar). Union presidents (from left) are Alberto Ribeiro de Souza, North Brazil; Werner Mayr, Chile; D. M. Borba, South Brazil; J. C. Viera, Austral; Floriano X. dos Santos, East Brazil; Henrique Berg, Inca.

11,381 young people joined God's family through baptism. Church members in South America believe in the injunction of Jesus (Matt. 28:19) to teach and baptize.

Christian education is a lively principle with our South American believers. More than 100,000 students are attending the three levels of the church's school system. Hundreds have the single purpose of entering church employment.

Two large publishing houses, their branches, and our sales forces, produced and sold literature valued at \$22,760,625, which was 34 percent higher than the previous year. In 1980 we had 4,665 full-time, part-time, and student literature evangelists in South America, but in 1981 this number increased to 5,573. The publishing work is a major contributor to church growth.

In recent years the food industries have made spectacular gains in the marketplace. Granix Foods in Buenos Aires, Argentina, with branches in Chile and Uruguay, and Superbom ("super good") Foods in São Paulo, Brazil, enjoyed combined sales of \$21,226,088. Several health-food restaurants are hard pressed to keep up with public demands for service.

With 11 launches, medical work on the Amazon has gained continent-wide acclaim from public and government officials. The Brazilian government postal service recently issued a commemorative stamp in honor of our launch work. Elsewhere church-operated medical institutions with highly skilled, dedicated staffs are held in high esteem.

Contrast this report with information included in a brief note written in the May 25, 1905, *Review and Herald*, by Jose Westphal. His report covered the years 1903 and 1904. Our organization at that time consisted of the South American Union Mission with three local missions—the Brazil Conference, with 783 members and four ministers; the River Plate Conference (consisting at that time of Argentina, Uruguay, and Paraguay), with 520

members and five ministers; and the West Coast Mission (Chile, Peru, Bolivia, and Ecuador), with 135 members and three ministers. In addition, Elder Westphal reported nine groups of isolated believers totaling 130 persons, or a South American membership 78 years ago of 1,698.

At the recent year-end meeting, in laying plans for 1982, our leaders set a goal of 1,000 new companies and a member-

ship of at least 600,000 by the end of this year. As their part of plans for the One Thousand Days of Reaping, September 18, 1982, to June 15, 1985, the South American Division accepts the challenge of 17 percent of one million baptisms, or 170,000. If the rest of the world field would take a like objective, the result would not be one million, but rather 1.37 million.

This emphasis on church

growth may leave some readers puzzled or possibly even pained. I hope not. Our church members in South America believe that the return of their Saviour is long overdue and that the delay is not the result of God's plan or shortened arm. They believe seed sowing and reaping—terms used by Jesus—involve commitment and work. They believe the human spirit responds to exciting plans and objectives that relate directly to the harvest of the earth. They believe Jesus taught that the words *harvest* and *baptisms* are synonymous.

Our fellow believers in South America are practicing what they believe!

ZAMBIA

Church grows in difficult area

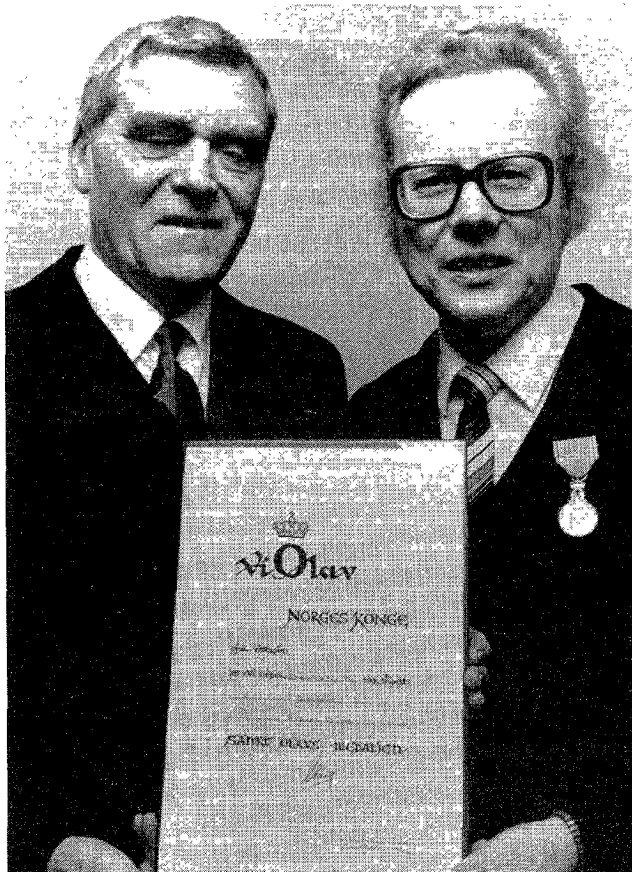
After a trip covering nearly 2,000 kilometers in areas unentered by the church—Mpika, Chinsali, Isoka, Nakonde, and Nuyonbe in Northern Province—A. V. Kaite, president of the North Zambia Field, reported advance throughout this vast area.

