

Adventist Review

General Organ of the Seventh-day Adventist Church

June 10, 1982

The crucial
significance
of the cross

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"Group think"

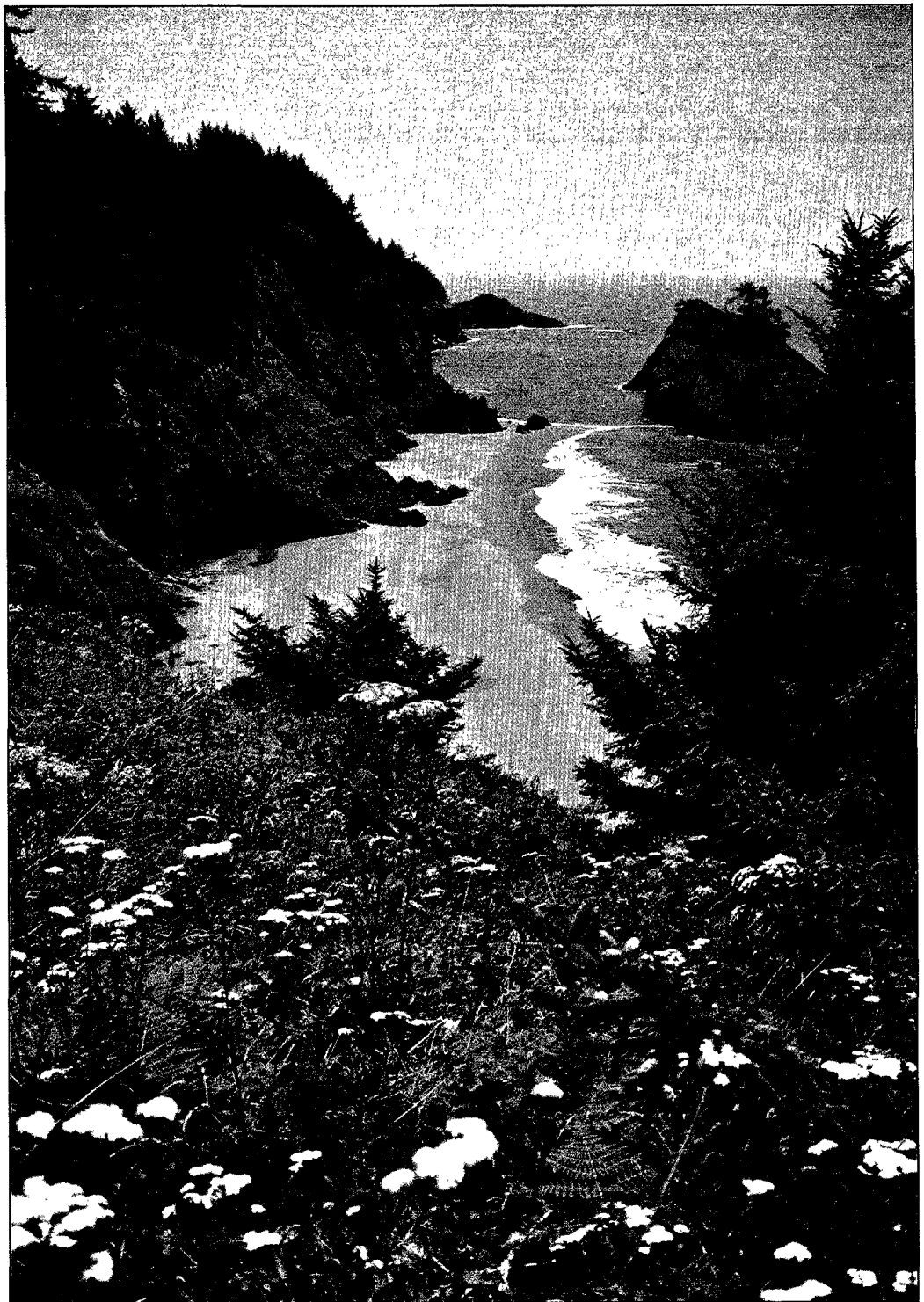
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THIS WEEK

Our cover photograph brings to mind thoughts of summer vacation, when many of us travel to distant places to enjoy some of the beautiful scenery or activities our homeland (or another country) has to offer.

During one of his vacations Ralph Blodgett, associate editor of *These Times*, traveled with his family to the West Coast of the United States. He photographed the scene on our cover along the Oregon coast, some 70 miles north of the California border.

When Assistant Editor Aileen Sox was in the art library looking for a photograph to illustrate "His Promises Fail Not" on the facing page, she found a picture of a person who looked very familiar to her. She showed the picture to Eugene Durand, assistant to the editor, and asked him if he recognized the person. Smiling, Elder Durand admitted that it was a picture for which he modeled in 1946 when he worked in the Review and Herald art department while he was a student at Columbia Union College (then

Washington Missionary College).

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LETTERS

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

Positive witness

Helpful and needed advice was provided by the authors of "Must We Alienate Our Loved Ones?" (April 29). Too often we Adventists are tempted to use our doctrines as hammers on the heads of our non-Adventist friends and relatives. Like Christ, our first desire should be to abound with love and compassion for those who are not acquainted with our beliefs. In exhibiting true Christian love to others, and in being prepared to give intelligent, well-thought-out replies to questions directed to us concerning our faith, we can do much to give a positive witness. STEVEN HALEY
Collegedale, Tennessee

Christie

"Christie" (April 15) reminded me of a personal experience I had some months ago when I met one of my college classmates at a professional workshop. She and her husband belong to another Christian church. They had enrolled their daughter in an Adventist school her first year

since they value Christian education.

Sadly, however, the little girl quite often came home from school upset and confused because of statements her teacher (and possibly others) had made. She was told "Christians don't do that," in reference to such things as coffee drinking and wearing jewelry, apparently in explanation of some of our standards. Her parents, who are Christians, do some of these things. The following year she was placed in public school, where her mother says she is doing better.

How sad I was to hear of a potential opportunity for good turned into a negative experience. We must be careful not to offend these little ones with whom we might come into contact each day.

JOANNE TURNER
Hermiston, Oregon

More on poetry

My heart was warmed as I read the enthusiastic letters from the children in Pennsylvania who are involved in a poetry appreciation and recitation program in their elementary school (Letters, April 29). Thank you, children, for responding to my March 25 letter.

Their teacher is to be commended for taking the initiative to incorporate this into the curriculum. I hope more church school teachers will be inspired

to do the same as a result of these children's letters. It would be good to see the General Conference Education Department develop a poetry course with specific guidelines for K-8 curriculum.

LARENNE BARRETT
Lodi, California

Marathoner writes

■ *Accompanying the article "You're Never Too Old" (March 18) was a picture of Mavis Lindgren, who at the age of 75 still competes in marathons. After seeing her picture in the REVIEW, she wrote to tell us of her recent activities.*

On April 2, I was 75 years young. My next marathon, on June 6 at Forest Grove, Oregon, will be my thirtieth since I was 70.

By running I have many opportunities to share good health principles and God's love. I hold the world record for women 70 and over. This is not important to me, except that people will listen when someone has done something a little unusual.

Last year I had all-expense-paid trips to Fletcher, North Carolina; San Juan, Puerto Rico; Toronto, Canada; and several places in California to run and be interviewed, mainly to interest older people in exercise and healthful living.

MAVIS LINDGREN
Orleans, California

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His promises fail not

By E. A. BRODEUR

**After 35 years of service,
the author looks back
on the Lord's blessings.**

Jake and I were friends. I was a young automotive mechanic; he owned three movie theaters in our city.

Often when there was a mechanical failure in the heating or air-conditioning system in one of the theaters Jake would call on me for help. These were the early months of World War II, and Jake's calls came frequently as more and more men were called into the armed forces.

During the war I surrendered my life to Christ and was baptized in the small Seventh-day Adventist church in our city. The following week I was medically examined and accepted into the U.S. Army.

When I completed my basic training and was sent to a camp in New England, I was given two books by a fellow Adventist serviceman. The books were *Daniel and Revelation* and *Colporteur Evangelist*.

Shortly afterward I was sent overseas to the European theater of operations. How many times I reread those two books I do not remember. However, by the time of my return to the United States and my discharge from the Army, I had decided to be a colporteur evangelist.

Before moving my family from our city to our new place of labor, I stopped in to see Jake and told him Goodbye. He asked me where I was moving and what work I would be doing. When I replied that I would be selling religious books, he got up from his desk and was quite excited.

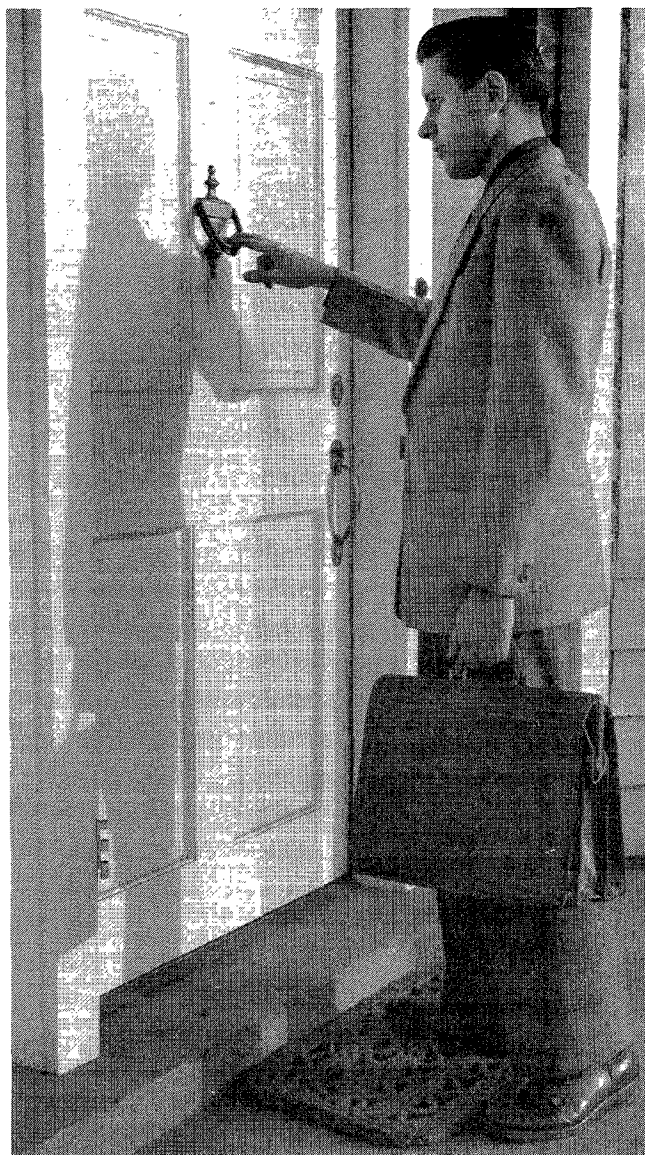
"Selling religious books? What will you do when this postwar business boom ends? Selling religious books—you will starve!" We visited a little longer, shook hands as we said Goodbye, and I left his office. I have not seen Jake since that day, 35 years ago.

A few years after leaving our home city, my wife and I returned for a visit. I tried to locate Jake, but I was told that he had moved to the West Coast. His business had failed—he had lost his three theaters and all his wealth.

Two years after beginning my work as a colporteur evangelist I was asked by the conference to be an assistant publishing-department director. A few years later, with my family, I accepted a call to overseas service in the Indonesia Union of the Far Eastern Division. This was the beginning of 19 rewarding years of mission service.

Now, in retirement after 35 years of service, I often review the many blessings that have come to me and my family. I think of the host of friends in all the countries of the Far East, the privilege of visiting countries all over the world as we

E. A. Brodeur, now retired, was the Far Eastern Division publishing department director.



"Selling religious books—you will starve!" Jake predicted. But God blessed the author's work as a colporteur evangelist.

