

Adventist Review

General Organ of the Seventh-day Adventist Church

April 15, 1982

Conservative
Christians
divided over
the Bible

Page 4

Christie

Page 9

"Father,
forgive . . ."

Page 11

Netsai's
long way
to Solusi

Page 15



Faith

By ELOISE WALKER EVANS

*The path ahead was dark and drear;
My anxious heart was filled with fear.
"I cannot see one step ahead;
I might as well be blind," I said.
Then Faith invited, "Walk with me,
I'll lead so you won't have to see."
I took Faith's hand outstretched to me.
The journey now seemed heavenly,
For Faith ignored the path we trod
And held secure the hand of God.*

THIS WEEK

As this issue goes to press, the REVIEW staff is putting the finishing touches on a Friendship Issue designed for distribution at the church's display at the World's Fair in Knoxville, Tennessee. For the cover picture, which we wanted to illustrate the kinds of people around the world who are Seventh-day Adventists, we used models from throughout the publishing house, along with several people from the General Conference. Included in the picture are people from Colombia, Japan,

the Philippines, Korea, India, and Barbados, as well as people from the many ethnic backgrounds represented in the term *Americans*.

The May 6 issue, the first Friendship Issue since 1978 (which sold 667,000 copies), is one that we are sure readers will be pleased to share with friends and neighbors. Watch for a Back Page notice that will further describe the issue and contain bulk-price information.

Teletext, an exciting new medium that is being used by

Adventists in Europe for evangelism, brought an overwhelming response during the first two weeks the church's presentation was available. See "Teletext Is Medium for Missionary Outreach" (p. 14) and "Message on Europe's Teletext Receives Startling Response" (Back Page).

Art and photo credits: Cover, H. Armstrong Roberts; p. 3, Review photo; p. 9, Marquita Halstead; p. 12, Mayo R. Bell; all other photos, courtesy of the respective authors.

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.

Loving oneself

Thank you for "How to Love Yourself Even Though You're a Christian" (Jan. 7). I appreciated the practical way in which the author approached the problem of loving oneself, and the Scriptural insight that he gave it.

BOB HUNTER
Madison, Tennessee

"How to Love Yourself" (Jan. 7) had some good thoughts, but its main thrust is contradictory to the teachings of both the Bible and the Spirit of Prophecy. 2 Timothy 3:2 puts "lovers of their own selves" at the very top of a list of wicked characteristics. From these we are admonished to "turn away." *Steps to Christ*, pages 29, 30, says that when the sinner views the spotless character of Christ, he "loathes himself" and that "the soul thus touched will . . . abhor its self-love." Also, when the apostle Paul "saw the spiritual nature of the law, sin appeared in its true hideousness, and his self-esteem was gone."

These are only a few of the references that could be mentioned. In view of this, how can

we go on encouraging our children and others to cultivate these attributes?

EVELYN CLARK
Arkadelphia, Arkansas

■ *The problem is one of semantics. Self respect is entirely consistent with Bible and Spirit of Prophecy counsel. Selfishness and self-righteousness are not.*

Troublesome

"The Boy in the Shack" (March 18), a story presumably set in the mid-1930s, is both heartwarming and troublesome. It is heartwarming because it vividly portrays the courage of a lad of 14. The troublesome aspect has its origin in some disturbing questions that arise.

How did a pupil of 14 go through a whole school year without the school's ever learning that he was living alone without a guardian? Did the teacher(s) never need to communicate with the parents or guardian? Today it seems inconceivable that such could happen except where a student went to great effort to deceive. Even so, the deception would probably be caught before much of the year had elapsed.

I trust that none of the readers will suggest a similar approach today to help hold down the increasing costs of an SDA education. Any academy that would let such a situation occur would, and should, be criticized

by its constituency. If a day school feels that it must allow pupils to live with someone other than their own parents, it should do so in terms of a well-defined policy that will require the approval of the home by the school.

DONALD E. LEE
Adelphi, Maryland

Foster care

I am deeply in agreement with "The Least of These" (Feb. 18), since we were foster parents for more than 12 years. We did this to provide company for our daughter, whose brothers were in school ahead of her. I cannot stress enough the importance of this work. We thoroughly enjoyed every year of it, and our children learned to love the 77 children with whom we shared our home and love.

Our home was in demand during those years because of the success we had with the hard-to-manage children. We always told the social workers that the reason for our success was to be found in the book *Child Guidance* and other books by Ellen White. They agreed with the way we handled discipline and living in general, thus giving their approval to our books.

Our greatest reward is getting phone calls and letters from the children we cared for. We received much more than we gave.

Mrs. JIM RUSSELL
Brainerd, Minnesota

Adventist Review



Published continuously since 1849

EDITOR

Kenneth H. Wood

ASSOCIATE EDITOR

William G. Johnson

ASSISTANT EDITORS

Jocelyn R. Fay, Aileen Andres Sox

ASSISTANT TO THE EDITOR

Eugene F. Durand

ADMINISTRATIVE SECRETARY

Corinne Russ

EDITORIAL SECRETARIES

Chitra Barnabas, Ginger Church

ART

Director, Byron Steele

Designer, G. W. Busch

CONSULTING EDITORS

Neal C. Wilson, Charles E. Bradford, L. L. Bock, L. L. Butler, Charles B. Hirsch, W. R. Leshner, Alf Lohne, Enoch Oliveira, G. Ralph Thompson, Francis W. Wernick

SPECIAL CONTRIBUTORS

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

EDITORS, NORTH AMERICAN

UNION EDITIONS

Columbia, Ernest N. Wendth
Southwestern, Richard W. Bendall

EASTERN AFRICA EDITION

Editor, Bill Edsell

INTER-AMERICAN EDITIONS

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

SOUTH AMERICAN EDITIONS

Editor, R. S. Lessa, Portuguese
Acting Editor, Rubem M. Scheffel, Portuguese
Editor, Jose Tabuenca, Spanish

CIRCULATION

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

TO CONTRIBUTORS

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

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

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright © 1982 Review and Herald Publishing Association, 6856 Eastern Avenue NW, Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$28.95. Single copy, 90 cents U.S. currency. Prices subject to change without notice.

Vol. 159, No. 15.

Joy along the road

By AILEEN KILGORE HENDERSON



“At the heart of all our joy and sorrow let unconquerable gladness dwell.”

When young people of our church were polled as to how we adults could upgrade our Christian image, the result shocked us. Heading the youth's list of suggestions was: “Stop looking so glum, especially in church.” After we recovered somewhat, we realized that no excuse would hide the reality that we projected glumness. Yet we were Christians and should exemplify joy, a fruit of the Spirit.

At a church meeting shortly afterward, I gained an insight that started me on a determined campaign to cultivate a consistently joyful attitude. The presiding officer unexpectedly asked us to quote every verse about joy from the Bible that we could remember. Out of our large group only three could quote a verse correctly. I was not one of them. Shocked again? Yes—but with it came the realization that here was a starting place for change. I launched a personal search for Bible passages on joy, deciding not to use a concordance; I wanted the excitement of discovering the texts myself.

It turned into a treasure hunt. I was astonished to find so

many gems that I had overlooked through the years, gems like this from Psalm 16:11: “In thy presence is fullness of joy; at thy right hand there are pleasures for evermore.”

Gradually my eyes have been opened to additional ways of enhancing daily gladness. One of the most effective is selectivity when reading. I do not eliminate the bad-news stories; they are a fact of life. But I try not to dwell on them, or to recount them to others. Finding inspiring and comical tidbits adds zest to reading. An interesting hobby is to clip them, and along with cheery items from other sources, make a scrapbook. A good story is never out of date.

Sample scrapbook story

Here is a sample I clipped from an old church bulletin: “As the pastor started his sermon, there was a loud clap of thunder, and the rain began. ‘Isn’t that just like the Lord?’ he said. ‘Here we are sitting and relaxing and He’s out there washing our cars.’”

Cultivating an optimistic outlook can have a monetary value. You may recall when the gas shortage brought near-disaster to the recreational-vehicle industry in the United States. The market for trailers, motor homes, Land Rovers, and dune buggies virtually dried up. Workers lost their jobs; dealerships closed. But in one California town a sales agency continued to flourish. An automotive magazine asked me to interview the owner to find out his secret. It was simple! “I forbid my salesmen to read newspapers or listen to TV before coming to work,” he told me. “I give bonuses to every salesman’s wife who keeps the paper hidden and the TV off in the mornings. That way my salespeople don’t start their day with all that gloom-and-doom talk from the experts ringing in their ears. So they forget they’re not supposed to be selling.”

Perhaps these efforts seem too simple in the total picture of Christian growth. But they are like pinches of yeast that eventually will leaven our lives so that we truly “rejoice in the Lord.” Sometimes I chuckle to think they will play a part in transforming us into what Martin Luther called the “bread of God.” That transformation seems so slow and sometimes painful that I prize these reassuring words of Luther (added to my scrapbook from our pastor’s sermon): “This life is not godliness, but the process of becoming godly, not health, but getting well, not being, but becoming, not rest, but exercise. We are not now what we shall be, but we are on the way. The process is not yet finished, but it is actively going on. This is not the goal, but it is the right road.”

Negative habits, however insignificant they seem, impede our progress along that right road. But steeping our minds in God’s Word with emphasis on joy, browsing through the hymnal with an eye to praise and gladness, channeling our reading in more constructive directions, and exerting selectivity in what we share with others can give us (and them!) a big boost in “the process of becoming godly.” □

Aileen Kilgore Henderson is a free-lance writer and homemaker living in Northfield, Minnesota.

Conservative Christians divided over the Bible

By HERBERT E. DOUGLASS

Inerrantists believe that the Bible is completely trustworthy, that it is not lying to us.

The logical long-range results of taking Biblical inerrancy lightly are a watered-down Christian gospel, an impotent church, theology with no solid moorings, and a society left unchanged by the Christian message.” So spoke James M. Boice, pastor of Philadelphia’s Tenth Presbyterian church, in the Thursday morning plenary session at the Congress of the Bible in San Diego, March 3-6, 1982.

Dr. Boice is chairman of the International Council of Biblical Inerrancy (ICBI), which sponsored the gathering of more than 2,500 evangelical Christians at the congress. He said that ICBI was formed “to remind the evangelical church in America of the importance—indeed the indispensable nature—of a high view of the Bible.”

He read part of a letter that he received from a Princeton Theological Seminary student after speaking on that campus: “I have never held to the doctrine of inerrancy, and yet I found myself siding with you as today’s discussion proceeded. Is it now true that behind most of the questions you received was a crypto-cultural Christianity, that is, a secret capitulation to the ‘Try it, you’ll like it’ mentality of our civilization? That is how it seemed to me. Most questioners did not really seem to be engaged in a point-for-point argument over any substantial theological issue. Rather, most seemed to think that to preach the gospel in this day and age, one doesn’t need a place to stand. All that one has to do is stand in the pulpit and say, not ‘Thus said the Lord,’ but only ‘Try it, you’ll like it.’”

“I am surprised that I found myself feeling that you were right and all of us were wrong, at least insofar as this very basic point is concerned: Why we stand where we stand makes all the difference in the world!”

Dr. Boice gave three reasons why the Christian church must retain its traditional high view of the Bible: (1) it is important for religious authority (the Bible cannot be separated into salvation parts and nonsalvation parts, because the Bible does not tell us how this separation is to be done); (2) effective preaching needs it (ministers cannot speak with conviction if they are not sure what Jesus really taught or whether Paul speaks to anyone beyond the first century); and (3) it is needed for the health of the church (the church is not healthy because it is not holy, and holiness comes only as God works upon each church member through the power of the Holy Spirit speaking in the written Word of God).

Herbert E. Douglass is book editor of the Pacific Press Publishing Association, Mountain View, California.

The morning plenary session (8:30—10:45) followed the same format each day—the ritual of the Beadle; the refreshing music, both congregational and special; the exposition of God’s Word (a model expository sermon given by a gifted preacher); and a presentation under the rubric “What Is at Stake?” such as Dr. Boice’s comments, which we have just noted.

On Friday this feature was presented by world-famous Francis Schaeffer, whose many books have been translated into some 20 languages and whose films such as *How Should We Then Live?* and *Whatever Happened to the Human Race?* have been seen by millions.

When Dr. Schaeffer was introduced, he was greeted by standing applause. He warned against “a new legalism” wherein those who believe the Bible to be totally true still dodge its claims on their own lives in sensitive areas such as divorce. Among ways such a new legalism could be expressed, he said, were a “downplaying of the humanities,” a lack of attention to scholarship, disinterest in creativity, and a “loveless, heartless” style of personal relationships.

“Culture must constantly be judged by the Bible, not the Bible bending to the varying forms of the surrounding culture,” he said. “Without inerrancy, people are at the mercy of the changing world-spirit of the day. And if the Bible is the Word of the Lord, we ourselves must live under it.”

Claiming promises in prayer

Another daily feature in the morning plenary session was called “Claiming God’s Promises in Prayer.” Thursday morning Vonette Bright, cofounder of Campus Crusade for Christ International and director of the Great Commission Prayer Crusade, led out in a memorable prayer period in which more than 2,000 people were involved. With the delegates forming groups of three or four members, Dr. Bright led the audience into praying for specific requests, pausing after emphasizing a Biblical promise for the little prayer bands all over the auditorium to claim these promises personally. Very subduing, very conducive to new friendships as strangers shared their soul with one another.

After this plenary session, the delegates hurried to their chosen seminar for a 90-minute presentation by one of the 42 recognized specialists. Fourteen seminars met simultaneously at 11:15 A.M., 15 more at 2:25 P.M., and another 14 at 3:45 P.M. Space does not permit the listing of the subjects and the galaxy of speakers available, except to say that the list included Tim LaHaye, Carl F. H. Henry, Harold Lindsell, R. C. Sproul, and Evelyn Christiansen. Some of their topics were The Bible and Culture, Biblical Ethics, Interpretation Abused, Archeology, Errors and Contradictions, Discipleship, and Biblical Basis for Human Rights.

I chose to attend several in each session. Press privileges

became very useful in order to get a broader feel of the subjects available, but the frustration must have been even worse for the delegates who had to choose one per period.

Lutheran theologian (Missouri Synod) Robert Preus, president of Concordia Theological Seminary in Fort Wayne, Indiana, titled his seminar simply "Inerrancy" and spoke on what inerrancy is and is not.

"People mean different things by the word *inerrancy*," he said. "Pastors like to convince their constituents that they still believe in the authority of the Bible . . . but they define inerrancy differently from the way it has been defined in the past. If you want to know what a minister or teacher really believes about the Bible, you should hear him talk when he is in a meeting of only ministers or teachers."

