

Adventist Review

General Organ of the Seventh-day Adventist Church

August 12, 1982

Dear faculty
members

Page 4

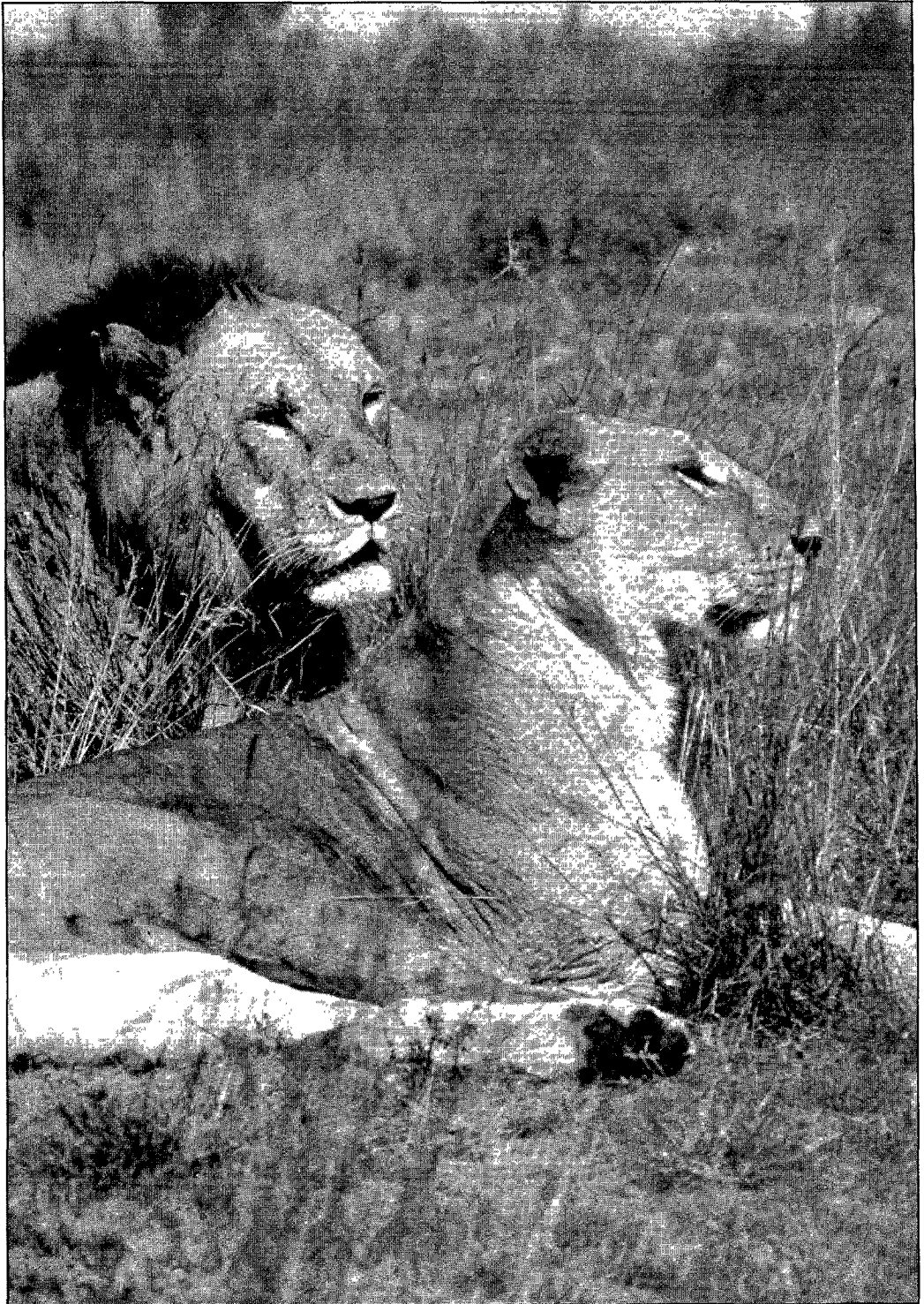
Ellen
White
in Brazil

Page 6

African
young people
love the Lord

Page 14

Many people think of
game preserves when
they think of Africa;
others think of snow-
capped Kilimanjaro;
but to Leo Ranzolin,
General Conference
youth director, Africa
is young people.
See page 14.



THIS WEEK



George W. Reid

On the Back Page of April 29 we announced that George W. Reid, chairman of the religion department of Southwestern Adventist College, had accepted a call to be an associate editor of the ADVENTIST REVIEW. We are happy this week to welcome him to our

pages and to our office. His first editorial, "Unseemly From Every Angle," appears on page 13.

A graduate of Union College, Lincoln, Nebraska, Dr. Reid earned an M.A. in systematic theology and a Master of Divinity degree from the Seventh-day Adventist Theological Seminary when it was located in Washington, D.C. He then served as a church pastor in the Oklahoma Conference for 11 years. In 1967 he went to Southwestern Adventist College, Keene, Texas, as a professor of religion. While working there, he earned a Doctor of Theology degree from Southwestern Baptist Theological Seminary, in Fort Worth, Texas, with a concentration in church history and ethics.

Dr. Reid is the author of the

recently published *A Sound of Trumpets: Americans, Adventists, and Health Reform*. He and his wife, Julia, who is a travel agent and church musician, are the parents of two children, Deborah Reid Campbell and George W. Reid, Jr., both married.

Bible credits: Texts in this issue credited to R.S.V. are from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973. Texts credited to N.E.B. are from *The New English Bible*. © The Delegates of the Oxford University Press and the Syndics of the Cambridge University Press 1961, 1970. Reprinted by permission.

Art and photo credits: P. 4, H. Armstrong Roberts; p. 5, A. Devaney; all other photos, courtesy of the respective authors.

LETTERS

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

Ellen White statement

I would like to lend my endorsement to the statement regarding "The Inspiration and Authority of the Ellen G. White Writings" (July 15). It is concise, yet comprehensive. Its strength lies in its brevity; I hope it does not die as a result of a thousand qualifications.

Among the affirmations, number eight* will meet with the greatest misunderstanding. It would be nice to have a paper or two written by Biblical scholars to further elucidate this position and discuss its practical feasibility.

The "denials" are essential at this time in the church's history. Many of Ellen White's worst enemies are her staunchest advocates. We need to distinguish *use* from *abuse* and defend the primacy of the Bible in our presentation of truth. It seems to me denial number

six** is especially important for our people to realize, lest we fall into the trap of presenting God's word as being incomprehensible or acting accordingly.

WILLIAM MCCALL
Berrien Springs, Michigan

* "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."

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

Opening doors

Many times doors open in strange ways and strange places. However, all too often Adventists either hesitate too long or fail to recognize the opportunity as a God-given chance to witness. I commend those who saw and heeded one such opportunity as reported in "Salem, Oregon, Church Begins Sabbath Observance" (July 8).

ROGERS CLINCH
Vinita, Oklahoma

ACP executive secretary writes

I have heard H.M.S. Richards, Sr., frequently on the radio in the past years. The cover protrait (June 3) is excel-

lent; the conversation with him and the photographs that accompany it are most evocative.

Thank you very much for the beauty of that introduction to a man whose name I knew but whose face I had not seen before. DONALD F. HETZLER
Executive Secretary
Associated Church Press
Geneva, Illinois

A night song

After reading "Night Songs" (June 17), I would like to share with you an experience that happened last week.

A crisis has come into my life and has been complicated by a physical problem. After I spent a night in prayer, darkness and gloom seemed to surround me. I was exhausted and my faith was weak. I asked God why this was happening to me and what I should do.

My lips began to move and I found myself singing the hymn "I will follow Thee, my Saviour, Wheresoe'er my lot may be." As I continued to sing, my depression began to leave. I believe that God gave me that "night song." FAITH JACOBS
Spartanburg, South Carolina

Adventist Review



Published continuously since 1849

EDITOR
Kenneth H. Wood

ASSOCIATE EDITORS
William G. Johnsson, George W. Reid

ASSISTANT EDITORS
Jocelyn R. Fay, Aileen Andres Sox

ASSISTANT TO THE EDITOR
Eugene F. Durand

ADMINISTRATIVE SECRETARY
Corinne Russ

EDITORIAL SECRETARIES
Chitra Barnabas, Ginger Church

ART
Director, Byron Steele
Designer, G. W. Busch

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

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

SOUTHWESTERN UNION EDITION
Editor, Richard W. Bendall

EASTERN AFRICA EDITION
Editor, Bill Edsell

INTER-AMERICAN EDITIONS
Editor, Wanda Sample
Associate Editors, Simone Doleysres, French; Humberto Rasi, Raul Villanueva, Spanish

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

CIRCULATION
Manager, Robert S. Smith
Associate Manager, E. W. Moore
Advertising and Marketing, Edmund M. Peterson

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

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

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

Vol. 159, No. 32.

New status, new life

By REX D. EDWARDS

A controversy within the Coptic Church in Egypt highlights an important theological truth.

The priest cut an imposing figure: flowing black beard and cassock, silver cross, and fat Bible. Three thousand attentive people jammed his church as he expounded the Scriptures and emphasized the doctrine of justification by God's grace alone through faith alone.

No, this was not a Reformer of the sixteenth century, but Father Zacharia, pastor of the Heliopolis (a suburb of Cairo) Coptic Orthodox church, who in 1964 experienced what can only be described as an evangelical conversion and personal encounter with Jesus Christ. However, his experience was not unique, for during the past decade the Coptic Orthodox Church of Egypt has experienced a remarkable revival of Bible study and renewal of spiritual life.

But a controversy at the heart of which is the priest Zacharia, has developed within the church (see "The Priest and the Patriarch," *Christianity Today*, April 7, 1978). Apparently, the authorities of the Coptic Orthodox Church examined the priest's theology, declared him unorthodox, suspended him from his ministry, and forbade him to preach. Thousands of the evicted priest's followers rallied to his side, and now the Coptic Church is divided between traditionalists and progressives.

And what is the root of this theological crisis? It is the doctrine of justification. Zacharia has been teaching that justification is "a mere verdict of righteousness" without any inward renewal, or righteousness of character. That is, when God justifies sinners He *declares* them righteous *without making them righteous*. The priest cites Luther as teaching that in justification God clothes the sinner with a garment of righteousness, while underneath he remains the same old person in the same old condition. In other words, the doctrine of justification by faith offers a change of status *without* a change of life, or character.

This is a caricature of Luther and of the classical Protestant doctrine. It separates what the Reformers refused to separate, namely, the new status and the new life, justification and regeneration, the work of Christ and the work of the Holy Spirit. No doubt some Protestants have been guilty of just such a caricature (though not Luther), as if justification means a free acceptance by God with no ethical consequences. Apparently Paul had to repudiate this same misunderstanding in his day (see Rom. 6:1-11). When some were encouraged "to continue in sin that grace may abound" he quickly countered, "By no means! How can we who died to sin still live in it?" (verses 1, 2, R.S.V.). And he went on

to explain that by faith and baptism we have been united to Christ in His death and resurrection. As a result, we must consider ourselves to be "dead to sin and alive to God in Christ Jesus" (verse 11, R.S.V.).

The key phrase in this passage is at the end of the last verse, "in Christ Jesus." It is quite impossible to be justified and accepted by God *without* being united to Christ. Indeed, it is only in Christ that we are justified (see Gal. 2:17). And in Christ we also are new people, living a new life. Paul's strenuous repudiation of works as the basis of justification did not inhibit him from insisting on good works of love as the necessary fruit, or evidence, of justification. It was the same with Luther. In his *Treatise on Christian Liberty* he wrote: "Good works do not make a good man, but a good man makes the works to be good." And Ellen G. White expressed the same idea: "There may be marked defects in the character of an individual, yet when he becomes a true disciple of Jesus, the power of divine grace makes him a new creature. Christ's love transforms, sanctifies him. But when persons profess to be Christians, and their religion does not make them better men and women in all the relations of life—living representatives of Christ in disposition and character—they are none of His."—*The Sanctified Life*, p. 55.

It seems we can learn here an important lesson: Always keep together the new status and the new life that God gives us. Put differently we should keep together the two prepositional phrases *through Christ* and *in Christ*, mediation through Him and union with Him.

Justification is a legal word, the opposite of condemnation, and denotes the action by which God declares a sinner righteous in His sight. As we often have been reminded, Jesus "was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share."—*The Desire of Ages*, p. 25. But this justification is not a legal fiction that leaves the justified sinner unchanged. For God justifies the sinner only if he is *in Christ*, and to be united to Christ is the beginning of a radical change of character and conduct. "Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed."—*Education*, p. 257.

Paul's writings throb with the assurance that God both redeems us through His Son and regenerates us through His Spirit (Eph. 1:13; compare Gal. 3:14). He not only makes us His sons and daughters but puts within us the Spirit of His Son, who begins to transform us into Christ's image! "Therefore, if any one is in Christ, he is a new creation; the old has passed away, behold, the new has come" (2 Cor. 5:17, R.S.V.).

New status, new life, new creation—we must not separate these blessings. They belong together and are given to all who are in Christ. □

Rex D. Edwards is an assistant secretary of the Ministerial and Stewardship Association of the General Conference.

Dear faculty members,

By JUNE MCINTYRE



An open letter to an Adventist elementary school by the mother of a 7-year-old girl.

I walked into the school this morning to pay my daughter's tuition bill, and I heard you pray. There you all were, kneeling side by side, praying for the student body and for guidance to teach them the ways of the Lord.

The overwhelming joy and thankfulness I felt will never be surpassed on this earth, for, you see, I realized you were praying for my little girl.

I suppose I knew all along that faculty members pray for the school, and we, as parents, assume you do seek guidance from above. But when I heard the prayers coming from your hearts, my eyes began to fill with tears, and for a few moments I forgot why I had come as I began to reflect on why we (her father and I) had decided to send our daughter to a Christian school.

Many Seventh-day Adventist parents plan, without question, to send their children to church school. Since I was brought up an Adventist, in my daughter's earlier preschool days I never doubted that I also would send her to our church school. But her year in kindergarten at our small-town public school posed questions in our minds, and we began to wonder if there would be any difference between the public school and the church school.