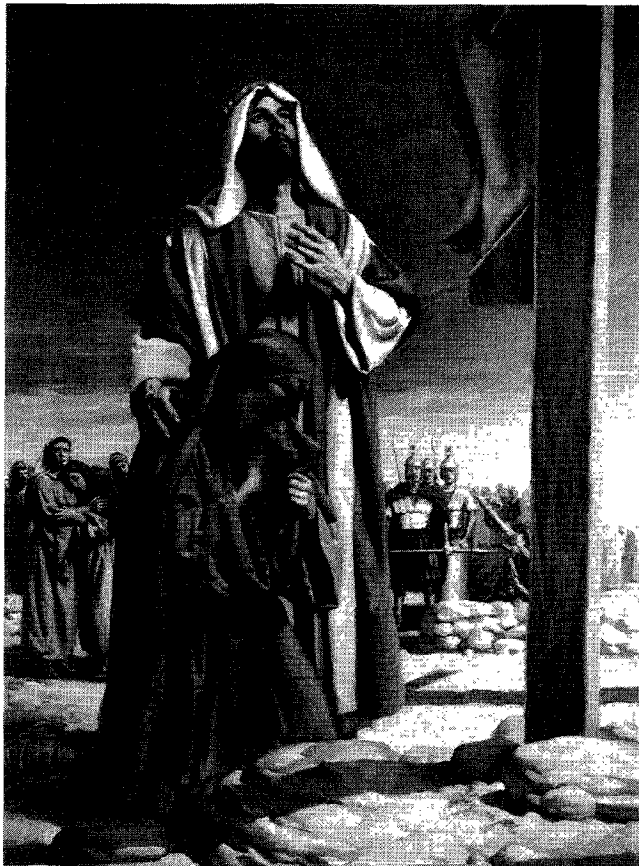
traveled to and from the U.S.A. on furloughs, the joy of having a part in training men and women to be soul-winning literature evangelists, and the personal blessings of God's direct leading in so many instances in our lives.

As I look back, I see how His promise, "Bread shall be given him; his waters shall be sure" (Isa. 33:16), has been more than fulfilled. Our bread has been buttered and the water mixed with milk powder.

Where is Jake? If I knew I would tell him of the Christ who not only kept me from starving but has supplied my every need. □

The crucial significance of the cross—1

By HANS LaRONDELLE



Kneeling at the cross, the sinner has reached the highest point to which humanity can attain.

The common confession of faith of Western Christendom, the so-called Apostles' Creed, states:

"I believe in God the Father almighty, creator of heaven and earth; And in Jesus Christ, His only Son, our Lord, who was conceived by the Holy Spirit, born of the Virgin Mary, *suffered under Pontius Pilate, was crucified, dead, and buried*. He descended to hell, the third day rose again from the dead, ascended to heaven, sits at the right hand of God the Father almighty; thence He will come to judge the living and the dead."—*Creeds of the Churches*, J. Leith, ed. (Garden City, N.Y.: Doubleday & Company, Inc., 1963.), p. 24.

To this confession of the triune God, which in principle goes back to the second century A.D., The Seventh-day Adventist Christian can say wholeheartedly, "Amen!"

Hans LaRondelle is a professor of theology at Andrews University, Berrien Springs, Michigan.

We must not cease to call attention to the crucial significance of the cross of Christ, to the mystery of Jesus' suffering. The early church intended to confess more than the mere historical facts of Jesus' suffering and death. Behind this historical creed lies the deeper confession of faith that in the agonizing death of Jesus Christ: "God was reconciling the world to himself" (2 Cor. 5:19). * This supernatural event was not open to the gaze of the natural eye. It was seen by the eye of faith and rested solely on the interpretation of the cross of Christ by His apostles after Jesus' resurrection.

The New Testament records that when John the Baptist saw Jesus coming for baptism, he announced, "Look, the Lamb of God, who takes away the sin of the world!" (John 1:29). There can be little doubt that John applied the prophecy of the suffering servant of Isaiah 53 to Jesus of Nazareth: "The Lord has laid on him the iniquity of us all. . . . He was led like a lamb to the slaughter" (Isa. 53:6, 7).

The unique significance of Isaiah 53 is emphasized in the story of the Ethiopian minister of finance who was reading the scroll of Isaiah while traveling in his chariot from Jerusalem to Gaza. When Philip heard him read Isaiah 53:7, 8, he asked, "Do you understand what you are reading?"

"The eunuch asked Philip, 'Tell me, please, who is the prophet talking about, himself or someone else?' Then Philip began with that very passage of Scripture and told him the good news about Jesus" (Acts 8:34, 35).

The first Christian understanding of Isaiah 53 was expressed in a Christological application. Jesus of Nazareth was the Servant of the Lord, sent with the divine mission to suffer and to die vicariously for Israel and the nations of the world.

Christ suffered on our behalf, for the sake of us, bearing our guilt and penalty. "By the grace of God" He tasted "death for every one" (Heb. 2:9). Whenever a person dies, he deserves it because of his sin. But Christ died "by the grace of God." His death is beneficial for us. Christ did not die simply as a martyr for His ideals. On the contrary, the New Testament says that Christ gave His life voluntarily as a sacrifice. "No one takes it from me, but I lay it down of my own accord" (John 10:18).

Jesus expected to complete His mission in a violent death, but not as the inevitable result of His ministry but as the very purpose of His divine mission. By dying He would fulfill a divine purpose. Therefore, He emphatically predicted His approaching end in Jerusalem in terms of a higher "must." Three times He announced to His disciples that He "must be killed and after three days rise again" (Mark 8:31; cf. 9:31; 10:33, 34). When Peter opposed this surrender of Christ into the hands of the priests and scribes by saying, "Never, Lord! This shall never happen to you!" (Matt. 16:22), Jesus replied

* All Bible quotations are taken from the New International Version.

with the shocking words, "Out of my sight, Satan! You are a stumbling block to me; you do not have in mind the things of God, but the things of men" (verse 23).

While many prophets were killed as the consequence of their preaching God's judgments on an apostate Israel, Isaiah had predicted the coming of a unique Servant of Yahweh who was to be sent to serve Israel by taking their place in the judgment of God. Jesus' commitment to go to Jerusalem to die voluntarily can be understood properly only if one discovers that Christ saw His whole life and mission in the light of Isaiah 53. E. G. White sums up His mission succinctly: "His whole life was a preface to His death on the cross."—*Fundamentals of Christian Education*, p. 382.

Sense of divine purpose

Three specific statements of Christ make abundantly clear His sense of divine purpose. Shortly before Jesus was arrested, Peter assured Him that he was now ready to go with Him to prison and to death (Luke 22:33). To this Jesus replied: "It is written: 'And he was numbered with the transgressors' [quoting Isa. 53:12]; and I tell you that this must be fulfilled in me. Yes, what is written about me is reaching its fulfillment" (Luke 22:37). This answer proves beyond question that Jesus Christ was convinced that He was sent to fulfill the mission of the Servant of the Lord, predicted in Isaiah 53. This sense of mission motivated all His actions. He knew that He would be "despised and rejected by men" (Isa. 53:3; cf. Mark 9:12; 8:31).

Even more explicit was Christ's word about the meaning of His life: "For even the Son of Man did not come to be served, but to serve, and to give his life as a ransom for many" (Mark 10:45; cf. Matt. 20:28). This self-evaluation harks back to Isaiah's Servant of the Lord word for word.

The idea of a "ransom" is taken from the Old Testament legal requirement, according to which in certain cases one could legally pay off his forfeited life with money (Ex. 21:30; cf. Num. 35:31). By calling the giving up of this life a "ransom for many," Jesus expressed the concept that His death has *salvific* significance for other people. Others would be delivered or saved by His death, because He would die *their* death. The original expression in Greek is literally "a ransom *instead of* (*anti*, Mark 10:45) many."

This *ransom* statement probably is the clearest expression of the concept of *satisfaction* to God, presented also elsewhere in the New Testament in various ways (1 Tim. 2:6; Titus 2:14 [Greek]; 1 Peter 1:18, 19; 1 Cor. 6:20; 7:23; Gal. 3:13; 4:5). Christ's redemptive death received its full Biblical meaning only if He has placed Himself *in our stead* under God's judgment, satisfying the divine penalty for our guilt before God.

Finally, Christ gave the clearest expression of the significance of His death in His words of institution of the Lord's Supper: "While they were eating, Jesus took bread, gave thanks and broke it, and gave it to his disciples, saying, 'Take and eat; this is my body.' Then he took the cup, gave thanks and offered it to them, saying, 'Drink from it, all of you. This is my blood of the covenant, which is poured out for many for the forgiveness of sins'" (Matt. 26:26-28).

In this setting of the Jewish Passover supper, Jesus set forth His surrendered body and blood as the atoning sacrifice par excellence, as the replacement of the old covenant

Passover sacrifice and the saving means of the new covenant for many. He placed His life, instead of that of His disciples, as an atoning sacrifice to God for the forgiveness of their sins.

Thus Jesus combined the promises of Isaiah 53 (the substitutionary sacrifice on behalf of many) and of Jeremiah 31 (the new covenant with its forgiveness of sins). Could one imagine a more authentic and direct evidence of the redemptive significance of Jesus' death than Christ's own institution of the Lord's Supper? In this sacrament Christ Himself concentrated His whole gospel message on His atoning death. In His final testament Christ wanted to focus the eyes of the Christian church forever on His cross, where He has poured out His soul unto death for our sins.

How true, then, are the conclusions of E. G. White: "Without the cross, man could have no connection with the Father. On it hangs our every hope. . . . When the sinner reaches the cross, and looks up to the One who died to save him, he may rejoice with fullness of joy; for his sins are pardoned. Kneeling at the cross, he has reached the highest place to which man can attain."—*Review and Herald*, April 29, 1902

To be continued

HEALTH CAPSULES

Sponsored by the General Conference
Department of Health and Temperance

Lower your blood pressure by losing weight

By DONALD G. KING
Assistant Director

Research has shown that chronic high blood pressure (140/90 mmHG) predisposes individuals to cardiovascular disease and premature death. By reducing blood pressure, including borderline hypertension, one may reduce disease and mortality rates. Therefore, the treatment of elevated blood pressure is an important and effective public health service.

A number of measures may produce therapeutic effects on hypertension. They include bio-feedback, meditation, relaxation, blood pressure monitoring, and other nonmedication treatments. One procedure that has been found to be both clinically effective and safe is weight loss.

The relationship between overweight and hypertension is very important. Studies have shown that overweight individuals have a much higher prevalence of hypertension than normal-weight persons; also, overweight adults are more prevalent among hypertensive individuals.

In a recent study by Melbourne F. Hovil, Ph.D., M.P.H., of Stanford University, it was concluded that not only does weight loss appear to be an effective therapy when combined with medication treatment to reduce high blood pressure in overweight hypertensive patients but that weight loss alone may be an effective treatment alternative to medication.

Truth can stand investigation

By N. S. FRASER

The more exposure we give to the truth, the more it will flourish.

Members of the Seventh-day Adventist Church need not fear when Satan stirs up enemies to embarrass the church by attacking doctrinal beliefs and practices. Whether these attacks come from within or without, it is encouraging to know that truth can stand investigation.

The Bible is the basis of our faith—we accept it as the word of God. To every believer the words of Jesus Christ—“Sanctify them through thy truth: thy word is truth” (John 17:17)—provide an anchor for his faith.

Centuries of attack on the veracity of Scripture have not destroyed the Word of God. Like the blacksmith's anvil that wears out a multitude of hammers, the Bible still stands while the hammers of skepticism, infidelism, agnosticism, and criticism have suffered much loss. Like the stars that shine in the firmament declaring the glory of God, the Bible shines in the firmament of humanity declaring that God created the heavens and the earth. Whether or not we believe the message of the stars, they keep on shining, and their testimony is faithful to the existence of their Creator.

Jesus said: “Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled” (Matt. 5:18). This is one of the strongest testimonies ever made on the indestructibility of the Bible.

Throughout the centuries the various assaults of Satan against the Scripture as the Word of God have proved the truth of the testimony of Christ. Scholars, no matter how learned, have not been able to destroy one jot or tittle of

Scripture. Their investigations have helped only to contribute more luster to the gems of truth contained in the Bible.

The Bible is still the most popular book in the world. It is the most powerful agent of change for the better. Through its messages bad men become good and good men become kind. No wonder the prophet Isaiah under inspiration exclaimed: “The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand for ever” (Isa. 40:6-8).

Book of life

The Bible is truth. It will stand forever. Some will burn it, but it will stand forever. Some will misinterpret it, but it will stand forever. Some will disbelieve it, but it will stand forever. Some will deny it, but it will stand forever. Whatever may be done to the Bible, it will stand forever.

The Bible is the book of life. It is God's revelation to humanity and provides for the Christian an anchor for his faith in the Lord Jesus Christ as the Saviour of the world.

As the Bible is the written word of God, Jesus Christ is the incarnate Word of God. Jesus has declared Himself also to be the truth: “I am the way, the truth, and the life” (John 14:6).

Just as Satan hates the Bible as the Word of God, he hates even more Jesus Christ, the Word Incarnate. There is no agreement between Christ and Satan. Enmity rules between them (Gen. 3:15). Satan is a liar (John 8:44), but Christ is truth (John 14:6).