In 1979 a company was organized at Tazara College under the leadership of Samuel Mbanje. After the organization Pastor Kaite baptized 25 young men and women. There are now 60 members and three organized companies in the area—Mpika company, Chikwanda company, and the Mununga Query company near Chitambo.

Companies have been formed in Chinsali and in the Isoka area, and the 200 members of a company in Nakonde are building a church home.

When the North Zambia Field was organized, it had 14 mission districts. Since 1979 six more have been organized. Pastors have conducted 36 evangelistic series and the members another 542. A total of 4,914 persons have been baptized, more than 2,000 of them youth. With the blessing of God, 30 new churches have been organized, bringing the total to 90. The membership is 14,042. BARBARA MITTLEIDER

REVIEW Correspondent



SDA receives Norwegian cultural medal

Sverre Valen (above right), a Seventh-day Adventist choir director from Sandefjord, Norway, received the St. Olav's Medal, a Norwegian cultural prize, on December 20. Mr. Valen founded and has directed the Sandefjord Girls Choir for 25 years.

At the end of the choir's twenty-fifth anniversary concert the governor of Vestfold, Odd Vatekar (above left), gave a speech on behalf of King Olaf V, of Norway, then decorated Mr. Valen with the St. Olav's Medal. This highly esteemed award is given in recognition of service that makes Norway and Norwegian culture known abroad, and for efforts that strengthen the ties of fellowship between Norwegians in the home country and Norsemen abroad.

In addition to countless performances on radio and television, Mr. Valen and his choir have taken part in international competitions and have brought home several first prizes. Twice they toured the United States, once in connection with the American Bicentennial. They also have toured several European countries.

ADRIAN KROGSTAD

Ensemble leader reflects on Romania-Israel tour

By VIRGINIA-GENE RITTENHOUSE

"You surely aren't going to Israel, are you?" It was the worried voice of a New England Youth Ensemble member's parent over the phone one early morning last June. "Haven't you heard the news this morning—the bombing in Beirut and the tense political situation that threatens to break into active fighting momentarily? Surely you must consider an alternative plan for this ensemble tour."

An alternative plan? I mused to myself as I hung up the phone. Yes, of course there was an alternative plan. Just the day before, Friendship Ambassadors, under whose auspices we again were going on tour, had called saying that in the light of the political situation in Israel they were offering us instead a splendid five-day tour to Greece with plenty of sightseeing, boat cruises among the islands, swimming, and shopping.

Now it seemed that many of the parents were urging that we accept this alternative plan—for the peace of mind of everyone concerned. What a dilemma!

That evening the phone rang, and this time it was the voice of one of my young violinists.

"What is this I hear about our canceling Israel and going to Greece?" he asked. "If this is true, count me out of the tour. We didn't pledge ourselves to a cruise—we are pledged to a mission, and I think we should consider nothing else."

Immediately I sensed that this was the answer I had been seeking all day, and when I found that nearly every one of the young musicians in the ensemble felt the same, I was sure God wanted us to go to Israel.

And so it was that we found ourselves in Kennedy Airport on the evening of July 8, boarding a Romanian Airlines plane for Vienna. For the next ten days we were privileged to perform in some of the most famous cathedrals and music centers of Europe.

On Sunday evening as our plane lifted from Vienna Airport and headed toward Romania, we all sensed that our real mission lay ahead. We were to spend two days in Romania now and another three days upon our return from Israel the next week.

After the warm response to our first concert in Brasov, I began begging our guide to allow us to play some outside concerts at the resorts and parks, in order to reach as many people as possible. But I was politely, yet firmly, informed that this was not possible. As we left the airport for Israel, I thrust into the guide's hands a most urgent written appeal that she would please arrange for us to give two outdoor park concerts upon our return.

We were welcomed with true Arab hospitality at a modest hotel just outside the walls of the old city of Jerusalem. It was already dusk, but in spite of caution no one could resist the urge to walk through Herod's Gate and down the narrow little streets that remain unchanged since the days of Christ.

The following six days proved to be some of the greatest days of our lives. Though there had been no means of arranging concerts ahead of time because of the uncertain political climate, certain influential persons came forward in providential ways, and we found ourselves invited to perform for youth groups and even in large malls, where people flocked from all directions as soon as they heard the instruments tuning. The warmth of their response was overwhelming.

Virginia-Gene Rittenhouse is director of the New England Youth Ensemble.