He noted three current viewpoints among conservative Christians regarding the trustworthiness of the Bible—all short, he said, of what the Christian church had believed from apostolic times to the past century: (1) The Bible is reliable in matters of salvation, but not authoritative in matters involving history and science; (2) The Bible is reliable from the standpoint of the Biblical writer's intention, not necessarily in how he said it; (3) The Christian's real authority is Jesus Christ, and the inerrancy subject is a peripheral matter.

Bible is a witness

In emphasizing what inerrancy is, Dr. Preus said that the Bible is a true witness, God's own witness, through chosen penmen, of God's essence and activities; that the statements and assertions of Scripture correspond to what God is, to what He has done and will do, and to all the events which Scripture records. The basis of inerrancy is the truthfulness of God, the author of Scripture.

In contrast, the Lutheran theologian stated what inerrancy is not. It does not imply scientific precision (authors wrote as nature appeared to them, e.g., "the sun set," etc.); nor does it imply perfect Greek or Hebrew grammar. Inerrancy does not imply that different writers of Scripture who witness to the same event did so without variation in their accounts, nor that Biblical authors did not use sources. Neither does inerrancy imply that the human authors lost their distinctive personalities and viewpoints or that they became omniscient.

Inerrancy does not imply that the later copyists of the Bible did not err, because inerrancy, like inspiration, has nothing to do with the transmission of the Biblical text. Yet, in spite of the expected errors in copying the Bible from one generation to another, inerrantists believe that the Scriptures we have today are, for all practical purposes, authentic copies of the original autographs.

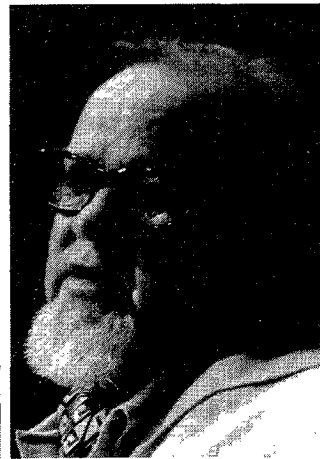
Noting that many opponents of inerrancy look for errors in the Bible to disprove the doctrine, Preus acknowledged that some parts of Scripture are difficult to understand. "But," he said, "the Christian will not say, 'Since I can't explain it, it must be an error.' Instead, a Christian will look for another explanation or do more research."

Other seminar speakers, such as Harold Lindsell, editor emeritus of *Christianity Today*, and Norman Geisler, professor of systematic theology at Dallas Theological Seminary, emphasized that inerrancy means simply that the Bible is completely trustworthy, that the Bible is wholly true.

One of the happier surprises for me at the congress was to find several friends in attendance, including Russell Holt, managing editor of *Ministry*, David Newman, director of personal ministries and Sabbath school in the Ohio Conference, and Gerard Seton, pastor of the Dayton, Ohio, SDA church. Eating together whenever we could, we compared notes, especially about what each may have heard in his chosen seminars. A rich feast indeed, because rarely does one hear more penetrating analysis, more Adventist awareness and personal commitment, than I heard out of those men.

And we all agreed: The sermons on the need for transformed Christianity could not have been better preached in an Adventist meeting, recognizing with the speakers that this emphasis has been long neglected in much evangelical preaching. And we agreed that certain ambivalences we had concerning the meaning of inerrancy needed further refinement.

Too often for many, time is spent refuting what nobody holds, proving what nobody doubts, fighting imaginary foes, and rejoicing in imaginary victories. (Years ago I put that in my Bible and it has never been more relevant.) This counsel was especially true when the four of us considered what most people think of when they hear the word *inerrancy*, namely,



Vonette Bright, cofounder of Campus Crusade for Christ International, leads a prayer session; Robert Preus, Concordia Theological Seminary president, speaks on inerrancy; Carl F. H. Henry, evangelical author and speaker, teaches a class on the Bible and the crisis of authority; Francis Schaeffer, philosopher and theologian, asks in his talk, "What Difference Does Inerrancy Make?"

verbal or mechanical dictation. Some seminar leaders said that they have never heard of anyone who believed in verbal dictation, at least in modern times.

Harold Lindsell, in his book *The Battle for the Bible*, page 27, said, regarding inerrancy and infallibility, that some "try to distinguish between these words as though there is a difference. I do not know of any standard dictionary that does not use these two words interchangeably. All of them use them synonymously. Thus the synonym for *infallible* is *inerrant*, and vice versa. For some strange reason people gag at the use of the word *inerrant* but do not seem concerned about the use of the word *infallible*. I shall use these words interchangeably and even speak about the Bible as trustworthy, authoritative, etc. Whatever particular word I use, it is to be understood that I have in mind the view that the Bible is free from error in the whole and in the part."

A reader may ask at this point: What's the big problem? Don't all Christians believe that the Bible is trustworthy and infallible? Why spend money on a big meeting to emphasize the obvious?

The simple answer is No, not all Christians believe that the Bible is trustworthy. In fact, very few mainline Protestant churches believe that the Bible is reliable.

Perhaps it may be difficult for a reader of the ADVENTIST REVIEW to believe that many Christians do not believe in the only source that could possibly give authority to their religious foundations. But true it is. Christians who reject the authority of the Bible call themselves liberals. Though they reject the supernatural aspects of the Bible story, however, even going so far, in many cases, as to reject the literal resurrection of Jesus, they value the religious insights of Moses, Jesus, and others as principles worth living by. For

them the evolutionary theory and scientific opinions are more valid authority if they seem to conflict with the Biblical record.

The second answer many Christians give to the question regarding the trustworthiness of the Bible is Yes and No. The Bible was supernaturally revealed and is an infallible rule for faith and practice but is not trustworthy in areas that do not specifically deal with faith and practice. That is, the Bible may and does contain errors in matters of science and history. Some in this group speak of "limited inerrancy," which Lindsell believes is "meaningless; it is nonsense."

The third answer is that given by the sponsors of the congress on the Bible. Simply put, as we have been reporting, the Bible can be trusted and is true in all of its parts. Whatever the Bible talks about, it is not lying to us. The Bible does not contain error.

In order to put this whole problem in historical perspective, Dr. Kirsop Lake, an eminent New Testament scholar at the University of Chicago a generation ago, a recognized liberal professor, says: "It is a mistake often made by educated persons who happen to have but little knowledge of historical theology, to suppose that fundamentalism is a new and strange form of thought. [Written in the mid-twenties during the height of the Fundamentalist-Modernist debate] . . . No, the fundamentalist may be wrong; I think that he is. But it is we who have departed from the tradition, not he, and I am sorry for the fate of anyone who tries to argue with a fundamentalist on the basis of authority. The Bible and the *corpus theologicum* of the Church is on the fundamentalist side."—Quoted in Harold Lindsell, *The Battle for the Bible*, p. 19.

The next question is, Why the excitement in 1982? Wasn't that battle fought and settled in the 1920s? Bible believers went one way and the liberals went the other, right? Well, not exactly. And that is the great concern of those who spoke at the congress. They see the battle for the Bible heating up all over again—not between modernists or liberals on one side and conservatives on the other, but within conservative Christianity itself. I heard and read such terms as "wedge," "incipient division," "watershed," and "the greatest battle in the history of evangelical Christianity." In fact, it was said that the current question of Biblical authority is "endangering the unity of the evangelical movement." What is more than interesting is that both viewpoints, represented on each side by the most prominent seminarists within conservative Protestantism, set forth their confidence that the Bible is for them the only rule of faith and practice.

In our next article we will examine the development of this "wedge" that has divided conservative, evangelical Christianity and what consequences seem to be developing when one drifts away from complete confidence in a totally trustworthy Bible. After all, when Seventh-day Adventists go to the world with the open Bible and proclaim God's last word to a judgment-bound world, who out there in the name of Christianity really believes that a Biblical message has special authority? More than that, what does anyone mean anymore when he uses the words *authority*, *infallible*, and *true*? And can Seventh-day Adventists speak to those who have long ago discarded the Bible as trustworthy authority? □

To be concluded

HEALTH CAPSULES

Sponsored by the General Conference
Department of Health and Temperance

No sweat

By ALBERT S. WHITING, M.D.
Associate Director

Sweating is one mechanism that the body uses to control our temperature. Most skin sweat glands primarily produce water that evaporates and leaves no odor. Glands in the armpit and groin are of two types. One type produces water like other parts of the skin; the other type has water plus small amounts of organic material that, in the presence of bacterial action, may cause an odor. Heat and emotions stimulate sweating. Sweat produced by emotions is more likely to contain material for bacteria and thus cause an odor. Sweat from exercise has less of an odor problem.

When odor is offensive, we use "deodorants" that usually contain aluminum compounds and perfume. Applied to the armpit, this material may cause a 50 percent reduction in sweating but does not eliminate it. The aluminum compounds also slow bacterial action. Antibacterial soaps (containing chlorhexidine) or disinfectants (such as povidone-iodine) can also be helpful.

The most important "control" of odor is regular bathing and the use of clean underclothes.

Christ's mediatorial kingdom

By D. A. DELAFIELD

The pioneer writers of Adventism clearly taught a two-phase heavenly ministry of Christ.

The ministration of Christ in the heavenly sanctuary began in A.D. 31 with His holy-place work. In 1844 He entered upon the final phase of ministry. But as we saw in the previous article, these services followed the dedication of the heavenly sanctuary itself.

Several Adventist writers have described the anointing services of the sanctuary that preceded the actual daily ministrations.

In the book *Messiah in His Sanctuary*, F. C. Gilbert wrote: "Prior to the ministry of the priesthood in the Levitical sanctuary, the Lord commanded that there should be a dedication, an inauguration, a consecration service. The sanctuary and its furnishings must be dedicated to the service of God, and the priests must be consecrated to their sacred and solemn ministry. . . . Before our Lord could enter upon His work as High Priest in heaven, the heavenly sanctuary must be anointed."—Page 169.

E. E. Andross, in his book *A More Excellent Ministry*, written in 1912 to meet some of the teachings of A. F. Ballenger, who contended that Christ's ministry in the Most Holy Place of the heavenly sanctuary has been in progress since A.D. 31, wrote: "Before the earthly service [of the Mosaic tabernacle] was begun, the sanctuary was set apart by a solemn consecration or dedication, consisting of sprinkling with blood and anointing with holy oil. Likewise the heavenly sanctuary was dedicated before its service began. This is pointed out by Daniel in the ninth chapter and twenty-fourth verse, and is said to take place near the close of the seventy weeks, prior to 34 A.D.

"Following the dedication of the earthly sanctuary came the opening service, when, after presenting the offering, Aaron came out and blessed the people. In recognition of this service, the glory of God appeared to all the people, and fire came down and consumed the sacrifice. This type met its antitype immediately after the ascension of Christ, when our High Priest began His work in the holy place of the heavenly sanctuary. The event was attested by the outpouring of the Holy Spirit at Pentecost, showing that the great sacrifice had been accepted and the service in the heavenly temple opened."—Pages 204, 205.

Ellen White clearly distinguished the two phases of Christ's heavenly ministry. "The ministration of the priest throughout the year in the first apartment of the sanctuary, 'within the veil' which formed the door and separated the

holy place from the outer court, represents the work of ministration upon which Christ entered at His ascension. . . . For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of His solemn work—to cleanse the sanctuary."—*The Great Controversy*, pp. 420, 421.

The following statement from Ellen White affirms that in A.D. 31 Jesus began the first phase of His ministry in the heavenly tabernacle. This took place "in the presence of God." "As Christ at His ascension appeared in the presence of God to plead His blood in behalf of penitent believers, so the priest in the daily ministration sprinkled the blood of the sacrifice in the holy place in the sinner's behalf."—*Christ in His Sanctuary*, p. 38.

James White offered the following support in favor of Christ's two-phase ministry in heaven: "It has been urged by some that the text, 'This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God,'

As lilies turn to light

By JONATHAN MUSVOSVI

*As lilies turn to light each day,
So Lord I turn to You.
Endow my eyes with insights clear,
And grant me visions true.*

*Enrich my life with purity,
That all who gaze on me,
May see the beauty of Your life,
Reflected bright in me.*

*Let me this morning do my part
To brighten someone's way,
And tell the world the light of hope
Is shining still today.*

D. A. Delafield, a retired associate secretary of the Ellen G. White Estate, coordinates retirees' activities for the General Conference.

The new baby

By JEANETTE PELTON

"Marty, please pick up these rugs for me. It's so hard to bend over," sighed Mother.

Marty wished his mother weren't so tired all the time. Daddy said that Marty must help all he could because Mother was going to have a baby soon. It seemed to Marty that everything was being done for that new baby. Last week Daddy had brought Marty's old crib into the house and painted it. Daddy had put a new rattle and teddy bear on the bed, and Grandma had hung a mobile over it. All Marty had gotten was a hug.

"Marty, what's wrong? I asked you to pick up the rugs."

"I'm sorry. Mommie, when the baby comes, will I still have to pick up rugs?"

Mother laughed, "No, Marty, I'll get back to normal very soon. I'm going to go lie down now. If the phone rings, please answer it."

Soon Daddy came home. He tossed Marty high in the air. "Hi! How's my main man?"

"I'm all right, I guess," answered Marty.

Just then Mother called to Dad, "I think it's time to go to the hospital. You'd better take Marty to Grandma's house."

When Grandma put Marty to bed that night, he prayed, "Dear Jesus, please be with the missionaries and colporteurs and preachers and all the little children. Please bring Daddy home soon and

make the baby go away. Amen."

Grandma looked unhappy as she said, "Marty, why do you want the little baby to go away?"

"Because it's making Daddy stay away and Mommie tired. And nobody likes me anymore." Marty began to cry.

Grandma said quickly, "That's not true, Marty. Your mother and father love you very much. You're their first child, and that makes you very special. You have been a big help to your mother. And I just know you will like the new baby, too."

When Grandma woke Marty up the next morning, she told him that he had a baby sister.

For two days Marty stayed with Grandma. On Friday he went with her to his house and helped her clean. When Marty heard Daddy's car drive up he ran to the window and saw Mother get out slowly, holding a tiny bundle wrapped in a yellow blanket. He ran outside.

"Look, son," said Daddy.

Marty peeked at the baby. He frowned. "How is she going to help with the rugs? She's too little."

Daddy laughed, "She'll grow just as you did."

"Do you still like me?" Marty asked.

"Like you? We love you!"

Marty smiled. Maybe he would like being a big brother after all.

Heb. 10:12, forbids the idea of his ministering in the two holy places. But we answer, so far as the idea of sitting down is concerned, it would be equally proper to represent Him as standing on the Father's right hand. Acts 7:56. And if the Saviour is at 'the right hand of the power of God' when descending from Heaven, as He testifies respecting Himself, Matt. 26:64; Mark 14:62; Luke 22:69, then He certainly can be at the Father's right hand in both the holy places. . . .