Like the Bible, Jesus has been in the critics' den and the fiery furnace. Scholars have denounced Him. Scribes, Pharisees, and Sadducees have criticized Him. Jews have jeered at Him, and Gentiles have mocked Him. Romans have cursed Him, and demons have resisted Him. What has Satan not done to destroy Christ and Christianity?

Certainly Christ had His Gethsemane. Certainly Christ had His trial before Annas, Caiaphas, Herod, and Pilate and in every case no fault was found in Him. Certainly He had His crucifixion that was so cruel that nature wept and there was darkness at noonday. Certainly He had His burial, and His sepulcher was sealed by Rome.

But this was not the end. This could not be the end, for Truth must triumph. Jesus Christ had a glorious resurrection, thereby showing His preeminence over Mohammed, Buddha, Zoroaster, and all other religious leaders. He alone can exclaim: “I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death” (Rev. 1:18).

Christianity is dynamic because Jesus Christ is alive. He has promised to come again to receive His people unto Himself—an event that, from all appearances, is soon to take place.

N. S. Fraser is president of the West Indies Union.

Interpreter

By MILDRED THOMPSON

*With movements graceful as a flying bird,
She* acts as ears to one who never heard;
She lives to serve; it makes her heart rejoice
To be his ears, and, when he speaks, his voice.*

*And there is One who offers Wisdom's ear
That I may understand the Word I hear;
His eloquence translates my faltered prayer
And asks for me far more than I would dare.*

*Dee Robinson of the Kelso-Longview, Washington, church, who interprets for the deaf.

Truth, therefore, like Christ, may be taken to the Garden of Gethsemane to suffer the scrutiny of unkind investigation by men within the church or without the church. Truth may be taken to Calvary to suffer the crucifixion of merciless investigation from the hands of so-called brethren and sisters or scholars from various countries of the world. Truth—truth as Adventists around the world have accepted it and practiced it—may be taken even to the cemetery to be buried forever in the sepulcher of selfishness, pride, fanaticism, and unconverted minds.

But, like Christ, truth will enjoy the miracle of the resurrection. All the critical investigators who have tried to embarrass the church—the body of Christ—will fall down like dead men, and truth shall shine forever in the firmament of humanity.

Seventh-day Adventists therefore do not need to fear enemies from within or without. The destiny of truth is in the hands of God. It does not matter whether this truth is the seventh-day Sabbath, the second coming of Christ, the

ministry of Ellen G. White as the messenger to the remnant, the sanctuary question, the racial question, or the doctrine of righteousness by faith.

The more exposure we give to the truth, the more it will flourish. We do not have to fear investigation. But error with all the dressings of truth will come to naught. With Paul we can say, “What shall we then say to these things? If God be for us, who can be against us?” (Rom. 8:31).

Seventh-day Adventism is not Americanism, Australasianism, Africanism, Europeanism, Asianism, Canadianism, or West Indianism. The principles of truth as taught by our church can be truly called Biblicism. They are for the whole world; our message is to go “to every nation, and kindred, and tongue and people” (Rev. 14:6).

Now is the time to exalt the truth through our learning, our writing, our preaching, our teaching, and our living. May it so burn within our hearts and lives as faithful members of the church that Pentecost will be our common experience around the world. □

In God's Way

By MARY C. EDMISTER



The church choir was practicing that afternoon. Three churches in our city had combined their singers to form a large group. The director was our young pastor; both he and his wife were gifted soloists and considered music to be a vital part of worship.

As an hour slipped by we grew restless and probably inattentive of our hardworking director. A few times the pastor's wife made little suggestions how her husband could elicit better the results he wanted from his unskilled flock of squirming sheep. Suddenly the piano was silent, and we heard him say, through pursed lips, “Would you like to direct this choir, dear?”

The squirming stopped! Silence fell heavily in the lovely old church. Smiles, prevalent moments before, were erased. Resolutely, the pastor raised his hand to the pianist and told her where to start playing. As he motioned us to start singing again, only the weakest sounds came out in the crisp atmosphere. Bravely he urged us to raise our voices through several lines of music.

Soon, however, his shoulders slumped. Motioning us to be quiet, he said in a voice loud enough for all to hear, “Darling, will you please forgive me? I know you were only trying to help me. Everyone is feeling bad because I hurt and embarrassed you. I'm sorry.” His wife's face lighted up as she arose from her front row seat and, leaning over the rail, kissed him.

Smiles mingled with tears as music of the finest quality once more filled that sanctuary and our hearts.

It has been more than 25 years since that day in Rochester, New York. The pastor and his wife are known throughout the Adventist world by their far-flung, unique, and effective ministry. They still sing together, too! When I listen to their tapes, those still-familiar voices send me back through the years to their example of how to settle an argument in God's way.

Although I have been a reluctant witness to many similar incidents of marital strain, I have seldom been treated to this kind of joyous reunion of hearts. I have thought back to those few moments hundreds of times in the years since, benefiting all those I have hurt, but loved enough to say, “I'm sorry.”

“Group think”

By R. R. BIETZ

The mission of the church is best served where there is intelligent, concerned participation in committees and boards.

Within recent years the term *group think* has been used frequently in management circles. Just what is group think? Does it ever appear in our church boards and conference committees?

Seventh-day Adventists are a closely knit church, and group think usually exists in highly cohesive organizations of this kind. Group psychology pressures can take over in a homogeneous group. In group think people come up with answers that may be contrary to their innermost convictions. It is in evidence when members of a board or committee, for one reason or another, fail to express their opinions. It appears when members do not want to displease a leader, especially one who is not comfortable with opposition. If members of a group have similar feelings but do not express them, or communicate them inaccurately, they are involved in group think.

This is what happened in the much-publicized Watergate affair. Some opposed the scheme. They admitted that they had qualms about the “spying” operation, but nevertheless they went along. Why? They wanted to please their leader. They were fearful that expressing their opposition would destroy the group’s solidarity. It seems paradoxical that members of a highly unified and cohesive group should hesitate to express their convictions. This, however, happens because of their desire to preserve the “we” feeling of the team.

How can group think be avoided? Whether there will be

R. R. Bietz is a retired vice-president of the General Conference living in College Place, Washington.

group think depends, to a large extent, on the leader of the group. He can encourage or discourage it. He can create a climate where there will be freedom of expression or fear of expression. A leader should understand that there can be “unity in diversity and diversity in unity.” One can disagree without becoming disagreeable. One can reject ideas without rejecting the people who offer them.

Certain social-psychological studies point out that the more cohesive the group the less members will deliberately censor what is said. Why is this so? “Because they fear being punished for antagonizing the leader or fellow members. . . . The process of ‘Group Think’ is characterized by a marked decrease in the exchange of potentially conflicting data and by unwillingness to conscientiously examine such data when they surface.”—*Management Review*, March 19, 1978, p. 45.

A person of my acquaintance had a strong conviction that a certain recommendation coming from his superior should not be passed. Knowing of his opposition, the superior said, “Isn’t it going to be embarrassing if you oppose me when the recommendation is presented?” The subordinate responded: “Not at all! I am not opposing *you*. I’m opposing your idea.” There is a difference. Rejecting his idea did not mean that he was rejecting his leader.

Group think can be avoided if the loyalty of people who speak up is not questioned. At times, some who have expressed opinions contrary to the majority have been tagged as disloyal. Who wants to carry such a label? No one! A person’s loyalty should never be questioned because he or she disagrees with the leader or members of the group. God help us to be slow to judge the motives of others! On the other hand, all should remember that disagreements or opposition always should be expressed in the spirit of Christ. Sometimes the kind of spirit we manifest in expressing our opinions causes people to question our sincerity and loyalty.

To avoid group think, committees and boards should not



assume the spirit of unassailability. They must exercise care not to give the impression that all knowledge and wisdom is with them. Such an attitude naturally creates a mood that militates against any further contributions from the members of the group. Most of us are sensitive enough to understand when suggestions are no longer welcome. The unassailable attitude is fertile ground for "Group Think." Ellen White tells us, "The high-handed power that has been developed, as though position made men gods, makes me afraid, and ought to cause fear. It is a curse wherever, and by whomsoever it is exercised."—Letter 55, 1895.

If diversity of opinion is allowed, group think will be minimized. There may be times when the leader should even solicit differences of opinion. However, diversity usually comes without solicitation, especially in the Adventist Church! We should not be unduly alarmed when it does come; it is usually a sign that people are thinking. Some people, of course, glory in diversity for the sake of diversity. They delight in opposing every item on the agenda. "There are always a few who think, when their brethren are pulling forward, that it is their duty to pull back. They object to everything that is proposed, and make war on every plan that they have not themselves originated. . . . They have never learned in the school of Christ the precious and all-important lesson of becoming meek and lowly."—*Gospel Workers*, pp. 446, 447.

Agreement was not good enough

An outstanding leader in industry, Alfred P. Sloan, said in a board meeting of his top executives, "Gentlemen, I take it we are all in complete agreement on the decision about to be made." Everyone around the table nodded agreement on the decision. "Then," continued Mr. Sloan, "I propose we postpone further discussion of this matter until our next meeting to give ourselves time to develop some disagreements and perhaps some understanding of what the decision is all about." He was wise enough to understand that his executives had not studied the issue. They accepted the decision without personal study and research. He knew that their agreement was not based on knowledge and understanding but on simply going along with the leader. He also knew that in order to implement and defend the decision his executives should understand what they agreed to. Nodding their heads in agreement was not good enough!

The program of the remnant church, whether in a local church board or conference or institutional committee, is best served when there is intelligent and concerned participation conducted in the spirit of Christ.

Not every member participating always will make a significant contribution. The fact, however, that each member has the opportunity to express his thinking usually will assure unanimity of action and solid support in the implementation of the same.

The message of the soon-coming Saviour will make its greatest advances when and if every member, out of deep sincerity and concern, can have the opportunity to express his or her convictions. If a healthy respect is maintained for the opinions of members, if an atmosphere of freedom prevails, actions taken by boards and committees will, I believe, play a significant part in advancing the work of the church and thus hasten the coming of our Lord. □

FOR THE YOUNGER SET

The mail carrier

By EDNA MAY OLSEN

Johnny saw the mail carrier at the end of the street and ran to meet him.

"Hello, Mr. Mailman," he greeted him. "Do you have any letters for us today?"

"Well, I don't know," replied the man with a twinkle in his eye, "but I'll know as soon as I get to your house."

Johnny walked with his new friend, waiting at each mailbox as he left letters and postcards. He noticed how happy the people were when they got their mail.

"Do you like being a mailman?" Johnny asked.

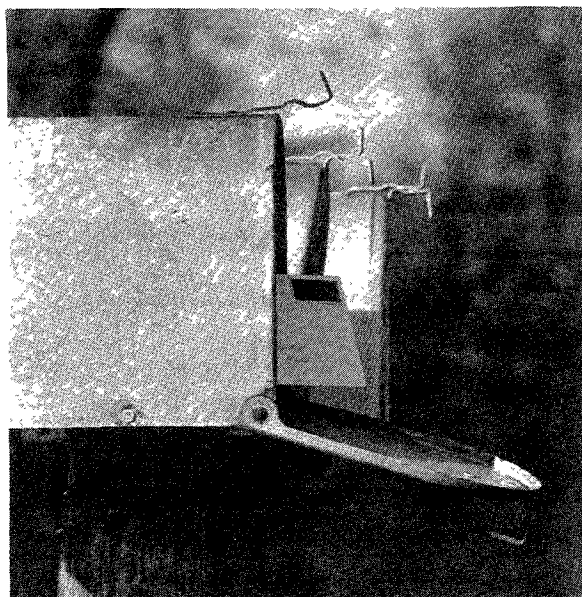
"Yes, indeed," answered his friend. "I get to know all the nice people on my route. They tell me about their families and where they went on vacation, and I bring them cards and presents for Christmas and birthdays."

By the time they arrived at Johnny's home the mailman discovered he had a letter from New York and a postcard from California for them. Mother was happy to take the mail. "The postcard is from Grandma who is on vacation," she explained to Johnny, "and the letter is from a very dear friend of mine."

"I want to be a mailman when I grow up," said Johnny, "because he brings people good news that makes them happy, and I'd like to do that."

"I know how you can bring good news to people and make them happy right now," said Mother, with a smile. "You can tell them that Jesus loves them and is coming soon."

"I guess," said Johnny, "that would be even better than being a mailman. I could start now."



His sufficient grace

By DEBBIE RHODES ANDERSON

I needed God's forgiveness. And I needed to forgive myself.

