

# Adventist Review

General Organ of the Seventh-day Adventist Church

September 23, 1982

## The Bloomington baby

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## "Can I live with you forever?"

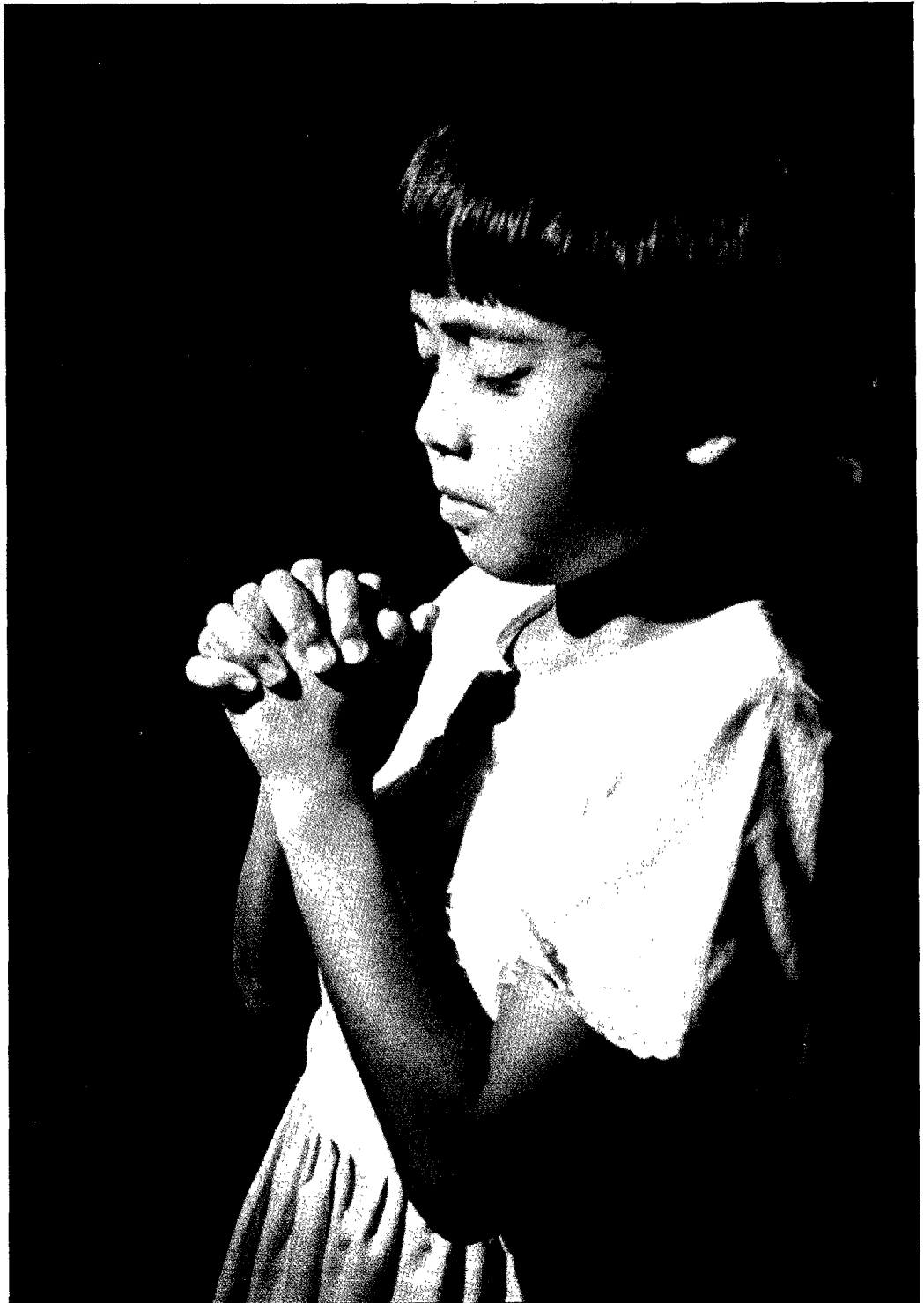
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## Cause for concern

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The Rufino Concepcions began regular evening prayers in their family after their daughter

(right) learned to pray at an Adventist school. They plan to be baptized October 9 after attending Neal C. Wilson's series in the Philippines. See page 15.



**This week's cover story** describes the series of evangelistic meetings being conducted by General Conference president Neal C. Wilson in the Philippines. The series launches the 1,000 Days of Reaping and occurs just prior to the Annual Council being held in Manila, Philippines, the week of October 5-12, 1982.

The article tells details of the careful, lengthy preparation made by churches in the Philippines for the series. As Author J. H. Zachary points out, "The Metro Manila series is not a short one, and those who are baptized on October 9 will have a thorough understanding of what it means to become a Seventh-day Adventist. More

than four months will have passed between the time the majority of these people first were contacted by Adventists and the time they are baptized."

**An item** in the Saturday, August 28, 1982, Washington *Post* provides an interesting sidelight to Robert L. Odom's series, "The Sin That Made Sodom Infamous" (p. 6). The item reads, "Little Richard, the rock-and-roll singer-turned-evangelist . . . , said God turned him from homosexuality. . . . He said Thursday [August 26] in Nashville, where he was to preach at a Hillcrest Seventh-day Adventist church revival tonight and tomorrow night, that he found God six years ago. . . . 'I'm not a homosexual

anymore,' he said. . . . These days, Little Richard is singing the gospel instead of rock-and-roll at his evangelical mission, 'Little Richard Ministries,' based in Riverside, California, where he lives."

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## Bible Week presents opportunity to witness

Each year during Thanksgiving week in the United States a national organization known as the Laymen's National Bible Committee sponsors National Bible Week. For more than 40 years this special week has been timed to coincide with Thanksgiving because that day is America's only nonsectarian religion-oriented holiday, and thus is a time when people of all faiths tend to be more receptive to reminders that are religious in nature. President and Mrs. Ronald Reagan are serving as honorary chairpersons for the 1982 observance. This year's slogan for billboards, magazines, newspapers, and broadcast messages is "The Bible. Read It for Yourself."

During National Bible Week, scheduled for November 21-28 this year, opportunity will be given for churches and other groups around the United States to help focus attention on the Scriptures. A list of 20 creative suggestions for doing so, provided by the Laymen's Bible Committee, includes sponsoring art and poster contests on the Bible for adults or children in communities and schools, conducting Bible-reading marathons, setting up Bible displays, encouraging all denominations represented in an area to emphasize the Bible on a certain day, and launching an interfaith Bible-study group.

Individuals also can highlight the week by obtaining low-cost materials about the Bible from Adventist Book Centers or the American Bible Society and making them available to fellow workers and other contacts in honor of the special week.

Church groups wishing to receive a free packet of information and materials on ways to participate in Bible Week may write Jack Fisler, Executive Director, Laymen's National Bible Committee, 815 Second Avenue, New York, New York 10017. Details of any projects planned or completed for the 1982 Bible Week may be sent to Betty Cooney, c/o Greater New York Conference of SDA, P.O. Box 1029, Manhasset, New York 11030.

## LETTERS

### Thank you!

I was stunned as I saw hundreds of magazines coming to us in response to our literature request published in the ADVENTIST REVIEW.

I can feel the great love, the fellowship, and the burden the world church has for the work in South India. I salute each and every one of the dear believers who responded so graciously.

Please continue to send these precious magazines for the need is great here. P. V. JESUDASS  
Ministerial Association  
Secretary  
South India Union  
Bangalore, India

### Forgotten?

Re "The Forgotten Third" (editorial, July 8).

Although I live alone, most of the time I am not really lonely. Nor do I feel neglected by church members. However, there are those who do, and they really need to be understood in this regard.

I am glad the editorial stated that the sole purpose of church members or ministers should not be to find spouses for those who are single. This type of behavior embarrasses and hurts. M. MARILYN BROWN  
Lincoln, Nebraska



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## The Bloomington baby

Killing has become a way of life on this sinful, dying planet. Death has become commonplace. In the Arctic each year thousands of baby seals are bludgeoned to death for their fur, their blood staining red the snow, ice, and water that they call home. In Africa thousands of elephants and other beautiful animals are killed annually by poachers. In the slaughterhouses of the world millions of sheep and cattle are killed to satisfy humanity's hunger for flesh foods. In the great metropolitan areas on all continents thousands of people are shot, knifed, or beaten to death by assailants. In the war zones of earth men, women, and little children are killed by bombs and shells. And throughout the world millions upon millions of unborn babies are destroyed each year. What terrible pain this suffering and death must cause to God, who created a perfect world, who placed human beings on it to protect and care for the weak and the helpless, and who considers death an enemy caused by sin and Satan.