But thrilling as was the response to our concerts, an even greater thrill awaited us as we retraced the steps of our Lord through the old cobblestone streets and lanes of Jerusalem, Nazareth, Capernaum, Bethlehem, and Jericho. How can one adequately describe the emotion of standing on the Mount of Olives on Sabbath evening watching the glorious sunset over the domes and pinnacles of Mount Zion and experiencing the thrill of hearing Alex Henderson, our tenor soloist, break into the beautiful strains of "The Holy City," accompanied by the entire ensemble as an a cappella choir wafting out across the Kidron Valley?

The last hours of our mission awaited us as we again flew into the Bucharest Airport in Romania. Immediately I inquired of our guide whether my urgent request for two concerts had been granted. "No, it is not possible" was the reply. But in my heart I knew we must give those concerts—we *would* give those concerts with God's help.

The following morning we had an appointment to go to our Adventist headquarters at ten o'clock to meet our people. But our guide announced that we were to take a city tour. Our hearts sank. I whispered to the ensemble members about the situation, and never in the history of the ensemble have they moved with such dispatch. At points of interest they were off and back on the buses in no time.

Arriving back at the hotel at 1:00 P.M., I announced to the guide that a few of us were going to see our church headquarters and that we would take our lunchtime to do so. What a welcome awaited us even though we were three hours late. After our concert they prepared a lovely meal for us.

And so we fellowshiped together like the early Christians. We learned that there are 60,000 Adventists in Romania, that people arrive at seven o'clock Sabbath mornings to get a seat for Sabbath school, that by eleven the aisles of the churches are filled with non-Adventist young people standing to hear the Word of God.

As we left we told them that we would never forget them in our prayers and asked them to pray that we could give the concerts in the park the following day—especially so they could attend and we could fellowship again together. With tears of joy and love we tore ourselves away and hurried back to our hotel.

"Please, we *must* give the park concerts," I once again appealed to the guide.

"I am sorry," she replied firmly, "it is impossible. There is no truck to take the instruments to the park."

"How far is the park?" I asked.

"About 20 minutes from here."

"Then we shall carry the instruments," I declared.

And so the following beautiful sunny afternoon the entire ensemble tramped down the main avenues of Bucharest, carrying their instruments to the park. Setting up in the lovely rotunda, we commenced our first concert and soon had a large audience. At the close they crowded around us begging us for more, trying to talk to us in English.

"It is enough," said the guide. "Your young people are tired now—you must return to the hotel."

"We are not tired," I insisted. "Look how the people are begging for more! We must play the second concert." By this time familiar faces began appearing on the edge of the crowd. Our dear church people were there after all. Again we played. The crowd grew larger. We stayed on and on, talking with the people, and last of all, of course, we spent the final precious moments with our church friends. Some could not bear to say Goodbye and followed us to the hotel to be with us.

And so the 1981 tour of the New England Youth Ensemble came to a close—again on a note of triumph. As our plane banked over the city of Bucharest and headed toward the western horizon, the question re-echoed, "Was it faith or presumption?" But now the answer rang clear: "With men this would have been impossible, but not with God, for 'with God all things are possible.' And 'if God be for us, who can be against us?'"

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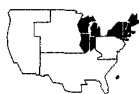
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UNIVERSITIES: Andrews, Chris Robinson; Loma Linda, Richard Weismeyer

Far Eastern

■ The Japanese version of Faith for Today's television special "Mountain Tops" will be broadcast in eight major Japanese cities in the coming weeks. A copy of "Mountain Tops" without dialogue was supplied to Akira Yamaji, Japan Union Mission communication director, who had it dubbed into Japanese and is marketing the half-hour film in Japan. To date, he has cleared the program for Sapporo, Aomori, Sendai, Nagoya, Osaka, Kyoto, Nara, Kouchi, Fukuoka, and the island of Okinawa. Negotiations are still going on for telecasts in other cities.

■ Four former Moslems were baptized on January 2 after attending cottage meetings by Zosimo Avenir, elder of the Sorsogon church in the North Philippine Union Mission. Mr. Avenir also has led 80 prisoners in the Sorsogon provincial jail to join the Adventist Church.

■ Chiangmai Adventist Academy and Tribal Educational Center, Mae Taeng, was the location for Thailand's first youth-ministry seminar. Sabbath school classes were conducted in nine languages, indicating a wide diversity of languages in one local mission.

■ The Voice of Prophecy broadcast over station DZCV in Tuguegarao, Cagayan, Philip-

pires, with Vicmon Arreola, speaker, is winning many souls to Christ. One convert, Henecio Talay, has won another 25 souls.

Inter-American

■ Seventy-seven students graduated from Central American Union College in Alajuela, Costa Rica, in November. This was the largest graduating class in the history of the institution, and every one of the graduates has been placed in some phase of the work of the Adventist Church.

■ Eighty Adventist youth, most of them medical students, attend the Universidad Central del Este in San Pedro de Macoris, Dominican Republic. They are a cosmopolitan group, representing Puerto Rico, Haiti, the United States, and the Dominican Republic. Jose Bourget has been appointed chaplain of these students.