The morning of my baptism dawned bright and clear. My spirits soared as inwardly I rejoiced: This is the day! A day for a new beginning—a second chance—a new creature in Christ Jesus!

Together my husband and I had made the decision, after attending a series of nightly tent meetings sponsored by the Adventist Church, to enter into a covenant relationship with Jesus. Gladly we renounced our sinful ways—the heavy rock music we absorbed day and night, weekends spent in crowded, smoke-filled bars, and a general recklessness that characterized every aspect of our lives.

From the moment I stepped from the baptismal tank and received the warm hugs and congratulations from fellow believers, I fully expected a problem-free life. The proverbial bed of roses would be my reality now—a storybook reality of happy ever after. My faith in God, a sort of spiritual rabbit's foot, would be my ticket to everlasting bliss. Had not Jesus promised an abundant life? And had not I sincerely renounced all idols and self-worship?

My old way of life, self-defeating and sinful at best, was past history. I could relax in my new faith, sit back, and let God do the rest.

Two years later our marriage ended in divorce and I left the church, certain God could never forgive me or have any more use for me.

All kinds of torturing thoughts plagued me. How could someone raised an Adventist and baptized only two years ago so easily fall? I was so ashamed and disgusted with myself that I could hardly bring myself to tell my family and friends of my failure. What would they say? I could imagine their shocked responses. After all, even I could hardly believe such a thing could happen. Should not God's remnant church be perfect? And had not all those love novels I had devoured during my teens promoted the concept that love itself is enough, that if there is a mutual physical attraction nothing else matters? The word *commitment* was foreign to my vocabulary.

Breaking the news to my family about the divorce was not quite the ordeal I had imagined. When a short while later I divorced myself from God, breaking my solemn vows of faithfulness and duty, I was too numb with guilt and heartache to care who thought what. I wrote to a close friend back home: "I have decided to leave the church. There are so many hassles and pressures from all sides that to attempt to live for Jesus is ridiculous."

As I sealed the envelope, a heaviness seemed to

overpower me, a weight of guilt and despair I would soon come to know well, for it was to be my constant companion.

The next few weeks were a blur of moving back to my native State and trying to bring order and some kind of sanity out of chaos. Because I stayed with my Adventist parents, I often attended church, but it was mere ritual. What agony it was to associate with those who seemingly never fell and who glowed with the love of God. Not being able to articulate the aching emptiness within—the result of heavy guilt and longings to walk once more with God—intensified my despair.

The next three years I attempted to put back together the pieces of my broken life. God's love was at work in my heart, softening and convicting me of my need to accept His forgiveness and, equally important, of my need to forgive myself. Wary of making another decision to live for Christ that I would undoubtedly be unable to live up to, I moved cautiously nearer the realm of God's loving grace.

**Today I am happy in Christ Jesus.
But I am careful to heed the apostle's
admonition, "Let him that thinketh he
standeth take heed lest he fall"
(1 Cor. 10:12).**

The process of healing past hurts, mistakes, and painful memories is progressive, and it is not fully completed within me. Although I managed to exercise faith once more in God's compassionate love and free forgiveness (thanks to an understanding pastor and loving friends and family), still the scars remain. They always will, reminding me that in my own strength I can never stand firm.

Belonging to the Adventist faith does not ensure perfection any more than being of Abraham's lineage provided the Jews in Christ's day with immunity to the power of sin. We are still very human and weak in the flesh, dependent every moment of our lives on the sustaining power of a victorious Saviour.

Today I am happy in Christ Jesus. But I am careful to heed the apostle's admonition, "Let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:12).

I am convinced that other Adventists, like the old me, are hurting needlessly because their focus is on their faults and failings rather than on God's sustaining power. *He is faithful, though we fall. His response to our stumbling is not, "How could you?" but "Go, and sin no more."*

With God to lovingly guide, all may have victory and receive the promised home. □

Debbie Rhodes Anderson is a homemaker in Portland, Oregon.

You're a real winner

Are we so leery of the word *free* that we cannot accept Jesus' death as a gift for us?

By GARY B. SWANSON

When it comes to gullibility, I think I received more than my share. One day I received a letter in the mail that went something like this:

Dear Mr. Swanson:

Your name has been selected from more than 50,000 people living in your area to receive one of the following prizes—

1. A one-week all-expenses-paid trip to the Bahamas
2. A Datsun 280Z
3. An 18-foot catamaran
4. One thousand dollars a month for the rest of your life
5. Eight exquisite designer-line drinking glasses

Yes, Mr. Swanson, one of these fabulous prizes is already yours, *absolutely free*! All you have to do is come to the address listed below to claim your prize . . .

Well, it hardly requires an Einstein to figure out the probabilities of what I won in that drawing. But there was always the slimmest of possibilities that I could really win something big. So I went down to the address and claimed my drinking glasses, and, at the hand of a silver-tongued salesman, very nearly bought three acres of wilderness land above the Arctic Circle somewhere that I had no use for whatever and no hope of ever seeing without a dogsled.

Finally, after a few years and "winning" several of these kinds of drawings, I have learned my lesson. I refuse even to read past "Your name has been selected." I throw the stuff away without reading what the prizes are. Besides, I have all the drinking glasses I will ever need.

The shame of it is that now every time I see or hear the word *free*, I flinch a little. It's like seeing the lightning and then waiting for the thunder to rumble so you can see how close it came.

And, unfortunately, human nature being the way it is, most people become pretty suspicious of the word *free*. After being stung a few times, one gets programmed. In complaining about the tour guides of Palestine, Mark Twain once wrote, "If you hire a man to sneeze for you here, and another man chooses to help him, you have got to pay both. They do nothing whatever without pay. How it must have surprised these people to hear the way of salvation offered to them 'without money and without price.'"

Could it be that all of us—like the people of Jesus' time—are so leery of the word *free* that we can't believe that the gift of Jesus' death for us actually will cost us nothing? The Bible repeatedly calls Jesus' sacrifice a gift. "It was by the generosity of God," Paul wrote, "the free giving of the grace of the one man Jesus Christ, that the love of God overflowed for the benefit of all men" (Rom. 5:17, Phillips).

Yet most of us still are asking, "What's the catch? How much do I have to give up? What will it cost me?"

Christianity is not a check-list religion: "Let's see now, first I'll go to work on giving up Coca Cola. Then, when I have that whipped, I'll increase my worships to twice a day and give up eating meat. If honoring your parents is one of the commandments, I guess I'll have to try to get home to see Mom and Dad once a week—or at least phone them. And, of course, I should see what I can do about increasing my offerings . . ."

Too often the story of the rich young ruler has been told to give the impression that his riches were all that stood between himself and his salvation. But it could have been that there was a more basic problem. All his life he had been following a check-list religion. "All these have I kept from my youth up," he said. But his question gives him away: "What shall I do to inherit eternal life?"

Like the rich young ruler, we think that we can earn the prize that God has offered *absolutely free*, simply for the asking. We cannot earn it, but if we accept it, our lives will never again be the same. By being winners of the greatest prize ever offered our lives will be changed. And every change will be for the better.

Only a few can be winners of earthly prizes, but everyone can win Heaven's prize! □

Peace

By PAT ANDREWS

*There
is peace
in the harbor
when love
casts its anchor
into
the depths
of trust.*

READER TO READER

An exchange of views on a topic of current interest

We have three small children. I have found communion Sabbath particularly difficult to explain to them. They do not understand why they are not permitted to receive the bread and wine; it also seems unjust to them that the adults get "food and drink" at a time when they are hungry. How have other parents dealt with this situation?

■ What should we do with our children during the communion service? Include them, of course.

Christ said, "Suffer little children, and forbid them not, to come unto me." He instituted the two great memorials of deliverance—the Passover, and the communion service. In the institution of the Passover in Exodus 12, He directed that every member of the family participate to show that His deliverance of Israel was to be complete, that all Israel would be saved. As once the children were taught faith through the Passover, so now they are to be taught faith through the communion service.

The exclusion of children from the Lord's table is a result of a misunderstanding of the communion service growing out of church tradition. Since the Communion elements are not fragments of the Lord's body and drops of His blood, there is no need to fear that our children may carelessly drop a crumb or spill a drop and thus tread Christ underfoot.

The communion service should be a common meal shared in by the whole church family. It is to testify to the intimate relationship God's saving acts in Christ Jesus have with the everyday acts of life. As our little ones partake in this meal, we bear testimony that their lives, no less than our own, are the purchase of Calvary, and that they, like us, are dependent on Christ for life itself.

At least some of the communion services during the year

should be celebrated in such a manner as to emphasize the unity of the family in Christ. The members of the family should wash one another's feet and serve the bread and the wine to each other in testimony that they are always to reveal and share Christ within the family circle.

And always the communion service should be a family affair. The family should sit together and rejoice together in the sharing of the Lord's Supper. They should rejoice in knowing that Jesus died for the whole family and not just for those who are old enough to make doctrinal confession and be baptized.

Passover was for the entire family, so why not the Lord's Supper? DALE S. FORRESTER
Leadville, Colorado

■ I explained to the children that Communion was something special to look forward to after they are baptized. They can ask Jesus to forgive them and thank Him for dying for them, but taking part in the service is reserved for that day when they are baptized.

As a result of waiting, my son's first Communion was very special and a great lesson was taught in patience. My daughter is happily waiting for the day when she too can join in the communion service.

MRS. SUE DRAPER
Federalsburg, Maryland

■ Small children associate the congregation leaving the sanctuary to participate in the footwashing with church dis-

missal. They prepare to go home for Sabbath dinner. To them remaining for a very long service makes them cranky and hungry. Our usual practice of not giving our small children food during church services was changed on Communion Sabbath and we brought some small crackers for them to eat while we ate the communion bread.

Now that our boys are a little older, I find the book, *My First Book About Communion*, by H. Roger Bothwell, helpful in explaining the communion service.

LINDA PEABODY
Stevens Point, Wisconsin

■ My children, aged 5 and 8, have been participating in communion service. We feel that even though they have not been baptized, they have been dedicated in the Seventh-day Adventist Church. Our *Church Manual* does not say anything about the age of children in order to participate in the communion service.

HOWARD D. BLAIR
Vienna, Virginia

■ Many Adventist churches offer a "story time" for children during the footwashing and communion services. This could be a special once-a-quarter "children's church," complete with children's hymns, Bible verses, prayers, and sermon stories that will teach them the meaning of our church doctrines and practices.

Perhaps fewer young parents of small children would absent themselves on Communion Sabbath if there were something meaningful offered for the little ones, which would also help preserve the quiet sanctity of the communion service.

JACQUELINE McDONALD
San Marcos, Texas

■ After much consideration I have decided our church "tradition" is wrong! Nowhere in the Bible have I found that

Christ considered children to be excluded from His Communion. Rather He says, "Let the children come." I realize children do not understand salvation as much as adults, but neither do adults understand fully, or what would we study throughout eternity?

SHARON CURRIE
Charleston, West Virginia

■ I did not allow my three older children to take part in Communion until they were baptized. My thinking changed with the arrival of my fourth child. When she was 5 years old I explained Communion to her in language that she could understand. At that age she took part in the footwashing and also the bread and wine.

She was very reverent and as she got older and could comprehend more of the meaning of the service it meant even more to her. Now she is 18 and Communion continues to mean a lot to her. While some of her friends avoid Communion, she does not.

JANET PAULY
Wharton, Texas

Question for May Response deadline June 25

I have a friend who is a former Adventist and I desire to help him and his family find their way back into the church. I'd like to hear from people who used to be Adventists, left the church, and then came back. What brought you back to the church? Please be specific. Your comments would be helpful in working with him and his family.

Send answers (or questions for consideration) to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012. Letters should not exceed 300 words in length and will be edited to fit available space. Duplicate ideas and standard suggestions, such as "Pray about your problem," will be eliminated. Letters must be received by the response deadline given above. Include complete return address. Five dollars will be paid for each answer published.

The essence of Adventism—3

A distinctive life style

In this series of editorials we are seeking to expose the heart of Adventism. We have suggested that in our faith Christ is manifested and glorified in a particular threefold way—a distinctive body of doctrines, a distinctive life style, and a distinctive world view. Here we shall elaborate on the second of these Adventist characteristics.

Although we have placed life style after doctrines, for our neighbors the order probably would be reversed. For most of them, what we live counts more than what we profess.

If we liken Adventism to an

automobile, life style corresponds to the body of the car—its shape, color, and so on. Comparing Adventism to a human body, life style would be the physical features such as height, weight, color of eyes, and hair.

More than most denominations, Adventism has developed its own subculture. Our life style takes its point of departure from Biblical passages such as Titus 2:11-14: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar peo-

ple, zealous of good works."