"But another argument to prove that Christ ministers only in the most holy place has been urged by some, from the following texts: 'The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.' Heb. 9:8. 'Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus.' Chapter 10:19. But as has been before remarked, the word rendered 'holiest of all,' is the same that is rendered 'sanctuary' in chapter 8:2, and is not *hagia hagiōn*, holy of holies, as in chapter 9:3, but is simply *hagiōn*, holies, plural. The rendering of Macknight, which correctly translates the word in the plural, removes all difficulty. He translates these two texts, as follows: 'The Holy Ghost signifying this, that the way of the holy places was not yet laid open, while the first tabernacle still standeth.' 'Well then, brethren, having boldness in the entrance of the holy places, by the blood of Jesus.' These texts, therefore, do not favor the doctrine that Christ is a minister of only one of the holy places. With the literal rendering of the word, giving it in the plural in our language, just as it was written by Paul, the objection to Christ's ministration in the two holy places of the heavenly sanctuary is entirely removed. . . .

"Then the heavenly tabernacle, where our Lord Jesus Christ ministers, has holy places, as really as its pattern or image, the earthly tabernacle; and our great High Priest is a minister of those holy places while at the Father's right hand."—*Bible Adventism*, pp. 167-169.

In A.D. 70 the earthly Temple was destroyed by the armies of Titus. What a consolation the book of Hebrews must have been to the Jewish Christians then! The inspired author pointed the believers to the heavenly tabernacle and to the ministry of Jesus, their great High Priest.

The time when our great High Priest's ministry will cease and probation will close is hastening on apace, and all of us must understand this matter clearly. As Ellen White wrote, "The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith."—*Evangelism*, p. 221.

Let us not cease to study and rejoice in the glorious work of Christ that He accomplished on Calvary. His death and resurrection are the foundation for all that follows, the turning point of history.

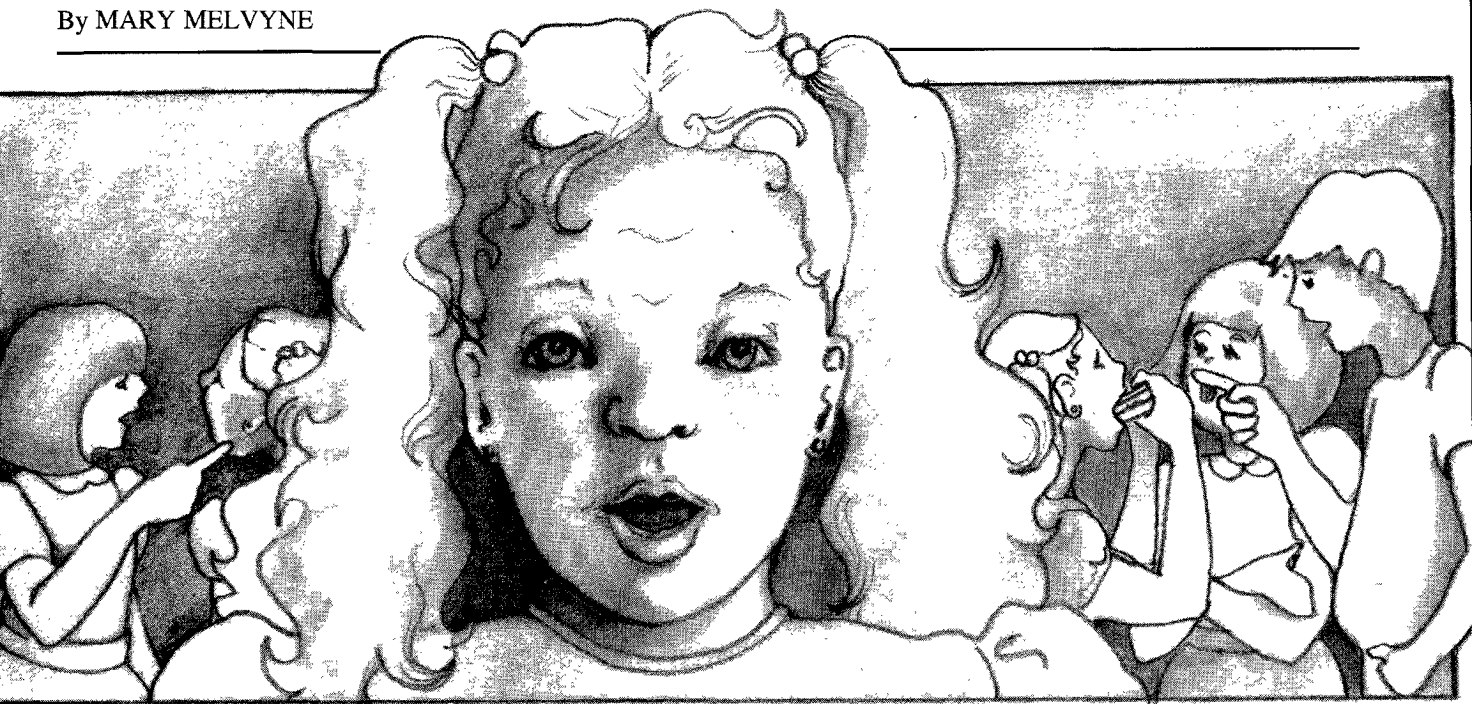
But let us also not overlook the events of A.D. 31 that followed on His ascension. By virtue of the all-sufficient sacrifice of Calvary, He entered upon the first phase of His ministry in the heavenly sanctuary. Ellen White speaks of "His enthronement in His mediatorial kingdom" (*Christ's Object Lessons*, p. 120). Since 1844 He has been in the second phase of that work, and the judgment soon will be over.

Truly, the events of A.D. 31 deserve careful study! □

Concluded

Christie

By MARY MELVYNE



Why did the graduation candelabra have one empty place?

Christie would come bouncing down the school walkway with the energy of a second-grader. "She has such bright laughing blue eyes," her grandmother would muse as she waited in her car for Christie to join her for the short ride home. Christie's long curls were pulled up into two long ponytails, but often at the end of the day wisps of curls would frame her small, sweet face.

Christie was beginning her first year in an Adventist church school. Neither she nor her family had had any previous contact with the church or any of its members. She was delighted with her dozen or so schoolmates in their one-room, eight-grade school, and made friends quickly. The classroom was cheery, and there were many enjoyable activities, with trips around town to community services and jaunts into the country for nature study. Christie especially enjoyed the musical programs. The schoolchildren always sang joyfully for the programs they presented for Home and School meetings and church service. Christie sang with all her heart.

One day as Christie approached the waiting automobile, her grandmother noticed that the bright blue laughing eyes were clouded with a worried expression. "Hi, honey, how was school today?" she greeted as she leaned across the seat to open the door for the small girl. As Christie climbed up

into the car to join her grandmother, she gave no visible sign of having heard the familiar greeting. Her thoughts were concentrated on something so urgent that she had no thought for something so frivolous as a greeting.

"Grandmother, I'm not going to hell, am I?"

"Why, Christie! What a thing to say!"

"Well, Susie said that because you pierced my ears last night, I'm going to hell."

"Why, what on earth . . ." Grandmother began. Her thoughts were groping. Who was Susie? Grandmother remembered that she was a classmate of Christie's. Why would she tell Christie such a thing?

Then it dawned on her. For two years she had worked with Mrs. Lakely, a mother of one of Christie's classmates. In all that time she had never seen Mrs. Lakely wear any jewelry. It must have something to do with their religion, Grandmother thought to herself.

She turned to the anguished little face before her. The tiny golden studs that she herself had placed in her granddaughter's ears were shining softly from behind the damp wisps of curls.

"Am I, Grandmother, am I?" Christie had to have an answer.

Grandmother felt her face flushing as her anger rose. Inwardly she thought: And this is a *Christian* school! She said to Christie, "Of course you're not going to hell, honey. Now don't you worry. Just forget about what Susie said."

Grandmother started the car, and as she pulled onto the highway she began to talk of other things to draw Christie's mind from her distress.

The schoolchildren had been happy to have a new

Mary Melvyn is a pseudonym.

classmate. They knew Christie was of a different religious background, and they accepted her readily. Because the school was small, it did not have a handbook setting out policy concerning dress, diet, and behavior. But a few children overheard their parents expressing the idea that they had sent their children to church school to keep them away from such evil influences as pierced ears. Inevitably, their sentiments reached Christie.

As the school year progressed, so did Christie. Her parents were very pleased with her scholastic and emotional growth. Her mother attended several school functions, as did her grandmother and her great-grandmother. But a few innocent yet zealous children always gave the nagging impression that Christie was not quite as good as they.

Graduation was approaching for the tiny eighth-grade class. Excitement ran high as the children excitedly discussed plans. What should the class choose for the decorative colors? The aim? The motto? Should David and Kim sing a duet, or should all the students sing? And should the singing come at the beginning or the end of the program? Should all march in or should just the graduating students march?

Candles of commitment

The aim was finally decided—"Let your light so shine," with "To reflect His glory" as the motto. Two lovely candelabra holding three candles each were trimmed in ribbon to match the soft pink color of the aim and motto, which were beautifully spelled out across the front of the sanctuary. As part of the service the six fellow-schoolmates of the graduates were each to carry a candle to be lighted by the graduates' candles as they joined in commitment. The burning candles were to be placed into the waiting candleholders. Christie had carefully practiced placing her candle in the proper socket.

Everyone eagerly looked forward to the ceremonies—Christie in particular. She seemed almost as excited as the graduates themselves. She had never helped to put on such a

big program before. Those large blue eyes danced with excitement during the many practice sessions.

Finally the big night came.

The children began to arrive with family and friends. Excitement buzzed through the sanctuary as the students took their places. There was Charlie, small and quiet, Jennifer with the long brown curls, Susie with her mischievous grin, and Ray and Sandra all shiny in new outfits. It was almost time to begin. But Christie had not appeared. A quick check with the teacher revealed that she was concerned because Christie's mother had called only the day before to say that she wanted the school to know that she provided good meals for her family and was interested in their health.

Where was Christie?

"But why would she call and say something like that?"

"Well," said the teacher sadly, "it seems that the last day of school Christie brought a piece of meat in her lunch, and some of the children proceeded to tell her all the terrible things that could happen to her for eating it."

It was time to begin the graduation program. Anxious glances toward the door took the edge off the happiness of the occasion. The time drew near for the special songs, but Christie still had not arrived. Although the singing was well received, those who had practiced with the children knew it lacked something. Christie's voice always had rung out in a distinctive joyful style.

Each child went forward to light his candle from a graduate's candle. The program was drawing to a close. Five candles in the six-place candelabra displayed the commitment of the five children. But the one empty place in the candelabra stood out. To the visitors it perhaps looked like poor planning, but those who knew the reason for it felt a stab of pain.

"Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned" (Luke 6:36, 37). □

California youth adopt grandparents

The youth of the Calimesa, California, church have been involved in a special activity the past few months—they adopted as grandparents the members who were 70 years of age or older. Since my wife and I are retired and are in this age category, we, with others in our age group, received a gift and a card signed "From Your Secret Grandchild." We had no idea who sent this gift.

Later we received an invitation to a Valentine party to be held at the church on February 14. It indicated that if we had received cards and gifts from someone called Your Secret Grandchild, we should come to this party.

At 10:30 A.M. on February 14 we found ourselves in our church's Fireside Room with many of our church members in the 70-and-up age group for a program put on by the youth. We discovered that many of these young people had talents we never would have dreamed of. Steve Baglau was master of ceremonies. He narrated a slide presentation of the youth

on many of their activities. Wes Jones and Cindy Teel led out in a spelling contest, and Danny Mertz was in charge of an Oldy Wed game patterned after the TV program The Newlywed Game. The three Oldy Wed couples who participated in the game were the Bill Albees, the Joe Deapens, and the B. R. Spearses. Lori and Janie Makovsky entertained us with a pantomime, "The Great Pretender."

At noon we moved into another room for lunch and to meet our secret grandchild. We enjoyed meeting our secret grandchild, Arlene Fraser, who, I understand, was one of the youth who worked hard in organizing the Adopt-a-Grandparent program. Each secret grandchild served his or her adopted grandparents. We were delighted and so were all the adopted grandparents present.

The Calimesa church has no generation gap.

SAMUEL WEISS
Calimesa, California

“Father, forgive . . .”

The scene was shocking—human beings mocking the Son of God as He hung in agony on the cross. The sight was horrifying—blood oozing from His thorn-pierced temples, crimson sweat standing upon His brow, drops of blood falling to the ground from the ragged wounds in His hands and feet. The Sufferer was being crushed by the weight of the sins of the world. Yet suddenly the dying Saviour, moved by infinite love, raised His voice in intercessory prayer: “Father, forgive them; for they know not what they do” (Luke 23:34). Amazing! Even the holy angels were filled with awe and wonder by this supreme demonstration of divine forgiveness.

Of all the attributes of God’s character, perhaps none is more wonderful for lost humanity than His desire and willingness to forgive. Rooted in His infinite love, it is the attribute that gives hope and assurance when one falls into sin.

God loves to forgive, and by the sacrifice of Jesus He has made full provision to forgive. But if this is so, why do not all sinners receive forgiveness?

The answer lies in the fact that human beings have a part to act in the forgiveness process. The Bible makes this plain. For example, the apostle John, whose understanding of God’s love perhaps was the greatest of that of all Christ’s followers, wrote: “If we confess our sins, he is faithful and just to

forgive us our sins, and to cleanse us from all unrighteousness” (1 John 1:9). John is not saying that God’s love is conditional; he is saying that if sinners are to receive the benefits of His forgiving nature they must see their need, acknowledge their sins, and repent. They must not minimize or excuse their wrongdoing.

The value of sincere confession is made quite clear by a story involving the Duke of Osuna and a convict on a galley ship. In the early seventeenth century the Duke, the Viceroy of Naples, made a visit to Barcelona, Spain. While there he went aboard a convict galley ship in the harbor and asked each man why he was a prisoner. One after another the convicts excused themselves, blaming others for their crimes or charging that they had been condemned unjustly.

One said a judge had accepted a bribe to convict him; another declared that his enemies had testified falsely against him; a third claimed that he had been betrayed by his friends. Finally one prisoner said, “My lord, I am justly here. I wanted money, so I stole a purse. I deserve what I now suffer.”

The Duke was so surprised and pleased by this honest confession that, with satiric wit, he said to the man for the benefit of the other convicts, “You are entirely too bad to be among so many innocent men.” And he pardoned the confessor. The man revealed that he understood both the gravity of his crime and the causes that had led to it—two elements that give value to the confession process.

Willingness to reform

Beside confession, another prerequisite to obtaining forgiveness is a willingness to reform. Wrote the Wise Man: “He that covereth his

sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy” (Prov. 28:13). “Confession will not be acceptable to God without sincere repentance and reformation. There must be decided changes in the life.”—*Steps to Christ*, p. 39.