Our town public school is very small, and the bus picked up our little girl at the end of our lane. I enjoyed meeting the bus in the morning and again at noon, became acquainted with the driver of the bus, and during the course of the year had friendly conversations with the faculty members. I grew

to like what I saw. My husband shared my feelings, and we could see that our daughter enjoyed kindergarten. We saw nothing that was contrary to our beliefs. "Why," I remember musing to myself at the parent-teacher meetings that we attended, "they even have prayer here."

In April, when an invitation came from your school for our daughter to attend first-grade day, we were elated. But deep in my heart I began to think about the inconvenience it would cause us if she went to school there in the fall. First, we would have to provide transportation—that would be approximately a half-hour to school in the morning and a half-hour return trip home. Then the time-consuming trip again in the afternoon. All together, two precious hours of my time just traveling. If our daughter went to our town school, the bus would pick her up at the end of the drive.

Second, our daughter's teacher in kindergarten was truly a gem, in every sense of the word. We had confidence in all the faculty members, and we were sure of good education. Of course, we did not know when the theory of evolution might creep into the instruction, but it hadn't while she was in kindergarten.

Next to consider, and probably most important, was the fact that I would have to work to pay that monthly tuition (and rates have gone up dramatically since I was in elementary school). Now I argued with myself that if our daughter went to public school, I could stay home with our two preschoolers, and the Lord wouldn't really be pleased if I worked and left them with a baby sitter, because I felt the Lord wanted me home with them.

The afternoon of first-grade day I could hardly wait until it was time to pick up my daughter and get her reaction and comparisons between the two schools. As she got into the car

she began to sing a song about the wise man building his house on the rock. Thus began a homeward journey I shall never forget.

"How was first-grade day, honey?"

"Oh, good," was my daughter's reply. And then, "The wise man built his house upon a rock."

"What did you do?"

"Oh, we had fun."

"Really getting far," I said to myself. "The wise man built his house upon the rock.'" Then I began to argue silently with myself about the backroad drive I would have to take during long, cold, winter days, and I remember coming up with all the arguments of church school versus public school over and over.

"Mommy, do you like my new song? Mommy, did you hear me? We learned a new song today."

"Wow, how did you learn that so fast? I don't remember ever hearing you sing like that in kindergarten."

"And the house on the rock stood firm." Mommy, why are you crying? Are you all right?"

"Yes," I remember saying, "I'm fine. I just received a marvelous answer to many questions that have been going over and over in my mind."

"Oh," my little girl replied, and she went on singing her blessed song.

Most precious thing

I knew why we were choosing to send our daughter to a Christian school. The Lord had used none other than the *most precious thing* in our lives to give us the answer—because a firm, strong foundation is the most precious gift you can give to a child.

Three months after the beginning of school for our growing-fast-in-Jesus daughter, I thrill with each new day as she relates the stories of Moses, from a babe in the bulrushes to the leader of Israel, and as she practices her school choir music. Those rides to and from school are filled with so many songs and "Mommy, you know what we did today?" communiqués that I do not even think of the hour or two on the road—the time breezes by so fast!

Do you know what else the Lord did for me? He set an afternoon paper route right in my lap. I can take my preschoolers along with me in the car and earn my daughter's tuition as we roll along the back roads together. The children all help, as a matter of fact, and my daughter finds it quite fascinating to be earning part of her tuition at the age of 7.

As I watch a little girl grow ever so fast I also watch God's little friend grow. I remember childlike prayers that said, "Help us all to be good, Amen." And now those prayers lengthen and say things like, "Dear Jesus, I *know* You care for me and my family. I am so thankful for my food because I *know* You gave it to me." I don't think our little jewel would have learned quite so dynamically what Jesus has done for her had she not attended your Christian school.

May God richly bless each of you. I am thankful to know that you begin your day with God, for you have the most precious gifts in your hands for seven hours each day, and you certainly give the best to each one when you take Him as your partner and counselor.

Very gratefully,

Mrs. June McIntyre



FOR THE YOUNGER SET

A kitten for Tracy

By SHARON LANDIS CLARK

Tracy is a cute little girl with curly brown hair. She is almost 5 years old. Tracy lives in the big city, but goes to visit Grandpa and Grandma on their farm during vacations.

Tracy's grandma and grandpa are Kelley's neighbors. They didn't have cats or kittens, but Kelley did. She had three mother cats and nine kittens, fluffy and cute.

The last time Tracy visited her grandma and grandpa, her grandma said that Tracy could have her very own kitten! Kelley was going to let her choose one.

But since Tracy lives in the city, the kitten would have no place to play where it would be safe. Grandma told Tracy the kitten could live with her and Grandpa on the farm. The kitten would still belong to Tracy.

Tracy was excited. She hugged Grandma and asked, "May I pick out my kitten right now?"

"Yes," Grandma said.

All the kittens were so cute that Tracy had a hard

time making up her mind. Finally she saw the perfect one for her, a fuzzy yellow kitten with big green eyes. Tracy was so happy she could hardly wait to get back to Grandma's house and show her new kitten to Mother, Daddy, Grandpa, and Matt, her little brother.

Tracy named her kitten Buttercup. Grandma said that Buttercup might get lonely all by herself, so she chose a fluffy gray kitten for her and Grandpa. Grandma named her kitten Misty.

"Now Buttercup and Misty can have fun playing together, and since there are two of them, they won't be lonely," said Tracy.

Now when Tracy goes to the farm to visit, she can see Buttercup and Misty. She can play with them and see how fast they are growing.

Tracy remembers to thank Jesus for her kitten. Jesus made animals for us to love and care for because He loves us. One way we can show Jesus we love Him is to take good care of the pets He made for us.



Ellen White in Brazil

By ROBERT G. WEARNER

Almost 70 years after Ellen White's death, the influence of her life and writings is felt throughout Brazil.

Ellen White never visited Brazil in person. However, she is well known here. Almost 70 years after her death the influence of her life and writings is felt in every corner of this great country. Nearly fifty of her works have been translated into Portuguese, the national language. The Brazil Publishing House is now in the process of republishing all her principal books in a standard size, all bound in dark-blue cloth.

At Northeast Brazil College my son Ronald and I, with the help of several other teachers, put on a special Spirit of Prophecy week. We told stories of Ellen White's work in the United States, in Europe, and in Australia. Then it occurred to me to present an evening program entitled "Ellen White in Brazil." I asked for volunteers in several of my theology classes who would like to tell of the influence of Mrs. White's books in their lives. Several responded.

Jonas Vaz told his story. He was reared in a Protestant family and first learned of Seventh-day Adventists through the Voice of Prophecy in Portuguese. He studied for the ministry in a large seminary operated by his church in the city of Recife in northeast Brazil. His professor of comparative religions warned his students against Adventists. According to him they were legalists, seeking to save themselves by keeping the law. The dangerous heretical sect was especially obnoxious because it was ruled by a "female pope." Jonas entered the ministry with the avowed purpose of warning everyone against being deceived by such an "unchristian" religious group.

After about six years as a Protestant pastor he received a letter from a former classmate who had become an Adventist. Gradually his opinions changed. An Adventist neighbor conversed with him, and eventually he studied the Bible with an Adventist pastor. It was difficult for him to accept the doctrine of conditional immortality of the soul, but in time he became convinced of it. His wife was quicker to grasp the Adventist message than he was. Renouncing his pastorate and deciding to study in our seminary, he still had misgivings about Ellen White. In Paulo Marquart's Spirit of Prophecy class, however, he read *The Desire of Ages*. This beautiful study of the life of Jesus completely changed his concept of Mrs. White. The reading of this book gave him a new vision of the world's Redeemer, and renewed his desire

to preach the gospel. After finishing his studies, he accepted a call to pastor a district of Adventist churches.

Manoel Abdoral de Freitas had a Catholic mother and a Baptist father. He had little interest in religion, but to please his mother he took his first Communion at 10 years of age. Some years later as a teen-ager, Abdoral was looking over the books in their home library when he noticed one entitled *A Vida de Jesus*, an Ellen White book on the life of Christ sold by literature evangelists in Brazil. He began to read it with interest and found that Jesus kept the seventh-day Sabbath.

Although he had never met a Sabbathkeeper, he decided to observe the seventh day. Not knowing any better, he kept the Sabbath from midnight to midnight. Then he began to visit one church after another—the Baptist, the Presbyterian, the Jehovah's Witnesses, the Pentecostal. No pastor, however, could answer his questions about the Sabbath. There was no Seventh-day Adventist church in his town. As he read his Bible from cover to cover, his spiritual experience grew, and his convictions became stronger. By this time his father had forsaken religion completely, and his mother tried to persuade him to give up his strange ideas. She insisted that the Catholic priests and Protestant pastors knew much more than he did about the day of worship. But he refused to change.

When does Sabbath begin?

Then one day an Adventist literature evangelist visited the home when Abdoral was away. He sold a book to his mother and returned on Saturday night to deliver it. The young man was thrilled to meet an Adventist for the first time, but was concerned to find him working during what he considered as holy time. The literature evangelist quickly turned to the texts that show that the Sabbath begins and ends at sunset. For a time Abdoral corresponded with the literature evangelist. He took the Voice of Prophecy lessons, but the untimely death of the literature evangelist ended the contact. After three months he met a missionary-minded layman employed by the railroad who encouraged him to be baptized. Now he is studying for the ministry.

Tomaz Edison Meira, a freshman, had a most thrilling story. Coming from the state of Bahia, he lives in the state capital, Salvador. His cousin Luis, who lives at Jequié, a few kilometers away, was a member of an amateur rock music group. He and his friends were deeply involved in the drug culture. One day he was visiting in the home of a marijuana merchant and found a copy of *The Great Controversy*. Luis paged through it and asked permission to read it. The more he read, the more interested he became. As he and his friends smoked marijuana, they took turns reading the book aloud. Some of the boys liked the reading, others did not. One of the group took a special interest. He was a spiritist by the name of Florisvaldo Figueredo Fernandes.

Robert G. Wearner teaches history and theology at Northeast Brazil College, Belem de Maria, Pernambuco, Brazil.

One day three of the young men climbed a high hill called Alto to Cruzeiro. There they sat for some time smoking and reading the Bible and *The Great Controversy*. Suddenly Florisvaldo began to scream, "I don't want the Bible!" One friend ran away, but Luis continued to read the Bible. He begged his friend to think of the name of Jesus. Soon the spirit left him. Realizing that they needed help, Luis finally persuaded his spiritist friend to attend a Seventh-day Adventist church. He felt they could get help there. They both enjoyed the sermon by a layman. Later they attended an Adventist youth camp, and the young people gave the rock musicians Bible studies. Satan did not give up easily, but in time the young men gained complete victory over their evil habits and surrendered their lives to Jesus.

In the meantime Luis remembered his cousin in Salvador and sent him a copy of *The Great Controversy*. An avid reader, Tomaz read the book with interest. When he was halfway through the book, he felt condemned because of his sinful life. He decided to skip to the back of the book to see how the story ended. After reading the last chapters, he felt even more condemned. At the time he was studying

journalism at a university. When his vacation began, he went to Jequié to visit his cousin. Luis talked much of his new-found faith and took Tomaz to church. Tomaz was going through an internal struggle at the time, for he was keeping company with a girl who smoked, drank, and was opposed to religion. He spent the night at the home of an aunt.

Early in the morning he had a dream in which Jesus appeared in a blinding light. When he awoke he decided to make a complete surrender. He left off his vices, terminated his association with the worldly girl, and prepared for baptism. Several of the rock music group were baptized on April 1, 1979. Tomaz is now studying for the ministry, and Florisvaldo is a colporteur.

As a direct result of the Holy Spirit's work with one copy of *The Great Controversy* found in a drug pusher's home, ten people were baptized, seven of whom were former users of marijuana.

No, Ellen White never visited Brazil in person, but the influence of her writings, under God's blessing, is changing lives in this country. □

TEENS AND TWENTIES

Listen to the stewardess

By GARY B. SWANSON

The wings of the Boeing 727 quivered slightly as the big plane nosed onto the runway. In the few moments before Flight 921 began its sprint down the New Orleans takeoff strip, I was reading my latest issue of *Time* magazine.

Meanwhile, the head stewardess and her assistants were running through the choreography known as the passenger safety routine that goes on before each flight. They pointed out the various emergency exits and demonstrated the use of the oxygen masks in the event that the cabin were to become depressurized. I've heard the routine enough times that I think I could recite it word for word. It's one of life's procedures that most of us take for granted.

Momentarily I looked up from reading to watch the stewardess four rows ahead. She held the mask over her nose and mouth and showed the connection of the plastic tubing to the shelf over the seats. Everybody I could see—except a wide-eyed 12-year-old boy across the aisle—was involved in something other than listening to the stewardess. Her demonstration was an exercise in talking to herself.

I looked at those around me—a salesman already sleeping, a businessman reading a financial report—and considered how similar we all were to those waiting for heaven. Airline passengers, of course, ignore emergency instructions because they don't believe they'll ever be needed.

Could it be that the Christian who neglects his prayer or Bible study may actually not believe also? If an airplane passenger knew that an air disaster were as sure as we believe the coming of Jesus is, he would be listening to every single word the stewardess had to say.

"Therefore be ye also ready," Jesus said in Matthew 24:44, "for in such an hour as ye think not the Son of man cometh." Jesus was very concerned that those who love Him would be ready for His return. He was so concerned, in fact, that He used several parables to urge us to be prepared.

For example, He described a wedding party, waiting for the coming of the bridegroom. As it turned out, half of the partygoers were unprepared. They hadn't listened to the warnings and instructions, and the bridegroom came while they were away. When they returned, they begged to be admitted to the party, but the bridegroom was forced to answer, "I declare, I do not know you" (Matt. 25:11, N.E.B.).

"There is a lesson also in the lamps and the oil," writes G. Ralph Thompson in a September 28, 1978,

Adventist Review article. "The oil represents the Holy Spirit. How much time do [we] . . . spend with the word of God? Do [we] . . . have the Holy Spirit to illumine [our] minds? To have the word of God is not enough. [We] . . . must have the Holy Spirit." The Holy Spirit is thus actively involved in our preparedness for Christ's soon return.

