

Adventist Review

General Organ of the Seventh-day Adventist Church

July 15, 1982

The
sanctuary and
assurance—1

Page 4

Achievable
task or
visionary
ideal?

Page 7

What
happened
to family
worship?

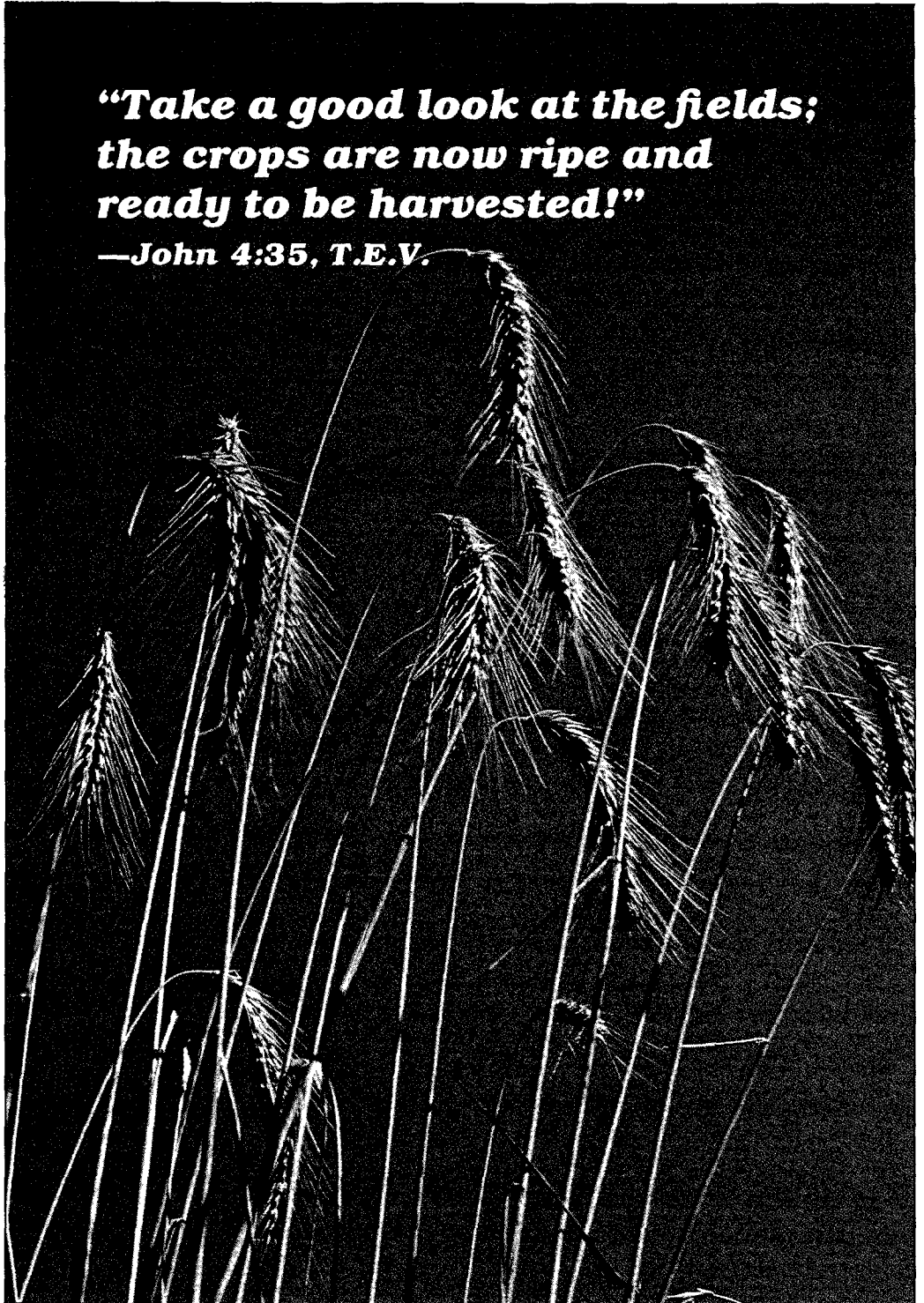
Page 15

Health team
makes trek
in Nepal

Page 19

***“Take a good look at the fields;
the crops are now ripe and
ready to be harvested!”***

—John 4:35, T.E.V.



THIS WEEK

To answer two frequently asked questions—(1) Is there a Biblical basis for the doctrine of the investigative judgment? and (2) Does not this doctrine rob the Christian of present assurance in Christ?—Frank B. Holbrook has written a two-part series entitled “The Sanctuary and Assurance” (p. 4).

Until recently a professor of religion at Southern Missionary College (now Southern College of Seventh-day Adventists), Elder Holbrook is now an associate director of the Biblical Research Institute of the General Conference. Readers of *These Times* are acquainted with Elder Holbrook through his monthly column, *Frank Answers*.

Some odd, if all-too-familiar, guests came to the party that Matilda Nordtvedt threw for herself. She was happy to learn how to get rid of them. See her solution in “I Threw a Party” (p. 9).

Yvonne J. Hanson, author of “After 81 Years, a Visit

‘Down Under’” (p. 11), writes that she is grateful to Jan Ridding, Frances Badder (pictured with Grace Jacques on page 12), and Pastor Geoff Helsby for their help in gathering information for her article.

Noelene Johnsson, editor of the Sabbath school mission quarterlies and wife of REVIEW associate editor William G. Johnsson, asks, “What Happened to Family Worship?” in our Family Living feature (p. 15).

An expatriate worker in India for some 15 years, Mrs. Johnsson has a great interest in the worldwide work of the church. Since beginning her work as editor of the mission quarterlies, both junior and adult, she has made several innovations, one of which is to have a continued story for the juniors, consisting of some ten episodes. This quarter’s junior quarterly tells about Hector Acosta, youth and education department director of the Central Dominican Conference, who, Mrs.

Johnsson reports, was full of good stories. It may be that the adults also would appreciate hearing Elder Acosta’s life experience. Some Sabbath schools have arranged for a good storyteller to condense the junior stories for one or two Sabbath programs, thereby enabling the adults to enjoy the adult reports and the junior stories.

Readers of our masthead will have noticed that a name that has appeared there for nearly three years is missing. Ron Spear, who has served as field representative for the ADVENTIST REVIEW, has felt the call to do revival work and will be teaming up with Charles Wheeling in weekend meetings. We wish Elder Spear well as he lifts up Christ and seeks to prepare people for His soon coming.

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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.

“Who is God?”

Some years ago I read the book *The Man Nobody Knows*. As a child, the author did not want to be like “gentle Jesus meek and mild,” he wanted to be like David.

It is sad that we are giving our children a wrong impression of Christ and consequently of God, as the author of “Sabbath School: Who Is God?” (April 29) pointed out.

Jesus said “I and my Father are one” (John 10:30). This is what we should be teaching our children—that God is love and Christ is God.

MRS. H. H. BOUNDY
Auburn, New York

Motorcycles

Re “Thy Will Be Done” (June 24), written by a mother whose son died in a motorcycle accident.

In my work as an orthopedic appliance technician, I see more and more patients requiring artificial limbs and/or orthopedic appliances as a result of motorcycle accidents. The cyclist very often is obeying all traffic regulations and yet ends up the victim. RAYMOND R. KRONE

Takoma Park, Maryland

Week of prayer

I well remember how we cherished the Week of Prayer back in the twenties when I began my ministry. We faced blizzards in order to meet together and pray. Today the week goes by without being mentioned in the church. When the Week of Sacrifice Offering is taken it does not amount to more than the usual Sabbath loose offering.

What can be done to arouse

our people to the great needs of prayer and sacrifice?

J. C. MICHALENKO
Napa, California

Faith poem

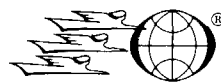
The poem “Faith” (cover, April 15) has been a source of help and encouragement to me in my hour of bereavement. To those who suffer sudden loss of loved ones, it has special meaning because at that time the future looks dark, and we cannot see our way.

BETTY M. CHILSON
Whitwell, Tennessee

Change expressions

Re “A.D. 31 Reexamined.” Christ’s mediatorial work in the heavenly sanctuary was made very clear in these articles (April 8, 15). Christ at His ascension began His mediatorial work in the holy place as daily services, but in 1844, as foretold by Daniel, our High Priest entered the Most Holy, (Continued on page 17)

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Vol. 159, No. 28.

The inspiration and authority of the Ellen G. White writings

A statement of present understanding, as revised June 14, 1982.

In response to requests, the following statement on the relationship of the writings of Ellen G. White to the Bible was prepared initially by an ad hoc committee of the General Conference. Several other groups reviewed and revised this statement, and it is now presented to readers of the *Adventist Review and Ministry* for reaction. It is hoped that a document incorporating reader suggestions may be presented to the Annual Council in October. Please note that this is a working draft of the statement, not a final one. Send your comments to: Biblical Research Institute, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

In the Statement of Fundamental Beliefs voted by the General Conference of Seventh-day Adventists at Dallas in April, 1980, the Preamble states: "Seventh-day Adventists accept the Bible as their only creed and hold certain fundamental beliefs to be the teaching of the Holy Scriptures." Paragraph one reflects the church's understanding of the inspiration and authority of the Scriptures, while paragraph seventeen reflects the church's understanding of the inspiration and authority of the writings of Ellen White in relation to the Scriptures. These paragraphs read as follows:

"1. The Holy Scriptures

"The Holy Scriptures, Old and New Testaments, are the written Word of God, given by divine inspiration through holy men of God who spoke and wrote as they were moved by the Holy Spirit. In this Word, God has committed to man the knowledge necessary for salvation. The Holy Scriptures are the infallible revelation of His will. They are the standard of character, the test of experience, the authoritative revealer of doctrines, and the trustworthy record of God's acts in history. (2 Peter 1:20, 21; 2 Tim. 3:16, 17; Ps. 119:105; Prov. 30:5, 6; Isa. 8:20; John 17:17; 1 Thess. 2:13; Heb. 4:12.)"

"17. The Gift of Prophecy

"One of the gifts of the Holy Spirit is prophecy. This gift is an identifying mark of the remnant church and was manifested in the ministry of Ellen G. White. As the Lord's messenger, her writings are a continuing and authoritative source of truth which provide for the church comfort, guidance, instruction, and correction. They also make clear that the Bible is the standard by which all teaching and experience must be tested. (Joel 2:28, 29; Acts 2:14-21; Heb. 1:1-3; Rev. 12:17; 19:10.)"

The following affirmations and denials speak to the issues that have been raised about the inspiration and authority of the Ellen White writings and their relation to the Bible. These clarifications are an attempt to express the present understanding of Seventh-day Adventists. They are not to be construed as a substitute for, or a part of, the two doctrinal statements quoted above.

Affirmations

1. We believe that Scripture is the divinely revealed Word of God and is inspired by the Holy Spirit.
2. We believe that the canon of Scripture is composed only of the sixty-six books of the Old and New Testaments.
3. We believe that Scripture is the foundation of faith

and the final authority in all matters of doctrine and practice.

4. We believe that Scripture is the Word of God in human language.

5. We believe that Scripture teaches that the gift of prophecy will be manifest in the Christian church after New Testament times.

6. We believe that the ministry and writings of Ellen White were a manifestation of the gift of prophecy.

7. We believe that Ellen White was inspired by the Holy Spirit and that her writings, the product of that inspiration, are particularly applicable and authoritative to Seventh-day Adventists.

8. We believe that the purposes of the Ellen White writings include guidance in understanding the teaching of Scripture and application of these teachings with prophetic urgency to the spiritual and moral life.

9. We believe that the acceptance of the prophetic gift of Ellen White, while not a requirement for continuing church membership, is important to the nurture and unity of the Seventh-day Adventist Church.

10. We believe that Ellen White's use of literary sources and assistants finds parallels in some of the writings of the Bible.

Denials

1. We do not believe that the quality or degree of inspiration in the writings of Ellen White is different from that of Scripture.

2. We do not believe that the writings of Ellen White serve the same purpose as does Scripture, which is the sole foundation and final authority of Christian faith.

3. We do not believe that the writings of Ellen White are an addition to the canon of sacred Scripture.

4. We do not believe that the writings of Ellen White may be used as the basis of doctrine.

5. We do not believe that the study of the writings of Ellen White may be used to replace the study of Scripture.

6. We do not believe that Scripture can be understood only through the writings of Ellen White.

7. We do not believe that the writings of Ellen White exhaust the meaning of Scripture.

8. We do not believe that the writings of Ellen White are essential for the proclamation of the truths of Scripture to society at large.

9. We do not believe that the inspired writings of Ellen White are merely the product of Christian piety.

10. We do not believe that Ellen White's use of literary sources and assistants negates the inspiration of her writings.

We conclude, therefore, that a correct understanding of the inspiration and authority of the writings of Ellen White will avoid two extremes: (1) regarding these writings as functioning on a canonical level identical with Scripture, or (2) considering them as ordinary Christian literature. □

The sanctuary and assurance—1

By FRANK B. HOLBROOK



From time to time letters of inquiry are received at the Biblical Research Institute regarding Adventist teaching on the sanctuary and its significance. Two interrelated questions commonly surface: (1) Is there a Biblical basis for the doctrine of the investigative judgment? and (2) Does not this doctrine rob the Christian of present assurance in Christ?

It is the latter question that really lies at the center of the perplexity. How do assurance and judgment relate? If we

Frank B. Holbrook is an associate director of the Biblical Research Institute of the General Conference.

hold to the latter, can we really have the former? And if we emphasize assurance, what need is there for judgment? To some earnest Christians their “rediscovered” relationship with the Lord seems to be at odds with a future judgment of those recorded in the book of life.

It is unfortunate that a Christian should feel that in some manner Christ’s atoning sacrifice on Calvary is in some way opposed to His priestly ministry in its two phases in the heavenly sanctuary. It seems to the writer that much of the confusion rests upon a misunderstanding of the nature of Christ’s ministry as our high priest and the nature of the great controversy that has torn God’s universe. Since the types portray the great basics of the plan of redemption, the doctrine of the sanctuary touches on the themes of salvation and assurance as no other does. We offer the following remarks by way of clarification.

The Biblical basis for doctrine

As a people, Seventh-day Adventists believe in *the unity of the Scriptures*. This is a basic hermeneutical principle with us. By this we mean that the Holy Spirit inspired the writers of the Old and New Testament Scriptures. Thus, as Christ compared passage with passage of the Old Testament on the topic of His Messiahship (Luke 24:44), so we compare passage with passage in *both* the Old and New Testaments on whatever topic we have under study.