"As the 'whole creation groaneth and travaileth in pain together' (Rom. 8:22), the heart of the infinite Father is pained in sympathy. Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet *God feels it all.*"—*Education*, pp. 263, 264. (Italics supplied.)

The fact that some human beings

have begun to consider life—even human life—of little value was pointed up earlier this year by the Bloomington baby case. In Bloomington, Indiana, a baby was born with Down's syndrome and a gastric deformity that would have required complicated surgery to correct. Did the parents ask that every reasonable medical procedure be attempted to give Infant Doe a chance to live? No. They refused permission for surgery that might have corrected the gastric deformity and they refused permission for him to be fed intravenously. In short, they chose to let their baby starve to death, a procedure for which their lawyer invented the Orwellian euphemism, "Treatment to do nothing." After a week of fighting for life in a world that was determined he should die, Infant Doe breathed his last. The Monroe County Court and the Indiana Supreme Court upheld the parents' decision.

### Citizens were outraged

Understandably, many citizens were outraged. Newspapers editorialized on the low moral and ethical standards of a society that would let its young die merely because they were defective. Letters to editors reflected a broad range of opinion. Quoting someone who said that the parents' act was an "act of love," one writer declared, "We turn the word *love* inside out here." Another said the parents were sensible for refusing to "burden the world." A third declared that the case of the Bloomington baby is the natural result of the Supreme Court decision in 1973 that "effectively decided that the unborn, unwanted child had no right to life."

George Will, a syndicated columnist, labeled the baby's death as homicide. "Such homicides," he

wrote in *The Washington Post*, "are part of a social program to serve the convenience of adults by authorizing adults to destroy inconvenient young life. The [Bloomington baby's] parents' legal arguments, conducted in private, reportedly emphasized . . . 'freedom of choice.' The freedom to choose to kill inconvenient life is being extended precisely as predicted, beyond fetal life to categories of inconvenient infants, such as Down's syndrome babies." In his column Mr. Will argued that if the baby had not had Down's syndrome the potentially life-saving surgery would have been ordered without hesitation. "Therefore the baby was killed because it was retarded." "The broader message of this case is that being an unwanted baby is a capital offense."

When the U.S. Supreme Court made its decision on abortion in 1973, critics were concerned because the Court did not say why fetuses, which unquestionably are alive, are not protectable life. Other critics were alarmed by the fact that the Court gave no clear reason why birth should be the point at which discretionary killing should stop. Some people, in defending the Court's action, argued that it is impossible to tell when "life" begins. But it is incontrovertible that a newborn baby, even a retarded one like Infant Doe, is incontestably alive.

"The trick is to argue," wrote Mr. Will, "that the lives of certain kinds of newborns, like the lives of fetuses, are not sufficiently 'meaningful'—a word that figured in the 1973 ruling—to merit any protection that inconveniences an adult's

*Continued on page 14*

# The wall

By RALPH ESCANDON

## Through the grace of Christ every barrier that separates us from God and from one another may be broken down.

Ancient cities erected walls for security and protection. The Bible records the story of Jericho, whose walls fell before the children of Israel. The city of Jerusalem still has a wall in its ancient part, and the Wailing Wall is a holy place for Jews who are still imploring the Messiah to come the first time.

One of the most famous walls is in the northern part of China. The Great Wall begins near the city of Peking and ends in a desert in the northwest of the country. According to historians, this wall was begun in the third century B.C. and completed in the seventeenth century A.D. Constructed with the purpose of keeping out invaders from Mongolia, it extends for some 2,000 miles.

A modern city where a wall was constructed is Berlin. This wall divides East Berlin from West Berlin. People on both sides of the wall have the same language, the same race, and the same culture, but political ideologies divide the city.

A wall is a symbol of separation. Vicente Blasco Ibáñez,

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*Ralph Escandon was born in Colombia and is chairman of the modern languages department at Pacific Union College, Angwin, California.*

a famous Spanish writer, wrote a story titled "The Wall." It relates the case of two families from Valencia, Spain, who hated each other bitterly. Though their homes were located on different streets, their backyards were separated by a low brick wall.

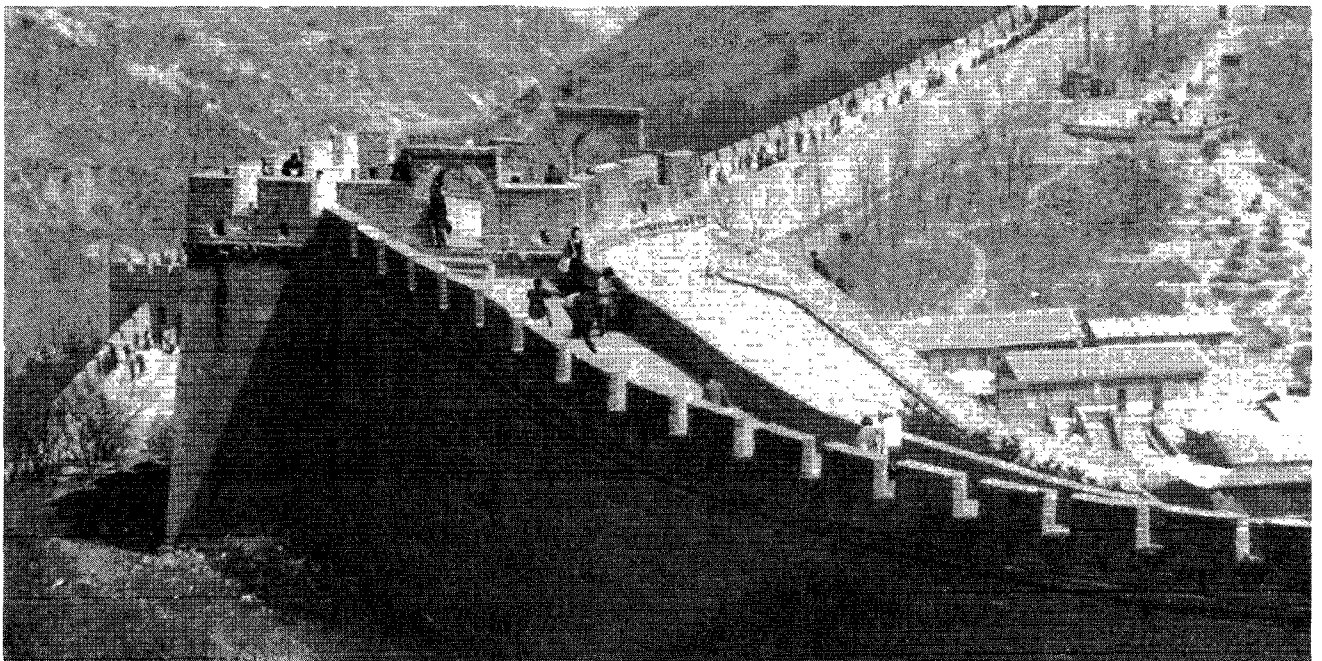
For 30 years the hatred of the two families had stirred up the village, because the members of the two families were destroying one another. One home had a widow with three sons, the other an invalid man with three grandsons. When a member of one family met one from the other on the street, the people of the village became agitated, fearing a tragedy. The animosity between the two families was so great that they decided to separate their homes with a higher wall. Each began raising the wall until neither could see the roof of the other's house.

### Rescued from fire

But one day something unusual happened. The home of the invalid man caught fire. He was alone, sitting in a chair. When the sons of the widow found out that the man was alone, they hurried to save him and rescued him without a scratch.

That incident united the two families. When a man arrived to build a new house, the grandsons of the invalid man required him first to do the most urgent job—tear down the wall of separation.

In a spiritual sense the human race also has constructed a wall—a division between heaven and earth. What is the cause of this separation? The answer is found in the Bible:



“But your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear” (Isa. 59:2).