In another parable Jesus described the master of a house who went on a trip and left his household servants in charge of his affairs. The master admonished his servants to stay awake, to be prepared at all times for his return.

"Keep awake, then," Jesus admonished us, "for you do not know when the master of the house is coming. Evening or midnight, cock-crow or early dawn—if he comes suddenly, he must not find you asleep" (Mark 13:35, 36, N.E.B.).

Like the airline passengers, we have had plenty of instruction and warning. Jesus is coming again very soon, and we dare not let the trivial things of this worldly life stand in the way of our being prepared for the Bridegroom's return.

The everlasting gospel

By CARL COFFMAN

Only those who know personally the saving grace of God can carry the good news to the whole world.

For several years prior to the disappointment of October 22, 1844, William Miller and his colleagues placed much emphasis on the 2300 days of Daniel 8:14 and the coming judgment as referred to in Revelation 14:7. With the strange but growing worldliness, apathy, and opposition of the popular churches, they were led in the summer of 1844 to proclaim the second angel's message—"Babylon is fallen, is fallen" (Rev. 14:8), and the midnight cry of the parable of the ten virgins (Matt. 25:6).

The year 1844 reveals a wide contrast between the indifference and hardness of the many who rejected truth and the experience of unity and readiness of the approximately 50,000 who looked for the immediate return of Christ.

Ellen White quoted from three of the writers of that time (a Mr. Barnes, author of a Bible commentary; Professor Finney, of Oberlin College; and a writer in the *Religious Telescope*) who revealed the spiritual conditions of the day. These writers portrayed a lack of conversions, an increase in worldly-mindedness, the existence of apathy and hostility, and church people who were devotees of fashion, sadly degenerate, and engaged in dancing and festivities (see *The Great Controversy*, pp. 376, 377).

Those who looked for Christ to return in late 1844 presented a sharp contrast: "Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844."—*Ibid.*, p. 401.

Lest some kind of false pride get the better of us, we should pause to note a statement made by Ellen White a little more than four years after the Disappointment, when the "pressure" of an immediate end of time had eased. "I saw that some minds are led away from present truth and a love of the Holy Bible by reading other exciting books; others are filled with perplexity and care for what they shall eat, drink, and wear. Some are looking too far off for the coming of the Lord. Time has continued a few years longer than they expected; therefore they think it may continue a few years more, and in this way their minds are being led from present truth, out after the world."—"To Those Who Are Receiving the Seal of the Living God," January 31, 1849, quoted in *Early Writings*, p. 58. Something undesirable can happen to any of us who lose our sense of the shortness of time.

Near the close of the first century of Christianity, Christ sent this awful condemnation to His people, in one of His

churches: "I have somewhat against thee, because thou hast left thy first love" (Rev. 2:4). Our Lord had included this danger in His many signs of His near return in Matthew 24:12: "because iniquity shall abound, the love of many shall wax cold." And the apostle Paul warns that those who receive "not the love of the truth" are the ones who will be deceived by the devil as time draws near its close (2 Thess. 2:10, 11). We dare not take our eyes off Calvary or become dull in relation to the soon return of our blessed Lord.

The first angel's message portrays "the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14:6). We note that the gospel is everlasting, and that there is to be a worldwide proclamation of it. The angel symbolizes God's people engaged in the task of proclaiming the everlasting gospel to the world, *especially at the time when the hour of God's "judgment is come."* Converted people carry the saving gospel to the world with urgency because time is short, and with the promised result that the Holy Spirit makes the work "spread like fire in the stubble" (*Selected Messages*, book 1, p. 118). "During the loud cry, the church, aided by the providential interpositions of her exalted Lord, will diffuse the knowledge of salvation so abundantly that light will be communicated to every city and town."—*Evangelism*, p. 694.

We might think that Miller preached more judgment than gospel. But we should remember two things. First, almost all the Millerites came from grace-teaching churches, and the records reveal that they had a close relationship with Christ; they were looking for *Him* to come. Second—and in connection with Daniel 8:14 and Revelation 14:7—if Christ was to come in the latter part of 1844, theirs was a time of judgment. It was essential to stress judgment, and stress it with vigor. A person who believed his probation was to close in a few months should have been deeply concerned about judgment—for himself and for others.

Daily experience

How much we need a daily experience, just like those waiting believers! "Every morning they felt that it was their first duty to secure the evidence of their acceptance with God. . . . The assurance of the Saviour's approval was more necessary to them than their daily food; and if a cloud darkened their minds, they did not rest until it was swept away. As they felt the witness of pardoning grace, they longed to behold Him whom their souls loved."—*The Great Controversy*, p. 403. Their emphasis in appealing to others must have reflected their own feelings—a deep love for the Lord, a concern for the judgment, and a desire to be separate from the world. Even church members can easily drift spiritually unless they maintain serious thoughts of the nearness of judgment and the Second Coming.

The gospel of the first angel is "everlasting." This is the

Carl Coffman is chairman of the Department of Religion of Andrews University, Berrien Springs, Michigan.

only time that the term "everlasting" occurs in the Bible in conjunction with the "gospel." What does this mean?

The gospel really had no beginning. First Peter 1:20 tells us that redemption through the precious blood of Christ "was foreordained before the foundation of the world, but was manifest in these last times for you." God knew beforehand of the coming of sin; the provision for the sinner's redemption was not an "emergency" measure enacted by God when caught by a surprise, but was part of His eternal purpose. Romans 16:25 shows that the gospel of salvation through Jesus Christ that Paul preached was "the revelation of the mystery, which was kept secret since the world began." The mystery was God's eternal purpose to save sinners, which was kept in silence since the world began, or literally, "in eternal times," or "for ages past."

"The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of 'the mystery which hath been kept in silence through times eternal.' Rom. 16:25, R.V. It was *an unfolding of the principles* that from eternal ages have been the foundation of God's throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency."—*The Desire of Ages*, p. 22. (Italics supplied.) The principles of love and mercy are attributes of our perfect God. A plan of salvation for a sinner would always be in the mind of a God of total love and mercy. Truly, there never was a time when the plan of salvation did not exist.

For the human race the everlasting gospel began with the promise of Genesis 3:15, when God said to the serpent, "I will put enmity between thee and the woman, and between

thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." It began on earth when it was needed—on the same day. Adam and Eve experienced "reconciliation" to God on the very day that they first experienced separation from Him because of their sin. Justification by faith took place that day. The secret to success against the evil one is to be found in the events of that day. "It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, ever ready to do his bidding."—*The Great Controversy*, p. 506. Our God of love and mercy and grace has supplied everything that we must have if we are to be saved.

First sacrifice

Read in *The Story of Redemption* the marvelous, yet terrible, account of the first sacrifice that Adam and Eve offered after their first sin. Two sentences are packed with meaning. "As he looked upon the bleeding victim, writhing in the agonies of death, he was to look forward by faith to the Son of God, whom the victim prefigured, who was to die man's sacrifice. . . . As Adam was slaying the innocent victim, it seemed to him that he was shedding the blood of the Son of God by his own hand."—Page 50.

The Old Testament is dotted with many altars. The plan of salvation, as well as the Ten Commandments, was presented to Moses on Sinai (*Patriarchs and Prophets*, p. 330). The earthly sanctuary was a daily teacher to sinners of the plan of salvation. And Daniel 9:24, 25 gave the date for the anointing of the Messiah, who would reveal divine love and mercy, even unto His own death, for those who deserved to die eternally. What a revelation of the nature of the blessed Trinity!

Only those who know their Lord and the nature of a God of such love and mercy will fulfill the last part of Revelation 14:6. They will carry this marvelous saving gospel "unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." This point should stir each of us. We have developed all sorts of rationalizations in connection with the giving of the gospel to others, while knowing that almost a century and a half has passed since God raised up a people to accomplish just that task.

An inseparable tie exists between one's having received the saving grace of God and sharing with others what he has received. Reborn Christians will find some way to witness. As long as the first-century church was filled with the first love, the gospel spread. Without it, "the world was robbed of the blessings that God desired men to receive."—*Testimonies*, vol. 8, p. 26. Ellen White reminds us: "The message of Revelation 14 is the message that we are to bear to the world. It is the bread of life for these last days. . . . Many forget that to them has been entrusted the bread of life for those starving for salvation."—*Ibid.*, p. 27. (Italics supplied.)

The everlasting gospel, received, converts people. Converted people proclaim their experience to everyone within their reach. The Millerites did this well, in the short time available to them. How well are we doing it today, in the light of a judgment soon to terminate, and the imminent return of Him who is "the everlasting gospel"? □

To be continued

Printed loaves of Living Bread

By NICHOLAS LLOYD INGRAHAM

*That miracle by Gutenberg was God's
Device to sow a world with gospel light;
And evil angels, boasting countless odds,
But aid a harvest when His time is right.*

*Devoted pressmen flutter paper seed
Around the globe; the Holy Spirit cuts
Convictive furrows mercy-deep to speed
Their burgeoning in palaces and huts.*

*Go, bookman, God is being crucified!
Alarm the world! With Bibles, forge ahead;
His guarding angels hover by your side
When serving printed loaves of Living Bread.*

*Your books and papers, though unread today,
When trouble strikes, will rally from the dust
And in God's own appointed time and way
Afford the closing work a mighty thrust.*

READER TO READER

An exchange of views on a topic of current interest

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

■ In our valley of the shadow of discouragement, angels came to us in the form of two church members. They did not scold or berate our lax church attendance, but told us that they personally missed us.

Our cupboard was desperately bare, which they suspected, so they brought a "few" things (two boxes full) they thought we might enjoy.

Use pounds and pounds of encouragement on your friends. Find their needs! Involve as many of the church members as possible to fulfill their needs, and with the Holy Spirit working on their hearts, you can see them in church again. Who knows what God has in store for them to do?

PASTOR AND MRS.
CLARENCE HOAG
Redfield, South Dakota

■ Former members like to know what is happening in the church. Let them read your REVIEW and the union paper. They still feel it is their church even if they no longer attend. Do not give them the same literature you would give nonmembers unless they act interested or ask questions.

DOLORES J. ADAMS
Gentry, Arkansas

■ A friend would invite me to lunch and afterward would squeeze my hand and say, "I'm praying for you, Pauline." Never did she preach to me or censure me for my "non-Adventist" conduct. Her loving remark and caring attitude broke my heart, and I could not wait to get away from her to let

the tears flow to ease my choked-up feeling and aching heart. My family also showed a deeply caring, never-condemning attitude.

PAULINE KOSZESCHA
Grants Pass, Oregon

■ A neighbor and friend came to see me and requested permission to take my two daughters to Vacation Bible School. The girls loved it, and God, working through their teacher, gave them a desire to be part of the church. They learned to love the pastor, and this gave him the opportunity to start visiting me at home. During his many visits we talked over the problems I had faced when I left the church, and he encouraged me to come back.

The most important thing that happened after I came into the church was that the members included me in their circle of love.

JUNE KAY
Chesapeake, Virginia

■ Probably getting back into the fold of Christian friends will help a lot. We all need contact with our fellow church members during the week, as well as on Sabbath in church. We need their support, fellowship, and encouragement.

MARILYN J. CARPENTER
Chicago, Illinois

■ I strayed away from the church for many years, but then strange thoughts of loneliness came to my mind. I thought of how my parents had faithfully kept the Sabbath all those years and stayed true while I was out

in the world. It made me feel far away from God. Then the Holy Spirit came to me with such love and power I was amazed. I realize what helped bring me back was the morning and evening worship and prayers in our family when I was still at home. MYRTLE M. HANSEN
Portland, Oregon

■ One dear friend was just that—a friend. Her contacts were always sincere, concerned in a quiet way, but never judgmental. She loved me through good and bad, just as Jesus did. When my own heart was touched again by the Holy Spirit, she was the one I most related to and with whom I wanted to share my joy.

Mrs. G. E. MUSK
Kingman, Arizona

■ I was at my daughter's apartment visiting when a pastor came Ingathering. I told him I was a former member, and he invited me to church. About three months later I visited the church on Sabbath morning. I received a warm welcome in Sabbath school and church. I was ready to come back to the

Lord. If someone had tried to be a friend to me, maybe I would have come back sooner.

DOROTHY WILBANKS
Houston, Texas

■ I became bitter over a personal tragedy and angry with God for allowing it to happen. I left the church and wanted nothing to do with it for the next ten years. Then one Saturday we were loading furniture on a truck when a man and his wife, whom I knew to be Adventists, strolled by on a Sabbath afternoon walk. When he saw us struggling with something heavy he took off his jacket, rolled up his sleeves, and approached with a "Let me help you."

I was taken aback by this offer. Manual labor on Sabbath! That is not what I remembered about Adventists.

Later, upon discovering that he was not only a member but the pastor of a nearby Adventist church, I felt compelled to go once to see what his church was like. The warm and friendly welcome I received and the sincere interest shown by the members made me want to go again and again.

I was rebaptized and for all eternity will be thankful for that minister's demonstration of God's love in his most eloquent (and effective) sermon, "Let me help you." CONNIE PHIPPS
Paw Paw, Michigan

■ A number of influences over the years drew me steadily toward the church. The memory of a roommate in college who was persistent in the face of adversity. The questions of my children when they became curious about nature and God. These examples come to mind.

The turning point came one Sunday morning. I had watched *It Is Written* for several weeks without any desire to make a change in my life. This time Elder Vandeman related his

Question for October Response deadline September 7

Our 11-year-old daughter is very hateful to our son, who is 12. She feels he is the reason that her peers do not accept her, and even wishes he did not exist. Our son, however, loves her sincerely. What can we do?

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

own personal experience with rebellion. I was able to identify with his discomfort in the school environment where it happened. My case wasn't hopeless after all.

CLEBERT VAN PELT
Kenner, Louisiana

■ I drifted away from the church in my early teens and later married a non-Adventist. After the birth of our third son I sent for some information on a

set of Bible stories. A literature evangelist came to our home and showed us the books and took our order. He also gave me a copy of *Steps to Christ*. On the last page of the book was an invitation to take a free Bible correspondence course from the Voice of Prophecy. Before I finished the course, I wanted to come back to the church.