One thing seems clear: Forgiveness is not an end in itself. When Jesus forgave the woman caught in adultery He said, “Go, and sin no more” (John 8:11). When John said that God is “faithful and just to forgive,” he added “and to cleanse us from all unrighteousness” (1 John 1:9). God delights to forgive, to give us a clean slate, to give us a new start; but beyond that He wants to give us a spiritual mind in exchange for our carnal mind. He wants us to “walk not after the flesh, but after the Spirit” (Rom. 8:1-9). He wants to keep us from sinning (Jude 24). He wants to give us not only a title to heaven but a fitness for it.

All this God offers to us in Christ. “The proud heart [the heart that does not repent and confess its sins] strives to earn salvation; but both our title to heaven and our fitness for it are found in the righteousness of Christ.”—*The Desire of Ages*, p. 300. “The knowledge of God as revealed in Christ is the knowledge that all who are saved must have. It is the knowledge that works transformation of character. This knowledge, received, will re-create the soul in the image of God. It will impart to the whole being a spiritual power that is divine. . . . As Jesus was in human nature, so God means His followers to be.”—*The Ministry of Healing*, pp. 425, 426.

Perhaps no better example of

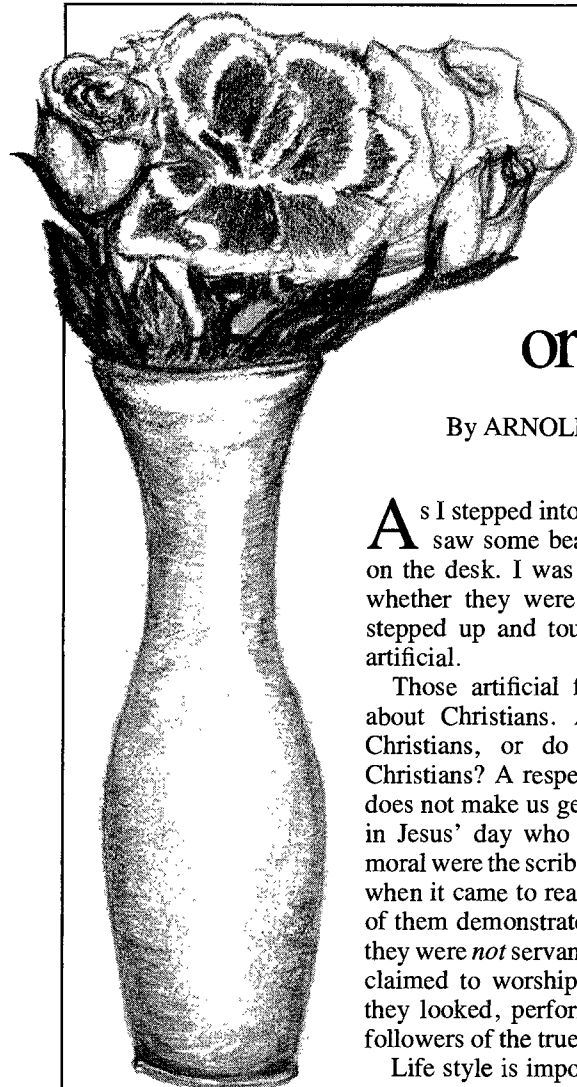
Christ's power to change lives can be offered than the transformation effected in the life of John the Beloved. Ultimately John reflected the likeness of Jesus more fully than did any of the other disciples, but from the beginning it was not so. When Jesus called him he was ambitious for honor, impetuous, resentful under injuries, self-seeking, and self-assertive. But as he yielded to the molding influence of Jesus, "the regenerating influence of the Holy Spirit renewed his heart. The power of the love of Christ wrought a transformation of character."—*Steps to Christ*, p. 73.

Human love and forgiveness cannot compare to God's love and

willingness to forgive sin, yet the Scriptures point to mother love as being similar to God's love (Isa. 49:15). Picking up this illustration and expanding the forgiveness facet of it, W. Herschel Ford tells the story of a minister several years ago who boarded a train and sat down by a young man who seemed nervous and ill at ease. As the miles rolled by, the minister engaged the young man in conversation and asked whether he could be of help. In reply the youth said, "'A long time ago I ran away from home and drifted into sin. But now I have a longing to go back. I wrote my father, but he did not answer. I then wrote to my mother. I told her I would not wait for an answer, but

that I was coming home, anyway. I told her if they would take me back, they must hang a white rag on the crab-apple tree near the railroad tracks, so that I could see it when the train passed by. If I don't see the white rag I'll not get off at the station. If I see the white rag I'll know that I have been forgiven and that I am welcome. We are getting near the old home now, but I am afraid to look for fear that the rag won't be there.'

"The minister told the boy that he would look for him and tell him what he saw. Soon the train was rounding a curve and the boy said, 'It'll be the first house now; I am going to close my eyes.' When they came in sight of the tree the



Artificial or genuine?

By ARNOLD V. WALLENKAMPF

As I stepped into an office the other day I saw some beautiful flowers in a vase on the desk. I was not quite sure, though, whether they were real or artificial. So I stepped up and touched them. They were artificial.

Those artificial flowers made me think about Christians. Are all of us genuine Christians, or do we merely look like Christians? A respectable, ethical life style does not make us genuine Christians. Those in Jesus' day who *seemed* to be the most moral were the scribes and the Pharisees. But when it came to really following God many of them demonstrated that they were fakes, they were *not* servants of the God whom they claimed to worship. Yet in many respects they looked, performed, and functioned as followers of the true God.

Life style is important. And it is true that

the followers of Jesus should have, and be characterized by, a life style that resembles their Master's.

But a good and laudable life style per se does not guarantee that we are genuine followers of Jesus. We may have "a form of godliness, but [be] denying the power thereof" (2 Tim. 3:5). The apostle Paul indicated that there would be such Christians in the last days.

A moralist or a humanist may follow a life style that puts even some genuine born-again Christians to shame. Christians and moralists with high ethical standards may look alike. They may live, act, and perform in the same way. From surface observation it may be impossible to distinguish between the Christian and the moral humanist. But the secret of people's motivating and driving power comes to light as they discuss what is important to them. The Christian is motivated, prompted, and enabled to live as he does through the power of his or her love for the Saviour. On the other hand, the moralist or humanist lives an outwardly correct life in his own strength but remains corrupt inwardly.

Do we know what we really are? The apostle admonishes us: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" (2 Cor. 13:5). Are we fake Christians or are we genuine followers of Jesus, in whose lives the power of God is operating? □

preacher cried out, 'Look, look, son, there's a white rag on every limb of that tree!'

"That's a mother's forgiveness, but Jesus' forgiveness is even greater."—*Simple Sermons on Prophetic Themes*, pp. 95, 96.

When Peter asked, "How oft shall my brother sin against me, and I forgive him?" Jesus replied, "Until seventy times seven" (Matt. 18:21, 22). By this He meant, Forgive times without number, freely and lovingly. And ere long on the cross He would demonstrate this kind of forgiveness when He said of His crucifiers, "Father, forgive them; for they know not what they do."

With such an example before them, and with Christ abiding in their hearts by the Holy Spirit, should not Christians forgive willingly those who malign them, mistreat them, or even persecute them?

K. H. W.

Bored to death?

*This is the way the world ends
This is the way the world ends
This is the way the world ends
Not with a bang but a whimper.*

So wrote T. S. Eliot in his poem *The Hollow Men*. Today, more than 50 years later, his words mirror the colossal sense of boredom that afflicts millions of men and women.

"Boredom kills, and those it does not kill, it cripples, and those it does not cripple, it bleeds like a leech, leaving its victims pale, insipid and brooding," reports Blaine Harden in a feature titled "Boring! Boring! Boring! Boring! Boring!" published in the *Washington Post* for January 31, 1982.

Evidences of this modern malaise abound. The rate of teen-age sui-

cide in the United States has more than tripled since 1955; psychiatrists lay part of the blame to boredom growing out of unrealistic expectations and frustration. Nearly half of all marriages end in divorce, and boredom is a major cause. People kill time by turning to drugs and alcohol. Many shoplifters can afford what they steal; they steal out of boredom. Industrial saboteurs, benumbed by assembly-line monotony, vent their protest by throwing wrenches into the machinery. Housewives and others besiege doctors with mysterious ailments and undergo unnecessary surgery.

Media partly to blame

The media are partly to blame for this widespread ennui. Television projects a view of life where everything happens at a fast clip, where event tumbles hard upon event.

But real life is far different. In any ordered life a great deal is uneventful; most days are commonplace. Contrasted with the pressure-packed lives of people on the video screen, they are just plain boring.

Boredom kills. "Worms trained to find water by crawling through a plastic tube soon get bored with the trick. Rather than repeat the simple-minded maneuver, they stop wiggling and die," reports Harden. And further: "A 16-year-old girl in San Diego three years ago opened fire on an elementary school across the street from her house. With a .22-caliber rifle, she killed the school's principal and a janitor and wounded eight children. In the midst of her sniping she called a local newspaper and said: 'I don't like Monday. This livens up the day.'"

Whatever has happened to society? Ours is an age blessed with abundance—abundance of goods and services, abundance of free time. The technological achievements of our time are breathtaking. But, obviously, with all this knowledge people are not wiser; the modern age is well described by Scripture: "Ever learning, and never able to come to the knowl-

edge of the truth" (2 Tim. 3:7).

For the lives of millions of people—bored people—lack a single, vital ingredient. Wealth cannot take its place. Vacations in the Bahamas will not suffice without it. Fame is not enough, nor any thrill madly pursued.

That ingredient is a *sense of purpose*. Jesus said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matt. 4:4). We were made for something higher, something far higher, than food and drink, luxury and pleasure. We were made for God—to live in Him and for Him.

In fact, a sense of purpose rooted in God takes away the craving for many so-called necessities. When we have what is basic, the mere adorning can fall away without regret.

Are Adventists bored? We hope not! We are a blessed people, a privileged people, a called people.

And we have a task. There is a heaven to win and a hell to shun. The world must hear the everlasting gospel in the setting of the judgment hour: every nation, kindred, tongue, and people must hear the good news about Jesus and the warning against rejecting Him (Rev. 14:6-12).

The *prophetic* sense was strong with the pioneers of Adventism. James and Ellen White, Joseph Bates, J. N. Andrews, Uriah Smith—all were aware of working with God in some way to do His will on earth. Bored? With such a sense of purpose, the thought was impossible.

So with us. We must turn our eyes away from the pseudo-reality the media would thrust upon us. We must enter into the daily, living fellowship of our Lord. We each, in our own sphere, are to further the work of His kingdom.

Jesus makes every day bright. And at the End, no bang or whimper, but a glorious forever!

W. G. J.

Teletext is medium for missionary outreach

By HEINZ HOPF

Adventists in Europe are experimenting with a new medium—Teletext—for presenting the gospel message.

Teletext is a new service offered by the post and telephone companies in several European countries. The name varies from country to country: In England it is called *Prestel*, in France *Antiope*, in Germany *Bildschirmtext*, in Switzerland *Videotex*. But in each country the customer can dial a number on the telephone and be connected to a huge central computer, from which he can call all

Heinz Hopf is REVIEW correspondent for the Euro-Africa Division.

kinds of information and services to his color screen. By dialing code numbers he can choose what he wants to see, to learn, or to buy.

All the large enterprises—stores, banks, travel agencies, newspapers—are right at the dialer's finger tip. It is possible to page through mail-order catalogues, go shopping, do your banking, make travel reservations, or read the latest issue of your favorite paper without leaving your armchair and TV screen. You cannot only receive information via the screen but also place your orders. It is a two-way communication.

Not all homes are wired for

this new system yet, but in several cities and regions field tests have been running for two or three years. Tens of thousands of families are already connected to the Teletext. By the end of 1982 it is expected that the number of participants will surpass one million, and 50 million by 1984.

From Teletext's beginning, churches have offered their services free of charge. After thoughtful consideration, the Adventist Church in the Federal Republic of Germany decided to use the Teletext medium. In November, 1981, they received their code number, 1527, and 200 "pages."

On February 21, 1982, a meeting of all the Adventist departments, institutions, and organizations interested in using Teletext took place. Those in attendance agreed on the subjects and system of how to publish all Adventist information.

The church's publications,

health-food items, local church addresses, radio logs, planned meetings, fundamental beliefs, history, missionary efforts, and welfare activities are listed on Teletext. It is even possible to request a personal talk with a pastor and to ask questions about Adventists via the screen—all from private homes, 24 hours a day.

It was an exciting moment when suddenly the screen showed the address of the first person who had placed an order for a *Life and Health* subscription.

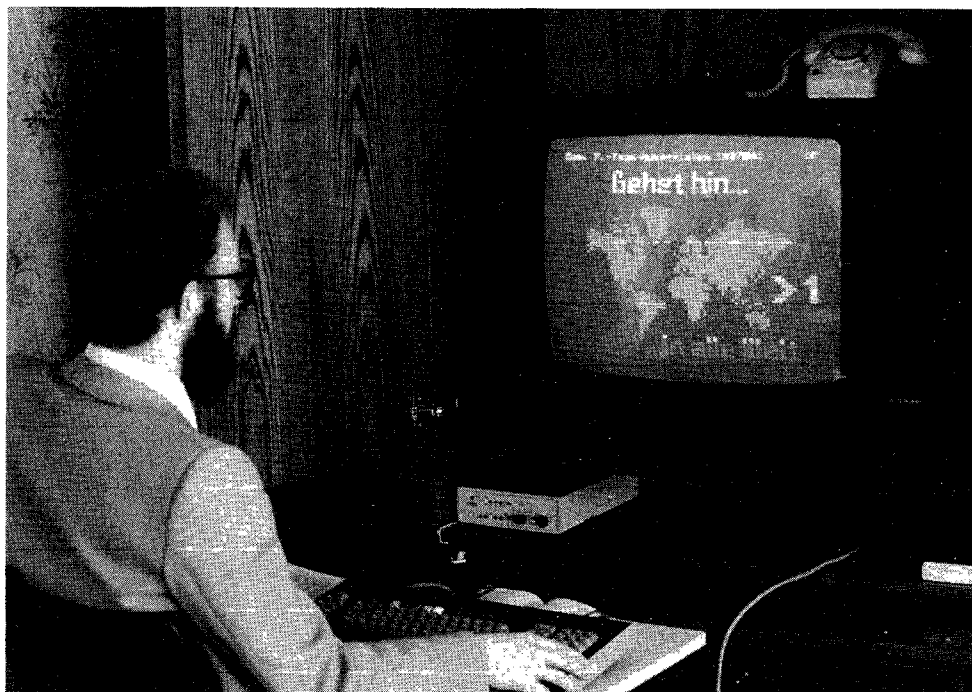
Teletext is a technical tool, but in the hands of a committed church it can contribute to fulfilling the Lord's prediction: "This gospel . . . shall be preached in all the world" (Matt. 24:14).