We build our own walls—walls of superiority or walls of inferiority.

The walls of superiority are the ones we build by means of our pride, egotism, and self-sufficiency. The Word of God gives the record of a king, the most powerful of his time, who by abusing his self-sufficiency had an unpleasant experience that almost cost him his eternal life. On one occasion this monarch, Nebuchadnezzar, builder of the Babylonian Empire, overwhelmed with pride, said: “Is not this great Babylon, that I have built for the house of the kingdom by the might of my power, and for the honour of my majesty?” (Dan. 4:30). But God taught him a lesson. For seven years he existed side by side with the beasts of the field until he learned the meaning of humility and destroyed the walls of his pride. When he turned away from his ego, God restored his senses.

Centuries before, another character had built a wall of superiority. His fate was terrible because he neither recognized his sin nor humbled himself like the king of Babylon. Lucifer said: “I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High” (Isa. 14:13, 14).

We also build walls of inferiority to separate ourselves from God. We are indifferent to God’s call; we lack a sense of responsibility; we waste the talents that God has given us. Many times we give an excuse to avoid the tasks recommended to us. We do not even want to participate in the activities of the church.

When Jeremiah was called by God to proclaim His name in the kingdom of Judah, full of corruption and idolatry, the prophet immediately began to search for an excuse. “Behold, I cannot speak: for I am a child,” he said (Jer. 1:6).

But God did not accept that pretext and said to him, “Behold, I have put my words in thy mouth” (verse 9).

Likewise, when Moses received God’s call to lead His people out of Egypt, he did not want to accept the divine call. Trying to evade the responsibility, he claimed that he did not know how to speak. But God had asked him, “What is that in thine hand?” (Ex. 4:2). It was a rod. With that simple instrument and with the power of God, who puts words in our mouths, Moses was able to perform many miracles and to lead God’s people to freedom.

“What is that you have in your hand?” God asks each of us the same question. Perhaps we have talents to develop, books to read, an education to obtain, a family to rear, lives to save. Whatever our responsibilities, one day the Lord will call us to give account. Are we preparing a good excuse to justify our behavior—building walls of inferiority—or will we have met our obligations and enjoyed doing His service?

God will help us tear down all walls of separation. “But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us” (Eph. 2:13, 14).

“It is the power of the cross alone that can separate man from the strong confederacy of sin. Christ gave Himself for the saving of the sinner. Those whose sins are forgiven, who love Jesus, will be united with Him. They will bear the yoke of Christ. This yoke is not to hamper them, not to make their religious life one of unsatisfying toil. No; the yoke of Christ is to be the very means by which the Christian life is to become one of pleasure and joy. The Christian is to be joyful in contemplation of that which the Lord has done in giving His only-begotten Son to die for the world, ‘that whosoever believeth in him should not perish, but have everlasting life.’” —*Messages to Young People*, p. 138.

Through His power we can destroy every wall that sin has built up. He can take away the barriers that divide us from His presence, and also from one another. □



# The sin that made Sodom infamous

By ROBERT L. ODOM

## Precisely what was the conduct for which the inhabitants of Sodom were condemned?

The larger cities of the world have become hotbeds of vice. Crime, immorality, and corruption have made them like Sodom and Gomorrah.

To those acquainted with the Holy Scriptures, this development should cause no surprise. In Jesus' great prophecy concerning the time of His second advent, He declared that the last days will be "as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed" (Luke 17:28-30).

Sodom and four other Canaanite cities were located in the plain of Jordan not far from Jericho. It was a fertile and well-watered region, "like the land of Egypt," which was irrigated from the Nile River. "But the men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. 13:10, 13). Such was Sodom in the nineteenth century B.C.

Some years later the Lord said: "Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know" (Gen. 18:20, 21). He assured Abraham, His servant, that if ten righteous persons could be found there He would spare that wicked city (verse 32).

But He could not find even ten righteous. So "the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground" (Gen. 19:24, 25).

Only three persons—Lot and two of his daughters—escaped. All the other inhabitants were exterminated. Since then that region, once noted for its fertility and prosperous cities, has been a wasteland.

Many centuries afterward a warning message to all Christians to the end of time, penned by the apostle Peter, speaks of God as "turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly" (2 Peter 2:6).

In what sense was it that "the men of Sodom were wicked and sinners before the Lord exceedingly"? (Gen. 13:13). What did they do that caused the Lord to say that "the cry of Sodom and Gomorrah is great," and "their sin is very grievous"? Was it merely a lack of hospitality on their part

toward strangers? Or only a failure to help the poor and needy? (See Gen. 19:1, 2; Eze. 16:49.)

Yes, the people of Sodom failed to be duly hospitable and helpful to persons in need. But that alone was not the great sin that "cried out" for divine justice to interpose and put an end to the grievous and exceedingly sinful conduct of the men of Sodom and her neighboring cities.

Commenting on the destruction of Sodom and Gomorrah, Peter states that God "delivered just Lot, vexed with the filthy conversation of the wicked" (2 Peter 2:7). That was not a once-in-a-lifetime vexation; for "that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds" (verse 8). The Greek noun here rendered as "conversation" is used 15 times in the King James Version and primarily means "behavior" or "conduct." Note that the conduct of the men of Sodom was "filthy." The Greek text of 2 Peter 2:7 literally speaks of "the conduct of the wicked ones in lasciviousness." The Greek term *aselgeia*, rendered as "filthy" in 2 Peter 2:7, is translated elsewhere in the New Testament six times as "licentiousness" and twice as "wantonness." It is clear that the conduct of the Sodomites was lascivious.

The apostle Jude warned Christians in his time that "there are certain men crept in unawares" among them, and he declared them to be "ungodly men, turning the grace of our God into lasciviousness" (Jude 4). He goes on to remind the believers that "Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also these filthy dreamers defile the flesh, despise dominion, and speak evil of dignities." (Verses 7, 8).

### The case of Sodom

In the Biblical story of the destruction of Sodom we read that two angels, sent by God, came to Sodom one evening in the guise of traveling strangers. When they entered the gate of the city Lot greeted them and invited them to spend the night in his home. Testing him, they replied, "Nay; but we will abide in the street all night." But at his urging, they entered his house and he served them a good meal (Gen. 19:1-3).

Later in the night the men of Sodom, both old and young, surrounded the house, and said to Lot: "Where are the men which came in to thee this night? bring them out unto us, that we may know them" (verse 5).

Lot came out, shut the door, and entreated the rabble: "I pray you, brethren, do not so wickedly" (verse 7). They insolently persisted in their demand. He even offered to let them take his two daughters who had "not known man," and do to them what they wanted. But those wicked men refused, threatened to do worse to him, and sought to break down the

*Robert L. Odom, longtime editor and evangelist, is editor of the Israelite magazine and lives in Gentry, Arkansas.*

door to seize his guests. Then the angels quickly pulled Lot inside, shut the door, and smote the lustful angry mob with blindness. When the sun rose the next morning, Lot and his two daughters were entering the nearby city of Zoar. Falling fire and brimstone set Sodom and her sister cities ablaze. (See Gen. 19:24-28).

The *Seventh-day Adventist Bible Commentary* has correctly stated that the Sodomites were "intending to violate the Oriental right of hospitality in order to satisfy their unnatural lusts."—Volume 1, p. 333. The meaning of their demand, "Bring them [Lot's guests] out unto us, *that we may know them,*" is obvious.

One meaning of the verb "know" in the English language is "to have sexual intercourse with." (See *Webster's New Collegiate Dictionary*.) That is true also in Biblical Hebrew and Greek, as seen in texts such as Gen. 4:1, 17, 25; Matt. 1:25; Luke 1:34. Pagan Greek and Latin writers of old used the verb *know* in a similar manner. The Greek (Septuagint) text of the Old Testament Scriptures and the Aramaic text of the Targums also show this usage.

In Genesis 19:5, the Hebrew words *ha'anashim* ("the men") used by the Sodomites in reference to Lot's angel guests is in a plural form in masculine gender. The twice-used masculine pronoun "them" used in specific reference to those angels is also in plural form. The verb rendered as "came" is also plural in form and masculine in gender. It is clear, beyond a shadow of a doubt, that the men of Sodom were not only inhospitable to the angels who came in the guise of men to Lot's house, but also that those Sodomites insisted on sexually abusing them. Apparently Sodom had no police protection against such violence.