Two of my sons and I were baptized, and my parents also took the course and were

rebaptized. The Holy Spirit didn't stop there. He brought in my two brothers and sister with their families.

BONNIE KOHLER
Petersburg, New Jersey

■ When I left the church the prayers of the faithful on my behalf certainly must have been a mode of intervention, but God alone brought me back. I guess people were afraid of saying the wrong thing. How I wished

people would have talked to me in lovingkindness. I yearned for tender concern and assurance that I could return to my Master. I searched for this through His people, but in vain because my bitterness turned people away.

Tenderness will restore a broken spirit; long-suffering will help heal a bruise. It may take time, but progress will come. We should not be afraid to show we care.

LARRY WARE
Takoma Park, Maryland

Thank you, Washington Adventist Hospital

By MIRIAM WOOD

When I was told last year that I must undergo major surgery, I suffered an attack of panic and apprehension. I am not proud of being one of the most apprehensive patients in existence, but there it is. A dear friend of mine (a physician, incidentally) sums it up succinctly when she says, "Miriam, you simply do not handle illness well!" Truer words were never spoken. The thought of losing control of my life and placing my fate in the hands of the medical profession (or any other group, for that matter) has always been horrendous to me. The very idea of being confined to a hospital makes me feel sorry for every caged bird in the world. But when life presents us with no choices, we have to pull up our socks, muster what tepid courage we can, and go forward.

Here in Washington we are fortunate in having several Adventist hospitals; this diluted my panic somewhat. However, when I confided my coming ordeal to my friends, some sniffed and remarked, "Well, you won't feel any different in a supposedly Adventist hospital than you would in a secular one. There's nothing in the atmosphere that would indicate a differing philosophy." So I had this bit of depressing news to add to my general free-floating anxiety.

Therefore it was with considerable trepidation that I listened to the secretary in my physician's office setting up the appointment for surgery a week later and made my way out of the building, clutching in my sweating hand the sheets of directions for the ordeal to come. But from that moment on, things went so well that I have to tell you about it and about my renewed faith in Adventist medical institutions.

First of all, getting admitted to a hospital can be a hopeless tangle of never-ending forms and miseries, if my memory serves me correctly. Not so here. The admitting office actually phoned me the day before I was to arrive and secured much of the information. This impressed me, since for several years I have been involved in producing programs on good management procedures for church executives, including hospital personnel. I was delighted to realize that my "own" hospital obviously had been studying this same field and that they realized that being a Christian institution isn't enough—you have to be an *efficient* and *progressive* institution. When the "dark" day arrived and I presented my person to the admitting office, things fairly flew along. I was sent to both the laboratory and the X-ray departments, where cheerful, efficient personnel took care of the bloodletting (ugh!) and the X-rays in record time. As I arrived back in

admitting, a helpful orderly appeared on the scene and carried my suitcase up to my room.

Immediately nursing personnel took over, greeting me warmly and making me feel that there *was* a possibility (slight, but a possibility nonetheless) that I might live through the (routine) surgery. Everyone seemed interested; that was what counted. As the evening wore along and the necessary surgical preparations were made, I really didn't have the feeling that I had so dreaded: I didn't feel like a caged bird or a victim of circumstances. I felt that my personhood was still intact, even through rather distasteful routines.

The next morning I had expected to feel shattered as I waited to be taken to the surgical complex. But somehow I felt calm. Nurses and aides and students kept popping in with cheerful remarks. And when I was lifted onto the gurney for the trip downstairs, the attendants were so good-natured that I felt quite reassured. The hospital chaplains came by, one after the other, to offer prayer, and a dear friend, Chaplain Evalyn Delafield, even went with me to the door of surgery. A church pastor showed up at this point. I really felt cherished and cared for.

Of course, there was the inevitable 24-hour postoperation period of nausea and discomfort (inevitable for me, at least), but every time I put my light on, it was answered almost immediately. The caring of the hospital personnel continued. When I couldn't manage to eat what was brought me and felt miserably apologetic about what could have appeared to be intransigence, the nurses assured me it was quite all right and offered to bring me anything that would appeal to me. When this turned out to be milk, they kept cold cartons in their refrigerator so if a "milk urge" came upon me unexpectedly, they would be prepared.

A dear little student nurse one day asked whether she could offer prayer for my recovery. Infinitely touched, I assured her that I would appreciate her prayer. She was so very young, so sincere. I won't ever forget her.

Did I feel that Washington Adventist Hospital has a Christian atmosphere? Yes, I certainly did. I felt that the people there were loving and caring. Moreover, they were *efficient* Christians, which I particularly appreciated.

Thank you, Washington Adventist Hospital. What a blessing Adventist health-care institutions must be all around the world!

The challenge of secular thought—2

The self-sufficient man

“Another phase of advance whose time surely has come is the inauguration of an ongoing study designed to achieve a desperately needed breakthrough in how to reach the secular-minded and non-Christian peoples of the world with the gospel. This is a science all its own, to which we have given only token attention. This includes the touching of the hundreds of thousands of young lives captured by materialistic philosophies on university campuses, where at present we are almost without voice or witness.”

It was April 17, 1980, in Dallas, Texas. The fifty-third world council of the Seventh-day Adventist Church had heard General Conference president Neal C. Wilson in his keynote address designate ten areas that he considered need emphasis. His words above described the ninth item on his list.

What is this “secular” mind-set to which Elder Wilson referred. It is a way of thought and life that is almost totally foreign to most Adventists. Most of us probably are only vaguely aware of how the secular man or woman views life; consequently, most of us still need to be educated in the special need of this population for the good news we carry and in the difficulties involved in our trying to reach them.

An illustration may be helpful. Suppose you begin to discuss the topic of the Sabbath with your neighbor. He is interested that you go to church on Saturday instead of Sunday, like other Christians he knows. “But the Bible teaches that the Sabbath is Saturday, not Sunday,” you tell him. You bring out your Bible and take him through Genesis 2:1-3; Exodus 20:8-11; 31:13-17; Isaiah 58:13, 14; Ezekiel 20:12; Luke 4:16; and Mark 2:27, 28.

“Yes,” he agrees, “I see you are right. The Bible does teach that the Sabbath is Saturday, not Sunday.”

You are encouraged by his words. You look at him expectantly. But the rest of his response is devastating.

“So what?” he says. “You are right in your understanding of the Bible, but that doesn’t make any difference to me. You see, I don’t follow the Bible; I don’t believe in it. In fact, I don’t believe in any religion.”

Here and now

As you talk further, you realize that your neighbor is not an atheist. In his mind there may be a God or there may not be; there may be an afterlife or there may not. He simply is not concerned with such matters. What interests him is the here and now—his own work and pleasures, his friendships, his fulfillment in this life.

You go back to your home, wondering. The established Bible-study method has failed. It worked—and yet it failed. You and your neighbor did not even start on common ground; inevitably you could not convince him of the force of the Sabbath commandment.

Your problems arise out of the secular mind-set of your neighbor. While the word has not been used—few people describe themselves as “secularist”—you have come up against secularism.

Webster’s dictionary defines secularism as “a system of doctrines and practices that disregards or rejects any form of religious faith and worship.” This definition is inadequate. While it doubtless embraces some people of a secular mind-set—those for whom secularism is a consciously thought-out scheme, functioning almost as a religion—it leaves out great numbers of others. For many people the secular mode of life and thought has not been thought through: they are *practical* secularists.

Indeed, no all-embracing definition of secularism is forthcoming. Correspondingly, opinions differ as to whether secularism is an essentially modern way of thought or whether it is as old as humanity.

Three marks of the secular mind-set seem evident to us, however:

1. Indifference to religion. Attitudes range from ignorance of religion to outright antagonism and embrace all religions and Christianity in particular. The secular man or woman has come to disregard all forms of organized religious faith or worship. The secularist feels that he has *outgrown* religion; he may regard himself as post-Christian.

2. Confidence in the achievements of science and technology. By any account the record is impressive: wonder drugs, men on the moon, the end of smallpox, increase in life expectancy, automobiles, telephones, air condi-

**Wherever it raises its head, from right or left,
the coarse face of intolerance is unseemly from every angle.
Its voice is the voice of the dragon.**

tioners—the list is endless. These are all achievements of *humanity*, and they are *tangible*. The secular man or woman is impressed by them and places trust in such tangible results rather than in the invisible world of which religion speaks.

3. Self-sufficiency. The secularist does not necessarily deny the existence of God—he simply does not feel the need of Him. He thinks he can get along quite well without Him—if He does exist. Indeed, he looks more to human abilities and resources as all-sufficient to meet human needs than answers from any other source, such as those given by the past.

Challenge of secularism

While such thought patterns are prominent in the universities, they are by no means confined to them. Secularism embraces both the professor in the classroom and the worker building the new skyscraper—the egghead and the hard hat. Wherever men and women are governed by a self-sufficient philosophy, setting aside the claims of God and the need for God, they are part of the challenge of secularism.

How many people are secularists? No one knows, but the number probably is great in North America and Europe. Secularism has found its way into the lives of many—perhaps most—people. Many people who still believe in God and even go to church are practical secularists. In the final analysis they rely on human solutions rather than on God.

In the next editorial we shall see how secular ways of thought and life might invade Adventism also.

W. G. J.

To be continued

Unseemly from every angle

Historically a willingness to tolerate the ideas of others has been the product either of an oppressed minority or of sensitive people who recoiled at human suffering.

In the sixteenth-century Reformation, Lutherans and Calvinists, as well as Anglicans, repeated the established church concept inherited from their forefathers. Within each state or city a certain church was legally established, from which no dissent was allowed. The Anabaptists suffered terribly at the hands of even the most enlightened Reformers, such as Zwingli in Zurich. Across Europe both Catholics and Protestants slaughtered hundreds of these helpless dissenters and imprisoned thousands more.

From dank prisons or exile, Anabaptist pens poured forth some of the most eloquent appeals, pleading for an enlightened society that would live and let live. Some humanistic scholars, often skeptical and somewhat cynical about religion, but moved by pity for the persecuted, added their influence to the side of tolerance, establishing a longstanding affinity that has since sheltered many an unpopular religious group—including Seventh-day Adventists.

As vigorously as we Adventists must disagree with humanism's rejection of the supernatural and its

abandonment of the Bible as the great guide to faith and practice, we find its enduring protest against intolerance admirable. In this light it is particularly saddening to see the current departure from that principle by important humanistic leaders in the intellectual and scientific community as they battle against differing ideas.

Recent efforts to balance the teaching of evolutionism in the public school system with the alternative of creationism have provoked the strongest kinds of protest. Speakers addressing conventions of educators and scientists are heaping scorn on the efforts of creationists, calling upon legislators and jurists to suppress any reference to creationism in the school curriculum.

While we respect the right of such leaders to defend their views, there is a serious departure from principle in their appeal to the machinery of government to silence opposition. On what basis can such means be defended? Does the citizen who holds a different belief in regard to the origin of the universe represent a threat to the welfare of society? We believe not.

Wherever it raises its head, from right or left, the coarse face of intolerance is unseemly from every angle. Its voice is the voice of the dragon, so familiar to students of both history and prophecy, and its end product is oppression. We hope strong feelings will not lead thoughtful people who have long exercised the precious spirit of openness to abandon it just at this time when it is so much needed in a crisis-ridden world.

G. W. R.

COVER STORY

African young people love the Lord

By LEO RANZOLIN

Beautiful sunsets, majestic snowcapped Kilimanjaro, lush green vegetation, simple huts, children playing everywhere, modern cities such as Abidjan, Nairobi, Johannesburg—this is Africa!

But it is a lot more. Africa is people; wonderful, smiling people! Africa is youth—youth who love to sing and witness for Christ. As I listened to the beautiful sounds in Swahili (one young person, girl or boy, begins to chant and the rest follow in unison), I thought to myself, This is an experience I'll never forget!

During my six weeks on the African continent I visited the West African, Indian Ocean, East African, Tanzania, and South African unions. The young people love the Lord and are sharing this love with others. Because of the simplicity of the gospel, the faithfulness of our brothers and sisters, and their love for this church, it is no wonder our work is growing fast in that area.

Because of flight connections, cancellations, and the loss of a suitcase, I could not spend more than a couple of days in Accra, Ghana. But it was worth it! On Sabbath the Pathfinders and young people in full regalia lined up to hear the message. They were ready for inspection. Luther Talley, general manager of the Advent Publishing House, had worked hard and had given of his time to make this possible. All the

youth directors were excited to see their youth on parade.

I spent about an hour visiting the facilities of the Advent Publishing House in Accra, which is being completely remodeled to meet the needs of our work for 50,000 members in West Africa.

After five days in Nairobi, Kenya, my lost suitcase was found, and I happened to be present when 19 happy members of the Eastern Africa Division staff arrived from Cyprus to take over their new headquarters at a beautiful location right across from the University of Nairobi.

My destination was the island of Réunion, one of the three islands in the Indian Ocean Union (the others are Mauritius and Madagascar). French is the official language of the Réunion Mission's 822 members. J. V. Bignoot is the president. We spent the weekend with Daniel Latchman, youth director, and the young people at our school. What a wonderful time we had! We talked, we discussed, we preached. The young people were full of enthusiasm, with the same problems and aspirations of other youth around the world.

Mauritius is a beautiful island with 2,158 Seventh-day Adventists. Sugar cane grows everywhere. Bruno Vertallier, Indian Ocean Union youth director; Mikael Beesoo, president, and Daniel Gueho, secretary, joined me in a youth leadership training course at our school. The youth are committed to work on the Seven Mod-

ules for AY Action in the '80s, and they are going to participate in the One Thousand Days of Reaping.

My next stop was Madagascar, where, along with the union president, Francis Augsburg, I visited AY Camp Mantasoa. This camp is located in a lovely spot composed of five hectares (12.5 acres). The chalet has a room for 200 young people and there is a kitchen, shed, and sanitary facilities.