While a line of unfolding revelation moves through the Old Testament into the New Testament, we believe the Old Testament has a standing of its own and is valid for the establishment of Christian doctrine also. The New Testament states this in very plain terms. The apostle Paul writing to Timothy in regard to the Old Testament says, “And that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All scripture is given by inspiration of God, and is *profitable* for doctrine . . .” (2 Tim. 3:15, 16). Furthermore, the Old Testament was *the Bible* of our Lord Jesus and of His apostles.

Thus, on the topic of judgment (which is what Christ’s second phase of ministry deals with) the hermeneutic of the unity of Scripture would require that we compare all available data on that subject: (1) the sanctuary types, especially those aspects that foreshadow eschatological judgment; (2) prophecies of end-time events involving judgment-cleansing of the heavenly sanctuary (Daniel 7-9); (3) parables that deal with the theme of final judgment, and (4) didactic passages in either Testament which treat the topic of final judgment. Since God has chosen to speak in different ways through the Scripture, we must review and weigh all the materials in order to come to a correct picture of the Biblical doctrine of the judgment.

Luther, Calvin, and other sixteenth-century Reformers were great lights in that age, blessed of God in restating anew

Does the doctrine of the judgment destroy Christian assurance?

If we emphasize assurance, what is the need for judgment?

the centrality of the cross and the crucial truth of justification by faith. This was meaningful to them—as well as to us—through personal experience as convicted and lost sinners.

They saw that Christ, by His atoning death, had accomplished something that would never be repeated. So Christians sometimes speak of the “finished work” of Christ. Jesus Himself cried out as He died, “It is finished” (John 19:30). The book of Hebrews explains what He meant by that phrase: “So Christ was *once* offered to bear the sins of many” (chap. 9:28). “But now *once* in the end of the world hath he appeared to put away sin by the sacrifice of himself” (verse 26).

If by a “complete atonement” or the “finished work of Christ” we mean what our Lord accomplished on the cross—the full payment of the penalty for sin—then we as Adventists are in full agreement. Jesus’ death fully exhausted the demands of justice. This great fact constitutes the good news that we offer to sinners: Christ has made atonement for your sins. Come, accept the offered gift of salvation and eternal life; “be ye reconciled to God” (2 Cor. 5:20).

But the unfolding of truth is progressive, and God has permitted His people to see the sweep of the plan of salvation in the setting of the great controversy between God and Satan. Its microcosm was depicted in Genesis 3:15. The cross saw the bruising of the Saviour’s heel. But the bruising of Satan’s head is yet to be.

It is this latter aspect of the controversy that has caught our end-time interest: *the ultimate effect* of Calvary in bringing the controversy to an end, in cleansing the universe from sin and all its effects. When we say that the atonement was not completed at the cross, we mean that the full objective of the plan of salvation has yet to be realized. Satan still lives and reigns; we are still in the sin situation. The final eradication of sin has not taken place, although Calvary has indeed laid the basis for the ultimate reconciling of all things as far as God is concerned.

Bible uses term in other ways

One of the reasons that some people have trouble understanding this latter aspect of the subject of atonement is the fact that the Bible uses the atonement concept in different senses. To most Christians the word *atonement* refers to the act of sacrifice, the shedding of blood; so theological language centers on atonement accomplished at the cross.

However, the Bible uses the term and concept in other ways. And so when Adventists refer (as Ellen White says) to a final atonement, other than the cross, to be made in connection with Christ’s priestly ministry, confusion and misunderstanding results. In our preaching and Bible studies we tend to use Biblical language (which is what Ellen White does) rather than theological terms, such as we may find in

the writings of the Reformers and other theologians. But this semantic problem can easily be settled and need not be a barrier to understanding.

The term *atonement* simply implies the idea of *reconciliation*, the bringing of two estranged parties into agreement. Thus the term can be applied specifically to (1) the death of Jesus, because by paying the penalty for human sin, He (in a legal sense) reconciled the world to God (2 Cor. 5:18-21; Rom. 5:18).

But *applications* of that one important sacrifice can also be termed “atonement” in the Biblical text. (2) In the sanctuary type, when a sinner came confessing his sin and presenting his sin offering, the priest put some of the blood upon the horns of the altar of burnt offering and burned the fat as a sacrifice. In explaining this ritual God said: “The priest shall make an *atonement* for his sin that he hath committed, and it shall be forgiven him” (Lev. 4:35). Here is *atonement by mediation*. Through the blood of this sacrifice the penitent’s sin was covered and the sin barrier between him and God was removed. He was in a state of reconciliation with God.

So every sinner who comes to God through the merits of Christ is personally brought into a state of reconciliation by Christ’s priestly mediation based on the cross—not a repeat of His finished work, but an application of it to the penitent believer.

(3) The Day of Atonement (Leviticus 16) was a day for the removal of sin from the sanctuary, and thus from the entire camp. In a sense, it was a day of judgment—in type, a final disposition of the sin problem. When this ritual was over, both the sanctuary and the camp were clean. This was *atonement by judgment*.

When Ellen White or our ministers speak of “final atonement,” they do so in reference to the Day of Atonement ritual. They are not denying the merit of Calvary, but are using the term in the sense of an *application* of the ultimate effects of Calvary—of a final resolution of the sin problem by judgment which will ring down the curtain on human history and will destroy Satan and all the effects of sin. Atonement by judgment will fully effect the reconciliation of the universe into one harmonious whole (Eph. 1:10).

In the light of the life of Jesus Christ and His sacrificial death which epitomize the wisdom of God in the plan of salvation, the universe of intelligent creatures will be satisfied with the character of God. The original charges of Satan will be discounted as false, and the “scapegoat” will be seen to be fully accountable as the originator and instigator of sin. The Scriptures make it evident that the heavenly intelligences are interested and concerned about the sin issue and God’s plan to resolve it. (See Eph. 3:8-11; 1 Peter 1:10-12; Rev. 12:10, 12.) Atonement by judgment will be the last act in the divine process of restoring universal harmony to the vast creation. □

To be concluded

The gospel yeast

By DIANE CRANE

When we think that our church is cold, we should remember Jesus' illustration of the leaven.

I love the way Jesus used yeast to illustrate things that happen subtly. He warned His friends that error and false teaching were like yeast. They might be small at first, but they could spread and contaminate the whole (Matt. 16:6, 12; Mark 8:15; Luke 12:1). Our world is a sad example of this. Today sin has polluted the whole world and affects our own lives. We are not immune from suffering, disappointment, and hardship brought on by the subtle leaven of Satan.

But, happily, Jesus saw a good illustration in the workings of yeast. No doubt He had watched His mother making bread many times. He knew how yeast went about its silent and powerful work. "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13:33).

Have you noticed the yeast of the kingdom of heaven lately? I can see the whole lump being leavened as the yeast of the gospel is going to all the world! I read reports of baptisms, churches being built, our message covering the earth. I hear examples of laymen and ministers witnessing in their own neighborhoods. Silently and powerfully, the yeast is leavening the whole lump.

You may wonder how the kingdom of heaven is progressing. You may not see much evidence in your own little church or in your own life. But be assured that the leaven of the gospel is doing its work. You are not seeing the whole aspect of church growth and its message to the whole world.

The Holy Spirit is like a master baker. He knows how fast the kingdom is growing. With His special blessing, the whole lump will be leavened. Suddenly, unexpectedly, you and I will see the work expand and grow to the measure that God has planned. We will be surprised, and I hope we will be ready. This leavening of the whole lump will be like an explosion in this world, exciting and unbelievable. I intend to be a part of it!

During cooking schools, my friend Margie is always asked to show how to make bread. It is her practice to start the yeast growing in a small glass bowl first, with a measure of warm water and a dash of sugar. While Margie is mixing the other ingredients, she lets the yeast activate, disperse, and find its food in the glass bowl. During the very few minutes it takes to get the other ingredients ready, the yeast begins to grow furiously. Onlookers anxiously watch as the

yeast bubbles and billows inside the transparent bowl. Often, an alert woman on the front row will interrupt Margie's presentation to say, "Watch out for your yeast!"

When the yeast has doubled in bulk and threatens to overflow the little bowl, Margie takes the dynamic mixture, dumps it into a larger bowl with the other liquid ingredients, and stirs it in. While she is getting out the flour and any other dry ingredients for this special bread, the yeast multiplies further, dispersing itself and absorbing more food in the sweetened liquids. Soon this mixture also is bubbling and eager for more material to conquer. In go the dry flours, and with some mechanical mixing, kneading, pounding, and stretching, the whole lump is leavened.

It now seems almost alive. It is so smooth and elastic that if you pinch it, the dimple fills up immediately. The yeast is ready to carry on its work and expand the dough even more in the bowl, and later in the bread pans. You can even freeze the dough for use months later and the yeast still will be there. Given time to warm, this yeast will grow to unbelievable proportions, and the bread will rise.

Refrigerator rolls are an example of how you "can't keep a good yeast down." After mixing the ingredients, the whole bowl is placed in the refrigerator and covered with a plate. But every few hours, you will find that this dough must be taken out and punched down. It may be cold, but it is still growing.

I think of this every time I hear someone say that the church today is "so cold." It may be cold, but the yeast is still alive. Don't separate yourself from the "lump." Just a slight change in conditions, and that church will come alive and begin exploding with new activity and growth.

Once, while driving down a country lane in the beautiful Southlands, I came upon an interesting sight. On a country porch was a rocker with a huge bowl of rising dough sitting in the sunshine. The careful housewife had covered the bowl with a large, snowy-white towel, and left the yeast to do its work.

It certainly had not been idle. The dough had risen to the top of the bowl in the summer sunshine and had flowed over and down the front of the rocker. Now it was going down onto the porch. A few more minutes, and the dough would be off the edge of the porch and heading for the petunias in the flower bed below.

I wish I could have seen the housewife's face when she returned to see how that "Laodicean" dough was doing. I'm sure she was shocked to see how much progress had been made in her absence!

If you think the leaven of the gospel is going slowly in the world, remember what Jesus said. If you think your church is cold and inactive, remember the refrigerated or frozen dough. Know that the yeast is still alive and will grow. It will yet leaven the whole lump.

I want to be a part of that "lump."



Diane Crane is a nurse at Shady Grove Adventist Hospital, Rockville, Maryland.

Achievable task or visionary ideal?

By ENOCH OLIVEIRA



The One Thousand Days of Reaping will be launched on Sabbath, September 18.

For many reasons we should speed up our evangelistic program in order to gain greater efficiency and achieve better results.

First, we stand on the threshold of great and startling changes in the religious world. After a few decades of widespread religious apathy, sometimes called the post-Christian era, we see everywhere the bubbling signs of a great spiritual revival. The ecumenical spirit that permeates the Western world has weakened intolerance and has disarmed, for a brief period, opposition, opening to us vast possibilities for successful evangelism. Places heretofore closed to the work of heralding the message now open their doors to evangelism, inaugurating a new era in work on behalf of the lost.

Second, a planet stirred by politico-ideological controversies and weakened by challenging economic crises has finally reached the gates of uncertainty. Everywhere troubled hearts are seeking for hope, a word of faith, some assurance with regard to the future. Perplexed and anguished, men and women anxiously seek a convincing answer to their troubled questions. Disillusioned, they stand "on the verge of the kingdom, waiting only to be gathered in" (*The Acts of the Apostles*, p. 109).

Third, from what God has told us by inspiration and what we have seen taking place in our time, it is clear that we need

to put in motion all our available resources in order to fill the earth with the knowledge of Jesus and His redeeming power.

We do not merely seek statistical success. Our goal is souls—precious souls! The goal approved by the 1981 Annual Council of the General Conference—one thousand souls a day during one thousand days—is not at all impossible to achieve. All things are possible to those who believe; and if by fervent prayer we seek the power of the Holy Spirit and unitedly advance under divine leadership, we shall overthrow the strongholds of wickedness and set free the hostages of sin.

Measured growth

We are aware of the honest concerns of many in the face of this numerical emphasis. Some are fearful that by growing we shall cease to be the "little flock," the "remnant," losing the characteristics that identify us as a distinct people.

However, in the book of Acts we find the triumphs of the early Christian church described in terms of numbers. "In the New Testament," wrote Vergil Gerber, "evangelistic effectiveness is a quality that is constantly measured in quantitative terms."—Quoted in J. Randall Petersen, "Church Growth," *Christianity Today*, March 27, 1981, p. 19.

The book of Acts informs us that on one occasion the Lord added to the church about 3,000 (Acts 2:41) and on another about 5,000 (Acts 4:4). In the same recital, describing the growth of the church, we repeatedly find such expressions as "many," "multitudes," and "the number of the disciples multiplied."

We should not ignore the risks that result from a concentration of efforts with a view merely to achieve growth statistics, to the detriment of qualitative progress. On the other hand, we know that in some instances this aversion

Enoch Oliveira is a general vice-president of the General Conference.

Lisa's flowers

By AUDREY LOGAN

The Charity Bazaar (a kind of fair where profits help poor, sick, or unfortunate people) was in full swing. Stalls of every kind, from jam and canned goods to secondhand books, attracted many customers. Gentle donkeys plodded around carrying children on rides for ten pence (about 20 cents in United States money). Fathers joined in the sack race and mothers laughed as they ran in the egg-and-spoon event.

Mrs. Brooks had taken her granddaughter Lisa to the bazaar for a special birthday treat. Lisa was enjoying herself immensely. She had taken several rides on Blossom, a gentle donkey; had her photograph taken with Jacko the monkey; and had found many things on the treasure hunt.

While Lisa and Grandma walked around admiring the flower beds, Lisa spied a

young lady selling bunches of flowers from a basket she carried. "Oh, I must buy one," said the little girl. Grandma nodded in agreement. Then she watched in surprise as Lisa selected a bunch of flowers. Passing over all the pretty, fresh ones, she bought a wilted little bunch.

"Why didn't you pick a nice bunch?" asked Grandma.

"Well, Gran," replied Lisa casually, "I thought it would help if I bought this one. The girl will sell the pretty ones easily, but nobody would have chosen this one. It will help the charity. Besides, it is good for the plain ones to be chosen; they can't help not being pretty."

Grandma smiled, "I wish more people were as kind and thoughtful as you, Lisa. The world would certainly be a better place."



to numbers can be used as an excuse for the lack of a vigorous missionary program, a mere pretext to rationalize the lethargy that characterizes some of our churches.

It is encouraging to observe among administrators, evangelists, and church members undeniable evidences of a new determination to join in this program with a view to finishing the work. Methods, plans, and strategies are being coordinated for the purpose of hastening the process. As a result, we shall soon witness the most vigorous attack against the strongholds of the enemy since Pentecost. In all the divisions, unions, conferences, missions, and churches, plans of action are being devised for the purpose of illuminating with the brightness of the three angels' messages benighted regions, unpenetrated areas.