The men of Sodom "gave themselves up to sensual indulgence."—*Patriarchs and Prophets*, p. 156. "The vilest and most brutal passions were unrestrained."—Page 157. "The corruption of Sodom in breaking the law of God was especially manifested in licentiousness."—*The Great Controversy*, p. 269. "The gratification of unnatural

*appetite* led to the sins that caused the destruction of Sodom and Gomorrah."—*Counsels on Health*, p. 110. (Italics supplied.)

In 1873 Ellen White warned: "We see the very sins now existing in the world which were in Sodom, and which brought upon her the wrath of God, even to her utter destruction."—*The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, vol. 4, p. 1161.

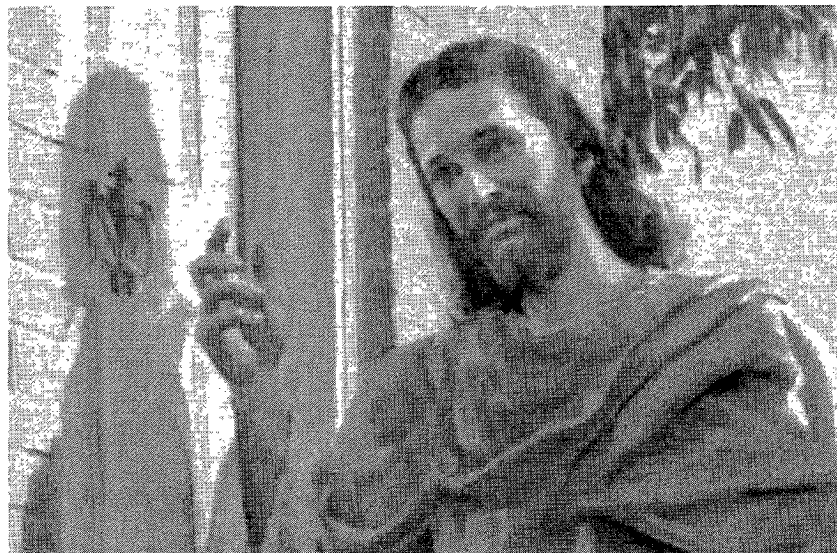
How much more do we in 1982, more than one hundred years later, need to heed her admonition! A press report from a large city announced on June 29, 1981: "More than 200,000 people celebrated this city's annual Lesbian-Gay Freedom Day Sunday with a 2-mile-long parade of floats and bands." "Marches, picnics, and parties in observance of Gay Pride Week also were held during the weekend" in other major cities. Homosexuals from England, Greece, Sweden, Australia, and 20 States of the United States were represented in the parade. And leading public officials joined in planning the observance. The religious and secular press repeatedly reports that sodomy is spreading into churches, universities, and political and social circles.

Our Saviour's warning that the last days, those just preceding His second advent, would be "as it was in the days of Lot" (Luke 17:28, 29) is a timely one for us. "The destruction of Sodom and Gomorrah was on account of their great wickedness. They gave loose rein to their intemperate appetites, then to their corrupt passions, until they were so debased, and their sins were so abominable, that their cup of iniquity was full, and they were consumed with fire from heaven."—*Spiritual Gifts*, vol. 4, p. 121.

In Holy Writ the name *Sodom*, because of that infamous city's grievous sin and terrible fate, is recorded 50 times (40 times in eight books of the Old Testament, and 10 times in six of the New Testament). And Sodom's notoriously sin-sick society's contribution to mankind's dictionaries has been the words *sodomite* and *sodomy*. □

*To be concluded*

## Room for Jesus? By PEARL EMMONS



*Have you any room for Jesus—  
He who bore your load of sin?  
As He knocks and asks admission,  
Sinner, will you let Him in?*

*Room for pleasure, room for business;  
But for Christ, the Crucified,  
Not a place that He can enter  
In the heart for which He died?*

*Have you any room for Jesus,  
As in grace He calls again?  
Oh! today is time accepted;  
Tomorrow you may call in vain.*

*Room and time now give to Jesus!  
Soon will pass God's day of grace;  
Soon your heart left cold and silent  
And your Saviour's pleading cease.*

*Room for Jesus, King of glory!  
Hasten now, His Word obey;  
Swing the heart's door widely open,  
Bid Him enter while you may.*

# “The third angel’s message in verity”

By CARL COFFMAN

## Grasping the full meaning of the third angel’s message rests upon a single great principle.

A statement familiar to Seventh-day Adventists is this: “Several have written to me, inquiring if the message of justification by faith is the third angel’s message, and I have answered, ‘It is the third angel’s message in verity.’”—*Evangelism*, p. 190. The statement comes from an article by Ellen White in the *Review and Herald*, April 1, 1890, titled “Repentance the Gift of God.” Although we cannot here examine the article fully, it is of great help to readers today.

The basic point of the “repentance” theme of this article is that we are not able to repent and then come to Christ. Rather, as we behold Christ on Calvary, the mysteries of redemption begin to unfold to our minds, and then God enables us to repent. Two key sentences are these: “If they could repent without coming to Christ, they could also be saved without Christ. . . . Repentance is as much the gift of Christ as is forgiveness.”

The latter part of the 1890 article addressed those workers who were rejecting the message of justification, for they were “anxious that none of our ministers shall depart from their former manner of teaching the good old doctrines.” It is apparent that they were unable to see the relation of one to the other. Then Ellen White made the statement regarding “the third angel’s message in verity,” with which we are so familiar. What immediately follows that statement is interesting: “The prophet declares, ‘And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory’ (Rev. 18:1). Brightness, glory, and power are to be connected with the third angel’s message, and conviction will follow wherever it is preached in demonstration of the Spirit. How will any of our brethren know when this light shall come to the people of God? As yet, we certainly have not seen the light that answers to this description. God has light for His people, and all who will accept it will see the sinfulness of remaining in a lukewarm condition.” She then follows with a discussion of Laodicea and the need for the remedy of Revelation 3:18.

God sent the messages of the three angels to prepare a people to meet their Lord in the clouds of heaven. As Ellen White put it, “We should seek for a *living experience*, and obtain the grace of Christ.”—*Ibid.* (Italics supplied.) That is exactly what righteousness by faith is all about—living daily in right relation to Christ. A “knowledge” of the messages of the angels will not save anyone, but to have the *experience*

to which they lead—a personal relation with Christ, love of truth, and obedience to truth by God’s enabling grace—this is the road to the eternal kingdom. I believe that the “third angel’s message in verity” statement includes all three of the messages. They deserve examination.

Just what is justification by faith? The simple foundation that A. G. Daniells developed has four steps: (1) God is righteousness; (2) man is unrighteousness; (3) man needs righteousness; and (4) he attains it by faith (*Christ Our Righteousness*, pp. 10-15). In Romans 3:10-18, 23, man’s need is clear. In verses 24-26 the Lord offers the sinner His marvelous remedy. Because of his faith in Christ’s sacrifice, he is “justified,” or “pronounced and treated as righteous” by God. He becomes a “new creation” (2 Cor. 5:17, N.I.V.), in whom the Lord makes obedience possible. By himself no human would ever be capable of such performance. As he daily reconsecrates himself to Christ he is continually credited with His perfect righteousness, therefore he is continually in right relation to his Lord. He is adopted as a son into the heavenly family as he slowly learns and grows into the full likeness of his Lord—the work of a lifetime.

### Credited with righteousness

Elder Daniells continues: “Justification by faith, it is affirmed, is ‘the third angel’s message in verity.’ The words ‘in verity’ mean, *in fact, in reality, in very truth*. That means that the message of justification by faith and the third angel’s message are the same in purpose, in scope, and in results.”—*Ibid.*, p. 64. Then he adds, “Justification by faith is God’s way of saving sinners; His way of convicting sinners of their guilt, their condemnation, and their utterly undone and lost condition. It is also God’s way of canceling their guilt, delivering them from the condemnation of His divine law, and giving them a new and right standing before Him and His holy law. Justification by faith is God’s way of changing weak, sinful, defeated men and women into strong, righteous, victorious Christians.”—*Ibid.*, p. 65. This is exactly what the three angels’ messages are meant to do, in the full and final sense.