Sabbath was spent with the youth leaders who were receiving training to work with Pathfinders—a dedicated group who love the Lord with all their hearts.

The Indian Ocean Union Mission office is located in Tananarive, Madagascar. While there I visited the Madagascar Adventist Seminary. Although school was not in session, I was able to see their beautiful facilities.

At the union office I met Tishbite Rakotoarisoa, a young Seventh-day Adventist athlete. Tishbite holds the 800-meter record in Madagascar and during the Moscow Olympics came in fourth in the 800-meter race. He wants to study physics and chemistry and teach at our school.

With thoughts of this fine youth still filling my mind, I returned to Nairobi for one of the most historic meetings of our youth program in Africa—the all-African youth materials meeting.

New approach

The Youth Department has launched an approach that will help many of the world divisions to begin producing materials that will focus on their culture and language, instead of merely adapting existing materials from North America. For many decades, most of the youth materials have been prepared with the North American

Division in mind. We hope this can be changed. This was the reason for the first all-Africa youth materials committee.

As appointed by the 1981 Annual Council, delegates from the three African divisions met in Nairobi, April 19-23 to discuss how the General Conference youth materials could be made more applicable to the African culture. Delegates included youth directors, editors, and young people from the Nairobi area.

Resolutions were passed on a list of chosen manuals and materials for Africa, Adventist Youth honors for the youth of Africa, revision and evaluation assignments to different divisions, translation of materials into French, and suggestions for an all-African songbook and youth magazine. The delegates requested that the division and General Conference officers study the feasibility of a pan-African youth congress in Nairobi in 1986.

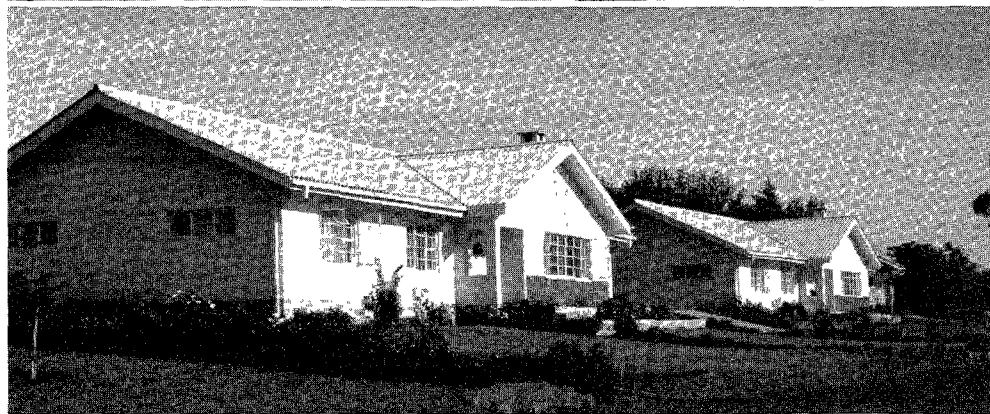
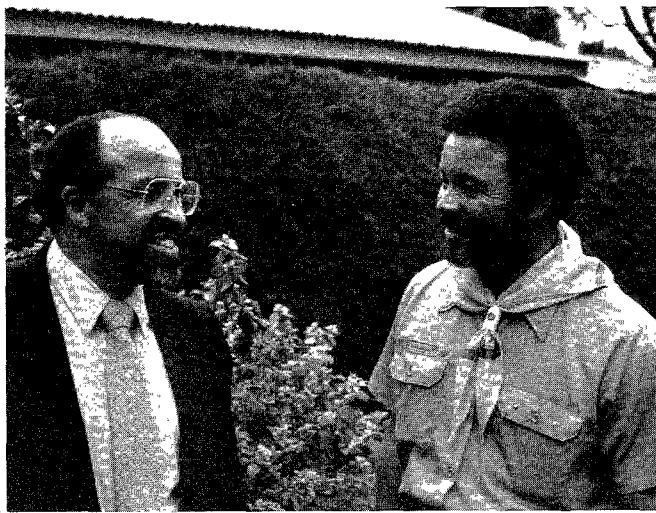
After this historic meeting, Bill Edsell, Eastern Africa Division youth director, K. L. Bushnell, East Africa Union youth director, and I traveled together through all the fields of Kenya. Kenya and Uganda comprise the East Africa Union, one of the largest unions in the world, with 159,764 members as of March 21, 1982. Our headquarters was the Kamagambo Secondary School, which I had visited in 1974 during a union-wide camporee. We stayed with American missionaries Bill and Linda Cochran. Bill is the manager of the school and Linda is deeply involved in the Pathfinder Club.

Our first visit was to Ranen Field, where we attended a one-day youth rally. Investiture, parades, and a choir festival were just a few of the attractions. The place was packed with people from all over the field—and it was

Leo Ranzolin is General Conference Youth director.



From left, clockwise: Young people check a map during their orienteering training in Madagascar. Two Americans on the staff of the East African Union are S. A. Bushnell, Ministerial secretary and evangelist, and his brother, K. L. Bushnell, youth and communication director. The author met Vicki Talley in Ghana. Homes for faculty members have been constructed at the University College of Eastern Africa, near Eldoret, Kenya.



Monday! They told us to come back in the fall when they will have their annual choir festivals. I considered the music there to be absolutely beautiful.

The next day we went to the South Kenya Conference in Kisii—the largest, with 53,000 members. Our youth had requested a Bible conference with several speakers participating. The meetings were held at the Nyanchwa church, with 600 young people in attendance. We had a “preaching marathon” between Pastors Bushnell, Edsell, and me. The young people were eager to receive the Word of God. Their attention, amens, and singing indicated that they really love the Lord. We had an Investiture, with many ministers present to participate and support their youth.

All who go to Kenya should be ready to eat *ugali*, a corn meal dish similar to the Italian *polenta* that I was accustomed to eating as a young lad. I learned that because of their diet of corn, beans, and other fiber foods, Africans report very little incidence of cancer of the colon.

From Kisii we went to the Kenya Lake Field, at beautiful Kendu Bay. Near our mission is the Africa Herald Publishing House, where the ADVENTIST REVIEW is printed for the Eastern Africa Division.

The Pathfinders were ready for us. A parade started the day's activities, which were like a one-day camp meeting and youth rally. Every club and youth group was eager to perform. We met outside under the trees, and in spite of the heat the

young people stayed all day. Kendu Hospital personnel made several presentations about first-aid and better living. Our day culminated with a meeting and potluck meal at Kendu Hospital.

Africans have strong tribal ties, and it is beautiful to see the power of the gospel as these brothers and sisters from different tribes work together. The largest tribe in Kenya is the Kikuyu, with a population of approximately 1,600,000. Others include Kisii, Bantu Karirondo, Luo, and the famous Masai.

Our last visit in Kenya was to Eldoret, where our newly organized Western Kenya Field, with about 9,000 members, is located. We saw our new church under construction there and the place where S. A.

Bushnell, brother of Ken Bushnell, had just concluded a series of evangelistic meetings during which many were baptized. We went to a government school where our young people and adults were gathered for a Bible Conference. E. H. Sequeira, university chaplain of the union, and S. A. Bushnell, union Ministerial secretary and evangelist, gave the lectures.

The young people's skits depicted how they are witnessing for Christ. Someone told me about a certain young man who is a tremendous preacher. I interviewed him and asked for those people in the congregation who had been converted through his ministry to stand. Scores of people stood. I was told that he had brought hundreds of people into the church. This is the spirit of Africa. No

wonder that union has become one of the largest in the world, along with the South Brazil Union, Pacific Union, and Central Africa Union.

The climax of our trip to the East Africa Union was our visit to the University College of Eastern Africa near Eldoret. What a fabulous location and climate! Under the leadership of Percy Paul and his staff the school is moving ahead rapidly. Our first encounter there was with the Master Guide Club. About 15 students were working on their Master Guide program to be future leaders of Pathfinders.

Before leaving we visited the construction site of the new girls' dormitory and other school facilities. Even though many students do not have housing they are enjoying this pioneering experience. The teachers' housing impressed me and I was amazed with the progress of the school. What a difference it will make in preparing our workers for Africa.

As we traveled to Arusha and Parane secondary schools, situated up in the Pare Mountains, I kept asking to be shown Kilimanjaro. This majestic mountain, 19,340 feet high, was nowhere to be seen. Clouds were covering it. It was not until I was flying over it by plane that I realized how tall it is, poking its peak above the clouds.

Leadership course

We were to have a leadership training course at the Parane Secondary School for all our youth directors and leaders in the area. Y. Lusingu, president of the Tanzania Union, traveled with Bill Edsell and me. Our school nestles at the base of a beautiful mountain ridge and it was obvious to me why they had chosen that spot.

We stayed with Don and Nellie Straub, Canadian missionaries who have four lovely children. To my surprise, their home was the only one on the compound that had electricity. Nellie's father recently had brought them a small generator. They also had installed a solar heater for their water. And the food was fabulous!

Even without electricity our

young people came every night to listen to the Word of God. I wish you could have heard the singing, but really, you would have to be there to enjoy it.

On Sabbath we made an appeal to the young people and many gave their hearts to the Lord. In the afternoon the young people performed a skit they are presenting to our youth in the area. It showed the difference between a Christian home and a non-Christian one. While watching this skit an individual pointed to a girl in the group and said, "Pastor Ranzolin, see that girl? She's been promised to a young man here. Nobody knows yet, but in three years they will get married. The contract is made." Although Tanzanians in the cities are turning to Western ways of choosing a life companion, many marriages still are arranged this way. Large families are common.

My African trip ended in the modern city of Johannesburg, South Africa. I was to have a one-week series of meetings with my fellow Portuguese-speaking believers. (There are 600,000 Portuguese-speaking people in South Africa, 200,000 of them in Johannesburg.) We had a lovely time together studying the Word of God. Although many had to leave their former countries in Africa, they are happy that the Lord has guided and directed in their lives. The reason for our visit was to set up a series of evangelistic meetings in 1983 in Johannesburg.

On Sabbath, Mike Stevenson, my Youth Department associate at the General Conference, on his way back from the Far East, joined me for a youth rally at the Maranatha Campgrounds in Johannesburg, with 5,000 young people. It was inspiring to see the hundreds of young people and their families together. South Africa is Elder Stevenson's home, and his people gave him a warm welcome. The young people promised to follow the Lord and gave their hearts to Him.

My trip to Africa was most rewarding. The young people's smiles, songs, and friendliness still fill my mind with joy.

MEXICO

Blessings follow earthquake disaster

My family and I were only 18 kilometers from Chichonal when it erupted on March 28, 1982. We were in southeast Mexico for an evangelism and stewardship council as well as a child evangelism workshop, which my wife directed. A group had accompanied us for these meetings.

Although the eruption brought devastation, it was a beautiful, spectacular display. The tremendous boiling cauldron could be heard for miles around as it belched smoke, stones, and lava. Through the thick black smoke appeared hundreds of lights that seemed to be exploding at the same time.

At eleven o'clock that night we knew we must evacuate, and with others we walked until four o'clock in the morning to reach a spot of comparative safety. God gave us strength so that even the children were able to walk 20 kilometers. As we walked we prayed and repeated Psalms. God gave us inward peace and calm.

As we fled from the erupting volcano we left behind our personal belongings, carrying only the tithe that local church leaders had asked us to deliver to the conference office. We know that in the time of persecution we will not be able to take any of our prized possessions with us as we flee, and this experience has caused me to be more liberal in my offerings.

The journey that night was a dangerous one, but we felt the continuous presence of angels sent by God for our protection. We were reminded of three

Oakwood College observes Student Labor Day

May 9, 1982, was declared Labor Day by C. B. Rock, president of Oakwood College, Huntsville, Alabama. The trumpets sounded at 7:30 A.M., as the flag was hoisted before a large crowd of school officials, faculty members, and students, signaling the beginning of a ceremony extolling the honor and dignity of the strong labor program conducted by the college.

At the initial ceremony Mrs. Minneola Dixon, director of student employment, on behalf of President Rock read the presidential proclamation, which stated: "Inasmuch as Oakwood College is developed in large measure around the concept of the dignity of labor and the training of the hand, as the president of this institution, it does me great pleasure to officially declare this day, May 9th, 1982, as STUDENT LABOR DAY. I further decree that this occasion should take place annually at Oakwood College in the month of May, that it shall involve the enthusiastic cooperation of all our new entities, and that it shall be regarded as a significant and highly productive event within our calendar of activities."

Then President and Mrs. Rock led the parade that followed. The heads of all departments rode in floats of various shapes and sizes, while others marched.

A special banquet held on the campus honored those students who had excelled in their job responsibilities. The Labor King and Queen, Carlton Sampson and Karen Martin, were presented and crowned.

As the day concluded, President Rock read a vesper thought from the Holy Scriptures, using related passages regarding the dignity of labor.

R. L. WOODFORK
General Field Secretary
General Conference

events as we fled: the night the angels urged Lot and his family to escape the destruction of Sodom; the time of persecution when God's people will flee for their lives; and the end of the world when God's wrath will rain fire and brimstone on the earth.

In one town, while lava and stones were falling, the inhabitants fled from their humble homes to seek shelter in a church. They found it securely locked, and discovered that the member who had keys had left town. They tried to find a door or window they could open, but found none. They had no tools to force one open. Huddled together on the steps, the refugees prayed for deliverance. Suddenly the door opened wide. They rushed into the shelter of the church, praising God for His help in time of trouble.

Twelve districts of the South Mexican Conference, which have approximately 27,000 Adventist members, were affected severely by the action of the volcano. Many Adventist members lost their homes and all their belongings, but as far as we know none of them lost their lives. More than 20 Adventist churches were destroyed. Now the members meet for worship in makeshift places, but their courage is good.

Evangelistic opportunity

In the midst of this disaster, veteran lay preachers have taken the opportunity to engage in evangelism, and God has blessed their efforts. Many held meetings three times a day in the refugee shelters.

One person who had heard the Adventist message before the disaster said, "If I were an Adventist I would not be afraid, but since I am not I am terribly frightened." Turning to a friend he said, "You are a church member, but you came only once to give me a Bible study and never returned." Then he said to a church officer standing nearby, "And you, the one in charge of the church, you never came to visit me and never told me that these things were to take place. I want you to prepare me quickly for the next baptism."