■ Two groups of men and women from Maranatha Flights International have arrived in Santiago, headquarters of the North Dominican Mission, to construct a series of churches under the supervision of F. H. Vanden Heuvel. They completed the first church in 11 days.

Southern Asia

■ S. Reequa, a retired government health assistant, has been active in his village in central Burma. At the time of his retirement he built a *mandat*, a wooden structure covered with a matting of bamboo strips. He set up Picture Rolls, charts of Biblical prophecies, and temperance pictures that covered one side of the *mandat*. To anyone who appears interested in these he explains their signifi-

cance. He has conducted a Vacation Bible School and a month-long evangelistic series. As a result of his witness a group of his friends and neighbors have been baptized, and a church recently was dedicated in this village.

■ Construction has begun on the first hospital-owned village clinic to be operated by Giffard Memorial Hospital (Nuzvid, Andhra Pradesh) in the village of Devaragunta. Local villagers have raised 10,000 rupees worth of materials for the construction of this clinic. The unit also will house a student midwife in a project to involve midwifery students in village work.

■ Nine persons were baptized recently during a service in Kalembo, Burma. They made their decisions for Christ during Bible studies and baptismal classes conducted by Pastor Ngul Kho Pau.

Trans-Africa

■ The Benoni church in Transvaal has been engaged in a Meals on Wheels program for ten years. Their volunteer workers include more non-members than members. The high esteem Meals on Wheels enjoys in the area can be gauged by both the enthusiastic participation of the volunteers and the liberal contributions during Harvest Ingathering time. For 1981 the goal for the Benoni congregation was \$3,424. The amount collected totaled \$11,460.

■ Members of the Trelawney church in Pietermaritzburg saw nine persons baptized recently by the Oranje-Natal Conference president, G. J. A. Breedt.

■ The Zambesi Conference in Zimbabwe, under the leadership of Ivan Blake, has experi-

enced a good year under the blessing of the Lord. Baptisms nearly doubled from what they were five years ago, and the membership showed an increase. The conference was nearly \$7,000 over its Ingathering goal, and the offerings committed and received at camp meeting were more than \$700 above their objective. Tithe, conference advance, and education funds received during the year amounted to more than \$17,483 beyond targeted income.

■ Ken Cronje, former principal of Anderson School in Zimbabwe, has baptized 18 youth.

■ Mr. and Mrs. Royce Kitney and their two children have moved to Salisbury, Zimbabwe, from Cape Town. Mr. Kitney is program analyst in the division treasury.

■ Literature evangelists in the division delivered \$2,187,812 worth of books in 1981, a gain of more than \$60,000 over the previous year.

■ Forty-two pastors of the Southern Union attended a Solusi College extension course in Modderpoort, just outside Lesotho, from November 11 to December 4.

North American Columbia Union

■ An addition is being built onto the Indiana, Pennsylvania, church with funds from the estates of two former members, Ed Boucher and Roy Ondrizek. The addition will be used for social activities, community programs, Sabbath school departments, and a church school.

■ J. Lynn Martell, Ministerial secretary of the Columbia Union, led a team of Norfolk, Virginia, area workers in evan-

gelistic meetings that concluded with the baptism of 51 converts.

■ Four Lakewood, Ohio, churches joined in supporting Conference Evangelist James Cress in meetings that resulted in the baptism of 50 new members.

■ Dong Ho Kim has been appointed pastor of the newly organized Korean company, with 36 charter members, who meet at the Norristown, Pennsylvania, church. A Korean youth camp meeting is planned for Memorial Day weekend, May 28-30.

■ The first weekend Health Ministries Seminar sponsored by Laurel Nursing and Retirement Center, Hamburg, Pennsylvania, drew 60 people from the Columbia and Atlantic unions. Dick Winn, chaplain of Weimer Institute in California, was the guest speaker.

Lake Union

■ Five persons were baptized in the Wausau, Wisconsin, church on November 14, by Paul Scofield.

■ Pontiac, Michigan, Pathfinders doubled the number of food baskets they were able to deliver this year with a new collection system. Irene Leffer, church communication secretary, received permission from four local supermarkets to place collection boxes in the markets before Thanksgiving and Christmas. The plan received newspaper publicity, and several people called the church with gifts of money. The Pathfinders delivered 41 baskets, offered prayer in the homes, and observed other needs, such as the lack of toys in a home with several children. The Pathfinders later took toys to that home.

■ Opal Hoover Young was ordained as a local elder in the Niles Westside (Michigan) church on December 19. Mrs. Young is the first woman to be ordained as an elder in the Michigan Conference.

■ Recent baptisms in Michigan include eight persons in Pullman, seven in Alpena, and two in Jackson.

North Pacific Union

■ The Sun Valley company has been organized as the thirtieth church in the Idaho Conference. Conference Treasurer Reuben Beck and personal ministries director James Gray led out in the organizational service.