The key idea in both justification and the messages of Revelation 14 is an intimate, personal relationship with the Lord. The first angel of verses 6 and 7 announces the message of the everlasting gospel to everyone on earth. When the “first love” (Rev. 2:4) fills a person, it is the clue that this personal relationship has been formed. The person in right relationship with God finds it natural to fear (reverence) and worship the Creator and Redeemer. It also becomes natural to talk about his Lord. Such people become involved in the spread of the gospel to all the world. Justified people behave this way.

For the person justified daily, the idea of judgment, or being investigated by the Lord, holds no fear. Why should it



when he is in right relationship to Him and daily becoming more like Him? He also finds that the right use of the Creator's Sabbath further solidifies his relationship and his spiritual maturity. Thus he comes to guard its edges and every moment of its sacred hours, for he wants maximum growth every week. He has full security and a character becoming increasingly Christlike.

The message of the second angel in verse 8 deals with a conglomeration of confusion, false doctrine, and deception. God's call for His people to come out of Babylon (Rev. 18:4) has an appeal that every sincere, reborn person will hear and respond to before the end of time. Centered in Christ, we must sound clearly the doctrinal messages of the Bible. The person who has formed a personal relationship with Christ will pursue the way of life in which the justified person lives, the result being that he is rapidly restored to the full image of his Lord. We must avoid the tragic mistake of helping people to find their way out of Babylon, then minimizing the centrality of the cross—both as it relates to what we call "truth," and as it relates to the salvation of the person. "Christ is the center of all true doctrine."—*Counsels to Parents, and Teachers*, p. 453. He is the center of all human hopes.

Justification by faith reveals the loyalty of the sinner to a new and wonderful Lord, as do the messages of the second and third angels. Today God has a host of people in the many churches of the earth who are loyal to Him as far as they understand truth. He is calling them out and will finally complete His program. Sadly, He also finds some among His "remnant" who have much truth, but are not in a justified relationship to Christ. They may profess truth, but they do not manifest loyalty. It is even possible to teach to others the great message of justification and the messages of the three angels but not be loyal to the blessed Lord who saves sinners and who is the Author of all of the truth in these messages.

During the final events, God finally will have a faithful people, made up of those who have long followed Christ and His truth. Others will have loved and been loyal to Christ, but will have known many of the other great doctrines of the Bible for only a short time. Some will be shaken out of the first group. The second group will be sifted out of many who will be left behind, ones who rejected the fuller light.

God's final test is pictured in Revelation 14:9-12, the message of the third angel. This test clearly takes place near the time of the final close of human probation. Unreserved loyalty to God brings God's seal to many. Loyalty to powers

then dominated by the devil, or even a "professed" loyalty to Christ—but with reservations—brings the mark of the beast to all others. The redeemed are those "that had gotten the victory over the beast, and over his image, and over his mark" (Rev. 15:2). The seven last plagues will be poured out upon all others (Rev. 16:2ff.).

If there is any one lesson to be learned from a study of the third angel's message, it is this: The fabric of character is not woven in a moment. Neither is it possible to unweave the unwanted threads in a moment. If there is day-by-day rejustification, the result of continual consecration, there will be a daily development in the life and character that is acceptable to the One with whom we share an intimate relationship. A *daily* loyalty will develop to the Person and teachings of Christ, those doctrines illuminated in the message of the three angels. In this way *final* loyalty will be assured.

### The first question

Without question, our greatest danger today is found in our attitude toward truth, which inescapably includes our approach to the inspiration and authority of the Bible and Ellen G. White. The vital first question regarding inspired material is, Who is speaking? If the Author is God, we had better listen and avoid like a plague the categorization of God's instructions into "important" or "not-necessary-to-adhere-to" lists. We should fall on our faces before God as did the publican, seeking both mercy and divine power to obey all God's revealed will. The one who is the adopted child of God, in daily right relationship to Him, and justified by faith, seeks continually to know the *full* will of God. Within this relationship, his Lord offers him the answer to how to come into harmony with His will. To rationalize or quibble with God over what He says and requires is, to the justified person, a violation of the third commandment of the Decalogue. Because he stands at the foot of the cross each day, grateful love restrains him from shaming the name of God.

The terrible nature of the warning of the third angel against final loyalty to Satan reinforces our need for a continual intimacy with Christ today. From such closeness comes a love that forbids apostasy. From it comes a power to obey all truth, especially that included in the messages that we have studied. From such comes the impetus to tell others about it now.

So we see that the three angels' messages are not simply a review of Seventh-day Adventist theology or even of their uniqueness in these last days. Rather, they are the Bible's greatest appeal for a total relationship between humanity and God's redemption and righteousness. There develops a degree of loyalty that not even the fear of death can remove. The true uniqueness of Adventism is the possession of a love experience that no one else in all the world can match.

"The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Evangelism*, p. 693. (Italics supplied.) For this condition God today is waiting. Earnestly He is seeking it now in you and me. □

Concluded

### In peace

By PAT  
ANDREWS

*The lightning is so swift, God;  
Wind and thunder still frighten me.  
But then I see a little bird  
Safely hid inside the rock;  
The lashing storm disturbs him not,  
His head tucked beneath the fragile wing  
Sleeping in peace.  
So too, shall I know,  
Through the storms about me tear and blow,  
Birdsong will be heard again,  
The sun will shine and storms will cease  
For all is well, God is ruler still,  
And will be to the end.*



## “Can I live with you forever?”

**How much is enough?  
Is there a point where Christians  
can justifiably stop caring?**

By BEATRICE J. BARBIERI

He came to live with us two weeks before his ninth birthday. His clothes were ragged and torn, his long black hair snarled and unkempt. Fear and confusion reflected in his big blue eyes.

The social worker introduced us, then I said, “Hi! I suppose you would like to meet the other members of the family.” He smiled, nodded, and followed me into the living room, where my children had been eagerly awaiting his arrival.

“This is Lana, she’s 12,” I said. “This is Chad, he’s 10; and this is Amy, she’s 6 years old.” My husband came in,

*Beatrice J. Barbieri is a pseudonym.*

shook hands with Matt, and asked a few friendly questions. Matt clutched his walkie-talkie, and began to talk freely, all the while bouncing around in his chair. He babbled on, almost incoherent at times. *Things* seemed more important to him than people.

We finally found a chance to talk. I told him some of the rules in our home, and that we expected him to obey them if he decided to come to live with us. We also told him things he could anticipate—good meals, trips together, an allowance for each of the children, and also the chores we all shared. My son then took him to his room, which they would share.

While they were getting acquainted, the social worker and I discussed Matt’s problems. They centered around his excessive activity and his learning disability. He also had two polycystic kidneys; over the years they could be expected to deteriorate, eventually ceasing to function. In addition, he suffered multiple bone deformities.

Neighbors who knew his family told me later of his background of violence, abuse, and neglect. His grandmother had tried to give him a good home, but she had to work to help support her three fatherless teen-age boys. Matt was her oldest daughter’s child. She had been assaulted and had rejected her child conceived in this act.

When Matt was born, the doctors thought he would not live, owing to his multiple deformities, but he survived. Following some time with his mother, the grandmother took

Matt into her home. Determined to help him, she started working with him to improve his physical condition. Against all odds, she soon had him walking on his weak legs and deformed feet. Surgeons examined his kidneys and found them to function fairly normally, but he had poor control over his bladder, especially at night.

When he was 4, Matt was placed in nursery school so his grandmother could work to help support her boys. Here the teachers noticed Matt's abnormal behavior. He had almost no attention span and he was unable to sit or stand still. He was unable to learn any of the lessons or play well with the other children. For the next four years the condition became progressively worse. In his parentless home, his uncles became resentful, and were abusive to him. Often he was deprived of food and driven from the home. Sometimes neighbors would feed him, or give him money to buy something. His grandmother realized Matt was not receiving the care he desperately needed for his well-being, so she decided to place him with the State as a foster child, with the possibility of adoption. As approved foster parents, we were asked whether we could help him.

Matt's problems were so great and all we could give seemed so ineffective that we began to doubt our decision to take him in as a foster son with the possibility of adoption.