True, some Adventists at times have run off into fanaticism. But fanaticism is not the essence of Adventism. Rather, the distinctive Adventist life style revolves around simplicity, morality, and seriousness.

While the rest of the world goes to work or to play, we go to church. The Sabbath is a celebration and a reminder: we celebrate God, our Creator and our Redeemer; and we remember that He is to be Lord of our life, as He is Lord of all.

A beautiful day

Rightly understood, the Sabbath is a beautiful day. It calls us back to the One who is Lord of space and time. It is the celebration of our rest in Him who said, "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

Adventist Sabbath observance is distinctive. It corresponds with neither the way Sunday is kept by most Christians nor with Jewish Sabbath practices. As the day itself sets us apart from almost all other Christians, so our observance of it is different.

Further, Adventism concerns the whole person. For us, faith isn't something just between God and the individual—it takes in all of life. Humanity's first parents were made in God's image, made for God. And we are to be resurrected, to live forever as separate, individual persons.

So we are vitally concerned with health. Adventism has a phalanx of physicians, dentists, nurses, and health-care personnel staffing a chain of hospitals, sanitariums, and clinics around the world.

Likewise, Adventism fosters an educational outreach to promote this view of men and women. We own and operate schools, acad-



Room to let

By FRANCIS S. GREEN

*The Master's come to dwell with her, and still they've scarcely met.
He sought a house to call His own. She had a room to let.*

*He offered her a mighty arm to build the house anew.
She felt instead a coat of paint should make the quarters do.*

*And what was all this talk of change? She'd but a room to rent.
"He dwells within," she's fond to say. But Christ is knocking yet.*

mies, colleges, and universities founded on the goal of educating the whole person.

These Adventist institutions—our medical facilities and our schools—witness to the distinctiveness of Adventism. Although they have faults (as do all parts of the church), they nevertheless are Adventism expressed, Adventism made concrete. They are the only knowledge of Adventism that many people have.

Adventists feel a closeness to nature. We advocate the simple life and the basic virtues of home and family. A walk in the woods, camping in the mountains, watching the birds—these are Adventist pastimes, shared by others, but especially ours.

But the Adventist life style also calls for seriousness. “Prepare to meet thy God”—the times demand a life lived to the glory of God. The Lord of nature is also Judge of all. He is the moral arbiter of the universe, who will call the universe to account.

The teaching of the judgment, thoroughly Biblical, has been rediscovered and reemphasized in Adventism. The judgment evokes seriousness—but not terror for the people of God. When we see Christ as the Center of the judgment, that He stands for us, even this serious doctrine stirs us to hope as well as to holy living.

As Ellen White played a major role in the development of Adventism’s distinctive body of doctrine,

so her influence in the formation of our distinctive life style has been profound. Her testimonies shaped the lives of the first Adventists; they influence every Adventist today. Over and over they call us back to simplicity, morality, and seriousness.

Our distinctive life style does not make us better than other people. We rejoice in the light God has shed upon us; we should not boast about it. Rather, we should seek God’s glory through it.

Adventists are people of a dream and a vision—of a world that once was, of a world that shall be. While we are here we try to make that vision concrete, at least in our little sphere.

W. G. J.
To be concluded

A layman’s statement of belief

By WALTER GERALD

Walter Gerald describes himself as “no theologian, but a simple carpenter-layman,” an occupation for which he makes no apology since “Jesus dignified that trade, as He would have any other.” During a recent Sabbath afternoon conversation with some friends about trends within the church, one friend commented that he wondered how many Seventh-day Adventists could write a concise statement explaining why they are Seventh-day Adventists rather than members of another church. His friend’s words challenged Mr. Gerald, who, after considering the matter carefully, wrote the following statement of belief.—Editors.

I believe God wants us to be part of a corporate body of believers even though we will be saved as responsible, accountable individuals.

I believe the Seventh-day Adventist Church has the clearest understanding, as a body, of the Scriptures of any church of my knowledge.

I believe ours is a church of prophecy and destiny, with a unique mission. Notwithstanding all the present-day attacks on her works, I believe God called and used Ellen White to give a clearer understanding of His will and that she indeed was a prophet like any prophet of Scripture.

I believe God is a responsible, predictable God, who loves us enough that when He spelled out His law and will, He meant every word. By the process of elimination, I end up with our church as the only one that endeavors to live by all that law.

I believe our beliefs are best understood in the context of the great cosmic struggle vividly described by Ellen White.

I believe God is a God of absolutes, and that too many Christians, including Adventists, are rationalizing their actions, deceiving themselves into believing that because Jesus paid for our redemption, their own behavior is almost unimportant.

I believe that although Jesus won the battle on Calvary,

unequivocally, that was not the end of His work in our behalf. He wants to reproduce His character in us. If we believe this is impossible, we make Him a liar, and the Bible a piece of taffy to be pulled this way and that.

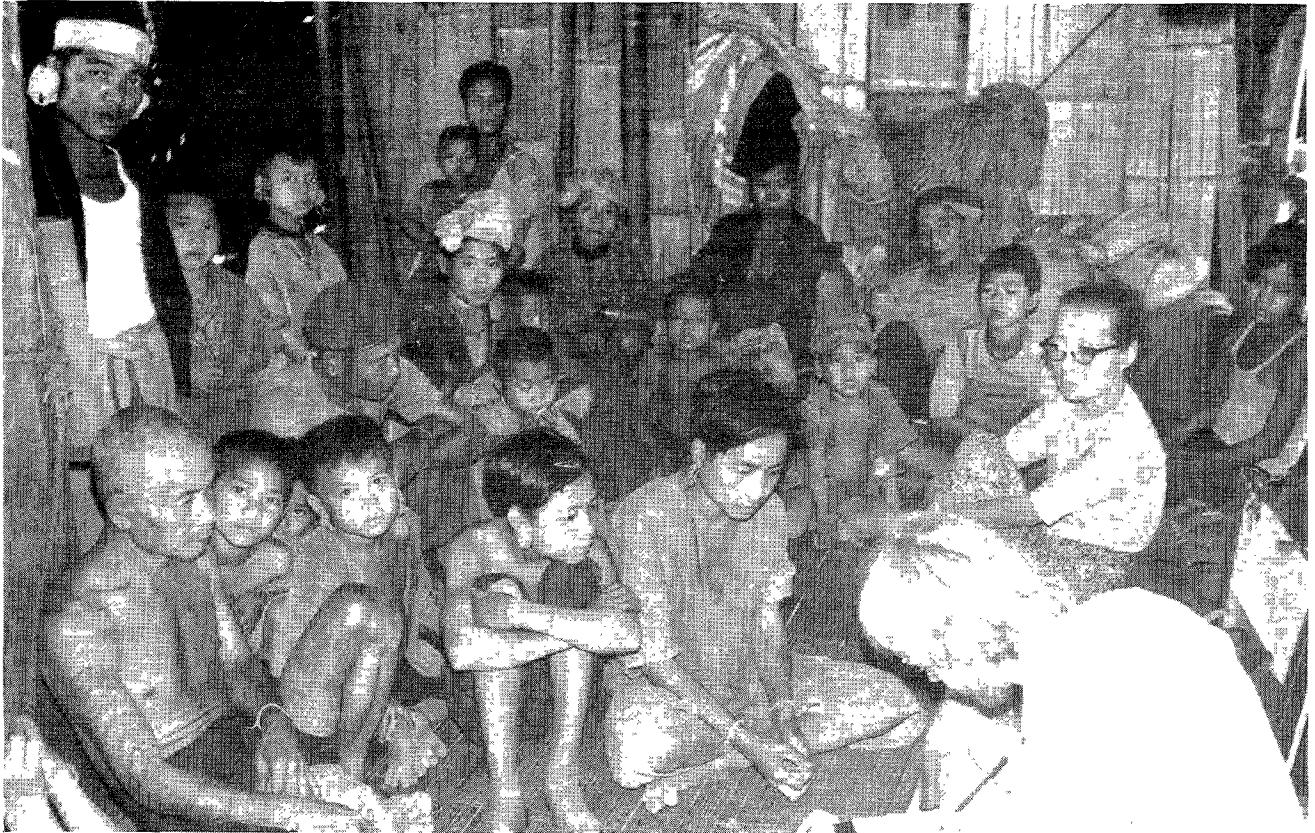
I believe God expects us to put forth earnest, conscious effort to cooperate with Him in placing ourselves where His Holy Spirit can work in and through us. Although we cannot be perfect in the same sense as Jesus was, we can walk through life with Him, abiding in Him, and letting the same Spirit help us to meet temptation as He helped Jesus overcome. In the growing process we may fall, yet we will fall forward and accept His outstretched hand. We will yearn for Him, the tenor of our lives will be toward Him, and one day we will walk right into heaven with Him.

As a natural response to His great love, I believe our behavior will be tightly bonded to our belief, and that one day, not far hence, God will be able to prove to the entire universe that Satan’s accusations are a lie by pointing to us and saying, as in Job’s case, “I know My people who keep My commandments and have My faith. I know they will be safe to save, not because I will make them robots, but because they believed and trusted Me, acted on that belief, and allowed Me to make them new creatures.”

I believe it is God who is on trial. We will be His trophies and His evidence. That is the beauty reflected in the sanctuary doctrine.

I believe that through the power of Christ’s ministry in heaven, I can be among that group saved, along with millions who down through the ages have taken God at His word.

I believe that the Seventh-day Adventist Church, feeble and harassed by problems as it may be, is the only communion to which I can conscientiously belong.



The authors have found, in their years of work with Pwo Karen tribespeople in northwestern Thailand, that "doing transforms."

Biblical methods win Thai villagers

By KENT and BRITT-MARIE LJUNG GREGORY

Since 1976 we have been on an assignment to begin work among the preliterate Pwo Karen tribe in northwest Thailand. It was a post we largely created and volunteered for, to test the application of health-evangelistic work in the ways most familiar to primitive tribespeople. Though we would be introducing new concepts

Kent and Britt-Marie Ljung Gregory are volunteer workers in Northern Thailand.

into the area, we wanted to communicate them in indigenous ways so that the building of both the church and our health work might develop in the patterns most acceptable to the people themselves.

After several months of surveying, we settled in a remote, roadless, and mountainous area with only Pwo Karen villages. Through our reading of anthropological literature, we already knew certain things about the Pwo: Their practice of animism,

the matriarchal structuring of society, and their livelihood as seasonal farmers, hunters, and gatherers.

Communication, however, was another matter. The Pwo language that is spoken in Thailand still is largely preliterate, and that meant that we had little access to books or notes on the subject. We began language work largely through pantomime and a tape recorder. It was rough going. We spent the first year tagging along with our adopted tribe, notebook and pencil in hand, absorbing everything we could. Very soon we found ourselves caught up into the mysteries of tribal life, attending ceremonies, weddings, joining the gathering parties, tracking elephants, sampling strange foods, planting, harvesting, and slipping

into the evening conversation groups gathered around the fires. Each bit of information seemed important to us, and it all began to shape itself into a pattern.

For the first couple of years, however, the patterns made little sense. It became apparent fairly early during our stay that we were dealing with highly inquisitive people. While we studied them, they studied us. Significantly, all of us got confused. The Pwo judged us from their fatalistic background. They concluded that we had the gifts of productivity and inventiveness because we were Christians and were so ordained. They left it at that. They watched the progress on our settlement like spectators in a grandstand.

We built our houses from the

forest wood, created gardens, planted fruit trees, put in fish ponds, dug an irrigation canal, and terraced a rice farm. While the benefits of each were immediately apparent and admired, there were no takers when we offered to help them to do the same. Instead, we were startled to see these benefits used only to underline the miseries of animism.

In often descriptive, poetic form our friends would tell of the harshness imposed on them by animism. We did not need to point out how limited their system was—they always were better informed about it. And we never needed to illustrate the benefits of Christianity—they always beat us to it.

It began to dawn on us that we were dealing with a tribe that believed that theirs was a final, irrevocable kind of banishment, and we gasped at the thought of putting together a program equal to breaking through the vicelike hold of animism. How does one introduce Christianity to a people who have no mechanism for change in their culture?

Like many other people who have worked with primitive, illiterate groups, we stumbled onto the answer without realizing it at first. We are public-health workers, and together with Nurse Ruth, a Karen from Burma, we initiated a maternal-and-child-health (MCH) clinic in several villages on a monthly basis. (Loma Linda University made these trips much easier for us when they donated an elephant for the transport of vaccines, medical supplies, and materials used in the clinics.)