We believe that the time has come for the fulfillment of the prediction made by the Lord's messenger: "Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given."—*The Great Controversy*, p. 612.

A thousand days of reaping

In harmony with the church calendar, the One Thousand Days of Reaping will be launched on Sabbath, September 18, of the current year and will continue until June 15, 1985, at the meeting of the fifty-fourth General Conference session in New Orleans.

In launching the program of one thousand days, this autumn the president of the General Conference will lead a great evangelistic crusade in the city of Manila, Philippines. Scores of ministers and hundreds of lay preachers will join in a common program, preparing the city for an abundant harvest. The coordinators of this plan believe that with divine power more than 2,000 souls will unite with the church through the rite of baptism.

Thousands of other crusades in all the divisions will follow the crusade in Manila. In carrying out this extensive program, every available talent will be recruited and all our energies mobilized. The words of inspiration will be fulfilled: "Many . . . will be seen hurrying hither and thither, constrained by the Spirit of God to bring the light to others."—*Evangelism*, p. 700.

We are convinced that with the unction from on high, we shall see one million contrite and repentant souls led to Christ.

A glorious moment for the church

Those who speak of crises that threaten to lead the Adventist ship to inevitable shipwreck overlook the phenomenal advances achieved by the church in various parts of the world and the bright future that lies ahead. As a matter of fact, from every quarter encouraging reports are coming in that lead us to expect an unprecedented harvest of souls.

We are certainly living in a time when the power of God will manifest itself in unexpected ways. This is the most glorious moment for Adventism. For this reason, we are not dreaming when we speak of one million souls baptized in a thousand days of intense and coordinated missionary activity.

May God awaken us to a new concept of what may be done when the church militant arises to finish the work. □

I threw a party

By MATILDA NORDTVEDT

As soon as I decided to throw a party, the guests began to arrive. There they were, sitting around in a neat circle, surveying me sympathetically.

I decided to throw a party. It was my third day in bed with the virus that was going around: sore throat, upset stomach, heartburn, headache, neuralgia. And to top it off, I felt so tense I thought I would explode if someone jarred me.

Another day alone in my bedroom. My family cautiously looked in once in a while to inquire how I was, to bring me soup and pills. But they did not want to get too close. Nobody wanted my virus. If I had been a leper, would I have felt any more "out of it"?

I had to miss the banquet I had been looking forward to. My house was getting dustier by the minute, and the laundry was piling up. How would I ever catch up when I got well—if I ever did! What about the trip I had been planning, to see my sister? Two days and three nights had gone by already and I felt no better.

That is when I decided to throw my party. I had no sooner decided than the guests began to arrive. Actually, some of them had been there all along, but I had not paid much attention. There they were, sitting around in a neat circle on my bed, surveying me sympathetically. Discontent was right next to me on my left, looking very unhappy and heaving frequent sighs. Anger crouched next to him, frowning as usual. Grumbling was muttering about the injustices of everything. Frustration was fidgeting so much he made the bed move. Self-pity was looking through his notes to make an appropriate speech. (I forgot to tell you. It was a Pity Party, so naturally he was in charge of the games and such.)

I must say they were a sympathetic group and commiserated with me until I was in tears, feeling sorry for myself. Then I noticed my Bible on my bedside table and realized I

hadn't had my devotions that morning. Being a creature of habit, I opened my Bible mechanically and started to read—that is, after blowing my nose and wiping the tears out of my eyes so I could see. My Bible opened to Psalm 23. I began to read it indifferently, but the words suddenly came alive to me.

"The Lord is my shepherd." I thought about that for a moment. My shepherd even when I had a virus? Was He leading me right now, in this bedroom, in this bed?

I read on. "I shall not want." Oh, but I was wanting—I lacked many things, especially good health. "He maketh me to lie down in green pastures." Was *He* the One making me lie down? Could my bed with my Bible and other Christian reading materials beside it be my green pastures? "He leadeth me beside the still waters." Oh, yes, I needed the still waters. Life had been so hectic lately, rushing here and there. Even when I stopped to pray, I couldn't be still. Could God actually be doing me a favor by permitting this quiet interlude in my life?

"He restoreth my soul." That's what He was doing right now—showing me things from His perspective. I looked wistfully out of the window. My heart rose in praise to Him. *My Shepherd*, caring so much about *me*, laying me aside for my own good, to speak to me, teach me, restore me to close fellowship with Him.

Suddenly I remembered my manners. I had been completely ignoring my guests! I looked quickly. One by one they were slinking out the door. At some of my Pity Parties I had read my Bible and they had stayed, but that was because I had given them some of my attention between every verse or so. Today I had been so completely absorbed I had forgotten all about them.

Oh, well, let them go! I didn't really want them around, even if they had been my constant companions for years. They really weren't very good company.

I turned my attention back to the psalm. Every bit of it thrilled me. "Surely goodness and mercy shall follow me all the days of my life." In other words, God was turning even this virus into a blessing. "Praise God!" I breathed.

Then I saw them—a circle of new guests, some I hadn't entertained for quite some time: Contentment, Rejoicing, Thanksgiving, and Praise had entered my room so quietly I hadn't even heard them come in. Now everyone knows you can't throw a Pity Party with those kinds of guests around. Besides, I was out of the mood by that time. So we changed it to a Praise Party.

Believe it or not, that party lasted all day! My guests were still there when I went to sleep that night and when I woke up in the morning. Now we're talking about having a Praise Party every day—and maybe even at night when I wake up and can't sleep.

Why don't you throw a party? A praise one, I mean. They're a hundred times more fun than the other kind! □

Reversal

By KERMET SWINGLE

Lord,
For so long
I thought Your love
Demanded that I change.
At last,
I am beginning to understand
That Your love
Changes me.

Matilda Nordtvedt is a free-lance writer and homemaker living in Everett, Washington.

Legal killers

By RICHARD COHEN

“The familiar almost never seems menacing and so we have a hard time recognizing things for what they really are.”

Reprinted with permission from the *Washington Post*, March 16, 1982.

John Belushi, dead at 33 from a reported overdose of cocaine and heroin, is already cited as an example to us all. His death proves, or is supposed to prove, that cocaine and heroin are mean, awful drugs that addict, enslave, and then kill. Why stop with Belushi, though? How about Roy?

Roy is someone I know. He was once a successful man. He handled the books for a large corporation and he raised four good children and every year at Christmas he had a wonderful party for all the kids. He made sure there were gifts for everyone and games to be played and food and drink for the adults. Throughout the party, though, Roy was taking his drug.

He was addicted to the thing. He could not stop taking it. He used it all the time, and slowly, over the course of time, it made him very sick. One year, at the annual Christmas party, he looked just awful. He was weak and could hardly walk, and when he breathed, he had to do it with the aid of a portable oxygen tank. Roy had emphysema and the drug he took was cigarettes.

Oh, but I am being cute, I hear you say. Cigarettes are not a drug (but nicotine is) and anyway they are not quite the same thing as heroin or cocaine. True, but then heroin and cocaine are illegal substances. They are not sold in every

drugstore and from machines, and kids do not stand outside the roller-skating rink, as they do here in Washington, shooting up either coke or heroin. They are smoking, though, and they are sure as shooting killing themselves.

Of course, we do not see things that way. The familiar almost never seems menacing and so we have a hard time recognizing things for what they really are. Belushi dies of an overdose and all the world learns once again the truth about hard drugs. But when William Holden bleeds to death in a drunken stupor, the villain is not considered to be booze, but something else—maybe the victims themselves.

Nowhere is this truer than when it comes to cigarettes. Here is a product that is a proven killer. The surgeon general, C. Everett Koop, no flaming liberal he, says that smoking is the cause of one third of all cancer deaths.

“Cigarette smoking is clearly identified as the chief preventable cause of death in our society,” and, he said, “the most important public health issue of our time.” Smoking, Koop said, is not only a major cause of lung cancer, but also of cancers of the larynx, mouth, and upper throat and esophagus as well.

In addition, the surgeon general reported that smoking is a “contributing factor” in the development of cancers of the bladder, pancreas, and kidney. All in all, smoking may account for something like 340,000 deaths a year. This is a lot more than the number of people who die from drug overdoses, and yet we spend more time and more energy combating drugs than we do combating cigarettes.

In fact, of course, we don't really combat cigarette smoking at all. While the industry is forced to put a health warning on every pack (and in its advertising) this has hardly put an end to smoking. Sixty million Americans are habitual smokers and they are enticed to stay that way (or become new smokers) by an industry advertising budget of about \$1 billion a year. Want to pick up a girl, enhance a vacation, appreciate food, enjoy a rainy day, get a kick out of a bubbling brook—smoke a cigarette.

Cigarettes remain the great exception. If any other product killed and maimed on this scale, it would hardly be allowed to be sold, not to mention advertised. But that's nothing. The government pronounces cigarettes a health menace, yet through the price support program it helps subsidize the industry. Cigarettes are addictive, dangerous, foul, and (just to add insult to injury) cause forest fires, yet the great debate at the moment is whether to strengthen the health warning.

The whole thing is ridiculous. You could put a skull and crossbones on the pack and people would still buy it. They are hooked. They have a habit. They are addicted to a substance that can kill them slowly, and yet the government refuses to treat cigarettes the way it does hard drugs. Why? Having a Washington lobby does not change the facts of the matter. A killer is a killer. John Belushi proves that.

And so does Roy. □

Honeysuckle

By PEARLE PEDEN ENGLAND

Honeysuckle
Fragrance
Permeates the air.
Nostalgic;
Inviting;
Wonderously fair.
May God
Make my life
As sweet as this—
Fragrant
With the charm
Of heavenly bliss.

After 81 years, a visit “down under”

By YVONNE HENDLEY HANSON

Grace Jacques, granddaughter of Ellen White, returns to Australia and New Zealand as an ambassadress without portfolio.

It was not her day for showing tourists around Elmshaven, last residence of Ellen White, but this late December afternoon Grace Jacques's tour-duty buzzer continued to ring. At the door were two very apologetic nurses en route from Zambia, Africa, to Australia who eagerly wanted to visit Ellen White's home. Graciously Mrs. Jacques, 81-year-old granddaughter of Ellen G. White, escorted the women through the residence, engaging them with pertinent facts and stories about each room. Because it was late, Mrs. Jacques invited the nurses to stay overnight with her. In the course of conversation she in turn was invited to visit Australia.

Three months later, on March 17, 1981, the big Qantas jet touched down at Sydney Airport, and Grace Evelyn White Jacques was once more on natal soil, having left Australia 81 years before as a 2-month-old infant. Now many of her lifelong dreams to see the storied places that her mother and grandmother White had so often described to her were soon to come true.

From Sydney to Brisbane, from Tasmania to Perth, and to the North Island of New Zealand, for the next 87 days nurses Jan Ridding and Frances Bader showed “Grandma Jacques,” as they affectionately called her, the sights and sounds of the southern world.

At Avondale College, considered the most vexing problem in the history of the work in Australia and New Zealand (S. Ross Goldstone, *The Angel Said Australia*, p. 131), Grace spent a week in the new girls' dormitory. Avondale's 1,500 acres that the pioneer leaders were “planning to buy” but could “scarcely get enough money to go and see” (*ibid.*, p. 137) is today a flourishing testimonial to the acceptance of Ellen White's counsel to buy the land despite expert advice that the soil was poor and the venture would be a failure. Ellen White consistently maintained that a false witness was being borne against the land, but that if it were properly cared for it would yield well.

Ellen White bought 66 acres adjacent to Avondale College to demonstrate her faith in the worth of the land and to encourage establishment of the work in Australia. For almost ten years she gave counsel and direction to the Australasian work from Sunnyside, her home there. Across the street from Sunnyside, her son Willie built his home. Two months



before the Whites returned to the United States, Grace became the fifth addition to the family.

Visiting Sunnyside, Grace reminisced on how Grandmother White tried to bring the gospel to her neighbors. With gifts of material and patient sewing instruction from herself and the office staff, Ellen White taught the people both generosity and self-sufficiency. She set an example of industry to the indolent and lazy settlers in the area by planting two acres of fruit trees, driving her own two-horse team, personally ordering lumber from the lumber mills (to save the workmen's time), and often searching for her two straying cows. She proved to the inhabitants that it wasn't necessary to put cows' heads in a bail and tie one leg to a stake to make them stand still at milking time, a practice she termed as “barbarous” (*ibid.*, pp. 140, 141).

The Willie White home is no longer standing, but, said Grace Jacques, “it was enough to see grandmother's home. Grandmother's orchard of peaches, apples, oranges, and lemons is no longer there either. She loved her orchard, and my mother told me that early in the morning grandmother would often pick a big basket of peaches and come over to our house and put a peach by each place.”

Sightseeing naturally included visits to many historic

Yvonne Hendley Hanson was enrolled as a public-relations student at Pacific Union College, Angwin, California, when she wrote this article.

places connected with the growth of the church. Melbourne and its environs boast many “firsts” for the Adventist work in the Australasian Division: the house where the first missionaries established their base in the schools of Richmond (1885); the first publishing house—the Bible Echo; the first school, on St. Kilda Road; the location of the first camp meeting in Middle Brighton; and the first church in North Fitzroy (1886). Grace was delighted to visit all these places.

In Fitzroy, Grace was excited to see the bank whose doors were miraculously opened after business hours. To help finance the building of Avondale, the church had promised to give the Australians an amount equal to what they could raise in a reasonable length of time. With this promise builders were hired and material was purchased. The workers and creditors were all assured that they would be paid as soon as the General Conference forwarded the money promised.

On the expected date of the money’s arrival a letter from the United States was received that said, “We’ve had a depression here and we can’t send you the money.” A. G. Daniells, president of the Australasian Union Conference, was alarmed. How was the financial obligation to be met? A large sum was due one of the creditors in a few days, and she refused to extend the loan.

That whole night Elder Daniells spent on his knees pleading with God for guidance and help. He then sought help from our publishing house several days later, but they in turn suggested that the bank across the street might be able to help.

It was after hours, and the bank was closed, so Elder Daniells and one of the publishing-house leaders decided to go to the banker’s home. On the way, they passed the door of the bank. To their surprise, they found it open! And they walked in.

Moments later the banker and his assistant looked up from their work and were aghast.

“How did you get into this bank?”

“We walked in,” answered our men.

“But I shut, bolted, locked, and chained the door myself. How did you get it open?” asked the unbelieving banker.

“We did not touch it; it was open,” replied the brethren simply.

Shaking his head, the banker finally asked, “Well, what do you want?”

Elder Daniells told them his situation and asked to borrow the money.

“What security do you have to offer?” asked the banker.

“Only our word tonight,” replied Elder Daniells, promising to give something more later.

The banker immediately counted out the amount asked for and gave it to them. The next morning Daniells handed the sum to the woman who had insisted her payment be met. The money had been due that day.