■ Sixty members of the Full Gospel Truth Church in Salem, Oregon, recently switched from Sundaykeeping to Sabbath observance. Led by their pastor, William Taylor, who had been convinced in his studies about the Sabbath truth, the congregation voted nearly unanimously to make the change. Dwight K. Nelson, pastor of the East Salem Adventist congregation, heard about the proposed change and encouraged Pastor Taylor in his decision. One of the deciding factors in Pastor Taylor's thinking was the book *Bible Readings for the Home*.

■ Students of the Irrigon, Oregon, church school, responding to the challenge of their teacher, Joan Quinn, and the pastor, Loren Fenton, have launched out in a program of visitation in their neighborhood. In their personal contacts they have been visiting the sick, raking leaves, praying, singing, and doing small chores. Their goal is to find everyone in their neighborhood who needs help and secure assistance for them.

Pacific Union

■ Ingathering for the Modesto, California, Parkwood congregation meant going door-to-door to learn of church neighbors in need. Furniture, bedding, and food were donated to those people by the members, who also found two families who wanted Bible studies. Tom Furman is personal ministries director there, and Frank McMurtry is pastor.

■ Newest of the language groups worshiping in the Pacific Union is a group of 20 Hungarian-speaking Adventists who meet monthly at Loma Linda's Campus Hill church. A. D. Nagy, a retired pastor, is being assisted in leading the group by

Ferenc and Julia Szegedy, retired lay persons from São Paulo, Brazil.

■ East Mesa, Arizona, Pathfinders, joined by clubs from Tempe, Yuma, and Glendale, shared their Christmas celebration with 43 orphans in Sonora, Mexico.

■ Community-service workers in Altaville, Sutter Hill, and San Andreas joined workers in the community of Rail Road Flat, California, to rebuild and refurbish a home for an 84-year-old woman.

■ Cindi-Sue Berth, a Pacific Union College graduate, has joined the staff of the Rolling Hills, California, church. She will give Bible studies, follow-up health programs, and direct the youth program.

■ After attending a Five-Day Plan to Stop Smoking in Pacifica, California, Archie Lovato persuaded Pastor Alex Hall to conduct one in Archie's San Bruno barbershop for his customers and friends.

■ In an effort to reach their Jewish friends, Alhambra, California, members are offering classes in Hebrew. Undergraduate credit will be available through East Los Angeles College.

Southern Union

■ About 24 members of the Mount Calvary church in Tampa, Florida, have formed the nucleus of a new church in Progress Village, a relatively new area. The new church was organized December 16 at the Mount Calvary church, where Herman L. Davis is the pastor. Southeastern Conference president J. A. Edgecombe led out in the organization of the new congregation. The group began meeting for midweek services in the home of member Sarah E. Johnson two years ago. Sabbath services began later, when a community church was made available rent free. Funds have been raised and land purchased for the construction of a church.

■ Gary Patterson, Georgia-Cumberland Conference president, reports that a church man-

agement review for 1982 has been completed. Conference Secretary Don Aalborg, Ministerial Director Roy Caughron, Communication Director Cliff Port, and Dr. Patterson visited with 115 pastors and associates during January, examining each district's plans and objectives for 1982.

Southwestern Union

■ Thirty-eight first-year nursing students received either nurses' caps or epaulets during a January 23 ceremony at Southwestern Adventist College. The ceremony marked the students' successful completion of the fundamentals of nursing course at the college. The newly capped students are taking clinical courses in north central Texas hospitals as part of their degree programs.

■ Black History Week was celebrated the week of February 7 to 13 by the students at Southwestern Adventist College.

■ In honor of the students from 24 countries who attend Southwestern Adventist College, Modern Language Week was celebrated on the campus February 28 to March 7.

■ A total of \$19,790 was raised during the annual pledge week for KSUC-FM, Southwestern Adventist College's radio station. The funds will enable the station to maintain its 18-hour-day broadcast schedule and to purchase remote equipment that will allow reporters to cover news stories from the scene.

■ R. L. Boney, former pastor of the Laurel Heights church in San Antonio, Texas, is the new youth ministries director of the Texas Conference. A graduate of Loma Linda University, he holds an M.A. degree from Andrews University and has pastored in the Southeastern California and Upper Columbia conferences.

■ Carol Heinrich, a recent graduate of Southwestern Adventist College in Keene, Texas, recently was appointed director of finance for the Border Institutes of English, Seventh-day Adventists (BIESDA).



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Andrews University

Seminary and Graduate School Endowed Scholarship Fund Offering April 17, 1982

To new posts

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

NORTH AMERICAN DIVISION

Donald R. Boyer, administrator of La Grange Colonial Manor Convalescent and Nursing Center, a facility of Adventist Living Centers, Inc., the long-term care member corporation of Adventist Health Systems North, Inc.