We felt that the clinic would be a good activity to start with, because it provided us with immediate access into a large number of homes. Just as important, however, it brought the parents to the clinic to weigh their children every month; and it is precisely this act of taking the child to the clinic that set the stage for real communication and change to take place.

Thi U Lu is a village of seven houses, nestled on one of the few gentle slopes in an otherwise steep and inhospitable terrain. We were just getting

started with the MCH program there when we met Kle Tha, a severely malnourished little girl who came to the clinic. Her parents were at their wits' end to do anything for her. The long series of spiritual sacrifices, offered according to Pwo Karen fashion and culminating in the abandonment of their rice crop, had failed to restore her health. What Kle Tha needed was good food, but an attempt to reverse her restricted diet at home met with such frowns from grandmothers and aunts that we had to ask the parents to take the child to our settlement. That they did so speaks of their desperation.



Texas Conference launches Revelation Seminars

Harry Robinson, Texas Conference Ministerial secretary, has developed a seminar approach to public evangelism. Entitled Revelation Seminars, it is a 24-lesson Bible-study program that focuses on the book of Revelation. Throughout the eight-week course, all basic SDA beliefs are covered, with lesson 19 concentrating on the Spirit of Prophecy.

Under the guidance of Bob Boney, conference youth director, a how-to seminar was conducted at Nameless Valley Ranch, February 19-21, to challenge the youth to participate in this program. For three days, 214 young people, in teams of four, were instructed on how to teach, visit candidates, and assist in the final decision-making process.

So enthusiastic was the response of the participants that on March 1, 33 English-speaking seminars were launched throughout the conference. The Spanish youth also have become involved, and after a similar training course, they began 15 seminars for the Spanish of their territory on April 1.

There are now more than 400 non-SDAs studying with the youth of the Texas Conference, and Elder Boney expects that number to increase to 1,000 by August.

LOLETA S. THOMAS

North American Youth Ministries Correspondent

One week later, however, Kle Tha's improvement was so marked that we encouraged the parents to return home and continue her simple program of nutrition there. And this time, the grandmothers and aunts kept their counsel to themselves. Three months later, Kle Tha walked to the children's clinic on her own—hardly the same bundle of bones we had seen carried there the first day the clinic opened.

In the kind of work for change that we are describing, it is just as important to follow up on the small successes as it is to bring them about in the first place. The MCH clinic is well

suited for this, since it follows through with the health maintenance of the children on a monthly schedule, whether they are ill or not. In Kle Tha's case, it gave us further opportunities to discuss with the parents the events that led to her illness and how, by reversing the traditional strictures on her diet, she recovered.

This is the critical, pivotal point in helping fatalistic people to realize their ability to change. Left on their own, they will not naturally conclude that they can do it again—by themselves. We helped Kle Tha's parents to retrace their steps and reflect that, rather than being controlled entirely by outside and often evil forces, *they themselves* had some power to alter existing conditions.

The thought did not come about at once, of course. Just as a single hearing of the gospel rarely makes a convert, so the successful completion of an activity must be regarded only as one segment in a series of persuasive events that accumulate to bring on an eventual decision.

Kle Tha's recovery brought us an invitation to build a house for ourselves in her village. Other opportunities followed. Her nutritional requirements, for instance, brought on the need for gardening—something nobody was acquainted with. They wanted to learn more about God, a concept they were somewhat familiar with through their own traditions.

It is no mistake, then, that the activities we were able to engage the villagers in helped to erode their belief that they themselves have no ability or means to change their lives. Continual reflection on the several changed situations that arose in Thi U Lu through these and other activities helped to convince many that they might exchange the limited world of animism for Christ. Today half of the Thi U Lu villagers are Adventists.

Doing transforms. It reacts on itself, clears away the debris that obscures our vision, and gradually changes our perceptions. We found that concrete activity with the people, fol-

lowed by reflection on that activity, represents the best means of helping them to realize their creative power to bring about change. It suggests that action-work should be a prominent feature in the evangelism of such people.

Had we been more alert to it, we perhaps might have had our

cue earlier from the Bible itself. Pointing to the deceptiveness of a merely verbal message to bring about real change, James tells us to become a "doer" that acts. The new life becomes real only by our acting it out, and those who try it, says James, are "blessed in their doing." (See James 1:22-25.)

Indian chief asks help for his people

By ARTHUR S. VALLE

Chief Iapé of the Sateré tribe in the Brazilian jungle, has appealed to the Adventist Church on behalf of his people. He said: "My tribe is small—about 3,000—among other larger tribes. My people are brave. We have fought a great number of battles and won many victories. We have traveled up and down the great Amazon River countless times and spent months and months (moons) eking out an existence in the jungle. Now we are very poor. We need the help of the Seventh-day Adventist Church—our white friends."

Those at mission headquarters had an opportunity to meet the chief when he was in Manaus asking for assistance. He was requesting two chapels and some tools. He and his people wanted help to buy two power saws so they could cut down timber to clear the land to plant food for themselves as well as the Maué tribe. They already have three church groups by the Andirá and Maraú rivers where they live, but two more chapels are needed. They will be built of mud and straw. Then the people and their children will have shelters as they worship.

This Adventist chieftain, who had learned how to write while attending our mission school, was asked to write out his request. He had accepted the

Adventist faith when Leo Halliwell and his wife, Jessie, worked along the Amazon in their medical launch. Brother Iapé remembers this very well, and commented, "Pastor Leo was our great and good white friend who traveled many moons to come to our land and live with us here. He and his wife liked us and worked hard to help us. We know Elder Leo has passed away, but God, the great Father, is watching over him as he rests, and one day He will make Elder Leo live once again."

During Sabbath school when we visited the Sateré tribe on the Andirá River, we joined the adults on their wooden benches, and counted 150 children seated on the ground. How enthusiastically



"We need the help of the SDA Church," pleads Chief Iapé.

cally they were singing! One of the choruses translated from the Sateré language went like this: "My God loves me. My God loves me. He saved me. God is very good." I never heard a group sing so lustily and with so much gusto and fervor.

Living by the river as they do, the Saterés subsist on fish, and clear the land to grow manioc (cassava), an edible tuber, and guarana, which they make into a beverage.

One of the large snakes living in the area, the *sucuriju*, can reach 12 meters in length. This immense snake is aquatic, and when it sees a human being or animal traveling by foot along the river's edge, it will follow along, swimming in the water, for hours or days, waiting for the opportune moment to take its prey by surprise. Although it is not venomous, it is very dangerous because it encircles its victim, squeezing it to death, and then swallows it little by little. The Indians like the beautiful varicolored jungle birds and use their feathers for decorations at their parties and festivals.

When a young man is considering marriage, he is subjected to a serious ceremony involving *tocandiras*, a species of ant. These are put inside straw gloves which the prospective groom puts on. He has to bear the painful bites of these voracious ants without wincing or showing any evidence of pain or fear. Once he has passed this test, he is considered worthy of his bride.

"Duty bound"

João Wolff, South American Division president, served as president of the North Brazil Union in whose territory these Indians live. He emphasized that Adventists are "duty bound to further develop our work among the Indian population of South America, not only in the Brazilian jungles, but in Peru, Bolivia, and Ecuador. Members of this ethnic minority are the rightful owners of the land, but they have to fight and struggle for survival. The Adventist message has penetrated these regions, establishing schools and social assistance stations,

but much more needs to be done."

Elder Wolff continued, "I am personally acquainted with Chief Iapé. It is sad to know that the Sateré and Maué tribes are steadily decreasing in numbers. Along these same rivers where his people live, thousands of other precious souls are waiting to see an Adventist missionary. We must meet this challenge by helping these people to maintain their human dignity. With 'civilization' encroaching upon their homeland, these humble folk are requesting such simple things as two power saws and funds to build two chapels for their new church groups. With such zeal their influence will spread abroad, and others, too, will sing with them, 'My God loves me.'"

LUXEMBOURG

TV programs draw viewers

"Your religious programs are by far the best ones!" write viewers of *Esperances* ("Hopes"), which was aired for six months (October, 1981 to March, 1982) on Tele Luxembourg. The territory the station covers is eastern France and Belgium. The daily viewers' diagram indicates that some 150,000 to 280,000 persons received the program.

Though the church's experience on Tele Luxembourg was brief, already there have been positive results: more than 400 letters from people in the areas covered.

During my stay in Brussels for a workshop with local radio people, I received a telephone call from an Episcopalian pastor. "I watched all of your programs," he said. "They are remarkable. Would you be so kind as to come to my congregation and give a series of Bible studies?"

Plans have been laid to repeat this television experiment for an even longer period of time. Meanwhile, the Hopes programs circulate from home to home on video cassettes.

JOHN GRAZ
Communication Director
Franco-Belgian Union

Arthur S. Valle is REVIEW correspondent for the South American Division.

French visitors attend church

A German physician has attracted busloads of French visitors to Seventh-day Adventist Sabbath services. Some of these visitors now are attending regularly.

Herbert Lehmann is a physician in the small German village of Frisenheim, close to the French border. A number of his patients come from France. Well known as an Adventist, he gives his testimony to all of his

patients and keeps his waiting room filled with Adventist literature.

A few years ago Dr. Lehmann became acquainted with an influential French woman. She did not believe in religion, but, being seriously ill, she turned to him for relief. With the Lord's help, he healed her completely, attributing this "re-creation" to the Creator of all things. Through Dr. Lehmann's warm Christian attitude and several other experiences, this woman found her way to belief in Jesus.

Moved by gratitude to the

physician and by her love to Jesus, she invited other patients and some friends to attend an Adventist service in Freiburg. She had an announcement printed in the local paper, then hired a bus to drive some 50 miles to Freiburg for a Sabbath service.

And people responded. First there was one bus, later two, and now three buses are traveling to the Adventist sanctuary in Freiburg, where their passengers spend a whole day of religious communion with the Adventist congregation. The morning is devoted to the usual

services; at noon a lunch is prepared, and in the afternoon there usually are presentations by the physician and musical programs.

Eighteen times this group from France has traveled to a German Adventist church. Most of the 70 to 100 participants—Protestants, Catholics, and others—attend because they are attracted by the messages. Some will probably join the church—all because an Adventist physician did not hesitate to distribute the seed of the gospel.

HEINZ HOPF

REVIEW Correspondent

Books in Review

Ellen G. White: The Early Elmshaven Years

Arthur L. White
Review and Herald Publishing Association
Washington, D.C.
1981, 448 pages.
Price: \$16.95. (Introductory price: \$12.95 until September 15, 1982.)

The writings of certain Seventh-day Adventist authors arrest us because we sense they are sharing convictions distilled during a lifetime of involvement with their subject matter. Now another volume with this quality is available: Arthur L. White's *Ellen G. White: The Early Elmshaven Years*.

Although this book about Ellen Gould White (1827-1915) has her entire life in soft focus, it is the years 1900-1905 that are in sharp focus. It begins with her return to the United States after nine years in Australia and ends with the important General Conference session in May, 1905. Its perspectives are chiefly those of Ellen White and her son William, with less-frequent inclusions from such others as A. G. Daniells, J. H. Kellogg, A. F. Ballenger, and E. E. Andross. Understandably, Ellen White's words are the most quoted. Indeed, a random check of three chapters indicates about one third of the words are hers. Long passages are cited, the author states in his foreword, to ensure "an accurate conveyance of the unique

and fine points of the messages in the very expressions of the prophetic messenger herself" (p. 11).

These were years of immense challenge for the Seventh-day Adventist Church. Elder White enables us to witness the struggle and boon—yet limitations—of reorganization in 1901. With him we watch the anguish caused by John Harvey Kellogg and others as the "alpha of deadly heresies" distorts the understanding of God and Christ's redemptive work. We discern the peril of change that neglects continuity as Albion F. Ballenger makes his claims concerning the doctrine of the sanctuary. And we see tragedy strike beloved institutions: During 1902 the Battle Creek Sanitarium burns down as a "reproof" (p. 161), and the "sword of fire" (pp. 225, 235) falls upon the Review and Herald publishing house. But we note Ellen White's assessment is different when the Melrose Sanitarium burns: The Lord has "taken away an objectionable part of the building" (p. 382).

Also during these years the church faced enormous financial pressures; it relocated its headquarters from Battle Creek to Washington; it commenced such new institutions as Paradise Valley and Glendale sanitariums; it developed further its mission to the black Americans of the South. Amidst the push and pull of crowded events, Ellen White stands tall as confi-

dant, counselor, preacher, prophet, possibility thinker, traveler, and all-around mother in Israel. Treated within the narrative are a host of interesting questions, such as: How did Ellen White understand and apply the Bible's teaching concerning the use of tithe (pp. 389-397)? When should children begin to attend church school (pp. 312-317)?