The day after Matt moved in with us, we noticed he had more "things" than clothing. Many of them had no meaning to us, but to Matt they were treasures—a lock of hair in an envelope marked "June"; a picture of June (his mother); a cup his "Grammy" gave him, a dirty, worn, stuffed toy rabbit with which he slept for security; some wood toys a great uncle had made for him; and other toys and games meticulously kept. He asked where he could place these precious items, so I showed him his side of the closet with a few shelves. We emptied two drawers in the double dresser he and my son would be sharing, and he placed his few clothes in them, while I hung his jacket and two best shirts on hangers. He was elated to think he had a place for all his belongings. He informed us that no one was to touch his things.

### Caught off guard

Then, with trusting, sparkling eyes, he looked up at me and asked, "Can I live with you forever?"

The question caught me off guard, but I knew I must answer him with a definite and reassuring reply. I thought briefly, and the text "As ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40), flashed through my mind. I answered, "Sure! Why not? Forever." His response was a smile, then a big sigh.

At mealtime I asked the children to wash their hands and be seated at the table. My son got an extra chair and put it on his side of the table for Matt. I noticed Matt still looked dirty and unkempt, but I said nothing. He sat restlessly in his chair. His eyes flashed from one dish to another, then he started to grab large servings of food and throw them onto his plate. He looked hurt and frightened when I asked him to stop. I explained that we always asked a blessing on our food before we ate. He looked relieved, but was impatient for this annoyance to be over. Then he resumed his grabbing; but once again he was stopped, this time by my husband. We asked him to sit down and pass his plate, then my husband

gave him a normal serving of potatoes. He looked confused and perturbed by the ordeal we were putting him through. His eyes watched every move we made.

When we finished serving and everyone was ready to eat, Matt looked once again at his plate, then at my son's, and exclaimed with great disgust, "How come he got more than me?" My husband told him we did not measure the exact amount we gave everyone, and that if he wanted more he could have it. We could not see the difference in the size of the servings, but evidently this was a reaction born from the many times he had been deprived of food.

The meal proved to be traumatic for everyone. Matt repeatedly jumped up and walked about, talking and chewing large mouthfuls of food. At times the food would fall out of his mouth, he would sit down to stuff more in, grunting and smacking his lips, then stand up and pace again. We all watched in amazement. When my husband asked him to stay in his seat while he was eating, he looked confused and bewildered, as if to say, "Why?"

He rapidly gulped down an amazing amount of food. We allowed him to finish the food remaining in the serving plates, then asked whether he had room for dessert. He assured us he did, and after eating it, asked for seconds. I thought to myself, How can such a frail, thin child consume so much food? By the end of the day I had my answer. His hyperactive body demanded great quantities of fuel.

Following the chores, at playtime Matt proved to be aggressive and violent, something our children found hard to understand. In our home no hitting was allowed. Instead, we solved problems by discussion, often followed by apologies.

The next day Matt began in a small country church school that my children attended. I went into the one-room school with him, and introduced him to the teacher and other students. I told the middle-aged male teacher a little about Matt, and that his school records would be transferred from the public school he had attended. It was not long before the teacher realized he had a tremendous challenge before him.

Matt, theoretically in the third grade, was unable to do second-grade work. With his hyperactivity and other handicaps, he needed additional home tutoring, but the strain was too great for him. We asked him to decide whether he would prefer tutoring during the coming summer, or simply enjoy his summer. Then he would have to repeat the year. After long, traumatic indecision, he finally made the choice we hoped he would. His summer would be free.

The days that followed were difficult for all of us. Our home life was not the same; neither was our house, because Matt was so active he often broke things. He also touched and played with everything in reach, but if anyone touched his "treasures" a conflict would start. The other children were upset and hostile toward him, for he often deliberately harassed them and broke their toys. Several times he jumped on his bed and broke it. Almost every time we changed his sheets, we noted that one was ripped. The tiles and soap dish in the shower, along with the shower curtain rod, were broken. Also he chewed clothes, string, pencils, rubber bands, and even shoes! His nails and fingers would bleed from his constant biting.

My husband and I would spend many hours, sometimes long into the night, discussing our problems. Many times we decided the only way out would be to call the social worker

and ask her to find another home for Matt. But the next day one of us would relent, and the other would quickly agree that that was not the answer.

We gradually accepted the idea that Matt was limited in his abilities, and that we would have to change our way of thinking. We tried a number of ways to deal with his behavioral problem, and found that the reward or punishment system worked best. We thus managed to cope with some of our problems. We learned to set careful, easily-understood limits on his time and activities. He was shown how, then required to repair damage he had done to some things. We charged these expenses to his allowance. He soon realized how costly it was to be careless. We always complimented him on jobs well done, and often gave him a reward in the form of a gift or treat.

His personal habits were more difficult to deal with, but kindly persistence led to eventual improvement. His table manners improved, and in time even the nail-biting was under control. His personal hygiene improved also, as he watched our other children. We also gave him gentle reminders such as, "It's your day to take a shower." He enjoyed the new clothes we bought him.

### "Dad" was the preacher

The first time we took him to church we discovered he had tucked a toy gun in his pocket. I asked why he was taking a gun to church, and he answered, "So I can shoot the preacher." I replied, "Why don't you shoot him now?" as I pointed to my husband. He was shocked to discover that his "Dad" was the preacher!

This seemed like the opportune time to take his guns away. My husband asked him to put his hands on the wall, then frisked him. Taking the gun from him, he said, "I guess I'd better keep this, and I'd like the others, too. I wouldn't want you to shoot me or anyone else." Matt made no objection, and seemed to enjoy the way my husband handled the situation.

We replaced his destructive toys with educationally constructive toys and games, such as puzzles, number and word games, and his favorite—model building kits. He loved working with his hands, and sometimes took on projects too difficult for him. But we kept encouraging him, and with a little help he usually succeeded.

The next school year was a major step in Matt's life. He worked earnestly, and with a kind, helpful teacher was able to get average to above-average grades. He did not regret staying back, and continued to do well for his ability.

We finally did adopt Matt. He is a teen-ager now, almost six feet tall, thin, and hyperkinetic. Each year we take him for a physical examination to keep a close check on his kidneys, and they, too, are functioning normally.

We owe much of Matt's success to the trust and faith he has developed in God and human beings. Prayer has helped him overcome many of his problems. We thank God also for this child who has helped us develop the most important fruit of the Spirit—love.

Our problems are not all solved, but we are sure we can cope with anything now. We are confident that Matt will be successful in life, because he feels secure and loved.

Yes, Matt! You can live with us forever, and we hope for eternity. □

## FOR THE YOUNGER SET

# The forgotten lunch

By RUTH WATTS

It was almost lunchtime, and everyone in the classroom was hungry—especially Danny. He thought about the good things Mother had packed in his lunch for him that morning.

"Please clear your desks and let's have our prayer," said the teacher.

Soon the boys and girls were opening lunches and there was a happy hum of voices.

All except Danny. He sat in his seat with tears running down his face.

Mrs. Bailey noticed him and asked sympathetically, "What's the problem?"

"I forgot to bring my lunch this morning," he sniffed.

Everyone was quiet as the children listened.

Suddenly Jay got up from his seat and placed a big red apple on Danny's desk. Then Jean put half a sandwich next to the apple. Joey

was next with a piece of chocolate cake. Last of all, Jerry put down a bottle of orange juice.

As each child returned to his seat, Danny's face grew brighter and brighter.

Mrs. Bailey smiled with approval.

"Does anyone know a Bible verse that would tell us how we feel right now?" she asked.

Jean's hand went up.

"Yes, Jean."

"'It is more blessed to give than to receive,' (Acts 20:35)."

Just then Danny raised his hand and, grinning at his classmates, said, "I'll share my lunch the next time anyone needs it, because now I know how it feels to be hungry and not have anything to eat!"