TRINIDAD

White research center established

Another important event in the 55-year history of Caribbean Union College, Port-of-Spain, Trinidad, occurred January 11-15 when Mrs. Hedwig Jemison, director of the Ellen G. White Research Center at Andrews University, spent five days organizing an Ellen G. White Research Center in conjunction with the college library.

Approximately a year ago, Eric John Murray, president of the Caribbean Union, began negotiating with the White Estate for the purchase of the needed microfiche materials and equipment to establish the center. The microfiche currently available in this newly established facility cover 85 percent of the research tools used in the larger centers established in places such as England and Australia. This coverage includes 90 years of the *Review and Herald*, 60 years of the *Youth's Instructor*, 40 years of



Stefan Brass, pastoral intern, creates a Teletext program ("Go ye . . . into all the world").

the *Signs of the Times*, 13 additional out-of-print periodicals, plus all the *SDA Yearbooks*, statistical reports, some rare books, and 600 early pamphlets.

All these materials are indexed in the new college center. In addition, all shelf documents prepared by the White Estate are filed and carefully indexed for easy access to researchers.

This new microfiche facility

will prove to be of unusual blessing to Caribbean Union College students and faculty and to all others who share the opportunities it offers for study and research in the writings of Ellen G. White.

Gwendolyn Hitlall and Lyndell Dupal assisted Mrs. Jemison in setting up the center. Mrs. Hitlall will direct this new facility.

MYRL MANLEY

*President
Caribbean Union College*

Netsai's long way to Solusi

By GERHARD F. PADDERTZ

Netsai, a 20-year-old business student at Solusi College in Zimbabwe, caught my attention at a weekly student-witnessing program. She was preaching freely and forcefully to about 35 African women who were waiting to have their babies at the Solusi clinic.

Netsai is the firstborn of a well-to-do businessman in Salisbury, the country's capital. For generations the family belonged to a well-established Protestant church. After Netsai had finished high school at the age of 15, she was offered a job in a bank. The only problem was that if she accepted the job, she had to move to another city.

Fortunately, there were two relatives in that city—a Seventh-day Adventist cousin and her family, and an uncle who belonged to the same church as Netsai's family. Netsai accepted the job at the bank and moved in with her uncle's family, who had more space at home than her cousin.

Things seemed to go well for Netsai. Because of her friendly ways and her attractive appearance, Netsai, who was the first African woman employed by that bank in that city, worked at the inquiry desk. She accompanied her uncle when he went to church on Sundays, but religion had no special meaning to her.

Soon, however, life began to change. The civil war raging in the country at that time became worse. Bombs destroyed buildings in the district where she lived, and the terrorists made it known that they wanted everyone to leave this part of town.

Where should she go? Her Adventist cousin's home seemed to be the only logical alternative, so she moved in with her and her family. This was in November of 1978, during the Week of Prayer. Netsai didn't know much about the Seventh-day Adventist Church, but when her cousin invited her to attend the prayer meetings, Netsai agreed. A mixture of courtesy and curiosity led her to go.

The first meeting was anything but what she had expected. The church's MV Society was conducting the Week of Prayer. Netsai could hardly believe what she saw and heard—13-year-old girls witnessing and preaching. They were talking about the United States in prophecy, the second coming of Christ, the image of Daniel 2, and—what impressed Netsai the most—"Come out of her [Babylon], my people."

From that day on, Netsai was interested in the Bible. Sabbath after Sabbath she went to the Adventist church. As she was still working in the morning, she could attend only the afternoon meetings. A little later she joined the baptismal class,

where she learned that it was wrong to work on Sabbath. Yet she did not have the courage to do anything about it. Several months later she decided to be baptized, but this rite was denied her because she was still working on Sabbath.

Time went by, and she joined another Bible class, this time becoming deeply convicted that she should not be working on Sabbath. She and the Adventist pastor went to the bank manager to ask whether she could have Sabbaths off, but he turned down the request.

Just at that time it was announced that Solusi College would reopen early in 1980, because the war was over. For Netsai this seemed like an answer to prayer. She wanted to go to Solusi and study business. She applied, was accepted, and her parents agreed that she could go, although they promised no financial support.

Change of course

But again Netsai's life changed course. She had to move back with her non-Adventist uncle. Her parents changed their minds about letting her attend Solusi. Her uncle and her superiors in the bank urged her to keep her job.

In her perplexity, Netsai turned to God in prayer. For a year she wavered between keeping the Sabbath or quitting

her job; obeying her parents or going to Solusi.

In one week the new school year would start. Netsai decided to see L. N. Moyo, president of the Eastern Zimbabwe Field. They prayed together, and when they rose from their knees Pastor Moyo was full of optimism: "Netsai, you will go to Solusi. I am very sure about it."

Now Netsai became confident. Again she was accepted at Solusi. She resigned from her job at the bank, bought a train ticket, booked a seat on the train to Solusi, and then told her father about her decision. Her father was not pleased. Reluctantly he took Netsai's suitcases, put them into the car, and drove toward the train station.

They were late—actually too late to catch the night train to Bulawayo. Netsai's father drove more slowly than usual. She was getting nervous. She was sure he did not want her to catch the train. But Netsai kept praying.

Finally they reached the train station. Netsai ran with the suitcases, reached the train, and jumped into the closest door that was open. Two seconds later the train left the station. Netsai could hardly believe how God had answered her prayers.

Netsai has successfully completed her first year in business at Solusi College. Everyone likes her kind ways and friendly



The day of Netsai's baptism was a high day in her spiritual experience. Now she is attending Solusi College in Zimbabwe.

Gerhard F. Paddertz is a faculty member of Solusi College, Bulawayo, Zimbabwe.

manner at the reception desk and telephone switchboard, where she works to earn her way through school.

On September 25, 1981, Netsai was baptized in the Solusi church. It was exactly one week later that I saw her preaching to the 35 women from the wider Solusi community. Her theme: the importance of making an individual decision for Christ, even in a culture where individual decisions—especially for women—are not common.

PUERTO RICO

Haitian refugees are baptized

When a group of Haitian refugees was transferred to Fort Allen, Puerto Rico, last August, Adventists saw the opportunity of ministering not only to their physical needs but to their spiritual needs as well.

Margarita Panelli, leader of the South Dorcas Federation in Puerto Rico, immediately organized her associates for the distribution of clothing and personal articles to these refugees. SAWS (Seventh-day Adventist World Service) also cooperated in supplying necessities.

Contacts were made with the authorities at Fort Allen, and permission was given for representatives of the Adventist Church to conduct religious services in the barracks for those who desired to attend. Virgilio Bernardino, an auditor of the Ponce branch of Inter-American University, gave valuable assistance because he was able to translate from Spanish to both French and Creole. Other members in the area helped with visual aids, music, and in other ways.

In offering these services to the refugees, we found 11 Seventh-day Adventists among the group, all of them eager to have a part in winning souls for Christ. Their efforts, combined with those of the members in Ponce (the nearest city to Fort Allen), resulted in the baptism of nine of the refugees.

ANGEL G. PEÑA
District Pastor

West Puerto Rico Conference

MEXICO

Reports of lay evangelism heard at session

The Adventist message was brought to 478 new areas in the South Mexican Conference during the past three years. At the triennial session of the conference, held January 17 through 19 in Tuxtla Gutierrez, reports told of the part lay members had in preparing more than 6,000 new believers for baptism during 1981. During the triennium evangelistic crusades by laymen yielded 18,968 baptisms. At the time of this session, the church membership in the South Mexican Conference was 57,914, but there are 75,532 Sabbath school members, many of whom are potential candidates for baptism.

One report described how the work began in the little town of El Azufre, Chiapas:

Lucas Diaz, the catechist in El Azufre, obtained an old and tattered copy of *El Centinela*. An article entitled "Sabbath or Sunday?" caught his attention, and he read it carefully. What he read stimulated his interest, and he wished that he could talk to someone about it, but he did not know where to inquire. Some of his friends directed him to the Presbyterian Church. But a visit there did not clarify his questions, and he continued searching for truth.

Finally someone told him that in the town of Huitiupan was a group that kept the Sabbath. Señor Diaz walked three hours in the rain, over mountainous, muddy roads, to reach Huitiupan. There he found Seventh-day Adventists meeting together for Sabbath worship services.

A church member greeted him and took time to enter into a conversation with him. When Señor Diaz told him about the *El Centinela* article and his questions regarding it, the layman promised to visit with him in his home on a Sabbath.

On the appointed date two church members from Huitiupan, Pedro Nuñez and Eliseo Lopez, traveled together to El

Azufre. There, to their great surprise, they found 124 persons waiting for the Bible study! The group listened attentively to the truths the two laymen presented and agreed to begin meeting together every Sabbath.

When the South Mexican Conference president, Pedro Romero, visited the group, he found many, including the town commissioner, the treasurer, and the chief of police, ready for baptism. He baptized more than 70 persons that day in the first Adventist baptismal service in El Azufre.

No less than a dozen Indian tribes were represented at this second triennial session. A representative of each tribe brought

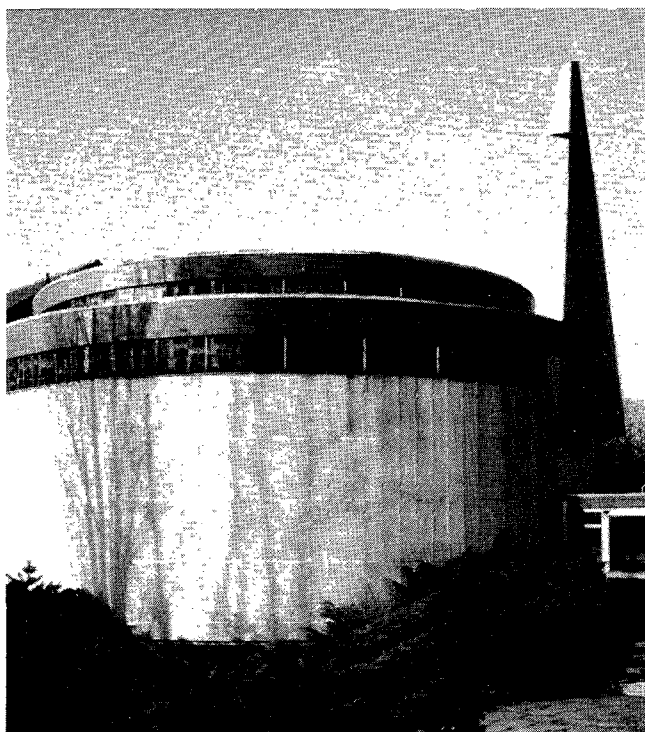
greetings to the audience in the dialect of his tribe. The session was similar to a mini General Conference as the delegates from each district came in their typical dress, which ranged from the simple antique white robe of the Lacandon Indians to the colorful Chiapanec dress.

The South Mexican Conference has recently given most of the state of Oaxaca to the new Isthmus Conference and is ready to give the southern part of the state of Chiapas to the Soconusco Mission when it is formed. That will leave the northern part of Chiapas as the territory of this conference.

J. H. FIGUEROA, JR.

Secretary

Inter-American Division



West German Adventists purchase Catholic church

Adventists in Münster, West Germany, recently purchased for \$50,000 a Catholic sanctuary valued at \$400,000. It had been built some 20 years ago as the church for the seminary of the Steyler Mission, a missionary order in Catholicism. But as the number of young men being trained for overseas mission service decreased, the order had to centralize its educational institutions and to abandon the seminary in Münster.

The 60 members of the Münster church plan to renovate the basement to make rooms for Sabbath school and other purposes. They will have to give sacrificially, not only to pay for the purchase but also to renovate it, but they consider its purchase an answer to prayer. In about four months the members plan to move into the new chapel, which has a seating capacity of 135.



Scott Pfeffer, a U.S. serviceman, is baptized in an ice-covered lake by P. R. Jack.

KOREA

GI baptized in ice-covered lake

Seventy people braved the Korean winter recently to witness the baptism of Scott Pfeffer, a United States serviceman, in the ice-covered lake at Korean Union College. Although no one had anticipated the problem, willing volunteers soon broke through three inches of ice so that the candidate could follow the dictates of his heart and conscience.

Scott had been reared in a church-going family, but at the age of 15 he refused to accompany his family any longer. Gradually most of the family also ceased attending church. Scott had never met a Seventh-day Adventist until, at the age of 18, he joined the armed services to be trained in a profession and to further his education. At Fort Campbell, Kentucky, he shared a room with the outgoing Adventist mail clerk, Jerry Pine.

Soon Jerry invited Scott to spend a leave in the home of Ray and Martha Harold and go

cave exploring with some Pathfinders. When he was invited to attend church, he remembers thinking, Saturday! They can't be serious! However, on that leave he says he witnessed genuine Christianity in action for the first time.

Back at the fort, Scott began Bible studies with the SDA chaplain, Bob Davidson, his roommate, and another serviceman, Jim Montgomery, and soon accepted Christ as his personal Saviour. Finally, after much more study, he accepted the Sabbath.

When he was assigned to Korea, Scott found Sabbath-keeping a real challenge. He often spent the sacred hours alone in the bunker studying his Bible when he was on duty in the Demilitarized Zone. Although he was ordered to several work assignments on Sabbath, without exception the Lord intervened so that he did not have to work. One time when he was ordered to report to load a helicopter, a rainstorm of such ferocity occurred that the task was postponed until Sunday.

Scott became acquainted with Al Burdick, director of the Korean Union Servicemen's Center in Seoul, and now says that if it had not been for this fine institution, he might have lost his faith. While staying at the center one weekend, he attended the last night of the Amazing Discoveries Evangelistic Crusade that I conducted at the Seoul Adventist Hospital church. On another occasion Mr. Burdick organized a Thanksgiving Seminar at which I was guest speaker. After the Friday and Sabbath meetings, Scott requested baptism. Several weeks of specialized study and preparation culminated in my standing with Scott in the midst of the ice-covered college lake.

Now a team leader at a radar site near the Demilitarized Zone, Scott is also an enthusiastic member of God's family, a testimony to the fact that if a person searches for God, God will send people to help him find Him.

P. R. JACK
Associate Ministerial Secretary
Far Eastern Division

Inside Washington By VICTOR COOPER

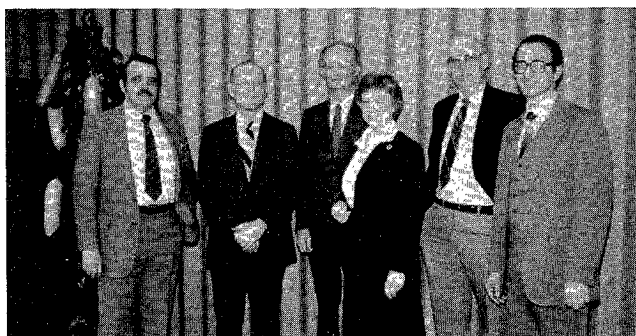
■ **Conflict of Interest:** One hundred and eighty-nine persons with a potential conflict of interest—including General Conference officers, directors, trustees, and auditors—have now been required to sign a statement confirming acceptance of the *GC Working Policy S 50*: "Conflict of Interest," and to declare that during the past 12 months they have not had "outside interests or relationships which conflict or would potentially conflict with the interests of the General Conference of Seventh-day Adventists."