Two days later the woman heard of how Daniells had been able to obtain what had been owed her, and decided to donate that sum plus an additional amount to the school.

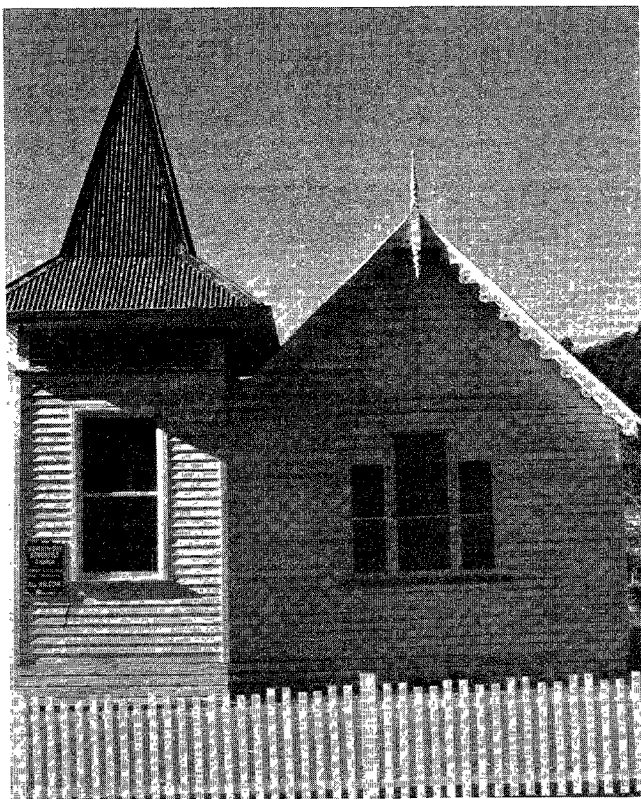
For years Grace’s mother had told her about the Lacey family and church history on the island of Tasmania. Her grandparents were among the first Adventists at the Collinsvale Adventist church on the island. This farming area was settled by rugged, stern German families. They were somewhat critical of one another and quite severe with their children at times. On one occasion Ellen White admonished them to be more loving and thoughtful toward one another.

There were many nostalgic moments for Grace in Tasmania. Longtime residents willingly shared old letters and stories relating to her mother’s side of the family, the Laceys. One family showed her their acquisition of Lacey heirloom furniture. She saw her maternal family home, the Tower House, a stone structure with a round tower that later was turned into a convent when the Laceys left it. And, of course, she drove to the top of Mount Wellington to see for herself the beautiful panoramic view that her mother so often spoke about.

Across the street from the Tower House at New Town is St. John’s Park Anglican church. Grandmother Lacey, who had died of tuberculosis, had been the church’s organist. Grace longed to find her grandmother’s grave, but the church rector informed her that all the old gravestones had been



Jan Ridding, left, and Frances Bader, right, escorted “Grandma Jacques” through Australia, Tasmania, and the North Island of New Zealand. They posed for this photo atop Mount Wellington in Tasmania.



Mrs. Jacques's grandparents were among the first members of the Collinsvale Adventist church on the island of Tasmania. During her visit to Tasmania, Mrs. Jacques learned much about her mother's side of the family. Residents shared old letters and stories with her and showed her their Lacey heirloom furniture.

removed a long time ago. However, an old lady who kept records of early church members possibly could help in locating the gravestone. And so they were directed to Carnelian Bay Cemetery. And there it was:

Annie Rebecca Lacey
Died January 20, 1892
at the age of 49 of Tuberculosis
Husband—David

For the first time Grace learned her grandmother's full name. It was a moment of nostalgic joy.

At nearly every place that Grace Jacques stopped, people wanted to hear her speak. They seemed most interested in hearing about the human side of Grandma Ellen—that she was a happy person with a song or tune on her lips, that she was not bigoted, and that she had a sense of humor without frivolity. Also, that she was compassionate and fair-minded.

Despite the rigors of more than 5,000 miles of highway travel, 81-year-old Grace Jacques never refused a speaking request. On 40 occasions she told her stories and encouraged schoolchildren, church members, institutional workers, and retired citizens to have confidence in the Lord's messenger, Ellen White. The crowds often were large, and Grace estimates that on one occasion she shook hands with more than 300 people, till her arm ached. But always there was that indomitable smile. When asked for her autograph, she gave away kisses instead.

Before speaking, she always prayed for wisdom and freedom of speech. She did not expect that everyone would welcome her with open arms. One Sabbath in Perth she

prayed, "This is a big day. May the Lord especially bless." That day she took the 11-o'clock service in one church, the afterservice in another, and at her host's home that evening fielded more questions and told more of her stories to a houseful of visitors.

"The people didn't ask difficult questions or argue with me," says Grace Jacques. "They just listened to the stories that I had heard all my life, such as the timing of my grandmother's messages."

At the same time that "Grandma Jacques" was encouraging our Australian and New Zealand Adventists, she was gaining an insightful appreciation of their country and the warm hospitality of the people. Driving along the beautiful east coast, she was surprised at the huge groves of pineapple, sugar cane, and bananas, and the seemingly endless fields of vegetable and wheat. Elsewhere the vast forests of eucalyptus trees with their varied sizes and shapes fascinated her. "The bark of some of them is salmon-colored, the top branches of others have an umbrella effect, and some are as high as 275 feet, rivaling our California redwoods," says Grace.

Travel in the daylight

The party traveled during daylight hours only, for nighttime travel, especially through Australia's Nullarbor (aborigine for "no trees") plain, is hazardous. Grazing kangaroos are attracted to car headlights; for miles their carcasses are strewn along the highway.

Gold mines, old sheep ranches, and wombat (similar to badgers) holes all held Grace Jacques's interest. The wombat holes are so big that when one of their group fell into one, she was startled to find herself in to her knees.

On a cold, drizzly evening on Phillip Island everyone wrapped up with woolen caps, cardigans, and a woolen blanket to await the arrival of the fairy penguins as they came ashore at a precise time. To the delight of all the tourists that night, these tiny, proud creatures were on schedule, and from 7:00 to 9:00 P.M. "Grandma" and her friends followed them as they sought their burrows along the beach. They also had the pleasure of finding a newborn penguin on the dimly lit path.

A little more than 90 years ago—in December, 1891—Ellen White and her son Willie arrived aboard the *Alameda* to give direction and inspiration to the already-established church work in New Zealand and Australia. Grace Jacques's evaluation of the church's progress in this part of the world is one of amazement.

"We have wonderful health institutions; our food factories feed Australia and their profits help finance the Australasian mission field," says Grace. "We have a wonderful system for taking care of the elderly. The ambulatory aged grow their own fruits and vegetables at their cottages, which are clustered around a center. The center houses the less-abled senior citizens, a hospital unit, and other facilities for the convenience of all. Our schools, as far as I could see, have gone according to the pattern given them by my grandmother," she said.

Ambassador without portfolio, Grace White Jacques has a diary full of priceless memories. She exclaims: "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage [Ps. 16:6]."

What happened to family worship?

Worship grows out of relationship with God and family. It cannot be foisted on teen-agers.

By NOELENE JOHNSON

My problem is with family worship," 14-year-old Gary told the visiting Week of Prayer speaker. "My dad hits me with it every morning. I'm hardly awake when I have to come out to the breakfast table for the devotional reading. Doesn't he know how boring it is?"

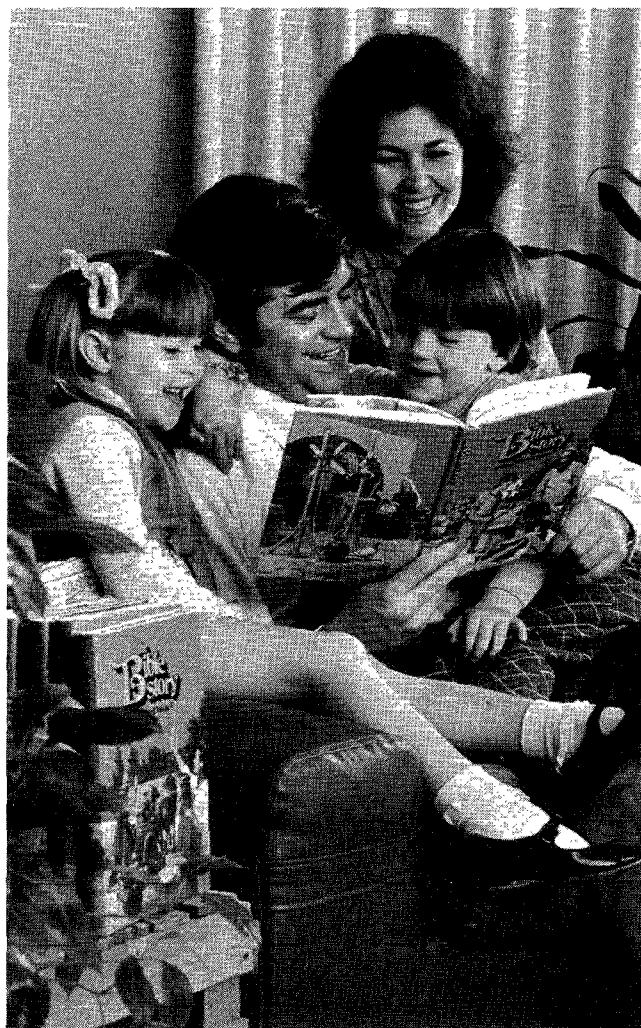
"I have four children," writes a mother in New England. "Family worship is such a chore for me, trying to study four different Sabbath school lessons. Isn't there some way to make family worship easier?"

"Why don't you take more interest in worship?" a disillusioned young husband asks his wife accusingly. "You look as if you can't stay awake." Meanwhile other families battle guilt feelings because family worship is no longer part of their way of life. Teen-agers try to reassure their parents by telling them, "We have worship when we get to school," but complain among themselves about compulsory attendance. What is the problem with family worship?

There is no problem, write many enthusiastic authors, parents of small children. There was no problem, others agree as they think longingly of the days when Junior, bathed, powdered, and pajama-clad, lisped the memory verse and clapped the "'Appy, 'appy 'ome" song. How they thrilled to see that chubby face light up at the name of Jesus! The freshness then of childish adoration and faith linked their own hearts closer to the Creator. What happened to worship along the way? Could it be that Adventists are forgetting *how* to worship?

Tracy knows that she should not talk to her friends during church service. As her mother put it, "You come to church to worship." Tracy feels guilty. She knows she should not sit and talk, but she is not sure what she *should* do. Then she notices 17-year-old Sandra sitting three rows ahead. Tracy wishes that her own hair had stayed so blonde and would feather back. If only she knew it, Tracy is close to an attitude of worship, though the object of her worship is not what Mother had in mind.

Eleven-year-old Drew sprawls on his bed and surveys the



posters on his wall. The movie star striking a confident pose beside his motorcycle embodies all that Drew sums up in the one word *cool*. Drew's parents wonder what happened to the little Drew who unquestioningly loved and admired his father, and joyfully expressed love for his heavenly Father at worship time. Drew does not understand his own ambivalence, which threatens his relationship to his parents and to God. But in his posters of movie and TV personalities Drew recognizes qualities he longs to see in himself. Like his father before him, Drew is indulging in hero worship. But Drew, like Tracy in church, does not enjoy formal worship. He hates trying to put his mind in neutral, blocking out everyday thoughts for 15 minutes. He concentrates on the devotional for a while, then feels guilty because his mind wanders.

Neither Tracy nor Drew know how to worship. They have a fair idea of what worship is *not*: not whispering to friends, not drawing cartoons, not chewing gum, not reading comic

Noelene Johnson is editor of the Sabbath school mission quarterly.

Each activity in family worship must be motivated by a spirit of true worship—a reaching out to God in wonder, adoration, and praise.

books, and not wishing you were somewhere doing something else. They suspect that worship has to do with singing hymns, reading the Bible, and sitting still. But worship is more than this. And adolescents like Tracy and Drew must learn what worship is before they throw it out of their lives for good.

An *attitude* of reverence is basic to worship. And true reverence springs from a right relationship with God. Sin has alienated us from God so that our inclination is to worship objects unworthy of our attention. Fashion and worldly gain attract us away from God. In this state it is impossible to worship God. But Jesus came to draw our attention back to God. As we accept His offer of forgiveness, He teaches us how to love Him. This love is the wellspring of true worship. It enables us to discern more clearly who God is, what He has done for us, and what He plans to do in the future.

The gratitude that wells within the Christian as he contemplates such a God is part of worship. Awe and wonder that result when one pauses to appreciate the beauty of a sunset, the vastness of the starry heavens, or the power of a mighty waterfall are attitudes of worship. Singing hymns when one thinks of the meaning behind the words, reading the Bible as part of a two-way communication with God, and offering one's self, time, or money in gratitude are all part of true worship.

Tracy and Drew enter into the spirit of worship not by focusing on the physical aspects of God as they do in hero worship, but by contemplating what He has done for them. He understands their longing to become worthwhile adults admired by their friends. He offers them immediate acceptance on the basis of what they are and may become as they grow more like Him. True worship takes care of guilt and insecurity, and brings peace of mind.

How can we bring worship back into what we commonly call family worship? By making Jesus the focus of our attention. Members of the family could be encouraged to bring their contributions to worship—a poem, a thought, a picture. Many families enjoy words of Scripture read without lengthy comment from adults.

Each family brings its own needs and expectations to family worship. By seeking meaningful ways to worship, family members experiment with worshipping.

Some family worships that stand out in my memory also trace my growth in learning how to worship. When the family was small, we often crowded onto the piano bench, singing Sabbath school songs with all the actions. We acted out Bible stories until "Jonah" grew too big for the "whale" to swallow and carry about the living room. But by this time reading books, a chapter each night, became the worshipping favorite. When Sabbath school lessons were no longer the same for both children, those were studied individually at bedtime.

We tried many different devotional books for worship,

and discarded some by the middle of February. Others lasted into December. But always the favorite devotional reading was the Bible. Readings from the Psalms and the Gospels fit our daily needs and lasted as long as our mood allowed. At one stage we enjoyed elaborately prepared worships written and produced by the children. I still treasure one of the poems written for closing Sabbath worship by our 8-year-old.

We experienced a decline in worshipfulness when the pressure of academy crowded out the exuberance of childhood. Each member of the family tested the concept of worship for himself. At the same time all family traditions were under close scrutiny for relevance. Meaningless habits were relentlessly attacked as "phony." Singing for worship became unpopular for a time, and the reading of stories was despised, but the simple reading of the Bible remained an accepted practice. Worship often occurred at mealtime, with lengthy discussions of theological interest when nobody was consciously trying to push worship. We came to realize that it is not what you do at worship that counts, but whether you do worship.