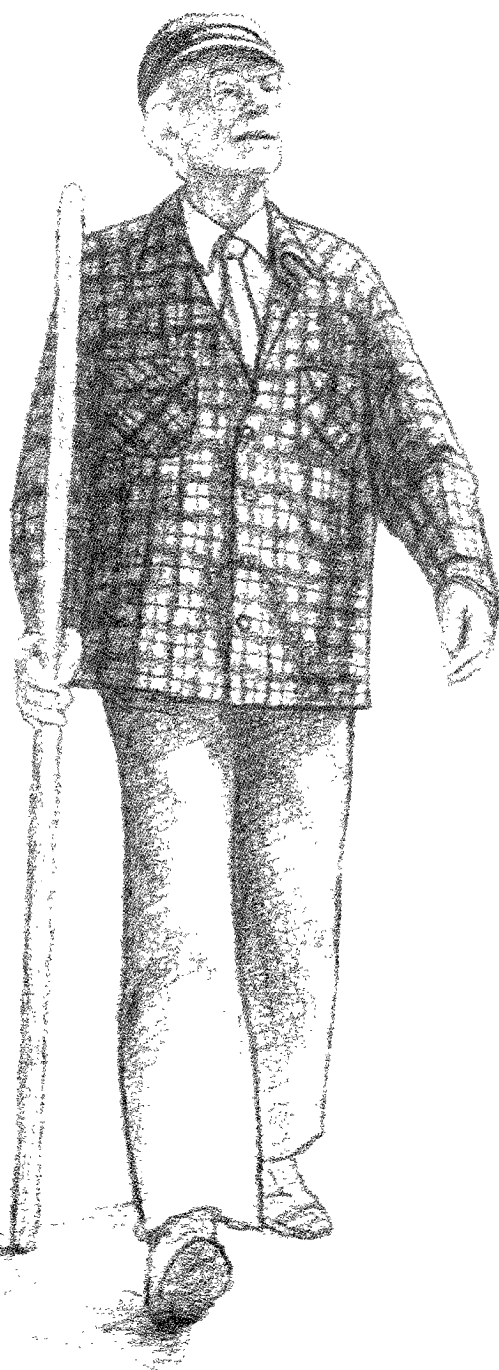
And the happy hum began again as all the children, including Danny, finished their lunches.



# 'FORWARD IN FAITH'

WITH

## THE VOICE OF PROPHECY



The Voice of Prophecy is a work of God! His providence built it in the beginning. His hand has guided it until today, and we expect Him to open the doors of tomorrow!

Had the Voice of Prophecy not been blessed of God, it would have faded out long ago. Whenever God wants us to do something for Him, and we are willing to do it, we need never worry about its success.

Through the years with God's blessing, this ministry has moved forward because of faithful people who prayed and sacrificed unreservedly.

Truly we are living in the last days. And I'm convinced now is the time to work. Now is the time to go forward!

On October 9, through your gifts, you will have the opportunity to say: "I believe in the Voice of Prophecy, and I am going to do something extra financially because I want to see our church radio outreach continue in a strong way."

So, be of good courage and let us together keep looking up, ever going "Forward in Faith!"

*James Richards*



## *THE HARVEST IS RIPE*

By H. M. S. Richards, Jr.  
Director-Speaker

These are truly exciting days in which to live! Without a doubt, "the harvest of the earth is ripe" (Revelation 14:15).

Every day the Holy Spirit is leading people who are hungering for truth, to tune into the Voice of Prophecy.

A listener in New York wrote: "Praise God! I heard the last few minutes of your talk about 'those who sleep in Jesus.' I also subscribe to this belief.

"What denomination do you represent? I would love to fellowship with others who believe as you and I do!"

Friend, the harvest is ripe! But in order to reap, we must be in the fields—or as I picture it, in the radio markets. "Faith cometh by hearing, and hearing by the word of God," we're told in Romans 10:17.

Earlier this year, a Philadelphia radio market opened when station WZZD offered us three months of air time virtually free. Station management was that anxious to air the Voice of Prophecy.

What a thrill it was during our March

WATS line month to receive 586 calls from people listening to the Voice of Prophecy on that station, the third highest response from any of our 165 daily broadcasts. And we're so grateful for the Adventist businessman who began sponsoring our program on the station after the first three months, making it possible for us to continue working in this ripe field.

Dad and I believe the Voice of Prophecy should be on more stations than ever before. What an impact the broadcast would make if it were heard daily on 1,000 stations! The Word must be heard, and I don't know of a more economical way to spread the Good News than by radio.

This year, we at the Voice of Prophecy have rededicated ourselves to the commitment of proclaiming the great gospel commission by radio. This is why we've accepted the challenge to be heard daily in the top 100 metropolitan markets in the United States. Our broadcast is already heard daily in 68 of the top 100 markets, in addition to airing in more than 85 smaller cities.

Our goal for January 1983 is to begin broadcasting in the remaining 32 of the top 100 markets. Why January of 1983? Because our daily program takes on an entirely new format at that time.

The new daily program will take our listeners on a two-year trip through the Bible from Genesis to Revelation. What a blessing it would be if the 20,406,100 people living in the top 32 markets we are not covering, could have the opportunity to join us on this two-year trip!

Another challenge we've accepted is to continue moving "Forward in Faith" in Canada on the CKO All-News Radio Network. Two years ago, in faith, we began airing daily on this powerful network.

What an opportunity we have to reach seven of Canada's largest cities!

I believe God is preparing a people for His kingdom, and it thrills me to see Him using the Voice of Prophecy to tell the world about Christ's soon coming.

As we look to the challenges of the future, we know that we cannot face them alone. But with Jesus as our leader, and with the prayers and financial support of church members behind us, we will continue moving forward.

And with our eyes focused on Jesus, as together we go "Forward in Faith," with sincere confidence we can say: "The greatest days for the Voice of Prophecy are just ahead!"

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## HAND-IN-HAND FOR 40 YEARS

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By Daniel R. Guild  
Manager

This year marks two significant milestones for the Voice of Prophecy. Forty years ago H. M. S. Richards first broadcast live on coast-to-coast radio. A few weeks later an announcement was made that a new Bible School was offering free lessons by correspondence.

The broadcast and the Bible School, working hand-in-hand for 40 years, have planted seed and harvested souls won for Christ on His last day message. The broadcast introduces listeners to various Bible subjects. The Bible courses take a person through an in-depth study into the same themes.

The following testimony from a man in New York illustrates this point! "Through the Voice of Prophecy broadcasts, and of course the New Life Bible guides, I have come to a much closer walk with God. And I know beyond the shadow of a doubt that Saturday is the true day for rest and worship."

Since Fordyce Detamore introduced the Bible School in 1942, over three quarters of a million people have been graduated. As a result of this powerful outreach, thousands have joined our church.

A student, who listened to the broadcast and took the Bible course in the early years, recently shared this story. "I was only 14 years old when I turned on the

radio and heard 'Lift up the trumpet and loud let it ring.' The song and the message thrilled me, so I wrote for the correspondence course—not knowing it was connected with the Adventist Church.

"I wasn't brought up in any religion, but attended the Baptist Church with friends. I also attended a Catholic high school. To make a long story short, I was baptized into the Seventh-day Adventist Church."

Immediate results are not always seen among our broadcast listeners and Bible School students. But the seed of truth is planted in a person's mind. As that seed matures, suddenly one day the person sees the full beauty of Bible truth.

Our very first Bible School graduate was convicted by the Holy Spirit, and joined the Seventh-day Adventist Church more than 30 years after he took the course. This past July, the pastor of another denomination was baptized into our church after being introduced to Adventists through our Daniel and Revelation course nine years ago. He heard about the study guides while listening to the broadcast on his car radio.

Sometimes the Lord selects the Voice of Prophecy to do the actual harvesting. Other times He asks that we plant the seed so one of our church pastors or laypersons can do the harvesting. Whether planting or harvesting, we're just grateful to be out in the field having a part in the Lord's work!

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# THIS IS WHAT YOUR GIFT CAN DO

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Gifts already shared with the Voice of Prophecy have made the following letters possible. Your offering on October 9 will help to make the same kind of impact on people's lives.