Employees and committee members in other church-related organizations are also required to submit a similar statement, according to Robert E. Osborn, assistant treasurer of the General Conference.

In addition, the General Conference Treasury has requested the General Conference Auditing Service to provide current accounting manuals to be used by church organizations around the world.

■ **Growth:** The director of continuing education at the Western Headquarters of the Salvation Army in California has informed Rex Edwards, director of ministerial field services for the Ministerial Association, that he plans to send all Salvation Army officers in that area to a professional growth seminar organized under the PREACH program (Program to Reach Every Active Clergyman at Home).

■ **Wings:** Norma Collins, secretary to Robert Olson, of the Ellen G. White Estate, obtained her private pilot's license January 6—the only woman employee at the General Conference to earn her wings. "It's something I've always wanted to do," she said.



Pilots from the General Conference gather around Norma Collins to congratulate her. From left are Ken Shelske, Charles R. Taylor, F. Donald Yost, Gordon Engen, and Gene Marsh.

■ **An unnoticed centenary:** "Resolved, That females possessing the necessary qualifications to fill that position, may, with perfect propriety, be set apart by ordination to the work of the Christian ministry." Delegates to the General Conference session discussed this resolution on December 5, 1881, and referred it to the General Conference Committee.

A visiting researcher to the GC Archives has pointed out to Inside Washington that the referral was not followed by any committee action. But the General Conference Committee of March 30, 1898, granted a ministerial license to Mrs. S. M. I. Henry as it was "more in keeping with her line of work." According to the *SDA Encyclopedia*, Mrs. Henry, a Seventh-day Adventist, was a national evangelist for the Woman's Christian Temperance Union who conceived a plan for what she called "woman ministry" and lectured on the role of women in society.

■ **Greek:** General field secretary Joseph Espinosa reports that the Pacific Press has published 10,000 copies of *Steps to Christ* in the Greek language. It was translated by Elly Economou, a teacher at Andrews University and funded by a gift made by an Adventist family of Greek origin.

CORRESPONDENTS,

WORLD DIVISIONS—Africa-Indian Ocean, J. B. Kio; Australasian, R. M. Kranz; Eastern Africa, Bill Edsell; Euro-Africa, Heinz Hopf; Far Eastern, M. G. Townsend; Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, Barbara Mittleider

CORRESPONDENTS,

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

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

Australasian

■ The official membership of the five conferences comprising the Trans-Australian Union Conference has now reached 19,104. The union covers six Australian states and three quarters of the continent's land area. In the population of 8 million, there is a ratio of one Adventist to every 418 persons.

■ E. G. Thrift, medical director of the Warburton Health Care Center, Victoria, reports that 97 patients have participated in the live-in alcohol-recovery program to date. The program has been commended by leading doctors in Melbourne.

■ L. R. Bartlett, principal of Lilydale Academy (Victoria), is pleased with a 9 percent increase in enrollments. Two hundred and twenty students are studying at the school this year.

Euro-Africa

■ In Spain, advance-guard literature evangelists move to cities or provinces where there is no church, with the intention of establishing one there. The first two baptisms have taken place in Bajadoz, where Rafael Muñoz is laboring. A similar beginning was made last year in Almeria, and in past years groups and churches have been started in Cabra, Reus, Pam-

plona, Valladolid, León, and Palma on the island of Mallorca. In this last church are 22 members and some 30 interested persons.

■ Pierre Lanarès, 69, who has spent 44 years in denominational service, was honored at the annual committee of the Euro-Africa Division in November for his contribution to the church. Dr. Lanarès, who has retired, for the past 30 years was a member of the division committee.

■ On December 19, the new church in Vichy, France, was inaugurated. Jacques Marcille is the local pastor.

■ Some 120 members gathered in the Evry City Hall recently for the organization of the fourteenth Adventist church in the region of Paris.

Trans-Africa

■ After being connected with Adventist education in South Africa for more than 40 years, I. F. du Preez retired on December 31. Dr. du Preez began teaching church school in 1940 after obtaining the normal theological certificate at Good Hope College. He and Mrs. du Preez make their home in Cape Town.

■ During December and January the four fields of the Southern Union held their triennial sessions. Departmental directors were elected to serve for the Cape, Lesotho, Natal, and Swaziland fields. There were one or two changes in the lineup of departments in some of the fields, and each one looked forward to a prosperous year under the blessing of God.

■ Helderberg College in South Africa has received some electronic equipment for its developing media center from the Trans-Africa Division com-

munication department. The equipment, valued at \$4,494, will help the media center become the hub for preparation of media-oriented materials, filmstrips, cassettes, radio programs, and tracts. The center will be housed in the old laundry building on the college campus, which is being renovated. A duplicate center is planned for Solusi College in Zimbabwe.

North American Atlantic Union

■ As a part of the North American Division's Faith Action Advance program, members of the Genesee Park and Batavia, New York, churches are involved in Bible studies and the distribution of magazines and books. On Sabbath afternoons youth of the Batavia church distribute *Steps to Christ*.

■ More than 500 public schools in the New York Conference territory receive *Listen* magazine. *Listen* Worker Barbara Burry recently received a single contribution of more than \$2,000 from one industry to help sponsor *Listen* magazine for the public schools.

■ Claude Berlus was recently welcomed as the new pastor of the French Salem company that meets in Hempstead, Long Island. Pastor Berlus, who immigrated to the United States in 1981, most recently served as a pastor in the South Haiti Mission.

■ The constituency of the Greater New York Conference on March 21 voted to retain local control of the Adventist Home, a retirement home operated by the conference. Adventist Health Systems North had made a proposal to assume the management of the home.

Canadian Union

■ Sixty people made decisions to be baptized during the January evangelistic series conducted by Verne Snow in Prince George, British Columbia. So far 46 have been baptized.

■ During 1981 six new churches were organized in the British Columbia Conference and three in the Maritime Conference.

■ The Toronto (Ontario) Kingston Road church was organized on January 2.

■ The 30 members of the Hanna, Alberta, church are building a new sanctuary to replace their 50-year-old building. In addition, tithes and offering from the 30 members have reached unheard-of amounts. During 1981, with the building of the new church uppermost on their minds, the members raised \$8,448 for Investment.

■ Members of the Burlington, Ontario, church held 2-5-4 Smoke No More sessions, an expansion of the Five-Day Plan to Stop Smoking, in January and early February at the Joseph Brant Memorial Hospital. Average attendance was 40 to 45.

Columbia Union

■ Allen Fine, pastor of the Cape May Court House district, recently conducted evangelistic meetings that resulted in 27 baptisms.

■ Members of the Bethel church, in Cleveland, Ohio, welcomed 23 persons into church membership as a result of meetings conducted by Buford Griffith, Jr.

■ The recent dedication of the Grafton, West Virginia, sanctuary capped the 30-year dream of charter members of the church.

■ Only one year after they were organized into a company, the 54 charter members of the Arlington, Virginia, Spanish company were organized into a church. The new congregation initially started with a Spanish-speaking Sabbath school conducted by Antonio Rios.

■ J. Lynn Martell, union Ministerial Association secretary, led a team of Norfolk, Virginia, area ministers in evangelistic meetings that concluded with the baptism of 51 converts.

■ Douglas Banfield is the new publishing director of the Ohio Conference. Formerly he was the conference's publishing evangelist.

Mid-America Union

■ Jess Bivins, of the Hutchinson church in Kansas used his income tax refunds to subscribe to *Signs* for every family in his "territorial assignment." This totaled 245 subscriptions. In addition, he was able to give each family a copy of *Bible Readings for the Home*.

■ More than 100 delegates representing the churches in the Dakotas, Minnesota, and Wyoming attended a lay evangelism seminar at Dakota Adventist Academy the first week in March.

■ The membership of the Owatonna church in Minnesota was doubled with the baptism of eight new members at the close of an evangelistic crusade by John and Clara Vandenburg.

■ Ralph Neall, of Union College, Nebraska, has been named director of the Cambodian section of the Voice of Prophecy Bible Correspondence School. He reports that 12 newly arrived Cambodian refugees in Lincoln are studying, and requests have been received from Tennessee and Illinois. Dr. Neall and his wife, Beatrice, worked in Southeast Asia.

■ Helen Obland, a worker at the Greeley, Colorado, Community Services Center, has completed more than 100 baby quilts for those in need. She is working now on her one-hundred-and-second handmade quilt.

Pacific Union

■ John Farrior, of Los Angeles, has joined the staff of the Southern California Conference Association as a trust officer. He had served for the past 12 years as a multiple-loan consultant for Home Savings and Loan Association.

■ Southern California Conference officers have named a blue ribbon commission to recommend ways of strengthening their school system financially, making Christian education more affordable, suggesting ways to maximize the use of school plants, and reviewing the mission of the educational program.

■ Two laymen in Phoenix, Arizona, Orley Merrill and Harold Fisher, recently marked their fourth year of country gospel religion on a local radio station.

■ ASI mission church builders are reconstructing the church and school in Silver Springs, Nevada. Thought to be the target of arsonists, the complex was destroyed by fire, but the town rallied round to supply classroom space for the school's students—all from non-Adventist families.

■ Two Pacific Union College professors and several PUC students are planning a field school and evangelistic crusade for Haiti during the summer. Staff members are John Staples, religion professor, and Sherman Nigel, professor emeritus of biology.

■ Two California reporters have been in Tonga, filming Adventist relief work after Hurricane Isaac. Herbert Ford, a vice-president of Pacific Union College, and Jerry Reed, cameraman from the Adventist Media Center, took both movie and still photos of the rehabilitation work.

Southern Union

■ The Plant City, Florida, church conducted a grand opening and consecration service on January 9 to mark the completion of their new church home. The 10,000-square-foot structure, including land and

furnishings, cost \$300,000, says the pastor, Gordon Blandford.

■ A special missionary project of placing Adventist books in the waiting room of the Methodist hospital in Memphis, Tennessee, has been approved by the hospital chaplains. Dick Frezza, church member who made the arrangements, has a difficult time keeping the racks filled.

■ The members of the South Central Conference executive committee toured the field March 26-April 7 to get a firsthand view of the programs taking place in each of the churches.

■ Fifteen graduates received the first critical-care-nursing internship diplomas conferred by Florida Hospital. The 16-week program was initiated in October with nine weeks of classroom instruction. The last seven weeks were spent in applied clinical training.

■ The Andrews, North Carolina, company was organized into a church by Gary Patterson, Georgia-Cumberland Conference president, on February 13. The 31 charter members are meeting in the Andrews Presbyterian church for worship services, under the pastoral care of Carl Hartman.

Southwestern Union

■ During 1981, 155 persons were baptized into church membership in the Arkansas-Louisiana Conference through the work of the Brass-Peel evangelistic team.

■ Gerald F. Colvin, chairman of the division of education and human services at Southern Missionary College, has been named vice-president for academic affairs at Southwestern Adventist College, according to Donald R. McAdams, president. Dr. Colvin, who will begin his duties at Southwestern in midsummer, assumes the position left vacant by the death of Eugene V. Thomsen in January.

■ Choir and handbell clinics highlighted the annual South-

western Union Music Festival held on the campus of Southwestern Adventist College, March 3-6. The 150 festival participants were selected from music students at Chisholm Trail, Jefferson, Ozark Adventist, Sandia View, and Valley Grande academies.

■ Bob Mendenhall, president of the Adventist Radio Network and general manager of KSUC-FM, Southwestern Adventist College's noncommercial radio station, presented morning worship by radio to about 300 General Conference employees on January 21. Using a telephone and the station's Comrex voice-enhancing system, Mr. Mendenhall demonstrated the technical abilities of ARN stations around the country.

Loma Linda University

■ Kay Kuzma, associate professor of health sciences in the School of Health, was a keynote speaker at the 1982 International Women's Week held at the University of Colorado, Boulder, during the first week of March. Dr. Kuzma's topic was "Peaceful Solutions to the Family/Job Conflict."

■ A cooperative study by Loma Linda University researchers David E. Abbey, associate professor of biostatistics; John E. Hodgkin, associate professor of medicine; Allan R. Magie, professor and chairman of the department of tropical and environmental health; and Gary L. Euler, assistant director of the statistical-research service, on the effects of air pollution on health is being conducted at Loma Linda University. Preliminary results from the ongoing study have been presented at several national meetings.

■ An international group of eight postdoctoral Fellows and visiting scientists are studying at Loma Linda University School of Medicine under a program partially funded by the National Institutes of Health in Washington, D.C. The scientists and Fellows represent the United States, Japan, Holland, Taiwan, Afghanistan, and France.