Influencing the picture of God

Worship cannot be foisted on teen-agers. It grows out of a relationship with God and family and is affected by the changing relationships within the family. In early childhood one's concept of God is based upon one's perception of parents. Later, teachers and preachers also influence the picture of God. The adolescent discovers that adults are not infallible after all and begins to test the boundaries of their authority. Parents themselves become more aware of their weaknesses, but in their discouragement they must turn to God. Remembering that He accepts them with their imperfections, parents likewise must accept their teen-agers. Tensions and misunderstandings that arise and carry over into worship provide opportunity for honest and open discussion. So, though every aspect of family worship may change, as it did for us, the act of worship itself remains.

While it is still true that "the family that prays together stays together," going through a prayer routine will not save the family. Each activity in family worship must be motivated by a spirit of true worship—a reaching out to God in wonder, adoration, praise, and in awareness, reverence, and deep respect for who He is and what He has done for us. Some families favor a short worshipful time with prayer, followed by a period of reading together or of lesson study. Other families encourage children to study their Sabbath school lessons individually at bedtime to help develop the habit of individual devotions, and to guard against boring everyone with endless sets of Sabbath school lessons.

Whatever suits your family best for worship will be more effective if thought is given to encouraging a spirit of true worship. Let us get worship back into that special family time with God. □



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Hypnotism

For decades the Seventh-day Adventist Church has sounded a warning against the dangers of hypnotism. It has done this because of its understanding of certain Biblical principles and because of numerous statements in the writings of Ellen G. White.

In His Word God states: "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23); "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" (Rom. 6:16). The idea of one human mind controlling another is altogether foreign to the Biblical teaching that human beings are to place their minds under the control of God. "Submit yourselves therefore to God" (James 4:7) is the scriptural injunction. Then, appropriately, the thought is added, "Resist the devil." Human beings must never surrender their minds to any power but God. To do so is to give Satan an opportunity to enter. They must always maintain control of themselves through the kingly power of sanctified reason.

Among Ellen White's statements on hypnotism are the following: "Men and women are not to study the science of how to take captive the minds of those who associate with them. This is the science that Satan teaches. We are to resist

everything of the kind. We are not to tamper with mesmerism and hypnotism—the science of the one who lost his first estate, and was cast out of the heavenly courts."—*Medical Ministry*, pp. 110, 111.

"No man or woman should exercise his or her will to control the senses or reason of another, so that the mind of the person is rendered passively subject to the will of the one who is exercising the control."—*Ibid.*, p. 111. (Written in 1901 to a leading physician in a Seventh-day Adventist sanitarium.)

"The theory of mind controlling mind was originated by Satan, to introduce himself as the chief worker, to put human philosophy where divine philosophy should be. Of all the errors that are finding acceptance among professedly Christian people, none is a more dangerous deception, none more certain to separate man from God, than is this. . . . It opens a door through which Satan will enter to take possession both of the mind that is given up to be controlled by another, and of the mind that controls."—*The Ministry of Healing*, p. 243. (For further reading, see *Mind, Character, and Personality*, vol. 2, pp. 711-721.)

Recognizing the dangers of hypnotism in the treatment of disease, the church at its 1955 Annual Council passed a recommendation that said, in part: "We as a denomination recognize hypnotism as a

dangerous procedure, and warn Seventh-day Adventists against employing or seeking its use. We take a decided stand against the teaching or practicing of hypnotism in any Seventh-day Adventist institution."

In recent years a growing number of people outside the church have become concerned about the dangers of hypnotism. Two States, Arizona and Minnesota, have forbidden its use in court cases, and courts in other States have issued guidelines limiting its use to carefully monitored occasions. Early in March of this year the California Supreme Court "barred from giving evidence in court virtually all witnesses who had been hypnotized. The problem, the judges said, is that hypnotized persons are especially susceptible to suggestion; once in a trance they often produce 'pseudomemories or fantasies' that they later swear are true."—*Newsweek*, March 22, 1982.

Today as never before Christians should yield their minds to the absolute and exclusive control of the Holy Spirit. Only thus can they maintain full strength of intellect and be protected from Satan's attempts to insinuate himself into their lives. Hypnotism always has been dangerous. In this age when the great controversy between Christ and Satan is reaching its climax, hypnotism's potential dangers are greater than ever. K. H. W.

LETTERS Continued from page 2

commencing the solemn work on the great day of judgment, as in the yearly services, for the righteous first and for the wicked last. It encouraged us to see that the holy place and the Most Holy Place were mentioned many times in the articles.

In my opinion it would be

well for Adventist pastors to use the expression "two types" for Christ's ministration in the heavenly sanctuary; namely, "daily" in the holy, and "yearly" in the Most Holy. James White and our pioneers never used the expression "two phases" relating to Christ's heavenly ministry. W. H.

Branson made the two types of judgment very clear, saying, "The first is investigative; the other, executive."—*Drama of the Ages*, p. 284. When we preach the three angels' messages, the executive judgment warning message must be included, because it is the third angel's message. The first and

second angels' messages deal directly with the investigative judgment. JAMES D. WANG
Knoxville, Illinois

More on "Doctor" Fluff

I was able to use "'Doctor' Fluff" (April 8) as a story for our primary Sabbath school.

The children were thrilled that God could use even a cat to save a tiny baby's life.

I am almost at a loss of words at the stinging criticism one letter directed at the REVIEW because of that story.

I feel the letter writer is using the standard of Philippians 4:8 backward by dwelling on the desertion of the child rather than on God's care of one of His creatures.

The writer suggests the possibility of having to censor the REVIEW before reading it to her children. Does she also feel the need to censor the Bible for stories of heroes such as Joseph, Daniel, Shadrach, Meshach, and Abednego? How does she handle those? Does she look only at the "world's cheap regard of human life" in those stories also, thus depriving her children of the wonderful lessons of trusting in God's care that these stories are intended to teach? If a child is allowed to know nothing of human unkindness, how can that child feel the need to trust a loving God?

NINA WINTON
Vancouver, Washington

War in Ouranos

An item in Inside Washington (May 20) hurts me! At a time when our great church structure is experiencing the travail of the age, I read of "War in Ouranos." How can such a thing be accepted, announced, and promised to our people (and beyond)?

How do we dare to mask the holiness of the great I AM with cartoon drawings and think that we "clarify the character of God"? Satan must rejoice to see himself portrayed with "insolence in his countenance" and his "angelos" . . . wearing capes like jets with sweptback wings." Because, while the minds of men, women, and children are stamped with these mental images, Satan "is transformed into an angel of light" (2 Cor. 11:14; see *The Great Controversy*, p. 588).

Indeed, who would be expecting Satan "as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation" (*ibid.*, p. 624),

when they remember him so clearly portrayed with an insolent countenance "emphasized by a mustache curled up at one end"?

Regarding illustrations of a sacred nature, Ellen White asked, "Would not the mind have clearer, more perfect ideas of angels, of Christ, of all spiritual things, if no pictures were made to represent heavenly things?"—*Counsels to Writers and Editors*, p. 171. Later she expressed concern that "our publications will not come to resemble a comic almanac" (*ibid.*, p. 172).

Can the author and the artist, in only 216 pages of cartoons, tell the truth, the whole truth, and nothing but the truth so that no one is misled, no one is innocently unaware of principal truths, and everyone understands the whole plan of salvation?

KAE MARSOLAIS
Sanford, Maine

Adventist education

Re "Financing Adventist Education" (May 13, 20, 27).

The problem with our enrollment is not just money, but where the heart is. Many parents that are paying all their children's way through school are not affluent, but know what is the most important thing at the time and that is Christian education. Expenditures on the car, house, carpet, clothes, or anything not absolutely necessary are delayed until the children are out of school or able to work.

I am so thankful that I grew up in a family that never once discussed public school. They always paid their school bills, but they did without many things to pay those bills. It really is a matter of conversion and the willingness of parents and children to follow divine instruction on church schools.

I think the idea of the conference subsidizing the schools more is like the government helping public schools. Who does the author think the conference is? It is the same people that are helping with tuition in the local church schools right now. Let us keep the control at the local level. The local boards know a lot more about the needs

of their own children than do the leaders in a conference miles away.

NAME WITHHELD

Perhaps "New Ways to Finance Christian Education" should have been labeled "old ways."

I am an old timer who worked my way through high school and college as a janitor, PBX operator, kitchen, laundry, garden, and grounds worker, and nurse's aide. Some of my fellow premedical students even worked their way through Loma Linda Medical School when they had the "study six weeks, work six weeks" program going.

In the schools of the prophets in Old Testament times, students and teachers supported themselves by the labor of their hands, and every student was required to learn a trade even though he was to be educated for holy office.

Michibiki, an inspiring book about Japan Missionary College, reports that the teachers worked two hours per day along with the pupils. I do not know whether this practice still prevails.

Piney Woods College, Piney Woods, Mississippi, established for black students by far-sighted, God-fearing teachers, required students to have two trades before they could graduate with a B.S. or B.A. What a way to depression-proof one's life!

May I reemphasize two or three points of our educational "blueprint": the sale of *Christ's Object Lessons* was to benefit our educational institutions; our schools were to be in close proximity to our medical institutions in order to furnish labor for students; there was to be a farm in connection with each of our schools; teachers were to work side by side with students.

Missionaries are so much more valuable when they know how to construct buildings from the foundation stage through framing, finishing carpenter work, plumbing and wiring—and when they know how to keep the mission station vehicles and tractors operational.

By the way, I am also in favor of the "new" recommendations

in the articles, including lay businesses in proximity to our schools. Look what Harris Pine Mills and others have done for our schools and their students.

ELIZABETH STEEN
Ehrenberg, Arizona

The Hewitt Research Foundation has told us we are much too top heavy in administration. The author suggests that we "streamline the church organization by consolidating unions, local conferences, and missions, using the saving to subsidize elementary education." There seems to be much support from laymen for such an idea.

Speed of travel and communication today certainly would make "less" administration more possible and effective. If what Ellen White says concerning the economic woes in the last days before the coming of Christ is true, it may well be that such a radical reorganization of our work will one day be a necessity. It would be better to reorganize now while real economic, spiritual, and evangelistic gains can be realized.

TIM D. MANNING
Lima, Ohio

I hope some of the author's ideas get into practice in time to benefit some of my grandchildren and their parents who are staggering under the financial burden of educating three or four children.

MABEL TUPPER
Riverside, California

"Financing Adventist Education" makes suggestions that need to be considered seriously not only by Adventist school administrators but also by church officers around the world.

There are various ways to solve our financial problems in the church if every concerned worker or lay businessman would study the points presented in the articles.

Let us work together to secure more means for God's cause; let us pay more attention to the needs of our younger members. Establishing "sanctified" industries everywhere would mean sharing life and opportunities for the future leaders of our church.

JIM ACEBEDO
Keene, Texas

Health team makes trek in Nepal

By SHERRY READ

The cool water wetting my jeans felt good in the sunshine. Having no other attire for the impromptu occasion, I had waded in—shirt, pants, and all. The sudden spray of cold water on my face and neck made me forget any possible hopes I had of staying partly dry, and I was soon involved in a full-scale water fight with Bhuban. Out of the corner of my eye I could see his brother, Prakash, pulling off his shirt to join us.

After a couple of good dips we sloshed onto the rocky bank to join George and Bea, who had waited patiently for us to finish our play before pulling us back to the reality of the afternoon's work ahead. We were headed for Pinthali, the beginning of a six-day trek into central Nepal to inoculate the children of the Mangaltar Panchayat (district) for diphtheria, whooping cough, tetanus, and measles.

I had been in Nepal three years as a physician at Scheer Memorial Hospital in Banepa. Bea and George Combe were here for their second winter as volunteers helping with a new English language school, doing hospital maintenance, and any of the other 101 things they were called to do. Prakash was a Nepali Seventh-day Adventist boy from Banepa who had been trained to run a government health post.

These health posts are the government's answer to Nepal's critical shortage of medical facilities. They are

small dispensaries set up in remote areas of Nepal staffed by young men who have three years of training similar to that of a physician's assistant. Although these men are reasonably well trained, they are hampered by a lack of facilities and medicines. Our party was completed by Bhuban, Prakash's student-brother, and Samba Singh, a 17-year-old Tamang porter.

We had conceived the idea of an immunization trek six weeks earlier when we had visited Prakash at his new health post in Mangaltar, a 12-hour walk southeast of Banepa. We had brought some DPT vaccine with us to give to the children in the immediate bazaar area, but as we looked at the tiny villages perched on the terraced mountainsides above the health post, we felt the need to reach out farther. None of the 1,000 or so children in the area ever had been immunized, and we knew how devastating diphtheria, tetanus, and measles could be, because we had seen them all in the hospital.

Bea, George, and I had planned a trek to the Annapurnas for our vacation, but one day I jokingly asked them how they would like to spend their vacation vaccinating children instead. To my surprise, they immediately said Yes! We decided we didn't care where we trekked, and hiking from village to village to give shots would be more fun than visiting the cold snowcaps. So the Mangaltar expedition was born. Because each child had to receive three shots one to two months apart for complete pro-



Prakash Toujale, a Nepali Seventh-day Adventist from Banepa, examines a patient at the Mangaltar Bazaar as others watch.

tection, we planned to go for one week on three separate occasions. This was our second trek.

I was almost dried out by the time we reached Pinthali, a Tamang village situated in a beautiful mountain meadow. We soon had our vaccine, syringes, alcohol, and cotton opened on the mud-packed porch of a home. The buffalo tied in the yard wasn't sure she approved of our presence, so we were careful to stay a respectful distance from her horns. Since it

was early afternoon, many women were in the nearby fields hoeing or cutting grass, so at first business was slow. Bhuban, never one to be shy in spite of the fact that he barely knew three guitar chords, took the guitar we had brought along and wandered along the road like a strolling minstrel, calling people to come. The noise he made couldn't help drawing a crowd and soon we were encircled by mothers with infants in their arms and sobbing older children pulling at their saris. We had

Sherry Read is a physician at Scheer Memorial Hospital, Banepa, Nepal.

feared the people wouldn't come, but almost all were eager for their children to be immunized. One grandmother literally dragged a kicking and screaming 10-year-old girl down the trail to us. We could hear their approach long before they managed to arrive in reach of the needles.

Army style, we braced ourselves for action. Prakash, with his knowledge of Nepali, wrote down the names and ages of the children, George held each intended victim in the proper position, and Bea and I gave the shots. The hardest part was working up the courage to inject the tiniest babies, cooing in George's big hands, having no idea of what was about to happen to them. But soon we became a hard-hearted bunch and could easily immunize 100 children in an hour.