Some who had studied the

Adventist message previously but had failed to make a decision for Christ now have taken the step. Since this disaster there has been a time of reaping. There are calls from all areas of the region for someone to come to conduct baptismal services. Last week I baptized 160 persons; one of the departmental directors baptized 175.

The month of May was declared "Baptismal Concentration Month." Each district has a large meeting to which laymen bring the converts they have prepared for baptism. This method gives good results in this part of South Mexico.

PEDRO ROMERO

President

South Mexican Conference

PHILIPPINES

Council held for secretaries

The first North Philippine Union Mission local mission secretaries' council was held at the Pine City church in Baguio City, June 6-8. Invited were all mission secretaries and their wives, all mission presidents and their wives, and the union officers and their wives.

O. C. Edwards and T. C. Kim, secretary and assistant secretary, respectively, of the Far Eastern Division, were present to give instruction, guidance, and encouragement to those in attendance. After the council, the secretaries of the Central Luzon Mission and the South-Central Luzon Mission were evaluated by division and union secretaries, with some of the local secretaries present.

The division is planning to hold mission secretaries' councils throughout the Far East. One of the suggestions made during the council was to hold a division-wide council for all union secretaries in the near future, for instruction and to encourage uniformity.

During the council, one of the main problems mentioned was receiving accurate statistical reports from the churches. Because of this, one of the recommendations formulated was to hold seminars in all regions of the different missions

to acquaint church clerks with their responsibilities. Church elders and district pastors also would be invited to these meetings.

T. V. BARIZO

Secretary

North Philippine Union Mission

GERMANY

Personnel in Europe attend eight-day retreat

Isolated as American military personnel are throughout Europe, the twenty-eighth annual retreat for Adventist servicemen, held in Berchtesgaden, Germany, provided a mini-camp meeting experience for the 135 persons attending. Extending from May 9 to 16, this year's retreat was longer than usual and included additional features. The lovely Alpine Inn and unusually beautiful weather provided an ideal setting for the spiritual mes-

sages given. Guest speakers included Charles B. Hirsch, a General Conference general vice-president and National Service Organization committee chairman; Martin Kobialka, Koblenz, Germany, church pastor; Pearl Martin, of the General Conference Health and Temperance Department; chaplains Gary Councell and John Keplinger; and Charles Martin, NSO director.

Meetings for the youth and children were organized by Calvin Campbell and Grace Henry, respectively, and music for the meetings was organized by Nellie Keplinger. Emphasis on enjoying the beauty of the Bavarian Alps led to special nature walks and trips into scenic areas of nearby Austria during free hours in the program. All agreed that the time spent in this beautiful area with fellow church members provided the "camp meeting lift" needed by all.

CHARLES MARTIN



Moroccan drug prevention seminar emphasizes temperance materials

In the cities of Rabat and Tangier, Morocco, two-day seminars conducted in early June emphasized the prevention of alcohol and tobacco use. They were attended by government ministers and other authorities. Cosponsored by Morocco's Department of Social Affairs and the International Commission for the Prevention of Alcoholism and Drug Dependency (ICPA), the seminars attracted more than 500 in Rabat and 300 in Tangier.

Ernest H. J. Steed, executive director of the ICPA, is pictured at the ITA exhibit explaining the "WOW cigarette" and the poisons in tobacco to the Minister of Social Affairs, Abbes El Fassi.

Pastor and Mrs. Jean Kempf, ICPA representatives for Northern Africa and the Mediterranean area, are continuing their work in Morocco. A Five-Day Plan to Stop Smoking is scheduled to be held soon.

ERNEST H. J. STEED

CORRESPONDENTS,

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

CORRESPONDENTS,

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

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

Inter-American

■ The Pro Musica Choir of Antillian College, Mayaguez, Puerto Rico, recently made a five-day concert tour of eastern Puerto Rico. In addition to performing at an island-wide music festival at the University of Puerto Rico, Pro Musica sang at La Fortaleza (the government palace), the Episcopal Cathedral of San Juan, the Music Conservatory of Puerto Rico, several Baptist churches, other universities, and many Adventist churches.

■ The Ellen White Research Center at Montemorelos University in Mexico needs copies of the Spanish *El Ministerio* for the years 1930-1949, 1953-1955, and 1958, 1959. Readers with copies they would like to donate should contact Fred Hernandez, Spirit of Prophecy coordinator, Inter-American Division.

■ Reflexions, a new radio program sponsored by the East Puerto Rico Conference health department, is broadcast mornings at eight-thirty over Radio WUNO.

■ A retired pastor, Francisco Arroyo, recently constructed a new church 20 kilometers north of San José, Costa Rica, where he is holding an evangelistic series. All workers are engaged in evangelism in the Costa Rica Mission—from the retired

workers to the youngest ministerial intern. Five hundred youth attended the evangelistic camp conducted by the mission early this year, and now approximately 1,000 youth are serving as lay preachers, Bible instructors, and singing evangelists in 240 simultaneous evangelistic series in Costa Rica.

■ Robinson Mendez, pastor of the Oaxaca district in Mexico, conducted a graduation on May 29 for 222 persons who had completed the Bible course with Missionary Mailmen. He was assisted in the service by the president of the Mexican Union, Samuel Guizar. Two hundred and four of the graduates were baptized that same day.

■ An evangelical pastor, Pedro T. Oporta, was baptized with his family and seven other members of his congregation during the recent evangelistic crusade of Fabian Borges, a lay preacher, in Río San Juan, Nicaragua.

■ Seventh-day Adventists celebrated the fiftieth anniversary of the beginning of Adventist work in Paramaribo, Surinam, March 26-28.

■ Loma Linda University has conducted the sixth session of the Master of Public Health Extension Course in the Inter-American Division. The emphasis in the most recent phase of the course was on health evangelism.

Northern European

■ The church's health institution in Crieff, Scotland, has enjoyed capacity bookings between May and July. Besides geriatric care, the center is offering treatment for arthritis. This increased clientele is welcome news after the uphill

struggle the institution has encountered in recent years. Colin Wilson, the administrator, reports that the former doctor of Prime Minister Margaret Thatcher has received treatment at Crieff and is full of praise for the services offered.

■ In cooperation with the lay activities department of the Finland Union, lay members operate a full-message sound-cassette production to help members in house-to-house witnessing work. There are 20 cassettes in each set, the latest of which is entitled "Healing of the Whole Man." Members visit homes with these sets and leave two cassettes initially. In one or two weeks' time they return with two more cassettes and collect the first two. This goes on until the person is ready to listen to another set, study the gift Bible lessons, or begin a correspondence course.

■ Donald Lowe, W. John Arthur, and Bernard Kinman recently have had separate meetings at the Houses of Parliament with Lord Avebury and Ron Lewis, MP, in connection with the new controversial Nationality Bill and on the question of the trade unions' "closed shop." Useful counsel has been shared with the conferences and missions in the British Union.

■ On July 1 the British Union publishing department reverted to a decentralized system, with local publishing directors operating from the two conference offices. Bill Kitchen and Roy Chisholm have been appointed leaders in the South England Conference and North British Conference, respectively, assisted by Nigel Naidoo in the south and Victor Harewood in the north. According to the union publishing director, Whitford Shaw, the union recruiting drive is on target, with sales to the end of

April showing a £29,000 (US\$50,750) increase over 1981.

■ On Sunday, April 25, the mayor of Langley, Birmingham, England, opened a new church building. Twice a year for several years, at the call of their pastor, Dalbir Masih, members handed him their unopened pay envelopes to augment the growing building fund. Their practical faith was rewarded as their 250-seat church was packed to twice its capacity while H. L. Calkins, British Union Conference president, presented the inaugural address, and R. H. Surridge, North British Conference president, added his congratulations.

North American Atlantic Union

■ Mary Leach, director of the Hudson Valley, New York, Community Services, and her assistants have received a letter of commendation from James E. Nelson, chapter chairman of the American Red Cross, for their assistance in an emergency after an explosion at the Berncolor Dyeworks.

■ The Bethesda French company in Brooklyn, New York, under the direction of Paul J. Blaise, was organized as a church on June 5 with approximately 90 members. The membership includes many Haitians who recently have come to the United States, as well as Haitians who immigrated earlier. A summer evangelistic series began July 11 for the Brooklyn French community.

■ The Five-Towns company in Woodmere, Long Island, was organized as a church on June 5. The new church of more than 40 members is pastored by Walter Isensee, a staff member of the Greater New York Conference van program.

■ When the Stamford, Connecticut, Health Council planned a workshop for lower Fairfield County they asked North Stamford church members to cater the meals. Many of the 80 luncheon guests were so well pleased with the vegetarian food prepared for them that they registered for the next cooking school at the church.

■ Members of the Enfield, Connecticut, church recently presented a Community Services Award to Conrad MacIntire, recreation director of the town of Somers. Mr. MacIntire arranged to have the Hartford church, under the leadership of Gaspar Colon, conduct Five-Day Plans to Stop Smoking, using the facilities of the town hall without charge. He also has helped advertise these meetings.

Columbia Union

■ A number of students from Shenandoah Valley Academy, New Market, Virginia, gave Bible studies to pupils in grades 5-8 at the academy's elementary school. As a result nine were baptized May 8. Victor Brown, academy Bible teacher and campus chaplain, directed the students in these activities.

■ Fourteen students and staff members of Blue Mountain Academy, Hamburg, Pennsylvania, recently drove to the western part of the State to paint the Charleroi Adventist church, a historic building purchased from the Methodists that had not been painted for 50 years. Earlier in the year a group of academy students helped redecorate the Pleasant View church.

■ Twenty-three persons from three Allegheny West Conference churches in the Cleveland, Ohio, area attended a ten-hour stop-smoking training session. The program, planned by C. Richard Rogers, Allegheny West Conference temperance director, was conducted by Bryce Pascoe, Columbia Union health-temperance director.

■ Members of the Tranquility, New Jersey, church recently began a new phase of their community outreach program

by opening a child-care center in the church basement. Thirty-three children were enrolled for its programs, which are directed by Robin Fisher.

■ A one-day Holistic Health Seminar was conducted recently by Fred Hardinge, Potomac Conference health director, and his father, Mervyn Hardinge, General Conference health-temperance director. The seminar, held at the Lonesome Pine Hospital, Big Stone Gap, Virginia, was sponsored by the local ministerial association for nurses, physicians, and clergy.

Lake Union

■ More than \$5,600 was given by parents, friends, and neighbors of the Hinsdale Junior Academy students who participated in the Jump Rope for Heart fund-raising campaign for the Chicago Heart Association in March, according to Doyle Harp, principal of the academy in Hinsdale, Illinois.

■ In Indiana recently three young people were baptized in the Terre Haute church, two persons joined the East Chicago Spanish church, and two were baptized in the Fort Wayne church.

■ Recent baptisms in the Illinois Conference include two in the Collinsville church, one in the Czechoslovakian church in Berwyn, one in the Chicago West Central church, and one in the Springfield church.

■ Members of the Detroit Metropolitan church broke ground for a new building on May 2.

■ Recent baptisms in the Michigan Conference include two in Howard City; two children in Jackson, baptized by their grandfather, Nicholas Tallios, a pastor from Cyprus; four in Williamston; and seven in Ypsilanti.

■ Members of the Conant Gardens church in Detroit worshiped in their new church for the first time on April 24.

■ Marion, Indiana, church members celebrated the grand opening and consecration serv-

ice of their new church building on April 3.

■ Sixteen persons were baptized after an evangelistic series in the Dowagiac, Michigan, church by Robert Collar, evangelist. Seven of these are now members of the Dowagiac church, four joined the Glenwood church, four the Paw Paw church, and one the Berrien Springs church. Eight persons joined the Escanaba, Michigan, church, where John Glass is pastor. Six persons were baptized in the Otsego church by the pastor, Patrick Stevenson. Three persons baptized in the lake at Camp Au Sable on May 7 joined the Detroit Oakwood church, where Norman Yeager is pastor. One person recently joined the Ludington church.

Mid-America Union

■ Seventy persons were baptized into membership of the Pueblo, Colorado, church at the conclusion of an evangelistic series by Dale Brusett, union evangelist.

■ Ground has been broken, footings laid, and concrete poured for the new church in Paonia, Colorado. Lloyd Austin is the pastor of the 20-member congregation.

■ By action of the Kansas-Nebraska Conference K-12 board, the Kansas-Nebraska Adventist Association was asked and authorized to promote and receive gifts to an Endowment Fund for each of the conference-operated academies—College View Academy, Enterprise Academy, and Platte Valley Academy.

■ The church in Aurora, Nebraska, recently was dedicated, and the mortgage was burned.

■ Forty-eight persons were added to the memberships of the Springfield and Oak Grove Heights churches in Missouri as a result of an evangelistic series by John and Clara VanDenburgh.

■ The 85 children who attended the Fort Collins, Colorado, Vacation Bible School learned to sign for the deaf as they sang.

North Pacific Union

■ Construction has begun on a new office for the Alaska Mission in Anchorage. The two-story frame building is expected to be ready for occupancy by the end of 1982. Most of the \$600,000 cost of the project is being covered by the sale of the old mission property in downtown Anchorage.

■ A company of 75 charter members has been organized in Winston, Oregon. The group first met January 9, 1982, and invited Guy Williamson, a retired pastor from Glide, to serve as their initial pastor. Recently Conference President E. C. Beck formally organized the group into a company.

■ Many evangelistic meetings have been held in the Oregon Conference during the spring months. In Milwaukie, 19 were baptized after meetings conducted under the direction of Oregon Conference Ministerial secretary Herman Bauman. In Gresham, William McVay, North Pacific Union Ministerial secretary, baptized nine, with another 14 expected to be baptized soon. Pastor Keith Canwell and Retired Pastor Arthur Davy baptized four new members in the White Salmon, Washington, church. Fourteen have joined the church in Veneta, Oregon, as a result of meetings held by the pastor, Lanier Hanchett.