Edwin G. Brown, pastor, Payette, Idaho, district church in the Idaho Conference; formerly with the Rocky Mountain Conference.

James J. Edwards, M.D., member of staff, University Medical Center, Berrien Springs, Michigan; formerly in private practice in Oregon.

Robert Goransson, evangelist for the Spanish-speaking people in the North Pacific Union Conference; formerly with the Potomac Conference.

Enell O. Hall, pastor of the Beverly Hills church, Chicago; formerly assistant publishing director and district pastor in the Central Jamaican Conference.

Robert Korzyniowski, pastor, Northern New England Conference; formerly pastor of the Angola and Bedford, Indiana, churches.

Jess Nephew, associate youth director of the Washington Conference; formerly manager of Camp Au Sable, the Michigan Conference's youth camp.

Harold Zacharias, manager of the Iowa-Missouri Adventist Book Center; formerly assistant manager of the Indiana ABC.

Steven Zeelau, vice-president for information systems of Adventist Health Systems North and Sunbelt; formerly director of data processing at New England Memorial Hospital, Stoneham, Massachusetts.

Regular Missionary Service

Richard Hidenobu Arakawa (UC '68), to serve as floriculturist, Inca Union College, Lima, Peru, and **Anne Akiko (Horibata) Arakawa** (UC '68), of Glendale, California, left Miami, January 29, 1982.

Fern Louise (Wagner) Calkins (AU '44), of Glendale, California, left Los Angeles January 26, 1982, to join her husband, **Harold L. Calkins** (AU '65), serving as president, British Union, Watford, Herts., England.

James Patrick Estes, Jr. (Oreg. St. U. '79), to serve as agriculturist,

Chile College/South Chile Academy, Chillan, Chile, **Kathryn Jo (Caine) Estes**, and three children, of Mulino, Oregon, left Los Angeles, January 13, 1982.

Arthur Norman Garbutt (LLU '78), returning to serve as dentist, Yaounde Dental Clinic, Yaounde, Cameroon, and **Elizabeth Bermudes (Cepeda) Garbutt** (LLU '77), left New York City, February 3, 1982.

Betty June (Amoroso) Jensen (PUC '46), returning, left San Francisco, January 25, 1982, to join her husband, **Wesley Gordon Jensen** (PUC '46), serving as dean, School of Theology, Spicer Memorial College, Poona, India.

Ruby Faye Ratzlaff (PUC '60), returning to serve as director, teacher training, Kamagambo High School and Teachers' College, Kisii, Kenya, left Los Angeles, January 27, 1982.

Fred William Salyers, to serve as pilot-mechanic, Kalimantan Mission of Seventh-day Adventists, Balikpapan, Kalimantan, Indonesia, **Joyce Ida (Wandersleben) Salyers** (AU '79), and one child, of Berrien Springs, Michigan, left San Francisco, February 1, 1982.

Jorge Perez Soria (AU '77), to serve as youth-temperance department director, Northeast Brazil Mission, Recife, Brazil, **Lina Hulda (Arias) Soria** (PUC '74), and two children, of Indio, California, left Miami, February 3, 1982.

Gary Lyn Ver Steeg (UC '76), to serve as English teacher, Ikizu Seventh-day Adventist Seminary, Ikizu, Tanzania, and **Medianita (Reyes) Ver Steeg** (U. of the East '68), of Newton, Iowa, left Chicago, January 29, 1982.

Kenneth Gerald Winn (Fresno St. Coll. '68), to serve as accountant, and **Sharon Lee (Smith) Winn**, to serve as office secretary, Trans-Africa Division office, Salisbury, Zimbabwe, and two children, of Angwin, California, left New York City, January 18, 1982.

Nationals Returning

Caleb Alonso (AU '74), to serve as chaplain, Barquisimeto School, West Venezuela Conference, Barquisimeto, Lara, Venezuela, **Diana Lee Alonso**, and one child arrived December 6, 1981.

David Jose Bravo (Brazil Coll. '68), to serve as applied theology teacher, Brazil College, Sao Paulo, Brazil, **Ivelise (Oliveira) Bravo** (Brazil Coll. '66), and two children left the United States and arrived in Brazil, April 5, 1981.

Irwin Maxwell Staples (PUC '74), returning to serve as dental

laboratory technician, Seventh-day Adventist Health Centre, Blantyre, Malawi, and **Cleo Fayette (Swift) Staples** (PUC '70), left Los Angeles, January 24, 1982.

Volunteer Service

Ruth Dorothy Cookson (Special Service), to serve as nurse, Adventist Health Services, Majuro, Marshall Islands, of Santa Barbara, California, left Los Angeles, January 31, 1982.

David Hall Rhys (U. of Cal. '76) (Special Service), to serve as physical science teacher, Central American Union College, Alajuela, Costa Rica, of Loma Linda, California, left May 10, 1981.