Crises and growth

So *The Early Elmshaven Years* tells us about Ellen White and her church in a colorful period marked by both crises and growth. But it also tells us much about the faith and perspectives of her grandson Arthur L. White six decades after her death. Elder White notes Ellen White could speak "unadvisedly" and thus need the Lord's reproof as did Nathan (pp. 187-197). Although her staff sometimes included four literary assistants, we are assured that Ellen White took responsibility for the output of her office. Elder White's assessments stem from a half-century of close association with the White Estate and its multifaceted work. He affirms: "The development of this biography of Ellen G. White, parts of which are still in preparation, has been to the author a confidence-confirming experience."—Page 9.

In this book we learn more fully the life setting of such volumes precious to Adventists

as *Testimonies*, volumes seven and eight, and *The Ministry of Healing*. We sense Elder White's lifetime convictions are worth hearing, not least because they uncover some more of our Adventist roots. We are confronted with the reality that the history of our church belongs to all of us and that we cannot be indifferent about it.

The Early Elmshaven Years is the first to be published of a six-volume biography of Ellen White. It is not bedtime-story reading, but it caught this reviewer up in the strong flow of its narrative. It is not a super-history to crush all other historical attempts. Rather it will both stimulate and facilitate further research in a number of matters.

We can thank God as we think of the devotional and defense literature of our past. But we can be even more grateful that the understanding of Seventh-day Adventist history is slowly coming of age. That it experiences growing pains should in no way deter us from the quest for the truth concerning both events and their interpretation. Even old crises become unifying when new insights help us to avoid past pitfalls. As a major contribution to the process of understanding our heritage *The Early Elmshaven Years* deserves strong commendation.

ARTHUR N. PATRICK, Director
Ellen G. White
SDA Research Center
Australia

It Is Written faces challenge of New York City

By CHARLES E. BRADFORD

Almost from the beginning of the Advent Movement its leaders have been deeply concerned about reaching the masses of people in New York City and its sprawling environs. Repeatedly the REVIEW has featured articles detailing how the church has addressed itself to the task of getting New York's attention.

It Is Written has been given the privilege—or rather the awesome responsibility—of being at least one Adventist voice in New York City for a considerable time. It is encouraging to know that the program has been as well received in the New York area as it has throughout the years. From the responses by telephone and mail we have channeled multiplied thousands of names to workers and church members in the four conferences converging on the area.

From this jungle of concrete and steel come heart cries that differ little from the earnest pleas for light that come from

other heavily populated areas. Human nature may be more highly sophisticated in the larger cities, but it is warmly recognizable when it surfaces.

Take, for example, Eileen Krakower, a young Jewish woman from New York. Here are excerpts from her letter to George Vandeman, It Is Written speaker: "To a Jew, this matter of Christian denominations is very confusing. If I had been born into a Christian family, and had gone astray, it would just be a matter of returning to the fold. But I don't have a fold to go back to, and to the wild sheep all corrals look the same. I had no idea which of the many churches around me was His true church. It would be a shame and a tragedy to have found Jesus at last and then lost His love by not worshiping Him the right way. So there I was, joyous and miserable at the same time.

"It is no easy thing to be in desperate need of counsel, to know whom to ask, but to be in terror of asking in the wrong way and not being heard. I told Jesus that I wanted with all my heart to follow His way, but that

I was afraid of misinterpreting what it said in the Bible. I begged Him to tell me what to do.

"It would be the worst sort of folly and conceit to say that you were inspired to write 'A Day to Remember' solely in order that one very insignificant Jewish girl should know with certainty which church is the right one, so I'll just say that I was inspired to read it.

"Naturally, of course, how silly of me (and a whole lot of other people, apparently)! God commanded that we observe the Sabbath, and Jesus commanded that we obey God's commandments, and Jesus' Sabbath is the Jews' Sabbath (this is so embarrassing), since He was a Jew. And I'm a Jew too, and there I was, crying and moaning for God to show me the way when it was in front of me the whole time!

"So He answered my prayer, after all. And, in His blessed generosity, He didn't do it by halves. He showed me *exactly* where to go, with whom, how, when, why.

"It's an incredible relief to know now that the church I've been looking for exists, and that it's the Seventh-day Adventist Church.

"I am eager to get in touch with one of the It Is Written representatives in New York, so could you send me some of their names and addresses?"

The day this letter arrived, an

It Is Written staff member phoned Juanita Kretschmar, wife of the president of the Greater New York Conference. Juanita is the director of the highly successful New York van ministry, and her associates are specialists in contacting people. Being sensitive to an appeal such as this, Juanita arranged for one of her co-workers to visit Eileen at her home.

When our office contacted Eileen by telephone several hours later, she happily related how someone from the van program already had called to see her and that she was looking forward to attending the local Adventist church the next Sabbath morning. Here is a classic example of the interlinking of the various ministries within the church.

In the teeming throngs of the great metropolis there are many people like Eileen—lost, alone, no fold to return to, wishing, hoping. There is work to be done for them. But it can be accomplished speedily only as the Holy Spirit is permitted to move among us, as well as among those who are "waiting to be gathered in."

Is it not time for us to press together and interlink the various ministries of the church with the all-important local pastors and the powerful army of waiting, willing lay persons? In addition, the earnest intercessory prayers of God's people

Charles E. Bradford is General Conference vice-president for North America.

Servicemen's Offering is June 19

With no draft since 1972, many church members and pastors are inclined to think that there are few Seventh-day Adventists in the United States military. Actually, because of the high unemployment rate among youth, particularly among minorities, we have approximately the same number of Adventists in the military now as at the height of the Vietnam War.

These men and women need the ministry of the church today as much as ever. Separated from home and church, often they feel lonely and isolated and are subjected to many temptations. They need to know that the church cares about them. Our church papers and other services provide the bridge that is needed.

Those on active duty in the U.S. armed forces who request them receive the following church periodicals (at an annual cost to the church of more than \$30): ADVENTIST REVIEW, *Insight*, *Signs of the Times*, *Message*, *Listen*, Sabbath School lesson quarterlies, a devotional book, and missionary literature for use with other military personnel. The church still maintains

servicemen's centers in West Germany and Korea and employs three civilian chaplains, who are stationed in places where there are concentrations of Adventist military personnel.

Every two years an offering is taken in the churches of the United States to cover the cost of literature and other services that are provided by the church. If an emergency develops during the two-year period covered by this offering and Congress authorizes a draft, the services of this ministry to our members in uniform would have to be multiplied many times, as Adventist youth would be called to service.

The Servicemen's Offering is scheduled for Sabbath, June 19. The goal is \$155,000. We urge every church member to participate with a liberal offering so that funds will be available to provide a continuing, much-needed ministry to our youth in national service.

W. L. MURRILL
Undertreasurer
General Conference

are needed on behalf of the weekly messages of It Is Written as they reach out and touch the multitudes, Jew and Gentile.

The It Is Written ministry has been carrying a staggering financial load in telecasting the full message to the New York City area. They have been granted an excellent prime-time release on Sunday evening at nine o'clock. WOR, channel 9, in New York is one of the four superstations in North America (WTBS Atlanta, WGN Chicago, and KHJ Los Angeles are the others). Providentially, It Is Written is aired on three of the four.

We are in an enviable position with that powerful station and cannot afford to lose it. It Is Written has tested the New York market and found that adequate advertising has doubled the audience. We believe that this kind of advertising should be done consistently. But the cost of the release of the program, let alone advertising, is heavy.

At present, more than

\$500,000 of It Is Written's yearly budget is assigned to this vital area. The North American Division has assisted. Our people and the viewing public in the Greater New York area have given liberally. But the work can continue and expand only if our believers everywhere will help lift this unusually heavy load.

Your gift sent directly to It Is Written, Box O, Thousand Oaks, California 91360, can mean uninterrupted support of this effective ministry to the millions in the world's largest city area.



WASHINGTON, D.C.

Questions draw family into membership

"For quite some time I had been questioning why we worshiped on Sunday and why the foot-washing ceremony was not



James, Dolores, and Kimberly Etherith (center) were baptized after studying the Bible with Elder and Mrs. W. C. Scales.

part of our communion services," said Dolores Etherith, of Upper Marlboro, Maryland. "I asked my pastor, other Sunday school teachers, and friends, yet no one was able to show me in the Bible the specific instruction that we should worship on Sunday," explained this former Sunday school director and choir member.

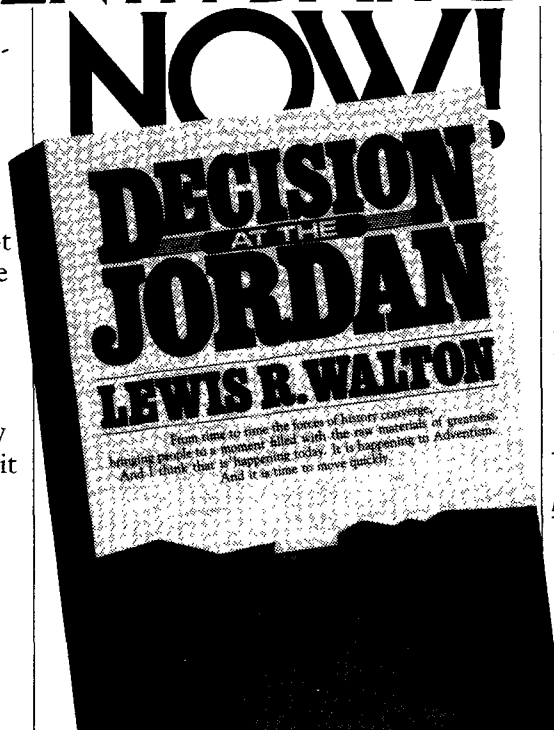
While reviewing Sunday school lessons for the second-grade class, Mrs. Etherith dis-

covered one lesson on the Ten Commandments that contained a fourth commandment different from that in the Bible. When she was asked to teach this lesson, she said she could not because she felt responsible for what she taught the children. But because the other teachers under her supervision were absent, Mrs. Etherith had to teach. She determined to teach what was correct according to God's Word, even though it was

FOR SEVENTH-DAY ADVENTISTS

Likening our present experience to that of ancient Israel, Lewis Walton contends that individual Seventh-day Adventists must make decisions that will result in whether or not they will cross over into the Promised Land.

Does Ellen G. White speak God's counsel to the church, or does she not? Is the doctrine of Seventh-day Adventism scriptural, or is it not? Is the Seventh-day Adventist Church fulfilling Heaven's plan? Can members have confidence in SDA Church leadership?



DECISION AT THE JORDAN asks questions that demand answers from each individual member.

\$4.95

At your **Adventist Book Center** or you may order from: ABC Mailing Service, P.O. Box 4353, Washington, D.C. 20012. When ordering by mail allow for tax as applicable, and include an additional 10 percent (minimum of \$1.00) to cover mailing costs. All prices U.S. currency.



Review and Herald Publishing Association

6856 Eastern Ave., NW.
Washington, D.C. 20012

contrary to the beliefs of the church to which she belonged.

This incident triggered the beginning of a diligent search for the truth that caused Mrs. Etherith to spend many hours in the library researching the doctrines of all denominations and comparing them with the Bible.

This search reenforced her belief that she should be observing the Sabbath rather than Sunday, and she says, "The Adventists were the only denomination that I found to be practicing according to God's Word."

Mrs. Etherith read many books before sharing with her family that she had studied the Bible at the library and was convinced that they should be observing the Sabbath. Then she called the General Conference for material on the Sabbath and eagerly read the information she received. A second call to the General Conference was referred to W. C. Scales, Ministerial Association associate secretary for North America, who immediately began Bible studies with the family and introduced them to Sabbath worship.

Soon after these studies began, the Etheriths enrolled their 10-year-old daughter, Kimberly, at John Nevins Andrews School, where she is now active in the school's treble choir.

The Etheriths began attending Pennsylvania Avenue church in Washington, D.C., regularly. There they joined "Search and Discovery," a continuing Bible seminar on Adventist beliefs and practices. The class, taught by the church pastor, Al Konrad, is especially for new members and those interested in the church's

beliefs. Recently, at the request of the pastor, Elder Scales baptized James, Dolores, and Kimberly Etherith into the church.

Mr. Etherith was active in his former church. He served as a deacon for approximately eight years, as superintendent of the children's Sunday school department, as a member of the treasurer's committee, and as a member of the ushers board. Now he says, "I'm so glad I am an Adventist! I get a chance to learn so much about God, directly from the Bible."