Camp meeting schedule

Atlantic Union

Greater New York	
English	June 25-July 3
Spanish	July 4-10
New York	June 25-July 3
Northeastern	
English	June 25-July 3
Spanish	July 7-10
Northern New England	June 17-26
Southern New England	June 18-26

Canadian Union

Alberta	
Beauvallon	July 16-18
Foothills	July 2-10
British Columbia	
Hope	July 23-31
North	July 2-4
Kootenay	July 2-4
Okanagan	September 17-19
Manitoba-Saskatchewan	
Blackstrap	June 25-July 3
Clear Lake	July 8-11
Maritime	July 30-August 7
Newfoundland	July 23-31
Ontario	July 2-10
Quebec	July 23-31

Columbia Union

Allegheny East	July 1-11
Allegheny West	June 25-July 3
Chesapeake	
Baltimore Civic Center	June 26
Eastern Shore Junior Academy	October 29, 30
Highland View Academy	June 17-20
Mountain View	July 2-10
New Jersey	
English	June 25-July 3
Spanish	July 4-10
Ohio	June 11-19
Pennsylvania	
Blue Mountain Academy	June 11-19
Somerset	August 20-22
Potomac	
Baltimore Civic Center	June 26
Shenandoah Valley Academy	June 17-20
Takoma Park Area (Spanish)	July 2-4

Lake Union

Illinois	
Broadview Academy	June 9-12
Broadview Academy (Spanish)	June 9-12
Little Grassy Youth Camp	September 8-11
Peoria	June 19, 20
Indiana	June 11-19
Lake Region	June 24-July 3
Michigan	
Grand Ledge	July 15-24
Escanaba	June 11-13
Wisconsin	June 18-26

Mid-America Union

Central States	June 18-26
Dakota	
Dakota Adventist Academy	June 8-13
Huron College—South Dakota	June 15-20
Iowa-Missouri	June 1-5
Kansas-Nebraska	
Enterprise Academy	May 27-30
Kansas City	May 14, 15
Wichita	September 24, 25
Lincoln	June 18, 19
Panhandle—Nebraska	August 27, 28
Platte Valley Academy	June 3-6
Minnesota	June 4-12
Rocky Mountain	
Campion Academy	June 8-12
Cedarage	May 25-29
Mills Spring Camp	July 26-August 1

North Pacific Union

Alaska	
Palmer	August 11-14
Camp Lorraine, Vank Island	July 1-3
Idaho	June 4-12

Montana	June 18-26
Oregon	
Gladstone Campground	July 9-17
Rogue River Junior Academy	June 10-12
Upper Columbia	June 11-19
Washington	June 17-26

Pacific Union

Arizona	
English	June 17-26
Spanish	August 9-15
Central California	
English	July 29-August 7
Spanish	July 29-August 7
Hawaiian Mission	
Hawaii	August 13, 14
Maui	August 13, 14
Kauai	August 20, 21
Molokai	August 20, 21
Oahu	August 20, 21
Nevada-Utah	June 21-26
Northern California	
Leoni Meadows (Filipino)	May 28-31
Lodi	June 23-26
Pacific Union College	June 20-26
Pacific Union College (Spanish)	July 15-18
Paradise	July 17-19
Redwood Area	July 22-31
Richmond (Black)	October 15, 16
Southeastern California	
Hemet	May 20-23
Southern California	
Long Beach Arena	November 5, 6
Lynwood Academy (Black)	April 23-25
Lynwood Academy (Spanish)	April 30-May 2
Union	
Monterey Bay Academy (Chinese)	June 18-20
Monterey Bay Academy (Japanese)	June 24-27
Newbury Park Academy (Filipino)	July 2-4

Southern Union

Alabama-Mississippi	May 21-29
Carolina	May 30-June 5
Florida	
English	May 21-29
Spanish	May 21-29
Georgia-Cumberland	May 19-22
Kentucky-Tennessee	May 28-June 5
South Atlantic and Southeastern	June 10-19
South Central	June 18-26

Southwestern Union

Arkansas-Louisiana	
Ozark Academy	June 4-12
New Orleans	June 18, 19
Oklahoma	July 16-24
Southwest Region	June 11-19
Texas	
Jefferson Academy	July 23-31
Possom Kingdom Lake	September 10-12
Nameless Valley Ranch (Spanish)	August 8-15
Southwestern Adventist College	May 28-June 5
Texico	June 15-19

Philosda (Singles)

Garden State Academy	June 3-12
Oakwood College	July 1-10
Auburn Adventist Academy	August 5-14

To new posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Jack Keith Boyson (U of Idaho '74), returning to serve as professor of music, River Plate College, Entre

Rios, Argentina, **Beverly Ann (Bankes) Boyson**, and two children left Los Angeles, February 28, 1982.

Hugo R. Gambetta (AU '78), to serve as theology teacher, Central American Union College, Alajuela, Costa Rica, **Mabel C. (Macheroni) Gambetta**, and two children, of Los Angeles, left Los Angeles, February 19, 1982.

Rowena Rosalind Rick (AUC '54), to serve as controller, Far Eastern Division, Singapore, of Gaithersburg, Maryland, left Los Angeles, February 27, 1982. She was accompanied by her father, **Ross Rick**.

Tamara Jean Sleeter (LLU '76), to serve as OB/GYN physician, Dacca Clinic, Dacca, Bangladesh, of Renton, Washington, left San Francisco, March 3, 1982.

Burton Lamont Wright (AU '78), to serve as principal, Lake View Seminary and Training Center, Ntcheu, Malawi, left New York City, February 22, 1982. He was accompanied by his mother, Mrs. **Kenneth Wright**.

Volunteer Service

John Robert Clough (SOS), to serve as maintenance man/builder, Adventist Health Services, Majuro, Marshall Islands, and **Roberta May (Boswell) Clough** of Hood River, Oregon, left Portland, Oregon, February 26, 1982.

Lester Harold Lonergan (LLU '31) (Special Service), to serve as physician, and **Elsa Emery Lonergan** (Special Service), to serve as health educator, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, January 13, 1982.

Walter Worth Lowder (Peabody '58) (SOS), to serve as assistant treasurer, Central African Union, Bujumbura, Burundi, and **Jean Gertrude (Sharpe) Lowder** (Madison Coll. '50), of Dayton, Tennessee, left New York City, March 1, 1982.

Student Missionary

Lyndon Bruce Lorenz (UC), of Lincoln, Nebraska, to serve as radio station operator/broadcaster, Villa Aurora School, Florence, Italy, left New York City, December 15, 1981.

TRANS-AFRICA DIVISION

Regular Missionary Service

Braam Oberholster, of South Africa, to serve as TALRES director, Ngabu, Malawi, left December 11, 1981.

AUSTRALASIAN DIVISION

Regular Missionary Service

Brenda Aitcheson, of New Zealand, to serve as dormitory dean, School of Nursing, Hong Kong Adventist Hospital, Hong Kong, left December 3, 1981.

Nicholas Brightman (and Gail and family), of Australia, returning to serve as director of nursing services, Kendu Adventist Hospital, Kenya. He left September 6, she and the family on September 29, 1981.

Terence Butler (and Dianne and family), of Australia, returning to serve as departmental director, Pakistan Union, Pakistan, December 1981.

Graham Chester (and Veronika and family), of Australia, to serve as teacher, Sonoma College, Papua New Guinea, left September 16, 1981.

Lola Hill, of Australia, returning to serve as director of nurses' training, Sopas Adventist Hospital, Papua New Guinea, left September 1981.

Clifton Maberly (and Karen and family), of Australia, returning to serve as pastor/evangelist, Shanghai, Thailand, left December 31, 1981.

Ronald Ringrose (and Linda and family), of Australia, returning to serve as sawmill manager, Batuna, Solomon Islands, left November 1981.

Allen Robson (and Pamela and family), of Australia, returning to serve as teacher, Kambubu High School, Papua New Guinea, left December 30, 1981.

Roger Stokes (and Pamela and family), of New Zealand, to serve as manager, Middle East Press, Lebanon, left December 8, 1981.

David Syme (and Elizabeth and family), of Australia, to serve as assistant director, Seventh-day Adventist World Service, Washington, D.C., left September 1981.

Alvin Wilshire (and Verna), of Australia, to serve as health-food consultant, Korean Union, Korea, left September 22, 1981.

Volunteer Services

Adventist Volunteer Service Corps: 4
Student Missionaries: 1
Sustentation Overseas Service: 2

EURO-AFRICA DIVISION

Regular Missionary Service

Merry Ange, of France, to serve as teacher, Ivory Coast Secondary

School, Ivory Coast, left October 29, 1981.

Daniel Grisier (and **Beatrice** and family), of Switzerland, returning to serve as pastor, Senegal, left May 14, 1981.

Jochen Hawlitschek (and **Carmela** and family), returning to serve as surgeon/professor, Montemorelos University, Mexico, left September 1, 1981.

Daniel Martins (and **Ruth** and family), of Portugal, returning to serve as district pastor, Cape Verde, left September 27, 1981.

Alain Menis (and **Nicole** and family), of France, returning to serve as secretary-treasurer, Indian Ocean Union, Madagascar, left August 8, 1981.

Mrs. Suzanne Moralia, of France, to serve as teacher, Tahiti Adventist High School, Tahiti, left September 27, 1981.

Ulrich Ottshofski (and **Hannele** and family), of Germany, returning to serve as president, Central Africa Republic Mission, Central Africa Republic, left September 14, 1981.

Robert Roeland (and **Mireille**), of Belgium, returning to serve as manager, Malagasy Publishing House, Madagascar, left October 12, 1981.

Juliette Yeretzian, of France, returning to serve as music teacher and secretary, Adventist College for French-speaking Africa, Cameroun, left October 1, 1981.

Volunteer Services

Adventist Volunteer Service Corps: 6

FAR EASTERN DIVISION

Regular Missionary Service

Bangele Aba, of the Philippines, to serve as teacher/builder/electrician, Akaki SDA School, Ethiopia, left September 14, 1981.

Choi Hyung Bok (and family), of Korea, to serve as Korean pastor, São Paulo, Brazil, left September 1, 1981.

Daniel Caagbay, of the Philippines, to serve as district auditor, Taipei, Taiwan, left September 18, 1981.

Salvador Cereno (and family), of the Philippines, to serve as medical technician, Singapore Adventist Hospital, Singapore, left April 16, 1981.

Gideon V. Gaje (and family), of the Philippines, to serve as maintenance man, Ishaka Hospital, Uganda, left March 14, 1981.

Nimfa Gonzaga, of the Philippines, to serve as accountant, Zaire Union, left October 7, 1981.

Myrna Miranda, of the Philippines, to serve as medical technician, Singapore Adventist Hospital, Singapore, left December 31, 1981.

Yvonne Roca, of the Philippines, to serve as nurse, Gimble Adventist Hospital, Ethiopia, left October 7, 1981.

David Saguan (and family), of the Philippines, to serve as man-

ager, Songa Adventist Secondary School, Zaire, left in 1981.

Francis D. Solivio (and family), of the Philippines, to serve as medical director, Yuka Hospital, Zambia, left August 28, 1981.

Shozo Tabuchi (and **Kazuyo**), of Japan, to serve as associate director of education, Far Eastern Division, Singapore, left May 15, 1981.

Jimmy G. Ygay (and family), of the Philippines, to serve as business manager, Songa Adventist Hospital, Zaire, left September 24, 1981.

INTER-AMERICAN DIVISION

Regular Missionary Service

Ramon Anglada (and **Maribel** and family), of Puerto Rico, to serve as teacher, River Plate College, Argentina, left August 1981.

Adrien Brutus, of Haiti, to serve as pathologist, Montemorelos University, Mexico, left from Massachusetts, August 25, 1981.

Edner Corbier, of Haiti, to serve as teacher, Antillian College, Puerto Rico, left September 1981.

Bruce Flynn (and **Pauline** and family), of Jamaica, returning to serve as secretary, South England Conference, left September 1981.

Samuel Galanth, of Martinique, to serve as teacher, Ivory Coast Secondary School, Ivory Coast, left from France, September 1981.

Philip Hosten, of Grenada, to serve as pastor-evangelist, East Jamaica Conference, Jamaica, left New York, December 1981.

Jaime Penna (and **Maria** and family), of Colombia, to serve as pastor, Guayaquil, Ecuador, left January 1, 1981.

Whitford Shaw (and **Gloria** and family), of Jamaica, to serve as publishing department director, British Union, Britain, left from Quebec, Canada, November 23, 1981.

Hazel Williams, of Jamaica, returning to serve as teacher, Rusangu Secondary School, Zambia, left August 1981.

Deaths

ASHER, William F.—75, d. Sept. 25, 1981, Orlando, Fla. Mr. Asher was a native of Kentucky. He moved to Savannah in 1963, where he was pastor of the SDA church for three years and then taught at Harbert Hills Academy for two years before retirement. He did carpentry work then until he moved to Baxley, Georgia, in 1980. Survivors include his wife, Maud; three sons, James, LaVern, and David; three daughters, Mrs. Bonna Duncan Lucas, Mrs. Shirley A. Questionati, and Mrs. LaVon Ellen Johnson; two brothers, Elmer and Joseph; two sisters, Mrs. Alice Mills and Mrs. Vina Arnold; 17 grandchildren; and six great-grandchildren.

BEVAN, Florence A.—b. Feb. 17, 1898, Dorchester, South England; d. Jan. 8, 1982, Anaheim, Calif. She attended Stanborough Park Missionary College in Watford, England, where she held the position of assistant matron. She graduated in 1924 and started denominational work as a Bible instructor. In

1926 she married Pastor J. G. Bevan and moved to South End on Sea. Later they moved to 23 other cities in Britain and Ireland. They moved to the United States in 1959, where they continued to serve the denomination. Survivors include her husband, John; a son, John A.; a daughter, Sonia R. Burns; and seven grandchildren.

CHAPMAN, George T.—b. April 28, 1896, Australia; d. March 7, 1982, Loma Linda, Calif. He served as an accountant for the Sanitarium Health Food Company, Australia, and then as assistant auditor for the Australasian Union Conference. In 1926 he became the general manager of the Sanitarium Health Food Company. In 1937 he became the manager of Loma Linda Food Company, where he served until his retirement in 1963. He is survived by his wife, Lillian M.; three daughters, Hazel Racker, Laurie Hoyt, and Phyllis J. Booth; one son, William; five grandchildren; and five great-grandchildren.

DAHL, Olaf J.—b. May 7, 1887 on Hadel Island, Norway; d. Dec. 31, 1981. He immigrated to the United States in 1909 and was baptized in Portland, Oregon after attending Swedish tent meetings. In 1911 he enrolled at Hutchinson Theological Seminary in Minnesota and prepared for the gospel ministry. In 1914 he was invited to join the Minnesota Conference as a worker for the Scandinavians, and in 1918 was ordained to the gospel ministry. After serving in Minnesota, New York, and Chicago, he served as civilian Army chaplain for the Seventh-day Adventist soldiers during World War II. After the war he moved to Hinsdale, where he served as hospital chaplain, church pastor, and Bible teacher, and later pastored in the Colorado Conference. His wife, Hilma, died in 1953, shortly before his retirement. In 1955 he married Margaret Semmens, who later passed away on September 14, 1981. Survivors include four daughters, Olivia Wallstrom, Ethel Wickstrom, Amy Greer, and Eunice Galleher; two sons, Alvin and Clarence; two stepsons, Douglas and Bruce Semmens; 23 grandchildren; 11 great-grandchildren; six step-grandchildren; one step-great-grandchild; and a sister, Clara Jacobsen.

DARBY, Walter A., Jr.—b. Oct. 22, 1922, in Jamaica; d. Dec. 16, 1981, Phoenix, Ariz. Elder Darby graduated from Oakwood College in 1947 and married Florence Burton. He pastored churches in North Carolina, Georgia, Kansas, and Arizona for 29 years. He also served as Book Center manager in the South Atlantic Conference, Atlanta, Georgia, and as director of the lay activities and Sabbath school departments of the Central States Conference in Missouri. He is survived by his wife, Florence; two daughters, Vanessa and Jackie; two brothers, Samuel and James; and three sisters, Una Harrison, Dorothy Jackson, and Linda Butler.

GRAHAM, Lillian R.—b. Aug. 21, 1904, Tottenville, Long Island, New York; d. Feb. 17, 1982, Loma Linda, Calif. She worked in the housekeeping department of the Loma Linda Hospital until her retirement at age 62. Survivors include one son, Frank; one daughter, Ruth Wilson; six grandchildren; eight great-grandchildren; and one sister, Mary Bradley Milligan.