Student Missionaries

Cheryl June Haskell (SAC), of Burleson, Texas, to serve as English teacher, Haad Yai Church School, Haad Yai, South Thailand, left Los Angeles, January 19, 1982.

Robert Earnest Robinette (SAC), of Keene, Texas, to serve as assistant industrial education worker, Bolivia Training School, Cochabamba, Bolivia, left Miami, January 11, 1982.

Deaths

BARNES, Roger W.—b. Sept. 22, 1897, in Littleton, Colo.; d. Jan. 19, 1982, Loma Linda, Calif. He graduated from the School of Medicine of the College of Medical Evangelists (now Loma Linda University), Loma Linda, California, in 1922. Upon completion of his residency in 1925, he accepted an appointment to the faculty of Loma Linda University and served there until his death. One of his most noted accomplishments professionally was his involvement in the development of trans-urethral resections of the prostate, a procedure in which he was unsurpassed. While at Loma Linda University School of Medicine he served as chairman of the department of urology for several years. Roger and his wife, Oca, also accepted assignments to various parts of the world, including the Middle East, Far East, Australia, South America, and Southern Asia, where they helped establish and organize teaching programs in urology. Survivors include his wife, Oca; a son, Dwane; three daughters, Bonnie Ray, Joanne, and Joelle; and a sister Priscilla Jull.

CHILSON, Winifred—b. in Peking, China, Aug. 26, 1922, daughter of Henry and Margaret White; d. Jan. 3, 1982, Redlands, Calif. She was the great-granddaughter of James and Ellen White and had served with her husband in the ministry for 39 years. Survivors include her husband, Elder Adriel Chilson; two sons, Dr. Robert and Dr. Donald; two daughters, Carol Lewis and Eileen; her mother and stepfather, Dr. and Mrs. Edwin Thiele; a sister, Daphne Odell; and five grandchildren.

ELLIOTT, Alice H. G.—b. June 12, 1891, in Mich.; d. Dec. 8, 1981, Loma Linda, California. While attending college in Berrien Springs, Michigan, she met and married Walter P. Elliott. She served well as a wife to her husband, who became a pastor, conference president, manager of the Review and Herald Publishing Association, publishing secretary at the General Conference, and chairman of the board of trustees, Loma Linda University. Survivors include a daughter, Gypsybelle Dew; a foster daughter, Louise Van Sanford; a grandson, Dr. Ben Dew; three great-grandchildren; and one great-granddaughter.

ERICH, Otis G., Sr.—b. March 18, 1903, Baltimore, Md.; d. Jan. 22, 1982, Sonora, Calif. After completing the nurse's training course at the Washington Sanitarium and Hospital, Takoma Park, Maryland, he worked for the SDA denomination from 1924 until his retirement in 1968. For 20 of these years he served as a missionary to China. In 1941, because of the second world war, the State Department would not allow women and children to return to the Orient, so Elder Erich went back to China alone. He was in Rangoon, Burma, when Pearl Harbor was attacked, and he drove up over the Burma Road into China just before it was cut off by advancing Japanese armies. He returned to the United States in 1943. In 1946, he and his wife and daughter went back to China on the first ship carrying missionaries to the Orient after the war. In 1948, he and several other missionaries were captured by the Chinese Communists while on a trip to an outlying hospital. They were sentenced to die as spies. Just then the Nationalist armies counterattacked, retook the city, and the missionaries escaped. In 1949 he and his wife, Julia, and daughter left China because of the Communist takeover. Upon returning to the United States, he served as a registered nurse at Glendale Adventist Hospital, Glendale, California, and then as auditor for the church organization in southern California. From 1965 to 1968 he served as pastor of the Sunland-Tujunga SDA church in Sunland, California. After his retirement he served as pastor of the Los Angeles Russian SDA church until 1973. Survivors include his wife, Julia; three children, Otis George, Jr., Dr. Louis R., and Verle Davis; 13 grandchildren; and five great-grandchildren.

WHELPLEY, James E.—b. Jan. 11, 1889, Waltham, Mass.; d. May 23, 1981, in Asheville, N.C. Upon completing the theological course at Atlantic Union College, South Lancaster, Massachusetts, he and his wife, Theresa, started serving in the publishing work of the denomination in the New England and New York conferences. He entered the ministry in 1925 and pastored churches in New York State. Then they served as teachers at Mount Pisgah Academy. Later he served as pastor of a number of churches in North Carolina, and for a time was principal of Forest Lake Academy. He served as the SDA War Service Commission representative for the Southern States. In 1946 the WHELPLEYS went to Canada, where they served until his retirement in 1957. Survivors include a brother, George; and a sister, Naomi Reddick.

Relief supplies sent to Tonga

On March 3, a 135-mph hurricane tore through the small islands of the Kingdom of Tonga, leaving in its wake a trail of destruction. Early reports indicate that as much as 90 percent of the island's houses are damaged and that thousands of people are homeless.