HYVETH WILLIAMS
Communication Secretary
Pennsylvania Avenue Church

PANAMA

Simultaneous meetings result in 706 baptized

A plan for total evangelism in the province of Chiriqui, Panama, has resulted in a baptism of 706 persons on February 27 and hundreds of other new believers preparing for baptism.

The province of Chiriqui is well known for its cattle and agricultural production and as a center of tourism. It is called the Valle de Luna ("Valley of the Moon"). The capital of the province, David, is a city with 150,000 hardworking, progressive inhabitants. The conference committee made plans for an evangelistic campaign centered in this city, with satellite crusades to be held in the surrounding districts.

Pastors and laity from the entire area met with the visiting evangelist, Walter Cameron, of the Florida Conference, to plan for this outreach. The confer-

ence president, Humberto Moreno; the lay activities director, Braulio Concepcion; and the district pastor, Hector Solera, coordinated the project.

After the planning session, during the last quarter of 1981, 500 missionary "mailmen" shared The Bible Speaks course with their friends. On January 7, 1982, this phase culminated with a graduation ceremony for 2,500 students.

When Pastor Cameron began meetings in David, using multimedia illustrations on three large screens, with a computer coordinating six projectors, an average of 2,200 persons attended nightly. At the same time approximately 4,000 persons were attending meetings in the 90 satellite centers where five other pastors, seven Bible instructors, and 70 lay preachers were conducting simultaneous crusades.

Baptismal classes were already in progress, so the first converts were baptized two weeks after the meetings began, as a stimulus to others.

BRAULIO CONCEPCION

PAPUA NEW GUINEA

Success stories are told at convention

After a literature evangelist in Papua New Guinea had introduced the new *Modern Medical Guide*, published by the Signs Publishing Company in Warburton, Australia, to a provincial premier, this government official praised the Seventh-day Adventist Church for having begun distributing "home first-aid kits." He said in public that he would take up the challenge

of seeing that every mother in the province obtained this "first-aid kit."

Another literature evangelist was invited to explain her work over the local broadcasting station. As a result of this she found the doors open wide when she started her door-to-door literature ministry.

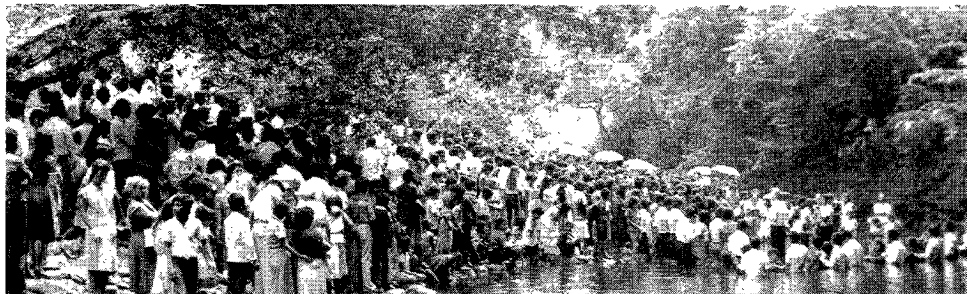
These and other stories were some of the highlights of the literature evangelists' symposium completing the second Papua New Guinea Union National Convention and Seminar for literature evangelists. The first convention took place in 1979, when 35 delegates attended, with one local-mission publishing director. This time 62 literature evangelists, four mission publishing directors, the union publishing director, the general manager of the Signs Publishing Company, and the division publishing director reported for the convention.

The union publishing leader, F. Y. Cometa, reported that from 1976 to 1981 an average of 40 literature evangelists canvassed a total of 200,000 hours, delivered US\$650,000 worth of literature, and saw 425 persons baptized as a result of their contacts.

Spiritual and practical instruction was geared toward improving the skill of the delegates, who were eager to learn more of the ways and means to have a successful literature ministry.

Emphasis was placed upon the *Modern Medical Guide*, a 700-page medical book that is delivered in combination with a full-message book, *For a Better Pacific*. Emphasis also was placed on the sale of *Your Bible and You*, which has proved to be a soul winner in Papua New Guinea.

The literature evangelist reporting the highest individual sales—US\$52,000—was a former government official. Not all literature evangelists in Papua New Guinea have it easy. Stories were told of threats with knives and guns. Another told how he was thrown out of a shop and had to pick up his books from the street. Other stories indicated the opening of new fields, new islands, and new



While 2,200 persons attended nightly meetings presented by Pastor Cameron, another 4,000 attended 90 satellite meetings. The meetings resulted in a baptism of 706 on February 27.

villages for establishing Adventist congregations.

The delegates dedicated themselves to the task of delivering US\$300,000 worth of books in 1982 and seeing 153 persons baptized as a result of their contacts. The leaders are aiming to increase the number of literature evangelists to 90.

J. T. KNOPPER
*Publishing Director
Australasian Division*

CENTRAL AMERICA

More than 6,000 baptized on one day

The intense soul-winning campaign in the Central American Union reached its crescendo on Sabbath, February 27, 1982, when 6,191 new believers were added to the church by baptism. The seven countries comprising the Central American Union

were transformed into a veritable beehive of evangelistic activities during the closing weeks of 1981 and the first two months of 1982. Massive preparation was made everywhere for the big baptismal day.

The evangelistic fervor ran high as the history-making day arrived. Hundreds of candidates accompanied by happy lay preachers, pastors, evangelists, and enthusiastic church members converged on the ocean beaches, banks of lakes and rivers, and church baptistries all over Central America. Undaunted by public unrest and fierce fighting in some countries of the union, the candidates came to seal their commitment with Christ and the Adventist message through the public act of baptism.

The largest number of baptisms took place in the El Salvador Mission, a territory plagued by constant unrest and bloodshed. In this mission a

new and daring record was established when 1,750 believers were baptized on this special day. Hundreds of these new believers were won to Christ as a result of more than 50 simultaneous crusades held all over the Republic of El Salvador.

This memorable soul-winning accomplishment was the product of a massive two-part evangelistic thrust in Central America, seeking to bring 11,000 new believers to Christ during 1982. The next huge evangelistic drive will be dedicated to a powerful, well-coordinated youth campaign in which hundreds of youth will participate. The laity and leadership of the Central American Union are confident that another baptismal record will be set as a result. Truly, "the people that do know their God shall be strong, and do exploits" (Dan. 11:32). **GEORGE W. BROWN**

*President
Inter-American Division*

CALIFORNIA

Pacific Press prints special *Signs* edition

Recently Pacific Press, Mountain View, California, began a gigantic project—to blanket the United States with a special edition of *Signs*. Early in March the big web press began to print this special number at 30,000 copies per hour. Crews worked around the clock until 2.5 million were printed.

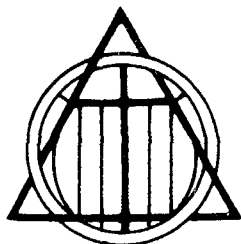
By the end of the first week in April, when results of the mass mailings had begun to pour in, the periodical department had received 1,500 requests for free subscriptions. Even more gratifying is the fact that among the 1,500 requests for *Signs* were 1,000 requests for Bible studies.

JUANITA TYSON-FLYN
*Public Relations Director
Pacific Press*

Southwestern Adventist College, Keene, Texas

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Needs of inner city are urgent

This year's Inner City Offering, to be taken June 12, may be the most important such offering in history due to the devastating effects of the recession on the inner city population.

It is easy to sit back and review statistics on how the recession has affected the "average" man or woman, but it is difficult to find that "average" person. Most of us have continued to receive remuneration at former levels and are quite contented with the rate of inflation decreasing. But how can we feel satisfaction while recognizing that, in many cases, those living on levels below the "average" already have run out

of employment benefits and are in serious need of assistance?

"First meet the temporal necessities of the needy and relieve their physical wants and sufferings, and you will then find an open avenue to the heart, where you may plant the good seeds of virtue and religion."—*Testimonies*, vol. 4, p. 227.

We appreciate the generous support of the inner city program given through the gift of personal time and funds. Now we ask again. The need is urgent. L. DELMER WOOD

Commission studies FFT

A General Conference-appointed commission is studying the ministry of Faith For Today, particularly its objec-

tives of continuing to produce programs that will attract and win persons to Christ, in the face of rapidly rising production and station time costs.

After reviewing a preliminary report by the commission, the General Conference officers recommend continued study and solicit continued support, by prayers and financial gifts, of every Seventh-day Adventist in behalf of Faith For Today.

It is expected that the commission's study will be concluded the latter part of this year. Recommendations for the ministry of Faith For Today will be made shortly thereafter.

LOWELL BOCK

Conference session reports

Arkansas-Louisiana

Delegates to the Arkansas-Louisiana Conference constituency meeting April 18 elected Don Schneider president. He was formerly president of the New Jersey Conference. The filling of the positions for secretary of the conference, associate secretary and trust officer, Ministerial director, and education and communication director, was referred to the newly appointed executive committee.—RICHARD BENDALL

Oklahoma

The fifty-ninth regular session of the Oklahoma Conference was held at Wewoka Woods Adventist Center, the conference youth camp, on April 11. Robert D. Rider and Deryl Knutson were returned to office as president and secretary-treasurer, respectively, and all departmental directors were reelected. A new conference constitution was voted, along the lines of the model constitution recommended by the General Conference.—CHARLES R. BEELER

Southeastern

The Southeastern Conference constituency meeting was conducted May 2 at the Ephesus church in Jacksonville, Florida. The president and secretary-treasurer, James Edgecombe and Donald Walker respectively, were reelected, as were all the departmental directors.

Southeastern is a growing confer-

ence. The president reports that during the first year of operation, five new churches were organized. The treasurer's report shows a tithe increase of approximately 42 percent over a 12-month period. A 21.4 percent increase in mission offerings was noted. Ira Harrell, personal ministries director, says: "Our 1981 *Message Magazine* report of 7,500 subscriptions was the highest per capita of any conference in North America, and our baptismal report of 918 was the highest percentage (10.87) of membership gain in the Southern Union."—KEITH A. DENNIS

For the record

One-hundredth year, 100 graduates: Atlantic Union College, South Lancaster, Massachusetts, which celebrated its centennial this past April 19, gave diplomas to precisely 100 seniors on May 16.

IAD sets goal: Presidents of union conferences and local fields of the Inter-American Division met in Miami, May 17-18, to plan strategy for the One Thousand Days of Reaping, according to Carlos Aeschlimann, division Ministerial secretary. Reports were given of 35,082 baptisms in the division in 1982, up to May 15 (10,668 in Mexico and almost 8,100 in Central America). The nationwide evangelistic campaign in Colombia has yielded 3,500 baptisms. The presidents voted a goal of 208 new converts per day during the 1,000 days and resolved to organize a united, simultaneous, evangelistic campaign for 1984 that will have no less than 10,000 preaching centers scattered throughout the Inter-American Division.

Died: Howard M. Lee, 101, on May 21 in Loma Linda, California. He worked in Korea from 1910 to 1936. □ Mrs. H. M. Blunden, on May 6 in Deer Park, California. Her husband was General Conference publishing secretary 1941-1946 and general field secretary 1946-1950.



SDA musicians receive award

The highest honor conferred by Religion in Media has gone to the Heritage Singers for the "Best Inspirational Group of the Year." A Silver Angel, the "Oscar" of the religious world, was presented recently at the fifth annual Angel Awards Banquet at the Universal Sheraton Hotel, Hollywood, California.

In addition, a second Angel Award was presented to the musical group for the best television variety program, *Keep on Singing*. This half-hour program by the Heritage Singers and guest musicians is in its second year of production and can be seen weekly over four Christian satellite networks.

An interfaith organization founded 35 years ago, Religion in Media awards "Angels" to the best religious-or-high-moral-content productions in all fields of the media.



A HEALTHY DOSE OF HISTORY

The time was 1907. Theodore Roosevelt was president, the Wright Brothers had just gotten their "flying machine" off the ground, a young scientist named Einstein was advancing his recently published theory of relativity, Enrico Caruso had cut his first gramophone recording — and against this backdrop, Washington Adventist Hospital opened its doors to care for the needs of a growing community.

In the intervening years a lot of things have changed. Presidents have come and gone, the space program has taken us to the moon and beyond — thanks to the combined breakthroughs of the Wright brothers AND Mr. Einstein — and global communications are now taken for granted.

Washington Adventist Hospital has changed too. We've grown from a 40-bed long-term care facility to a 356-bed acute care community hospital specializing in open-heart surgery and cardiology, radiation therapy, pulmonary medicine, family centered maternity care and eye surgery.

But one thing hasn't changed in seventy-five years — we're here because we care.

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