■ The *Messenger III*, a launch operated by the Alaska Mission in the southeastern portion of the State, will be sold, according to William Woodruff, mission president. The present boat was purchased in 1969 and was used to visit logging camps and isolated members. New roads on the large Prince of Wales Island, where most of the camps are located, make it possible for the pastor living in Craig to drive to the various locations.

■ The Stone Tower church in Portland, Oregon, recently marked the one hundredth anniversary of its organization. Members have worshiped in the present structure since 1953.

■ Just a few weeks after they formally dedicated their church,

members of the Woodland, Washington, congregation officially opened their new Community Services center adjacent to the church.

■ Dedication services have been held for the Glendover church in southeast Portland, Oregon. The congregation, formerly associated with Portland Adventist Academy, was organized in 1966. Members moved to their present location in 1975.

■ The Billings, Montana, church for the second time has sponsored a live-in stop-smoking plan at a camp near Red Lodge. The Billings pastor, Jim Brackett, says the live-in camps have reached many leaders in the community. He feels the long-term cure rate for smokers in his live-in programs is as high as 85 percent.

■ In October, 1979, a branch Sabbath school was begun in Petersburg, Alaska, in the home of Gerald Herbrandson, with just four in attendance. Since that time the membership has grown to 18, a dozen of whom now are baptized members.

Pacific Union

■ Paradise Valley Hospital, National City, California, has received a three-year accreditation from the Joint Commission on Accreditation of Hospitals, according to Mickey M. Rabuka, hospital president.

■ During a June visit to Los Angeles, Queen Beatrix and Prince Claus of the Netherlands asked for a meeting with John and Naomi Weidner. Queen Beatrix thanked Mr. Weidner for his assistance to Dutch refugees during World War II and spoke of reading Herbert Ford's account of his missions in *Flee the Captor*. Today Mr. Weidner operates six health-food centers in southern California. His town of Montebello has elected him mayor.

■ Eliseo Briseno, of Exeter, California, has baptized 67 persons during the past year while pioneering Spanish work in Lindsay, Madera, Porterville, and Tulare.

■ The Honolulu Chamber of Commerce has awarded a grant of \$5,000 to Felix Lao, Hawaiian Mission publishing director, for the church's outreach in the Community Crusade Against Drugs.

■ The Watsonville Spanish church is the Central California Conference's newest. The May, 1982, organization listed 165 charter members, after meetings were conducted by Evangelist Isaac Lara.

Southern Union

■ Twelve members of the Covington, Kentucky, church under the leadership of their pastor, John Loor, Jr., have formed a Priority One class. Pastor Loor meets with the class for instruction each Friday evening from 7:00-7:30. Then, in teams of two, the members visit persons whose names were turned in for It Is Written, Voice of Prophecy, Faith for Today, Amazing Facts, Quiet Hour, and other correspondence courses. At 9:00 they return to the church and share their experiences.

■ Herman Davis, pastor of the Tampa, Florida, Mount Calvary church, was featured as the Minister of the Week recently in the Florida Sentinel, a Tampa newspaper. The article included biographical information about Davis and a sketch of activities at the Mount Calvary church, including the organization of a church in Progress Village and the construction of a \$200,000 multipurpose building.

■ Steven and Paulette Connor, members of the Fitzgerald, Georgia, church, recently appeared on a one-hour television program, Forum Hotline. The program topic was "Health Food, Quack or Fact?" The Connors discussed vegetarianism and how to practice good nutrition through diet foods available from an ordinary supermarket. The program hostess, Helen Karnes, asked Mrs. Connor to do a weekly television program on health and diet.

■ More than 300 individuals were checked for high blood

pressure by the Natchez, Mississippi, church members who participated in the May Health Fair at the Natchez Mall.

■ S. L. Dombrosky, Florida Conference Community Services director, has announced that two Community Services Federations have purchased air tonometers, which cost approximately \$6,000 each. The new equipment is used for glaucoma testing. Dombrosky said the tonometer, unlike the older, conventional method of glaucoma testing, requires no eye drops and no direct contact with the eye.

■ As of June 3, the 34 literature evangelists in Georgia-Cumberland took the top position in sales for the Southern Union. A goal of \$750,000 worth of deliveries for 1982 has been set, and the conference's literature evangelists are making progress toward this mark. Five hundred missionary contacts are made weekly by these literature evangelists, and eight baptisms have been reported this year as a result of their house-to-house visits.

■ Three Lawrenceburg, Tennessee, men (Dan Riggs, a dentist; Jim Singletary, a pharmacist; and Ken Will, an anesthesiologist) recently spent a week operating a medical-dental clinic in Ranquette, Haiti. They treated 264 medical patients and 175 dental patients.

■ Southeastern Conference treasurer D. A. Walker reports a tithe increase of approximately 28 percent over a six-month period in 1982. This comes after a 42 percent increase in 1981.

Southwestern Union

■ The trustees of the Union Pacific Foundation have voted a \$10,000 grant to Southwestern Adventist College to assist in the construction of expanded facilities for the business, education, and social science departments of the college.

■ Ted and Olga Ramirez, Texas Conference literature evangelists, led the North American Division in literature sales in 1981. Ted delivered \$77,932

worth of literature, enrolled hundreds of people in Bible courses, and gave away 1,728 pieces of literature.

■ On July 17, Dan and Rebecca Jarrard were baptized into the membership and ministry of the Adventist Church. Pastor Jarrard, a former Pentecostal Holiness minister, has become an associate pastor of the Keene church.

Loma Linda University

■ Lawrence D. Longo, School of Medicine professor, was elected president of the Society for Gynecologic Investigation.

■ Neils-Erik Andreasen, associate dean of the Division of Religion, was named Loma Linda University's Distinguished Faculty Lecturer for 1982. Dr. Andreasen spoke on "The Responsibilities of Religious Learning in the Christian University" at the annual distinguished faculty lecture banquet.

■ A total of 24 individuals received recognition pins from Loma Linda University Medical Center president John Ruffcorn at the Volunteer Service League's annual awards banquet in May. This event acknowledged the efforts of the organization, which last year volunteered more than 28,000 hours of work to the medical center.

■ Two Loma Linda University graduate history students, Gilberto Abella and Jim Zackrisson, were awarded \$200 each by the San Bernardino south branch of Rotary International. The awards, presented annually, are given in memorial of Robert E. Cleveland, former vice-president for academic affairs at the university.

■ The United States Army presented an "All American Unit Citation" to Loma Linda University Medical Center in recognition of its excellent care of paratroopers injured on March 30 in a parachute exercise at Fort Irwin, California. Six of the most seriously injured paratroopers were flown to LLUMC by military helicopter.

Health personnel needs

NORTH AMERICA

Audiologist: 1 (M.A., CCC)
 Cardiopulmonary residency program: director 1
 Clinical laboratory technologists: 3
 Exercise physiologist: 1 (Ph.D.)
 Food service personnel: director 1
 Health educator: 1
 Human services: director 1
 Maintenance personnel: 2
 Medical records personnel: 3
 Nurses LPNs: 1; and medical/surgical 3
 Nurses RNs: 10; and CCU/ICU 11, emergency room 1, maternity 1, medical/surgical 14, orthopedics 1, pediatrics 1, rehabilitation 3.
 Nursing leadership personnel: clinical supervisor for psychiatric nursing 1, director of nursing 1, pediatrics instructor 1, supervisor 1
 Occupational therapist: 1
 Personnel director: 1
 Pharmacists: 1; and assistant director 1
 Physical therapists: 7
 Physicians: family practice 1, internal medicine 1, OB/GYN 1, orthopedic 1
 Radiation therapy technologists: 2 (registered)
 Radiologic (X-ray) technologist: 1
 Respiratory therapists: 4; and director 1
 Social worker: 1 (M.S.W.)
 Unit director: 1

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

To new posts

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

NORTH AMERICAN DIVISION

Edwin L. Ermshar, administrator, Ukiah Adventist Hospital, Ukiah, California; formerly same position, Mendocino Coast Hospital, Fort Bragg, California.

Jerry Higgs, publishing director, Kentucky-Tennessee Conference; formerly same position, Ohio Conference.

Dwight Hilderbrandt, treasurer, Kentucky-Tennessee Conference; formerly same position, Minnesota Conference.

Joseph Jones, pastor, Hillcrest church, Nashville, Tennessee; formerly pastor, Southern California Conference.

Carmelo Rivera, pastor, Central Spanish church, Atlanta, Georgia; formerly pastor, Inter-American Division.

Grace D. Scheresky, vice-president for nursing, Adventist Health

System North, Inc.; formerly same position, Hinsdale Hospital, Hinsdale, Illinois.

Jay Shanko, assistant treasurer, Georgia-Cumberland Conference; formerly secretary-treasurer, Southern New England Conference.

Regular Missionary Service

Geraldine Poole Border (Wash. U. '69), to serve as food-services director, Sydney Adventist Hospital, Wahroonga, Australia and **Lester Arnold Border**, of Walla Walla, Washington, left San Francisco, June 15, 1982.

Itamar de Paiva (AU '80), to serve as professor of systematic theology, Columbia-Venezuela Union College, Medellin, Colombia, of Berrien Springs, Michigan, left Miami, June 15, 1982.

Elisa Elias (LSC '52), returning to serve as office secretary, South American Division, Brasilia, Brazil, of Bakersfield, California, left Los Angeles, June 9, 1982.

Dwight Erwin Lehnhoff (AU '73), to serve as pastor, British Union Conference, Watford, Hertfordshire, England, **Kathryn Louise (Wister) Lehnhoff**, and two children, of El Cajon, California, left Seattle, May 25, 1982.

Roy Tim Terretta (Coll. of William and Mary '73), to serve as publishing director, West Central African Union, Yaounde, Cameroon, **Zeleny (Fiman) Terretta** (Coll. of William and Mary '67), and two children, of Wytheville, Virginia, left New York, May 25, 1982.

Volunteer Service

Robert E. Adams (Special Service), to serve as ministerial worker, Cayman Islands Mission, Cayman Brac, Cayman Islands, British West Indies, and **Mildred (Wheeler) Adams**, of Warsaw, Virginia, left Tampa, June 7, 1982.

Clayton Cecil Curtis (Special Service), to serve as optometrist, Guam SDA Clinic, Tamuning, Guam, and **Dorothy Irene Curtis**, of Worland, Wyoming, left San Francisco, May 30, 1982.

Kenneth Austin Davis (LLU '60) (Special Service), to serve as dentist, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Paradise, California, left Oakland, June 9, 1982.

David Joseph Doucette, (Elevate Service), to serve as medical assistant, Bella Vista Hospital, Mayaguez, Puerto Rico, **Diane (Luthas) Doucette**, and one child, of Loma Linda, California, left

Ontario, California, June 3, 1982.

Guillermo Ernst (EMC '41) (SOS), to serve as administrator, Haiti Adventist Hospital, Port-au-Prince, Haiti, and **Edith (Rhys) Ernst**, of Jay, Oklahoma, left Miami, June 17, 1982.

Julie Diane Ewert (AVSC), to serve as English language teacher, English Language School, Kathmandu, Nepal, of Placerville, California, left San Francisco, May 23, 1982.

Larry Norman Lehto (Chico St. '72) (AVSC), to do construction with metal specialty, Adventist University of Central Africa, Ruhengeri, Rwanda, **Debbie Dorthey (Bienick) Lehto**, and two children, of Crescent City, California, left New York, June 2, 1982.

Hugh Carroll Love (LLU '61) (Special Service), to serve as dentist, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left Los Angeles, June 1, 1982.

Clifford John Munce (LLU '69) (Special Service), to serve as relief dentist, SDA Health Services, Nairobi, Kenya, of Sandpoint, Idaho, left Spokane, May 31, 1982.

Brian Nioso (Special Service), to serve as teacher, SDA English Language Institute, Seoul, Korea, of National City, California, left Los Angeles, June 5, 1982.

Jerry Gregg Place (WWC '82) (Special Service), to serve as teacher, Japan English Language Schools, Osaka, Japan, of College Place, Washington, left Seattle, June 12, 1982.

William Marshall Weirich (Special Service), to do building-maintenance, Mwami Hospital, Chipata, Zambia, and **Ruth H. (Wesner) Weirich**, to serve as church school teacher, of Sebastopol, California, left Los Angeles, June 6, 1982.

Student Missionaries

Linda Marie Chambers (UC), to serve as teacher, Central America Union College, Alajuela, Costa Rica, of Angora, Nebraska, left Miami, May 26, 1982.

Edward Thomas Decker (CUC), to serve as English teacher, Arabic Center, Jerusalem Language School, Jerusalem, Israel, of Vienna, Virginia, left New York, June 13, 1982.

Kori Lynn Edwards (UC), to serve as teacher, Adventist English Conversation Schools, Jakarta, Java, Indonesia, of Lincoln, Nebraska, left Los Angeles, June 16, 1982.

Patricia Diane Elliott (UC), to

serve as teacher, Central America Union College, Alajuela, Costa Rica, of Lane Deer, Montana, left Miami, May 26, 1982.

Misao George Kawamura (UC), to serve as teacher, Japan English Language Schools, Osaka, Japan, of Lincoln, Nebraska, left San Francisco, June 14, 1982.

Lorel Lee Portenier (UC), to serve as teacher, Central America Union College, Alajuela, Costa Rica, of New Meadows, Idaho, left Miami, May 26, 1982.

Michael John Stevenson (CUC), to serve as English teacher, Israel Mission, Jerusalem, Israel, of Silver Spring, Maryland, left New York, June 13, 1982.

Deaths

MACOMBER, Floyd A.—b. Oct. 11, 1905, Presque Isle, Mich.; d. May 27, 1982, Altamonte Springs, Fla. He was employed at College Wood Products, Andrews University, for 30 years, 20 of those as assistant foreman in the mill room. Survivors include his wife, Mary; a daughter, Jean Winter; three sisters, Nora McLean, Nellie Travis, and Alice Hudson; two brothers, Gordon and Sidney Harold; and two grandchildren.