When one village was finished we moved on up the mountainside to the next one. Although we followed an itinerary loosely, we gave injections wherever we found children. Generally it was on a farmhouse porch, but occasionally we stopped under a large pipal tree. On a couple of occasions we met families who had missed us at our last stop, so we sat down right in the middle of the mountain trail, pulled a bottle of vaccine out of our little



Wherever the team stopped and opened up their equipment, patients gathered to be immunized.

red cooler, and injected the children on the spot.

We carried our needles and syringes in a small, round stainless steel Indian lunch bucket. When we ran out of sterile needles we could boil the whole thing with the needles in it in a large vessel. Since we often boiled our equipment on an open fire we had trouble

keeping ashes out of the needle container. We couldn't possibly carry a different syringe for each child, so we used the same two or three syringes but changed needles each time. If we were working outside, as we usually were, we had the additional problem of the wind blowing dust into our needle box.

We felt the Lord helped us to prevent infections under these conditions, for we had had only one injection abscess that we knew of from the previous trip.

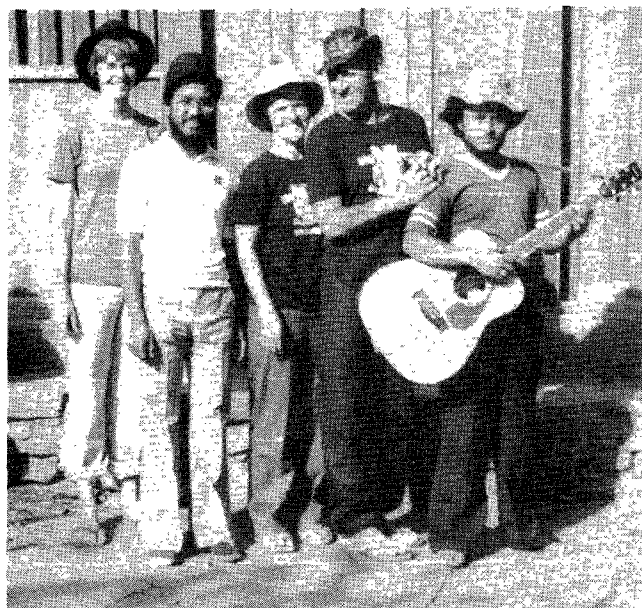
We spent our nights in Nepali houses. The farmhouses are made of mud and brick, two stories high. The floors are packed mud. Windows are small without glass or screens, but heavy shutters on the inside can be closed at night. They are warm, dry, and comfortable. The first floor contains the cooking fire and a place to keep goats and chickens at night. The second (and sometimes the third) story contains sleeping rooms.

The already-large families somehow managed to squeeze together enough to give us a place to spread out our sleeping bags on straw mats or thick

blankets that they provided for us. We had brought our own food and staples such as rice and dhal (lentils) and potatoes and even a few hidden goodies such as dried pears and fudge. We borrowed pots and plates from the house owner and cooked our own meals at the family fire pit. The houses do not have chimneys, so we were fortunate to not be asphyxiated by the time dinner was prepared.

Never an expert cook even on my electric range, I managed to spend my time as a scullery assistant, peeling potatoes, cutting onions, and making hot chocolate. Prakash was quite a good Nepali cook and turned out some delicious rice and curry.

As the days and meals passed, Bea and I began to feel more comfortable squatting on the floor, stirring potato curry over a smoky fire. But I didn't realize just how comfortable I had become in a Nepali kitchen until one night as I was cooking curry, I felt something sharp in my back. It was one of the family goats lying on the floor asleep, with his head nestled against my back. It would have been cozy enough, but he had horns! The family saw me turn



Members of the health team, from left to right, were Sherry Read, Prakash Toujale, Bea and George Combe, Bhuban Toujale.

to look at the goat and started to get up to push him away. "Oh, don't bother," I heard myself mumble. "I like goats." The family settled back down and I resumed stirring the curry, the goat still asleep at my back.

In the evening George would pull out the guitar. Soon the whole village would gather to listen to our songs and we in turn would listen as they sang and danced for us. Although we couldn't join in their singing, we could clap with them and laugh as they pirouetted gracefully in the street.

When enough of a crowd had gathered, we would show health slides on the small battery-run projector we had with us. Most of the people never had seen anything like it and listened intently. We hoped that they took to heart our warnings about boiling water, building latrines, and wearing shoes.

Even though we didn't carry any other medicines with us, we occasionally were called to see a patient. "Please come," the messenger would say. "My house is just a five-minute walk over there." Invariably, this meant an hour's climb straight up a steep mountain, but we couldn't refuse. We received one such call one evening as we had almost reached the village where we were to stay that night. Supper had to be prepared, and we were tired, but we couldn't ignore the old man who pleaded with us to see his daughter.

Sick young woman

We entered the dark house and let our eyes adjust to the dim light. On a low wooden bed on a pile of blankets and rags in the corner lay a young woman of about 20. Her head and chest were propped up and she was struggling for breath. A quick check with the stethoscope confirmed our suspicions of valvular heart disease and severe congestive heart failure.

"You must take her to the hospital quickly," we told the old man.

"That's impossible," he said. "My only son left for Kathmandu two months ago, and we haven't heard from him since. His wife is here, but she

is ill, too. There is no one else to help me but a younger daughter. I can't go."

"There must be someone," we pleaded. "Can't someone in the village help you?"

"There is no one," was his only response.

Prakash and I looked helplessly at each other with tears in our eyes. We knew that even if we could get her to the hospital and treat her failure, there was no way to correct her heart defect in Nepal. The future was bleak for her, no matter what. But we had to make her more comfortable at least.

Finally Prakash wrote a note for his assistant at the health post. The old man would take the note the three-hour walk down the hill to the health post and bring up a few medicines that could give her some temporary relief. We were silent as we walked the rest of the way to our destination in the dark. Both of us were recounting all the "what ifs" in our minds. What if she lived closer to a hospital? What if she could be taken to town? What if she lived in a country where her heart could be repaired? What if there had been a doctor available to see her when she first got sick? What if . . .

The last day out proved a bit confusing. George and Bea planned to immunize children in two or three nearby villages while the rest of us walked to a village on the next mountain an hour away. On our previous visit there, we had seen only about 60 children, so we expected to complete our work quickly, rejoin George and Bea, and walk back down to the health post that night.

When we arrived at Kerabari, as we expected, there were only 20 to 40 children there. We sat down on the straw mat a nearby shop owner had put on the ground for us and quickly went to work in a cold breeze that threatened to spread dust all over our equipment. The children and adults pressed around us, but we didn't mind, as it protected us from the wind.

After finishing the first group of children we were surprised to see that just as many new ones

had gathered. We injected these, too, but by then others had arrived, and we got word that more were coming. This went on until we had injected 218 children, and the village leaders made us promise that we would give them more warning of our arrival next time so that they could gather up children who lived even farther away.

Bea and George had left

By the time we reached the point where we were to meet Bea and George, it was 6:00 P.M. Thinking we were close behind, they had left for the health post with the porter and our equipment. But it was almost dark and the health post was still a two- or three-hour walk away. Fortunately, we had stopped at a shop owned by Prakash's uncle. The family kindly took us in, fed us supper, and gave us blankets to sleep in. We were as comfortable in our enforced bivouac as we would have been in our own beds at home.

The next morning we injected a few more children and scurried down the mountain. We arrived at the health post in the early afternoon to find Bea sitting under a tree helping a mother spoon-feed water to a severely dehydrated infant. The child had been brought to the health post early that morning with a temperature of 104° and diarrhea.

Giri, Prakash's assistant, had been frightened by the tiny infant so close to death. He had run upstairs to get Bea, a nurse. She assessed the situation at once and began taking off the child's clothes. She called to Giri to bring cold water, intending to sponge the baby off with it. This he brought, but puzzled at her need for water and unable to speak English, he could only deduce that she thought the baby extremely dirty and in need of a bath. As Bea wrapped the baby in wet cloths to try to bring his temperature down, she looked up to see Giri happily smiling, holding in his hand just the article he thought the situation called for—a bar of soap! By the time we arrived, the child was on the road to recovery.

The next morning, as we left for the return trip to Banepa, I gazed back across the river we had just crossed at Prakash's lonely figure standing on the opposite bank. I thought of how much he wanted to be a doctor and his hopes for attending medical school. I thought of the tiny health post and the work he was doing in spite of inadequate supplies. I thought of the hopelessly ill girl in Dadakharga for whom we had done so little. I thought of all the "what ifs?" in my mind. I sighed. What if Jesus could walk in Nepal today like He once did in Galilee?

As I started up the dusty trail, I realized that we must be Jesus' hands and feet here in Nepal. Along with George, Bea, Prakash, and others like him, I must help Jesus bring physical and spiritual healing to the people of Nepal. "Please give us strength," I prayed as I walked. "Please give us strength."

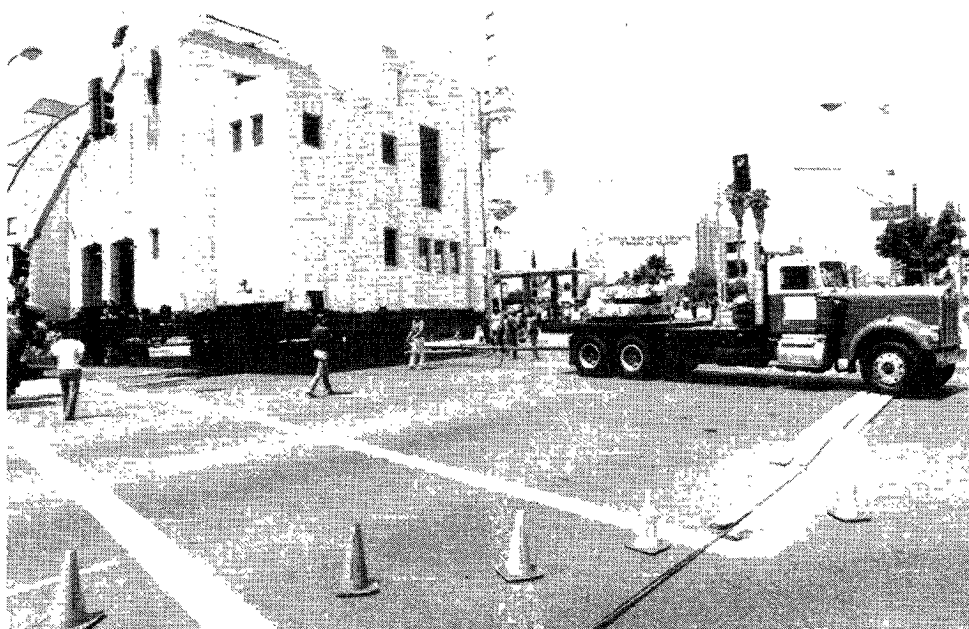
CALIFORNIA

Inaugural service conducted for miracle church

When it was moved—all three stories and 500 tons of it—to its new site at 1815 Bridge Street in East Los Angeles, it was called the miracle church. On Sabbath, April 10, the Spanish-American Seventh-day Adventist church opened again for services, 11 months after it was cut into three pieces and hauled down Brooklyn Avenue to avoid the wrecker's ball.

From 1966, when the congregation outgrew its church building, until 1981, the Spanish-American Adventist church rented Paulsen Hall from the White Memorial Medical Center. As the hospital grew, however, its parking shortage worsened. By 1979, hospital administrators knew they must tear down Paulsen Hall to make room for additional parking.

For two years hospital administrators and Pastor Arnold Trujillo sought a new place for the congregation to worship. Finding a church



Above left: The first section of the Spanish-American church is hauled to its new site. Above right: Los Angeles Mayor Tom Bradley was among the speakers at the church's inaugural service. Left: Church members, like this woman behind her umbrella who did not want to be identified, have been giving sacrificially to pay for the moving and renovation of their church.



10, an inaugural service was held in the church at its new site. Federal, State, and local officials were on hand for the ceremony, as well as Enoch Oliveira, General Conference general vice-president; Walter D. Blehm, Pacific Union Conference president; and Ralph S. Watts, Jr., Southern California Conference president.

MARILYN THOMSEN
*Communication Director
Southern California
Conference*

home to rent or buy for a congregation of 1,000 people is no easy task, though, especially when the average annual family income of the members is about \$7,000. After years of frustrating searching, Pastor Trujillo hit upon an idea: Why not pick up Paulsen Hall and move it? The hospital had no objections—it was going to tear down the building anyway. The hospital donated the building and gave \$60,000 toward the moving cost. Pastor Trujillo found a large lot on nearby Bridge Street in East Los Angeles, and a company able to move the building.

For five months, members of the church worked to prepare the foundation and cut the church into three sections for moving. They removed all the

stucco from the base, cut the wood beams, stripped plaster from the inside cut lines, removed the rafters for reuse, and finally cut the steel support beams. The Chester C. Seay House Moving Company hoisted the building onto dollies and on May 20, 1981, the first section was hauled by truck to the new site. Members of the church choir led the procession singing favorite Spanish hymns.

It took ten months after the other two sections were put in place for the building to be rejoined and completely renovated. Total cost for the project was about \$650,000. Members have given beyond their means, and denominational funds also have been appropriated.

On Sabbath afternoon, April

cream are pasteurized and packed into modern cardboard packs and distributed around the city by three large delivery vans. At one time ice cream was produced and sold in attractive family packs, and some local fruits were canned. Several protein foods also were canned on a small scale. Whole-grain flours were produced, and a bakery was operated.

About two years ago the cannery was closed by the government because of inadequate facilities. Permission to modernize the plant was refused because the college is in a "green belt" that surrounds the city in which building is strictly controlled.

Accordingly, an area of nine and one-half acres of land was purchased about 100 kilometers south of Seoul in a rural area, and plans were laid for the construction of a new factory complex on this site. Toward the end of 1980, control of the project passed from the college to the Korean Union Mission and Choong Yeh Yoon was appointed manager. Mr. Yoon had been a lecturer in the business department at the Korean Union College, and he set about putting together a

KOREA

New health food factory is opened

One of the newest and most exciting "infants" in the group of worldwide health food companies operated by the Seventh-day Adventist Church is Samyuk Health Foods based in Seoul, capital of South Korea. Samyuk Health Foods began several years ago as an outgrowth of College Foods at Korean Union College. The college industry includes a dairy herd and a modern milk processing plant where milk and

comprehensive five-year plan to cover development of the project for the years 1981-1985. This envisaged the progressive building of sections of the factory and the gradual introduction of new products and equipment, and the capital that would be required to finance the project.

It was felt from the start that some imported technical help would be necessary to get the project underway, and so after consultation between the Far Eastern and Australasian divisions, Sanitarium Health Food Company agreed to release Alwyn Wiltshire for a period of six months to help begin production.