MUENCH, Gertrude G.—b. June 18, 1886, Cheyenne, Wyo.; d. Feb. 1, 1982, Forest City, Fla. She graduated from Walla Walla College in 1903, then took the nurse's training course at the Portland Sanitarium and Hospital in Oregon. She married Richard H. Muench on July 20, 1910. In 1926 she specialized in physical therapy and in 1947 accepted a position in the physical therapy department at the Florida Hospital, which post she held until she was 78 years old. From

1976 until the time of her death she lived at the Florida Living Nursing Center.

OLSON, Herman O.—b. Oct. 6, 1885, Kingston, Minn.; d. Feb. 26, 1982, Thousand Oaks, Calif. Elder Olson served as president of the Broadview College and (Swedish) Theological Seminary (now Broadview Academy in Illinois), as secretary of the Foreign Language Department of the General Conference (1928-1938), as secretary of the South American Division (1938-1946), and as instructor in the Department of Religion at Andrews University (1948-1953). Upon his retirement in 1955 he continued to serve his church as chaplain at the Glendale Adventist Medical Center and in field service for the narcotics education service. Since 1976 he lived at the SDA retirement home at Ventura Estates, Newbury Park, California. He is survived by one daughter, Harriett Lawrence; two brothers, Arthur and Otto; and five grandchildren.

ROBINSON, Orville E.—b. May 22, 1900, in Milford, Calif.; d. Feb. 13, 1982. After completing school he worked in the maintenance department of the College of Medical Evangelists, Loma Linda, California, and at the Loma Linda Sanitarium for several years. Survivors include his wife, Bertha; two sons, Howard and Derwin; seven grandchildren; and 15 great-grandchildren.

RUDY, Henry L.—b. June 28, 1901, Schoendorf, Russia; d. March 5, 1982, Portland, Ore. He began his service in eastern Washington in 1921 and served in educational and administrative posts in Czechoslovakia and Poland, then held positions which served both Northern and Southern Europe prior to World War II. He returned to North America in 1941, where he held presidencies in South Dakota and Canada and then was called to the world headquarters of the church in Washington in 1950. He was president of the Oregon Conference from 1959 until his retirement in 1967. He and his wife, the former Hazel E. Flaiz, continued to live in Portland. He wrote several books, including *Back to God*, *Why God Permits Sore Trials*, and recently a two-volume treatise, *The Message of Revelation*. He is survived by his wife, Hazel; two daughters, Ingrid Johnson and Maxine Wagner; two brothers, Adam and Peter B.; two sisters, Esther Harrington and Catherine Rudy; nine grandchildren; and 15 great-grandchildren.

WALTER, Archie A.—b. Sept. 10, 1886, Hancock, Minn.; d. Dec. 16, 1981, in Chehalis, Wash. He served as a colporteur for many years and raised up churches in Oregon and Washington. He also served as assistant publishing secretary in the Oregon Conference. Survivors include five sons, Elden, Clifton, Charley, Frank, and Howard; six daughters, Lyla Pryor, Myrna Anderson, Adele Syphers, Rachel Starr, Viola Van Tassel; and Lila Vaughn; three brothers, Leslie, Harry, and Robyn; 34 grandchildren; 68 great-grandchildren; and 15 great-great-grandchildren.

WILCOX, H. Bruce—b. Dec. 3, 1904, Waureka, Okla.; d. Dec. 20, 1981, Visalia, Calif. He served the denomination for 42 years in the following capacities: as a teacher at Gem State Academy, Idaho; Upper Columbia-Yakima Valley Academy, Granger, Washington; Auburn Academy, Auburn, Washington; Lodi Academy, Lodi, California, for ten years; Lynwood Academy, Lynwood, California, for two years; and as teacher and principal of Newbury Park Academy, Newbury Park, California, for 22 years. Survivors include his wife, Edna J.; two sons, Charles and R. Bruce; three sisters, Lorena Wilcox, Laurette James, and Nina V. Ramsey; a brother, Benton H.; and four grandchildren.

Here,
match my dollars!

Name _____

Address _____

City _____

State _____ Zip _____

College _____

Class of _____ Amount \$ _____

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

SEND THIS COUPON TO COLLEGE.

Not just to any college. To *your* college.

The Adventist education you received was and is unlike any other education in the world. No one knows that better than you.

Now it's time for someone else. But they need your help.

And if there were ever a time to give something back... it's now. Because every dollar your alma mater collects beyond last year's total intake, will be matched. Matched dollar for

dollar. Check for check.

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

Think of it as an incredible incentive for alumni to give.

Or better yet, a tremendous opportunity for alumni to take.

The time to make *your* unrestricted gift is *now*.

Support Your Adventist College
Now when you give, it means twice as much.

Andrews University, Berrien Springs, MI 49104 • Atlantic Union College, South Lancaster, MA 01561 • Canadian Union College, College Heights, Alberta, Canada T0C 0Z0 • Columbia Union College, Takoma Park, MD 20912 • Loma Linda University, Loma Linda, CA 92354 • Oakwood College, Huntsville, AL 35806 • Pacific Union College, Angwin Napa County, CA 94508 • Southern Missionary College, Collegedale, TN 37315 • Southwestern Adventist College, Keene, TX 76059 • Union College, Lincoln, NE 68506 • Walla Walla College, College Place, WA 99324 •

Commitment Now Celebration

New Jersey Conference hosted an all-day Commitment Now Celebration of praise for senior youth February 27 at Garden State Academy, Tranquility, New Jersey. Among the guest speakers were Leo Ranzolin, General Conference youth director; J. H. Harris, General Conference associate youth director; John Thurber, Mid-America Union youth director; Dan Savino, Pacific Union youth director; Jere Patzer, North Pacific Union Conference youth director; and Les Pitton, from North American Youth Ministries.

According to Merle Greenway, New Jersey Conference youth director, there were 2,000 people in attendance from the New Jersey, Allegheny East, Greater New York, and Pennsylvania conferences.

The theme of the day's program centered on Commitment Now through song, praise, mission, study, sharing, worship, music, trial, and declaration. The day concluded with a special appeal for those who wanted to give total commitment to Christ for the first time. Three hundred and eighty-seven cards were received at that time, 31 of which indicated an interest in eventual baptism. Local pastors are doing follow-up.

LES PITTON

IAD surpasses 1981 baptismal goal of 62,000

The Mexican Union reported the largest number of baptisms of any of the unions in the Inter-American Division during 1981, a total of 15,774. Both the Mexican and the Franco-Haitian unions reached 108 percent of their baptismal goals

for the year. The Central American Union reached the highest percentage of its goal, 113 percent, with 10,422 baptisms.

The Inter-American Division was organized in 1922 with 8,146 members. It took 25 years (to 1947) for the membership to reach 62,706. Last year alone 62,275 members were added to the church by baptism in this division.

J. H. FIGUEROA

For the record

New German hymnal: A working group of ten church members from the five German-speaking unions in the Euro-Africa Division have completed their work on a new church hymnal. According to Heinz Hopf, REVIEW correspondent from the Euro-Africa Division, this is the first church hymnal to be set in type by a computer. Type was set in five months, about 13 months less

time than it would have taken by traditional typesetting methods. The hymnal, which is scheduled for delivery in Berlin in May, will be used by members in the South and West German Union conferences, the German Democratic Republic Union Conference, the Austrian Union of Churches, and the Swiss Union Conference. Its 1,080 pages contain 602 hymns.

Membership gain in the Maritime Conference: Grant Gunter, communication director of the Maritime Conference, reports a record membership gain in 1981 of 185. This gain of 12.5 percent brings to 1,667 the number of church members in New Brunswick, Nova Scotia, and Prince Edward Island.

Died: William R. White, 99, on March 23 in Berrien Springs, Michigan. He worked at Southern Publishing Association for more than 26 years, 20 years as secretary-treasurer.

Message on Europe's Teletext receives startling response

Since Adventists in Europe began presenting the gospel message on Teletext (see page 14 of this issue), the operator in the church's Darmstadt radio studio has hardly been able to wait to get to work in the morning to see how many people have asked for information about the church. During the two weeks after the Teletext presentation began on February 23, 3,400 persons dialed the church's "cover page," seeking more information about Adventists. One thousand one hundred callers took a quiz about Adventism, thereby viewing several of the most important of the church's "pages." Eight persons have requested Bible correspondence courses or periodicals. A side benefit is that the pastor who wrote and designed the church's Teletext pages has been offered a position on the editorial staff of Germany's largest newspaper, editing the religious section of this paper's Teletext.

According to Heinz Hopf, REVIEW correspondent for the Euro-Africa Division, this is only a limited debut for the church, for the communication system still is available only on a test basis to 6,000 participants. But the number of persons having access to the Teletext system is much greater, since many screens are in the offices of large enterprises or in restaurants and other public places.

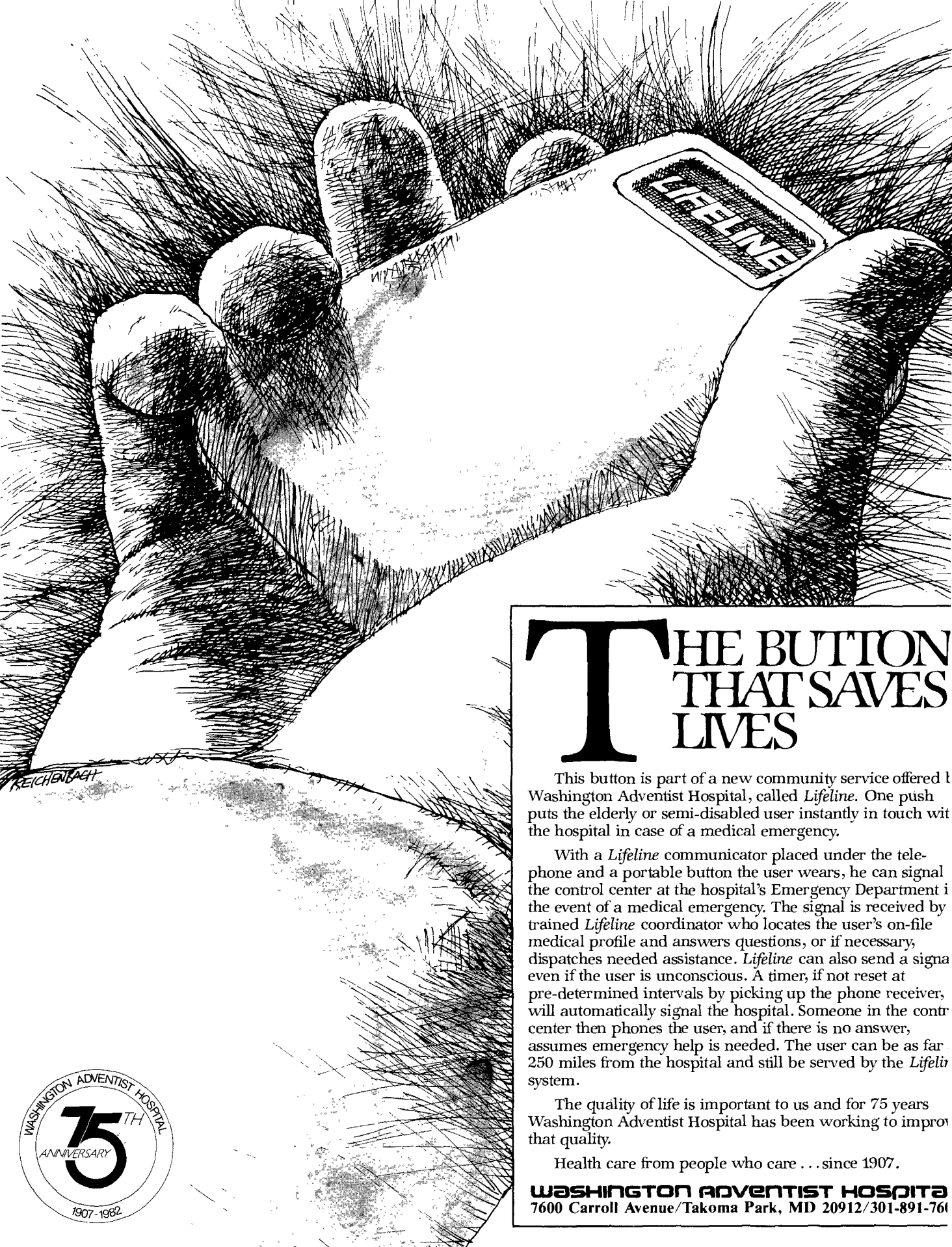
Prophetic guidance workshop

An International Prophetic Guidance Workshop will be held in Washington, D.C., April 11-15. Some 70 church leaders have been invited to attend. They include directors of Ellen G. White research centers, division coordinators of Ellen G. White interests, college Bible teachers, and trustees. Among the topics listed on the agenda are "Ellen G. White's authority in doctrinal matters" and "Ellen White's use of other authors."

R. W. Olson, secretary of the White Estate, will direct the workshop. In a recent interview Dr. Olson said that "Ellen G. White used the works of other authors more extensively than we once thought. She borrowed historical, chronological, descriptive, and theological material. Some of her most beautiful gems were first penned in similar, though not usually identical, words by others. Also, we have found some inaccuracies in her writings, but these do not relate to Christian belief or conduct."

Elder Olson pointed out that the writing methods used by Ellen White are paralleled by some Biblical authors who functioned in similar ways. "Current studies," he continued, "are giving Adventists an opportunity to reexamine and reevaluate their concept of inspiration."

Ron Graybill, an associate secretary of the White Estate, presented some of his findings to the General Conference family at a series of morning workshops. A transcript of his talks is available on request to the Ellen G. White Estate for the price of one dollar. It is entitled "Ellen G. White's Literary Work: An Update." VICTOR COOPER



THE BUTTON THAT SAVES LIVES

This button is part of a new community service offered by Washington Adventist Hospital, called *Lifeline*. One push puts the elderly or semi-disabled user instantly in touch with the hospital in case of a medical emergency.

With a *Lifeline* communicator placed under the telephone and a portable button the user wears, he can signal the control center at the hospital's Emergency Department in the event of a medical emergency. The signal is received by trained *Lifeline* coordinator who locates the user's on-file medical profile and answers questions, or if necessary, dispatches needed assistance. *Lifeline* can also send a signal even if the user is unconscious. A timer, if not reset at pre-determined intervals by picking up the phone receiver, will automatically signal the hospital. Someone in the control center then phones the user, and if there is no answer, assumes emergency help is needed. The user can be as far as 250 miles from the hospital and still be served by the *Lifeline* system.

The quality of life is important to us and for 75 years Washington Adventist Hospital has been working to improve that quality.

Health care from people who care... since 1907.

WASHINGTON ADVENTIST HOSPITAL
7600 Carroll Avenue/Takoma Park, MD 20912/301-891-7600