ROBINSON, Leonard C.—b. Dec. 28, 1920, Bulawayo, Zimbabwe, Africa; d. June 30, 1982, San Bernardino, Calif. He graduated from Helderberg College, Cape Town, South Africa, and then finished his graduate work at Loma Linda University, La Sierra Campus. In 1949 he married Ruth Osmunson. He was ordained in 1953. After graduation he began his missionary service as an outschool inspector at Gitwe Mission. He then served as director of several mission stations (Bigobo, Nebasa, Talla, Lulengele), as principal of Gitwe Seminary, and as departmental secretary of the Congo Union. After serving briefly in the development office of Loma Linda University, he returned to Africa as president of two unions. When he retired after 38 years of denominational service, he was director of development and public relations at Loma Linda University, La Sierra Campus. Survivors include his wife, Ruth; four sons, Ron, Larry, Ed, and Fred; and a sister, Grace.

UNRUH, T. Edgar—b. July 15, 1894, Parker, S. Dak.; d. June 8, 1982, Loma Linda, Calif. He taught school in the Alberta Conference and then went to the Manitoba Conference as departmental director. He served as teacher or principal at Battleford, Hinsdale, Cedar Lake, and Battle Creek academies. He was educational secretary of the Michigan and Lake Union conferences. In 1941 he became president of the Wisconsin Conference, and then filled the same position in the East Pennsylvania and Indiana conferences. While president of East Pennsylvania, he helped to establish Blue Mountain Academy. He retired in 1963 and then served in the trust services office of the Southwestern California Conference for the next ten years. Surviving him is his wife, Margaret.

SEVENTH-DAY ADVENTIST COLLEGES. A SECURE INVESTMENT.

**"...There is no way you can regret the money
that you spend on Christian college education."**

Lowell Robertson speaks from personal experience when he talks about tuition costs and the value of an Adventist college. He and his wife, Juanita, have put five of their children through an Adventist college.

"When you really sit down and analyze it, you ask what is most important. What can you get out of this life or giving your children a good Christian education which will help them ultimately to attain eternity?" says Lowell Robertson. "I think when you look at it that way, there is no way you can regret the money..."

A graduate of an Adventist college, himself, and a senior physicist for the U.S. government, Lowell Robertson sees Adventist colleges as good insurance to help younger people keep their faith.

"I've seen so many people who maybe went through the elementary school, started the academy and maybe even finished the academy but didn't stay in Adventist schools when they went on to college and they've dropped out — they're no longer in church..."

"I think our family has pretty well demonstrated the truth in the statistics that a Christian education is very beneficial to keeping those children in the church as they become adults..."

Mrs. Juanita Robertson also stresses the spiritual values of Adventist colleges.

"It's the home and school working together," she relates. "I can't say home by itself or the school by itself, but the combination together. And with the Holy Spirit working in your life, then I say we have half a chance in this old world."



Darla Robertson and parents Juanita and Lowell

Their youngest daughter, Darla, will soon graduate from an Adventist college with a degree in elementary education. Despite the fact that the Robertsons had five children in Adventist education at one time, Darla Robertson was able to finance her Adventist

education totally through part-time work, parental aid and college loans.

Darla explains that she prefers her college work-study job to possible off-campus work which might pay more because "working on-campus, they know you're a student and that comes first..."

Send me "Questions you should ask about choosing a college."

Name

Address

City State Zip

Indicate college or university about which you would like more information:

Career Field:

MAIL TO: BOARD OF HIGHER EDUCATION, General Conference of Seventh-day Adventist,
Department FS, 6840 Eastern Avenue, Washington, D.C. 20012

Andrews University
Michigan
Atlantic Union College
Massachusetts
Canadian Union College
Alberta

Columbia Union College
Maryland
Kettering College
Ohio
Loma Linda University
California

Oakwood College
Alabama
Pacific Union College
California
Southern Missionary College
Tennessee

Southwestern Adventist College
Texas
Union College
Nebraska
Walla Walla College
Washington

Seventh-day Adventist Colleges. A world of difference.

SDA home economists meet

Twenty-two professional home economists attended meetings of the Home Economics Association for Seventh-day Adventists held June 28 and 29 in Covington, Kentucky. These meetings were in conjunction with the annual meeting of the American Home Economics Association in Cincinnati, Ohio.

Thelma Cushman, of Southern College of Seventh-day Adventists and current president of the Adventist home economics group, presented Betty Holbrook, of the General Conference Home and Family Service, as the incoming president and keynote speaker.

In her address Mrs. Holbrook challenged the home economists to give continued support to meeting the needs of families. She said that the family is recognized as an effective means of evangelism in the Seventh-day Adventist Church, and home economics, with its dedication to family stability, has a real mission in this area.

Topics discussed by the group were (1) the responsibilities of the profession for strengthening family life both in the church and in the larger society; (2) the urgent need in Seventh-day Adventist institutions for qualified dietetic technicians, and how home economics programs in the colleges can help meet this need; and (3) the possibility of some coordination among the colleges to maintain home economics programs that meet professional standards in spite of budget cuts and reorganization of academic departments.

Clinton Wall, representing Adventist Health Systems, gave counsel for working out ways and means to train more dietetic technicians in home economics programs. A preliminary evaluation

of the home economics curriculum and its future directions was presented by Merlene Olmsted, of Walla Walla College. The curriculum evaluation was based on a five-year study of home economics in Seventh-day Adventist higher education, prepared by Martha Lorenz at Andrews University.

MARTHA LORENZ

Four dentists are needed in Africa

The expansion of dental work in the Trans-Africa Division has placed a strain on the dental personnel pool of the General Conference. Four dentists with North American training are needed to fill immediate needs in this division, which, with the opening of a new clinic in Lilongwe, Malawi, will be operating seven dental clinics scattered throughout the division.

If you are available for overseas mission service or know of individuals who may be able to answer these calls for help, please contact Dr. Eldon Carman, 144 Gant Quarters Lane, Marietta, Georgia 30067—phone, (404) 973-0063; or Charles Watson, 6840 Eastern Avenue NW., Washington, D.C. 20012—phone, (202) 722-6662.

First quarter offering report

Each quarter the Sabbath schools around the world focus their attention on the needs of a different division. During the first quarter, 1982, Southern Asia, with its seven unions, was in the spotlight. Of the \$1,247,559 given for that quarter's Thirteenth Sabbath Offering, 25 percent—\$311,890—will be set aside to provide housing for workers in Sri Lanka, added

facilities for schools in the South India Union, and additions to the Ruby Nelson Memorial Hospital in northern India. The balance of the Thirteenth Sabbath Offering will be channeled into the World Mission Fund to support the worldwide work of the church.

With the current recession affecting much of the world, Sabbath school offerings in North America for the first five months of 1982 are falling behind the offerings for the corresponding period of 1981.

HOWARD F. RAMPTON

New source for Youth Ministry materials

A North American Youth Ministry Distribution Center has been established in Lincoln, Nebraska, in cooperation with Union College.

As of August 1, this college-operated industry is carrying the inventory usually available from the General Conference Central Department Supply, Dennis Uniform Manufacturing Company of Portland, Oregon, and Mills Pathfinder Supply, Riverside, California.

Les Pitton, North American Youth Ministries director, and Larry McGill, distribution center director, expect that this venture will dramatically improve current Youth Ministry materials distribution and will expand the inventory to include all Pathfinder Club materials, camping equipment, senior youth materials, and many needed items. They expect substantial savings to be made through bulk ordering and catalog-type purchasing from this centrally located facility.

The address of the NAYM Distribution Center is 3800 South 48th Street, Lincoln, Nebraska 68506.

MIKE STEVENSON

For the record

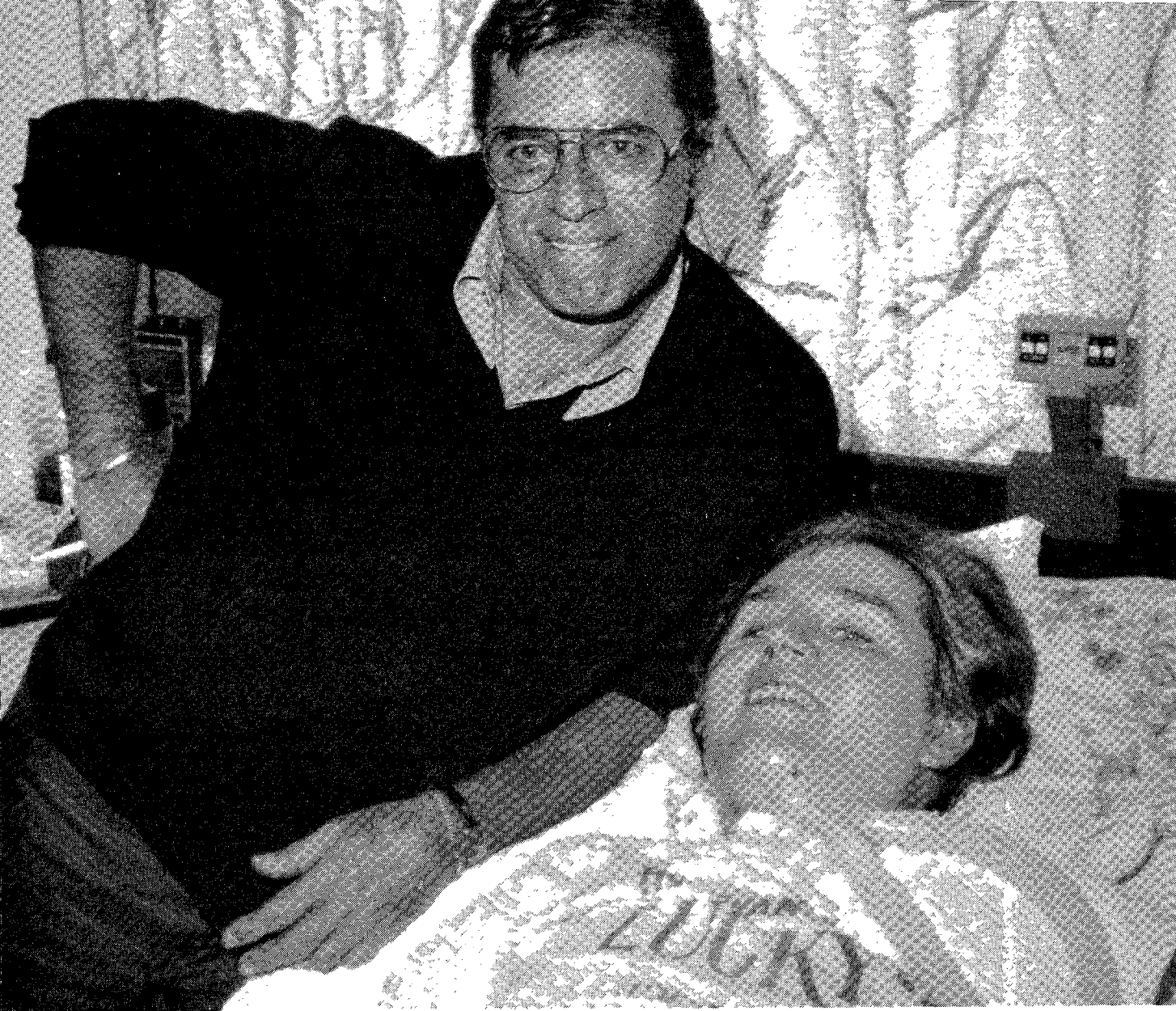
Reader's Digest reprints article: An article that appeared in the January, 1982, issue of *These Times* is featured in the August issue of the *Reader's Digest*. Written by Ann Bateman, of Salt Lake City, Utah, the inspirational article, highlighting practical Christianity, is entitled "Smiles in the Mailbox." This is the fourth article from *These Times* to appear in a *Reader's Digest* publication.

Union to move: The Central American Union headquarters will be moved from Guatemala to Costa Rica, as the result of an action taken at the union's midyear committee in July. Because air transportation to the union's seven countries is important to the union leaders, a site convenient to the airport—and about a ten-minute drive from Central American Union College—was selected, according to J. H. Figueroa, Inter-American Division secretary.

Baptismal goal surpassed: The Central American Union's baptismal goal for 1982—9,200—has been surpassed during the first six months of the year, it was reported at the union's midyear committee. Presidents of the local conferences and missions in the union reported 10,660 new members by the end of June. The union's baptismal goal for 1983 has been set at 17,500.

Correction: Before taking up his new work as stewardship, trust services, and Spirit of Prophecy director of the Trans-Africa Division, Eric Armer was undertreasurer of the division, not assistant treasurer as reported on the July 22 Back Page.

Died: Spencer Maxwell, longtime worker in Africa and former Ministerial Association secretary of the Trans-Africa Division, on July 24 in England.



Jerry Lewis, honorary chairman of the Muscular Dystrophy Association, visits with Brian Jefcik

Miracle of a clown

Jerry Lewis is an idol to many muscular dystrophy patients. Brian Jefcik's dream was to one day meet him face to face. Impossible? Brian thought so. But a few special people at Florida Hospital helped make his dream come true. And in the process, gave back to Brian a will to live.

Lynn Maltby, Brian's nurse, couldn't stand watching him just waste away. She wouldn't let him give up without a fight. So when she heard of Brian's dream to meet Jerry, she decided to give the impossible a try. The local MD chapter did the rest — and the wonderful news came:

Jerry Lewis was coming to see Brian!

Jerry did come, asking for no publicity in advance. He only wanted to meet Brian to help in any way he could. The two spent nearly an hour together. Then, Lewis left as quietly as he arrived. And the miracle happened. A new will to live came to Brian. He regained strength. And the day came when he left the hospital, an achievement no one had even dreamed.

Because of Lynn and many other hospital staff people like her Brian's life became a miracle — a testimony to the power of love and caring. And within that miracle

was another, a second "new friend", as Brian came to know Christ.

Brian knows he's dying still. But because of special people who cared, he's found a peace unknown to him before: the lasting joy of life.

To be a part of this kind of caring, write: 601 E. Rollins, Orlando, FL 32803, or call toll-free 1-800-327-1914.

Florida Hospital

"It's not just the quality of our care. It's the quality of our caring."

Owned and operated by Adventist Health System/Sun