He arrived in Seoul at the end of September, 1981. At that stage, three buildings were almost completed. These included the first section of a modern factory building, a boiler house, and a two-story office block.

Early in February this year, the first cans rolled off the line. At present Vegeburger (a fine gluten mince), Vegemeat ("tender bits"), Vegelinks, and Nuteena are in full production and are being distributed in the main centers. Frozen Vegeburger and Vegelinks are planned for local institutional use, and a range of whole-grain cereal flours soon will be available. We hope to produce another three or four canned products in the near future, and plans call for grape juice, bakery products, and soy milk when space and equipment can be provided.

IVORY COAST

Observers attend clinic

Seventy persons defied a tropical rainstorm to attend a Five-Day Plan to Stop Smoking that opened on May 3 at the Marcory Seventh-day Adventist Evangelistic Center, Abidjan, Ivory Coast. Dr. M. Contal, of France, flew in on May 30 to join S. Jerome, president of the Ivory Coast Mission, to conduct the antismoking clinic.

The government of Ivory Coast sent a team of observers

to attend the session. An official said that the government is especially interested in the program because a similar Five-Day Plan conducted two years ago by L. Rochat, health director of the South France Conference, and Pastor Jerome was 94 percent successful. The follow-up study showed that 75 of the 80 people who attended the clinic stopped smoking.

Abidjan, capital of Ivory Coast, also is the headquarters of the Africa-Indian Ocean Division. JAMES B. KIO

*Communication Director
Africa-Indian Ocean Division*

NORTH AMERICA

Language schools expand program

Three years ago, the first language school was established in Brownsville, Texas, under the guidance of the Texas Conference. Since that time, this program has grown to four schools with more scheduled to open this fall. The schools are staffed by a full-time director, Dan Serns, and student missionary/Taskforce volunteers.

More than 500 business and professional people study English every day in these four schools along the Texas-Mexico border. Of these, 150 also have chosen to take Bible classes.

This type of evangelism can be self-supporting if properly operated. It also can reach classes of people that traditional evangelistic methods cannot reach. Because of the unique ministry offered through these language schools and the interest of other conferences in establishing similar schools, a new program is being launched. This program will prepare language school ministers/directors to operate their own schools in large cities throughout the United States and Canada. For more information write to BIESDA (Border Institutes of English SDA) General Offices, 225 East Eleventh, Brownsville, Texas 78520.

LES PITTON
*Director
North American
Youth Ministries*

Inside Washington By VICTOR COOPER

■ **Church music:** The National Association of the Church Musicians' Guild has proposed that the General Conference inaugurate an office of church music on a trial basis for two years to provide materials and aid for local church musicians.

In a recent hymn-writing contest sponsored by the guild, which has more than 300 members, judges selected "A Prayer," by C. R. Monroe, as the best entry. Reporting the result in the guild's newsletter, *The Score*, editor Douglas Macomber announced that the guild now is looking for composers to set the poetry to music. The first of six stanzas reads:

"Lord, give me the will to think of Thee
To ponder well the mystery
Of love like Thine for such as me,
Lord, give me the will to think of Thee."

■ **Daniel and Revelation study continues:** The first releases from the Daniel and Revelation Committee will not be available until after their next meeting in October, according to Richard Leshner, General Conference vice-president, who chaired a meeting of the 23-member committee held in Washington, D.C., April 21-25. Thus far, Dr. Leshner said, the committee has made research assignments, read the first drafts of some papers, and examined the manuscripts produced by the former Daniel and Revelation Committee. The group plans to study revised drafts of papers by various scholars at the October 27-31 meeting in Loma Linda, California.

■ **Home Study presentation:** D. W. Holbrook, president of Home Study Institute in Takoma Park, Maryland, presented a major study on accreditation at the twelfth World Conference of the International Council for Correspondence Education, held in Vancouver, British Columbia, June 9-15. Hundreds of correspondence educators from all over the world attended the conference, reporting increasing enrollments and broader acceptance of correspondence education. Home Study Institute, the Adventist Church's major correspondence school, is highly respected among correspondence educators and considered one of the best correspondence schools in the world.

■ **Gencon graduates:** Professional designations and diplomas have been granted to six Gencon Risk Management Service staff members by the American Institute for Property and Liability Underwriters and the Insurance Institute of America. Rodney D. Schraven, manager of Gencon's California branch office, was awarded the Chartered Property Casualty Underwriter (CPCU) designation, one of the most prestigious professional titles within the insurance industry, for successfully completing ten national examinations. Associate in Risk Management designations have been conferred upon Beverly Hoggan, a loss control representative, along with Rod Grismore and M. Keith Ruybalid, Gencon risk managers. Another Gencon risk manager, Roger Randall, has been granted a Certificate of General Insurance by the Insurance Institute of America. Beverly Lammers, an underwriter in the California branch office, successfully completed four professional insurance courses to earn an Associate in Underwriting designation.

■ **The most:** Among members of ten major religious groups in America, Seventh-day Adventists give the most money to their church. The figures compiled by *Money* magazine show that Adventist households give an average of \$2,400 a year.

■ **Government proclamation:** The Governor of Maryland, Harry Hughes, and mayor of Washington, D.C., Marion Barry, proclaimed May 1-8 "Breath of Life" Week. Their proclamations were read at a banquet sponsored by the Maryland Chapter of the Breath of Life Committee in honor of C. E. Bradford, General Conference vice-president for North America.

World's Fair booth draws many visitors

[Kay Dower, of Laurel, Maryland, recently spent a week at the World's Fair in Knoxville, Tennessee, with her husband, N. R. Dower, retired General Conference Ministerial Association secretary. Her report, besides describing the booth and outlining its purpose, gives some of the flavor and atmosphere of the booth.—Editors.]

My husband and I, along with Dr. and Mrs. O. D. MacAlpine and Mary Chamber, of Asheville, North Carolina, have just completed a week of volunteer work at the Seventh-day Adventist exhibit at the World's Fair in Knoxville, Tennessee. We feel exhilarated that we have had the privilege of representing the denomination in this setting.

The exhibit, in the air-conditioned building of Technology and Life Sciences, is identified by a sign over the exhibit that says, "Seventh-day Adventists—people helping people around the world." There are words of welcome in many languages on a pillar at the entrance. On the left is a slide presentation showing many aspects of Adventists helping people around the world. There is an upholstered "island" in the center of the exhibit where people can sit as they look around or talk with the counselors or friends—a welcome relief for foot-weary walkers!

On the back wall is an enclosed archeological exhibit loaned by Andrews University, which often is photographed by visitors.

On the right are literature racks and medical scenes photographed in Adventist hospitals, which show that Adventists stand ready to help when sickness strikes. A low, mirrored wall reflects pots of yellow chrysanthemums, making a colorful spot.

At a little theater health slides are viewed and accompanying cassette lectures are listened to by those who are interested.

Two computers print out a personal health analysis for those who request it. The analysis is based on an in-depth study of 7,000 adults at Stanford University and UCLA in California. The computer report, based on this study, shows how the present life style affects one's health and life expectancy. With the printout, which gives a health-age appraisal and recommendation as to how one's life span can be improved by revising one's health habits, we gave a leaflet explaining the printout and a pamphlet entitled "A Quick Look at Seventh-day Adventists." We then referred the participants to the counselors on our team, Dr. MacAlpine and Elder Dower.

People were most appreciative as these men told them how God desired above all things that they should prosper and be in health. His wish for them is that they should be a holy, healthy, happy people. Many asked for references. One woman who had

lost her husband, son, and daughter in two and one-half years' time was having difficulty adjusting to her loneliness and sorrow. The counselor was able to share with her the assurance of the Saviour's love and sympathy, the soon coming of Jesus, and the blessed hope of the resurrection. She said she felt that the Lord had sent her to the exhibit and that it was worth the expense of her entire trip to have received these words of comfort.

During the month of May more than 4,000 persons requested the computer health-age appraisals or facts about disease-prevention life styles. Many signed up for the weekly drawing for a ten-volume set of *The Bible Story* and a large family Bible. They also asked for vegetarian recipes or for information on how to live healthier lives, what Seventh-day Adventists believe, and why Adventists worship on Sabbath. The Adventist Information Center at Andrews University will process all of these requests.

We are proud of the giveaways that are provided. There are pins that read, "The Adventists told me I'm an important natural resource." People thanked us for them. One woman told me that although she was not an Adventist she had attended Madison College one year and it had influenced her entire life. She said, "More people should know about Adventists."

We have available the Friendship Issue of the ADVENTIST REVIEW, which carries an 800 telephone number for people to call for information. We hand out hundreds of these papers. Much other literature is available, which is a marvelous way to reach out and touch the thousands who gladly accept the literature and counseling.

Funds to finance the exhibit have been provided by dedicated church members in the Southern Union who feel that our denomination should be represented at the fair. They need help in paying for the exhibit. The booth's budget is \$300,000, of which \$170,000 has been raised to date. I appeal to you to give to this gigantic outreach. Tax-deductible donations may be sent to the SDA Church World's Fair Project, Box 1982, Collegedale, Tennessee 37315.

We were grateful for the hospitality shown our teams by Dr. and Mrs. Roger Van Arsdale and Dr. and Mrs. Paul Watson, who housed us comfortably at their homes in Little Creek. We were able to leave our cars in the parking area of the Knoxville SDA church. From there Elder and Mrs. Ray Jacobs conveyed us by van to the fairgrounds at each change of shift.

Pray with us that the honest in heart will find truth, love, and help at the exhibit, where dedicated workers will be sharing their faith through October.



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Africa-Indian Ocean

■ Clement N. Isong, governor of Rivers State, Nigeria, sent a goodwill message to Johnson Adeniji during a public campaign in Calabar. The governor, who regretted his inability to

attend an opening night, added, "The Bible lectures and revival meetings that you are starting today are a great encouragement to this Government as they indicate that the spiritual needs and problems of our society are being relentlessly tackled by the church." At the end of the series ten persons were baptized and 70 were organized into a Bible class.

■ Arturo Schmidt, an associate secretary of the General Conference Ministerial Association, conducted, in Senegal, a Five-Day Plan to Stop Smoking, May 17-29. This series was a prelude to a three-month evangelistic campaign to be conducted February-April, 1983.

■ The managing director of Inyang Eyo & Sons, Andrew E.

Ekpenyong, donated a Toyota bus and film projector to the Seventh-day Adventist church in Calabar as part of the organization of the church for the One Thousand Days of Reaping. The keys of the bus were presented to the Nigerian Union evangelist, Johnson Adeniji, representing the church.

■ Eldon E. Carman, a General Conference associate health and temperance director, completed a month-long fact-finding trip through the Africa-Indian Ocean Division on May 23. In addition to strengthening the church's existing dental clinics, he investigated the possibilities of establishing clinics in Abidjan, Ivory Coast; Bamako, Mali; Kigali, Rwanda; and Lubumbashi, Zaire.

Australasian

■ Statistics presented at the midyear executive meeting showed that church membership throughout the division is growing steadily. The yearly net increase of 5,512 in 1981 was the second largest in history. This represents the equivalent of a new church of 106 members each week of the year. The highest growth rate, 6.38 percent, occurred in Papua New Guinea.

■ Trust Services have been restructured throughout Australia and New Zealand to ensure greater efficiency. Conferences have been grouped together so that trust service personnel can care for the needs of two or three conferences.

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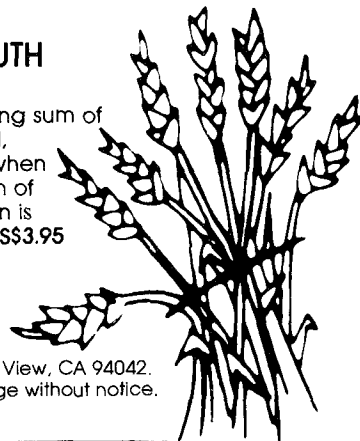
IF GOD WON THE WAR, WHY ISN'T IT OVER? by Dick Winn

There is a difference, Dick Winn writes, between God's winning the great controversy between Christ and Satan, and ending it. Let this new Harvest book answer the question, What remains to be settled after the cross? US\$2.95

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By Jean Sheldon

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■ It Is Written continues to attract Australian viewers. In the past three years requests for IIW literature have increased nearly 30 percent.

■ Literature sales in Fiji from December, 1981, to March, 1982, exceeded the total figure for the entire Central Pacific Union for the same period last year. The union's sales reflected a 200 percent increase.

■ North New South Wales Conference plans to build a new primary school on a five-acre site in Toronto.

■ A new church complex has been completed and dedicated in the outback town of Bourke, New South Wales.

■ Radio Cook Islands recently began broadcasting the popular children's program Your Story Hour.

■ The Australian Government has added a further \$20,000 to the initial \$20,000 it gave Fulton College, Fiji. The latest donation is to be used to establish and develop a model dairy.

Trans-Africa

■ Two boys and one girl are enrolled at the Keitsleight School in Durban as a direct result of the Vacation Bible School they attended.

■ On January 9 members of the Carltonville group in the Transvaal were organized into a church and accepted into the sisterhood of churches in the Transvaal Conference.

■ More than 120 Dorcas members attended a meeting at the Mansa Central church in North Zambia to learn how to witness to their friends and relatives. The women have organized many companies of believers and are planning to organize more this year.

■ Forty-eight ministerial students recently attended a special three-day camping and instructional period sponsored by Solusi College. Two of the professors, Jack Krall and David Greenlaw, endeavored to give practical training along with theoretical information. P.

J. Salhany, division youth director, was in charge of the organization and program activities.

■ Adventist youth in Ndola, Zambia, under the leadership of Kidion M. Kazohno, report that they are sharing their faith in a dramatic manner. They have grown from a membership of 80 to nearly 200 in the past year. The fellowship has formed a musical group to sing in various churches and for the community.

■ E. Armer, division under-treasurer, conducted a Week of Prayer, March 26 to April 3, at the Lower Gwelo secondary and primary schools of the Central Zimbabwe Field. The local and village church members also attended the meetings. Each day Pastor Armer addressed approximately 650 senior students and village members at 6:30 in the morning and again at 6:30 in the evening. At ten o'clock each morning he spoke to some 1,100 primary children. On Sabbath, April 3, 123 persons were baptized, and 54

students and four adults indicated their acceptance of Jesus Christ and their desire to join the baptismal class. To Pastor Armer, who usually spends his time in the division office, it was a renewal of faith to have been able to conduct the series.

■ R. L. Butler has joined the treasury staff in Harare, Zimbabwe, where he will serve as senior accountant. The Butler family came most recently from the Central Pacific Union Mission in South Auckland, New Zealand.