SAWS Australia sent an immediate cash grant of \$12,500, 200 bales of clothing, and 50 bales of blankets. SAWS Washington has sent a further \$12,500, and from its West Coast Operations immediately air freighted 300 family tents to Her Majesty's Relief Organization in Tonga. Queen Saloti is the president of the agency; John Lee, director of the Tonga Mission, is vice-president. It is expected that this is just the beginning of a massive rehabilitation effort that will follow in the months to come. SAWS Washington is believed to be the first U.S.-based relief organization to respond to this disaster.

DAVID R. SYME

Final N.A. Ingathering total

The grand total of Ingathering funds received in the 1981-1982 crusade amounted to \$8,451,900.56. This is a per capita of \$13.85 for the North American Division. Ten conferences attained Silver Vanguard status: Oklahoma, Texico, Greater New York, Arkansas-Louisiana, Texas, Manitoba-Saskatchewan, Newfoundland, Northern New England, New York, and Indiana. Three unions—Atlantic, Southern, Southwestern—and 22 conferences showed gains over their final totals of last year.

L. L. Butler, General Conference treasurer, in a letter of

appreciation for this tremendous report, wrote, "We sincerely thank all who have shared in this accomplishment. . . . Then, of course, beyond any thanks that may be expressed by us is the ultimate satisfaction that is yours, realizing that you have rendered this service unto the Lord Himself."

NORTH AMERICAN DIVISION
PERSONAL MINISTRIES
DEPARTMENT

Seed in a bottle

Charles Watson, General Conference associate secretary, reports that the American Bible Society has issued an advertising leaflet that carries a story of interest to all who are now "planting seed" before the Thousand Days of Reaping.

The Maranatha Gospel Bottle Crusade launched a glass bottle into the Pacific Ocean from Sonoma Beach, California, on April 15, 1978. Inside was an ABS Scripture portion—the Gospel of Mark, entitled "The Seed"—weighing one ounce. In February, 1981, after a journey of 5,500 miles, the bottle was found by a young man strolling on a beach in Kiribati, Micronesia.

He wrote to the ABS headquarters in New York, concluding his letter: "I am now a student of the Seventh-day Adventist Mission at Kauma on the island of Abemama. May God bless the American Bible Society." VICTOR COOPER

Baptisms in El Salvador

On Sabbath, February 27, 1,750 converts were baptized in El Salvador, some right in the midst of areas where there is heavy fighting. The El Salvador Mission and the Central American Union authorized 50 members to assist the pastors in

conducting these baptismal services. The baptisms climaxed an evangelistic thrust begun last October. All pastors and several hundred lay members conducted crusades. Thousands of members participated by giving Bible studies.

FRED HERNANDEZ

GC publishing leader dies in auto accident



Joseph N. Hunt, 53, died March 12 as a result of the injuries he received in an automobile accident in Nashville,

Tennessee. Since 1973 Elder Hunt had been an associate director of the General Conference Publishing Department.

Before his graduation from Union College, Lincoln, Nebraska, he was a literature evangelist in the Iowa, Carolina, and Nebraska conferences. Beginning in 1949, he served as publishing director of the Nebraska Conference, East African Union Mission, South African Union Mission, Trans-Africa Division, and Central Union Conference.

Former V.P. dies in Oregon



H. L. Rudy, a general vice-president of the General Conference from 1950 to 1959, died March 5 in Portland, Oregon, at the age of 80.

Elder Rudy entered denominational work in the Upper Columbia Conference in 1921.

He served in Europe for 11 years as principal of schools in Czechoslovakia and Poland, president of the Silesia-Galicia Conference, education and home missionary secretary of the Northern European Division, and president of the Baltic Union Conference.

After approximately a year and a half as president of the Alberta Conference, Elder Rudy returned to Europe, where he was secretary and then president of the Central European Division. Upon his return to the United States he was president of the South Dakota and Canadian Union conferences before joining the General Conference staff. He was president of the Oregon Conference from 1959 to 1967, then spent six months as a pastor in that conference before retiring at the end of 1967.

For the record

New Ingathering approach: Young Italian Adventists have discovered a new approach to Ingathering, reports George Knowles, General Conference lay activities director. Beginning their work early in the season, they go to the Mediterranean beaches that attract large numbers of tourists from many European countries. In this relaxed atmosphere, the Adventist youth found many opportunities to discuss their faith with vacationers. Many people joined the youth in songs on the beach.

Died: George A. Huse, 87, on March 7 in Hendersonville, North Carolina. He was General Conference publishing secretary from 1949 to 1966. □ Myrtle Jones, 86, on March 5 in Takoma Park, Maryland. She served with her husband, G. Eric Jones, in the Southern Asia Division and in several conferences and educational institutions in North America.