North American North Pacific Union

■ Philip Samaan, North Pacific Union Conference outreach director, assists academy students in their personal witness programs. The students receive instruction in giving Bible studies and provide assistance in evangelistic meetings, besides helping needy persons in the area. According to Elder Samaan, there are about 375 nonbaptized students on the

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academy campuses in the North Pacific Union Conference, and this is one of his fields of interest.

■ Twenty-five persons have been baptized as a result of evangelistic meetings in the Spokane Valley, Washington, church. Several more are planning on baptism in the near

future. The pastor, Russell Burrill, was assisted in the campaign by a number of the members.

■ Larry Zuchowski, pastor of the Bellingham, Washington, church, was joined by his father, Victor, an evangelist in the Florida Conference, for a series in Bellingham. At the

conclusion of the campaign, 18 persons were baptized.

■ Pathfinder clubs have proved to be an evangelistic agency in two areas of the North Pacific Union Conference. Recently, Garey Gantz, pastor of the Enterprise, Oregon, church, baptized four young people. Six Pathfinders have been baptized

in the Gresham, Oregon, church, where Melvin Johnson is the pastor.

■ Dedication services have been held for the newly remodeled Woodland, Washington, church, which is in the Oregon Conference. The church began in 1891 as a small Bible-study group on a homestead in Woodland. The members continued to meet in private homes until the church was organized in 1951, with 30 charter members. Reed Qualley is the pastor of the congregation, which now has 163 members.

Books in Review

The Sanctuary and the Atonement: Biblical, Historical, and Theological Studies

Arnold V. Wallenkampf and W. Richard Leshner, eds.
Review and Herald Publishing Association
Washington, D.C.
1981, 730 pages
Price: \$9.95.

This monumental work is a compilation of 30 significant papers presented to the Biblical Research Institute of the General Conference. The project stemmed from a decision by the Institute in the mid-1970s to engage in a thorough study of the atonement, and it was expanded soon after its initiation to include a comprehensive examination of the sanctuary. In its present form the work consists of four parts: (1) Old Testament studies; (2) New Testament studies; (3) historical studies; and (4) theological studies. Contributors to this volume include nearly two dozen prominent Adventist scholars, each dealing with some aspect or aspects of the sanctuary/atonement related to his particular field of expertise.

For those who are interested in (and perhaps wrestling with!) the various questions that have been raised concerning SDA teachings on the sanctuary and the atonement, this book will prove exceedingly helpful and rewarding. In the two sections of Biblical studies (edited by Arnold Wallenkampf) the reader will find detailed analyses of crucial Old Testament passages: Daniel 7 (Arthur Ferch), Daniel 8 and Leviticus 16 (Gerhard Hasel), and Daniel

9 (Jacques Doukhan, William Shea). Studies of key New Testament passages include the Day of Atonement allusions in Hebrews (William Johnsson) and the sanctuary/atonement references in the book of Revelation (Mario Veloso).

Along with these central areas of focus in recent Adventist discussion, attention also is given to the larger Biblical context of the sanctuary and atonement: the Israelite sanctuary in general (Frank Holbrook), the Jerusalem Temple in light of other ancient Near Eastern temples (Lawrence Geraty), the wide range of Old Testament references outside Daniel to the heavenly sanctuary (Niels-Erik Andreasen), Old Testament sacrificial substitution (Angel Rodríguez), the investigative judgment of Judah in Ezekiel 1-10 (William Shea), and significant sanctuary/atonement terminology and concepts (Raoul Dederen, Gerhard Hasel, and Walter Specht).

Far from being a mere "rehash" of previous Adventist argumentation, each of these Biblical studies provides fresh and thought-provoking examination of the Biblical data. Much entirely new ground is broken, yielding a deeper understanding of the sanctuary and atonement in Scripture.

In the sections of historical and theological studies (edited by W. Richard Leshner) one encounters theological reflections upon the SDA understanding of the sanctuary and atonement placed within the larger perspective of the history of Christian thought. The "sequential spot checks" of the historical interpretation of the atonement include the medieval

period (Paul Landa), Protestant Reformation (Norskov Olsen), Wesley (Cedric Ward), and contemporary Protestantism (Richard Rice, David Duffie). Against this backdrop is painted the history of the interpretation of the investigative judgment in the Advent Movement (C. Mervyn Maxwell) and a review of some challenges to Adventist sanctuary teachings (Arnold Wallenkampf). The theological section focuses upon the role and function of the sanctuary services (William Hyde), subjective/objective atonement aspects (Edward Heppenstall), and the investigative judgment and atonement in the writings of Ellen White (John Wood). This reviewer has found these historical and theological studies to contain much insightful research and creative synthesis.

Although some of the material in *The Sanctuary and the Atonement* is rather technical in nature, in general the results of the research are brought within reach of every serious student of Scripture. Readers also will find this volume a tremendous resource work. Most of the papers contain copious reference and content footnotes, and many provide substantial supplementary bibliographies.

It should not be concluded that this compilation of study papers constitutes the "final word" on the sanctuary and the atonement. Not all the issues are fully addressed, nor do all contributors concur in every detail of their interpretations. Nevertheless, without doubt this publication represents a milestone in Adventist research.

DICK DAVIDSON
Berrien Springs, Michigan

Southern Union

■ Ribbon-cutting ceremonies were conducted May 23 for South Central Village, a 134-unit senior citizens complex in Clarksville, Tennessee. The L-shaped complex is a project of the South Central Conference, which operates housing projects in five locations.

■ WLAC radio, Nashville, Tennessee, recently interviewed a panel of staff members from Wildwood Sanitarium and Hospital, Wildwood, Georgia, on a two-hour radio talk show. The program was heard in 28 States. Callers had a number of questions about Wildwood's change-of-life-style programs.

■ Hialeah Hospital, a self-supporting hospital in Hialeah, Florida, was one of 35 hospitals in the nation chosen to participate in the fourth Annual Conference for Innovators of Community Health Promotion May 9-12, an invitation-only conference. The conference was sponsored by the American Hospital Association. Hialeah's Stop Smoking Clinic was singled out because of its strong follow-up program.

■ Under a banner bearing the theme "Go and Do," 300 delegates from 14 of the 18 churches that comprise the Community Service Federation of South Carolina met in Greenville, March 28. Joe Hinson, personal ministries director for the South Atlantic Conference, organized the federation meeting, which was held at the Antioch church in Greenville.

SEVENTH-DAY ADVENTIST COLLEGES. FOR THE FREEDOM OF FAITH.

"Frankly, we did not know how we could make it financially...at [an Adventist] college...A few weeks later, we saw God's hand moving..."

When Beth Arias decided last year to attend an Adventist college she said she "knew it must be God's will for my life." Yet, because her father is disabled and her mother, Jean, is the sole support of the Arias family, turning away from the "comparatively inexpensive colleges and universities" near home was a difficult choice.

After enrolling in the Adventist college of her choice, Beth says she and her mother prayed.

"He had helped us before many times and we believed He would not fail us now...A few weeks later...a (college) representative visited my home and awarded me a small scholarship. I also was awarded a government grant and loan."

"It wouldn't cover my entire bill by any means; however, when that money was gone, we knew God would provide the rest. Then special friends helped in a way I least expected..."

For Beth Arias, the dreams of an Adventist college education have come true. "My living situation is almost like home and I have found that Christian love prevails...My professors have shown a genuine interest in my scholastic as well as my spiritual well-being..."

"God knew I needed to formally study His Word. He knew it would help build a solid foundation for my life. He knew it would be easier for me to do His will in a Christian environment."



Jean Arias and daughter Beth

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Beirut update

Thomas G. Staples, secretary-treasurer of the Middle East Union, and Donald Eichner, president of Middle East College, reported on June 28 and 29, respectively, that workers and members in the environs of Beirut, Lebanon, were safe and well.

Interdivision and volunteer workers' families have not been evacuated, and the summer school program at Middle East College has not been suspended.

The Middle East Union was planning to hold its midyear meeting in Beirut on July 5 and 6.

ROY F. WILLIAMS

AID educational leaders meet

The first educational council of the Africa-Indian Ocean Division was held in Abidjan, Ivory Coast, June 21-23. Educational policies, including a division board of education policy, were recommended to the year-end Africa-Indian Ocean Division committee. Keynote messages were presented by R. J. Kloosterhuis, division president, and C. R. Taylor and A. C. Segovia, from the General Conference Department of Education. Joseph Nkou, Africa-Indian Ocean Division director of education, planned the meeting and chaired the session in which union directors of education and college representatives gave their reports.

The Indian Ocean Union Adventist Seminary, directed by Jacques Doukhan, has enlarged its library and inaugurated new dormitories and other facilities. Its three-year License in Theology program features an option in comparative religions especially adapted to the Hindu, Buddhist, Moslem, and animist environment in which its graduates will

work. The first class is graduating this month.

Critical problems in adapting to Rwanda's educational reform and new government requirements have led to the closing of all but 31 of 174 Adventist schools in that country, and there are urgent requests for large subsidies for necessary buildings and equipment.

New secondary schools have been developed in Bo, Sierra Leone, and in Bandal and Songa, Zaire. Numerous junior secondary schools also have been established.

Promising developments in Nigeria and Zaire point toward increased freedom for church participation in church schools that have been operated by the government since these countries became independent.

The West African Union reports the establishment of the first SDA school in the North Ghana Mission, in Tamale. The school's excellent reputation and influence give promise of developing a new regional office and network of schools in the north. Two elementary schools in Ghana now are owned and operated by large local churches, setting a new trend.

CHARLES R. TAYLOR

For the record

Presidential visit: The Mexican head of state, José Lopez Portillo, made his second official visit to the campus of Montemorelos University on May 14. A year ago, on his first visit to the university, he took part in the inauguration of the new buildings for the School of Music and the School of Art.

New community service in the Philippines: Doyle Barnett, stewardship and development director of the Far Eastern Division, reports that family-finance seminars are drawing non-church members in the Philippines into Adventist churches

and awakening an interest in Adventism. A. Perez, district leader in Pagadian City, conducted a series of finance lectures in March, inviting business and professional people from the community. A total of 320 persons attended all four nights of the seminar. R. R. Yap, South Philippine Union Mission stewardship director, seeing the evangelistic possibilities in this series in Pagadian City, conducted a seminar in a much smaller community. At the close of the series, he awarded 80 completion certificates.

Nurses' kindness results in \$54,000 gift: What began as a kind gesture by two unknown nurses at New England Memorial Hospital, Stoneham, Massachusetts, has resulted in a \$54,000 bequest to Paradise Valley Hospital, National City, California. Charles F. Sanborn and his wife, Annie, were treated with such kindness while patients at NEMH that the couple were impressed after moving to the San Diego area in 1974 to seek out another Adventist hospital to write into their will. The Sanborns both died last summer. In the mid-1970s Mrs. Sanborn was a patient at Paradise Valley.

South Pacific college update: Progress continues in the building of a senior college in Port Moresby, Papua New Guinea, for the unions in the South Pacific Islands. Recently the college name was changed from South Pacific Adventist College to Pacific Adventist College. The initials SPAC are pronounced "spark" by New Guineans, and *spark* is a nickname for liquor. The new initials, PAC, pronounced "park," have a much more suitable connotation for Adventists. Because the people of the Koiari tribe live in the area, the estate will be known as Koiari Park.

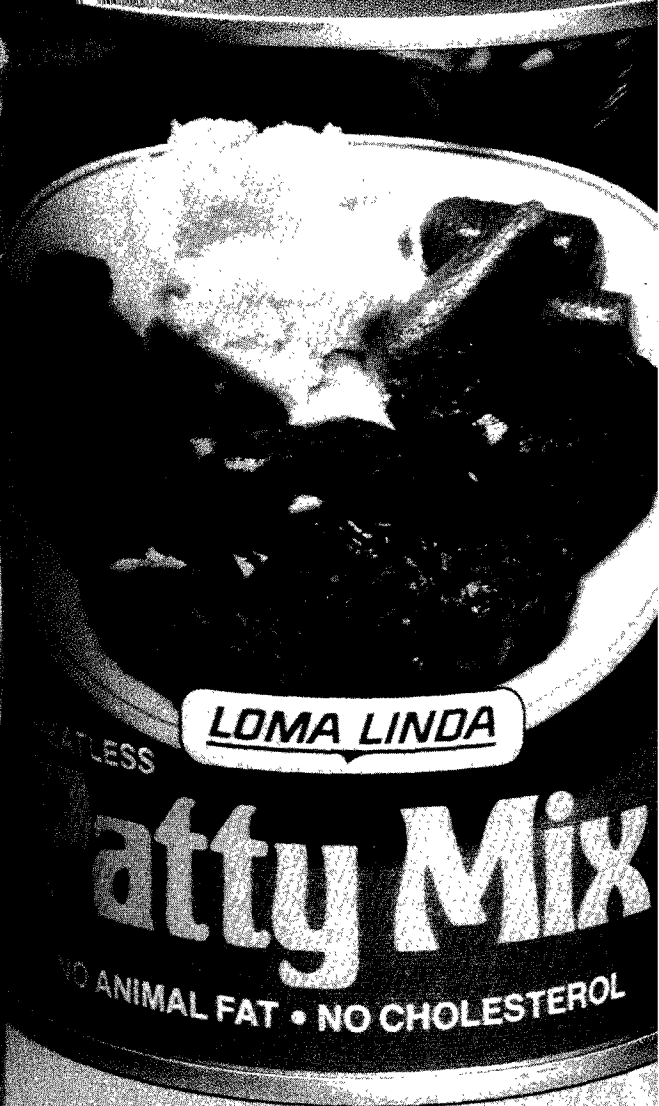
Religious Newsbriefs

from Religious News Service

■ **Conservative rabbis say smoking violates Talmud:** Smoking is no longer permitted at meetings of the Rabbinical Assembly. A resolution adopted in Kiamasha Lake, New York, by the Conservative Jewish organization also urged Conservative rabbis to support local legislation banning smoking in public places, and to back efforts to sensitize the 1.5 million Conservative Jews in the U.S. to the dangers of smoking.

■ **Religious TV viewing is on the rise again:** The number of persons who watch religious television programming is on the rise again, after a four-year downswing, recent audience surveys indicate. Audience estimates published by the Arbitron Company between February, 1980, and February, 1981, indicate that viewers who watched religious programs went up by 2 million. The increase brings the total viewing audience back to the 22-million mark that syndicated religious programs enjoyed in 1976.

■ **Postal rate hike expected for religious periodicals:** Religious and nonprofit periodicals, hit last January by an unexpected doubling of their postage, can expect another hefty jolt in October, under the proposed Federal budget. Second-class rates could go up as much as another 30 percent, the religious press associations estimate. Senate and House conferees cut to \$400 million the amount used to subsidize educational, religious, and other nonprofit mailings. The Reagan Administration had proposed \$500 million, while lobbyists for the religious press sought some \$800 million.



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