"Last Sabbath we had a baptism at church. One young man told in his testimony that his first knowledge of the truth came when he heard the Voice of Prophecy. Then he came to our church. I was happy to hear this, for I too love to hear your program."  
G. D., Iowa

"I have been listening to your broadcast on station WBMD in Baltimore for the past two weeks while commuting to work. I have just begun seeking out the Holy Spirit, and I find your broadcast to be informative, inspiring, and supportive."  
E. C., Maryland

"Thanks to your New Life guides I plan to be ready when our Redeemer comes back. The past few months of exploring the Bible have been wonderful! I can truly say that because of your studies, I have a much deeper friendship with God."  
L. P., Tennessee

"I just happened to turn the radio dial last week and heard your voice quite by accident. Since then I've made it a point to tune in every night before going to bed. Your program is so spiritually comforting."  
G. V., Ontario

"I really enjoy listening to your broadcast. And the book you sent answered many questions I have had since I received Jesus as my Lord and Saviour in November 1981. You are indeed one of the gifts God has given us, and I thank Him and praise Him for the Voice of Prophecy!"  
C. H., Michigan

"Enclosed is a traveler's check which I had planned to use on my trip. But the trip didn't materialize. Right now I think the most important thing is to get the Voice of Prophecy on more radio stations. May God bless the message as it goes out over the airwaves."  
Y. O., California

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## IN CLOSING THIS SPECIAL INVITATION

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It has been a blessing to us—and we trust a blessing to you—as we have shared what God is doing through the Voice of Prophecy in these closing hours of earth's history.

None of these results would have been possible without the faithful support of our church members! As H. M. S. Richards says: "Through the years with God's blessing, this ministry has moved forward because of faithful people who prayed and sacrificed unreservedly."

We have also told you about some of the challenges facing the Voice of Prophecy right now. Today we are inviting you to meet these challenges with us—to go "Forward in Faith" with the Voice of Prophecy.

And we are praying that on October 9,

Voice of Prophecy Offering Day, you will experience the blessing which comes from giving. A gift of \$15 will purchase a broadcast on KJAK-FM in Texas, which can be heard by 500,000 people.

A \$25 gift will purchase one broadcast on KDMI-FM in Iowa, which has the potential to be heard by 1,200,000. More than five million people can be reached on KFAX in California with a gift of \$100. One gift of \$150 will purchase a broadcast on WWDJ, which can reach 16,000,000 people in the New York area.

Your gift—no matter what amount—will make a difference! As October 9 comes upon us, we'll be praying that, through your gift, you will let us know you have decided to go "Forward in Faith" in reaching people with the Voice of Prophecy!



## Cause for concern

The statistics for the total Sabbath school mission offerings for the second quarter, 1982, in the North American Division are now available, and they give cause for concern. They continue the trend of the first quarter: for the first time in decades the figures show a *decrease* over the previous year.

The statistics are as follows:

1st quarter 1981	\$4,373,141
1st quarter 1982	\$4,256,684
2nd quarter 1981	\$4,580,864
2nd quarter 1982	\$4,450,548

Figures for all divisions of the world, North American Division included, are available only for the first quarter of 1982. They too indicate a decline—from \$7,961,266 in 1981 to \$7,657,969 in 1982.

Now, statistics are boring to many people, and the figures given above may not seem to be of special significance. To grasp their full force we need to see them against the background of the patterns of Adventist giving over more than a century.

Those patterns are concrete evidence of the financial blessings of the Lord to His people and of their generosity in faithful, systematic giving. The story begins in 1878, when Sabbath school mission offerings totaled a grand \$25! But year by year they grew, until in 1981 they had swelled to more than \$19.8 million from the North American Division and to more than \$35.3 million from all divisions.

During the 104-year period, 1878-1981, in only eight years did the North American Division total decrease from the previous year's figure. And the last year when this happened was in 1933—in the depths of the great economic depression. This is why the figures for the first two quarters give cause for concern.

Why is Adventist giving showing a dip in 1982? We have made no scientific study of the problem, but three factors in particular seem to be significant.

So far as the world figures are concerned, the decrease may be accountable on the basis of the strengthening of the U.S. dollar against other major currencies. In terms of local currencies, Adventist worldwide giving in 1982 probably has not declined at all.

### Giving has decreased

But systematic Adventist giving in 1982 clearly has decreased in the North American Division. As was the case during the decline nearly 50 years ago, the economic climate is surely a major factor. Unemployment levels in the U.S. are the highest in 40 years; business is stagnant. Inevitably many Adventists have been affected: some are out of work, some have drastically reduced incomes.

Letters we have received point to an additional reason for the decrease in offerings—withholding or diversion of funds owing to a lack of confidence in the church leadership. We have not received many letters along this line, nor do we suggest that large numbers of Adventists are involved. But it is clear that some members, shaken by reports and rumors of the Davenport affair, have begun to bypass

regular channels of church giving. They may have decided either to withhold giving until they see how church leaders handle the problem or to give to particular projects of their own choosing.

A roughly parallel situation existed in the 1890s. Some colporteurs, after selling their books, were not faithful in making payment to the treasury. Ellen White warned about the loss of confidence that would ensue unless matters were corrected: "If this loose way of doing business is permitted to continue, it will not only drain the treasury of means, but will cut off the supplies that flow from the people. It will destroy their confidence in those at the head of the work who have the management of funds, and will lead many to discontinue their gifts and offerings."—*Colporteur Ministry*, p. 96.

In our judgment, the recent report of the General Conference president, Neal C. Wilson ("A Report to the Church," *ADVENTIST REVIEW*, Aug. 19, 1982), on the Davenport matter has done much to clear the air. It explained why church leaders seemed slow to take action, why it was difficult to give out more information earlier, and the steps being taken to deal with the issue. We think that those church members whose confidence has been shaken over this matter—perhaps influenced by exaggerated reports and rumors—can find much in Elder Wilson's statement from which to take heart.

Of this we are strongly convinced: The ongoing work of the

## The argument that "I have the right to choose" contains just enough truth to make it appear credible.

church depends on generous, systematic financial support. We spent too many years abroad to have any doubts on that score. By all means we may put money into local church needs, but we must not neglect regular giving to the world program. By all means we may support a project that especially appeals to us, but we should not cut back on systematic offerings for the church at large.

We hope economic conditions will improve and boost Adventist giving. We hope Adventists who have withheld or diverted offerings will consider seriously the weakening effect of such actions on the world church. So we hope that, through systematic giving during the remainder of the year, the trend of the first two quarters will be reversed and 1982 will not come out as the first year since 1933 when total Sabbath school mission offerings decreased.

W. G. J.

### The Bloomington baby

*Continued from page 3*

freedom of choice. . . . There should be interesting litigation now that Indiana courts—whether they understand this or not—are going to decide which categories of newborns (besides Down's syndrome children) can be killed by mandatory neglect."

When God gave human beings

freedom of choice He knew that some people would misuse that freedom. Some would choose to rebel against Him. Some would choose to violate their marriage vows. Some would choose to kill other human beings, including newly born babies. But He also provided guidelines for making right choices—the Ten Commandments. He provided the Holy Spirit to guide the mind in making choices. And, when His human children chose the way of sin, He provided a Saviour to rescue them from their fallen state and fit them to live in the sinless society of heaven.

#### Misuse of freedom

The problem with too many humans today is that they misuse their freedom. They care only for themselves. They place their own selfish interests above moral standards, above consideration for others, above even the right of others to live. Members of the underworld kill rivals. Terrorists bomb innocent people, hoping thereby to advance their own political causes. Women abort their fetuses even for trivial reasons—inconvenience, poor economic conditions, et cetera, arguing, "I have the right to choose."

As with many other rationalizations in this evil world, the argument that "I have the right to choose" contains just enough truth to make it appear credible. Of course one has the right to choose. For example, a woman has the right to choose not to conceive. But what then? Having conceived, does she or anyone else have an unrestricted right to choose whether the fetus or a newborn shall live or die? Should one put herself/himself above all

other considerations? The fact that human beings have the ability to avoid the consequences of many of their irresponsible acts and wrong choices—apparently to suspend the law of cause and effect—does not make a course of conduct morally acceptable.

We are well aware that it is easy to oversimplify the case of the Bloomington baby and to indulge in sentimental moralizing. But we must say that we find it incomprehensible that parents could withhold nourishment from a helpless infant merely because it was handicapped. As a society we have long been committed to supporting institutions that care for the handicapped and the unwanted. This commitment has been made freely by a wealthy people who in the past have demonstrated that they also are humane. Letting Infant Doe starve to death was incompatible with this commitment.

We do not see much good that can come from the plight of the Bloomington baby, but perhaps the case will awaken the conscience of at least a few people to the dangers of the me-first philosophy and to the awesome responsibility of using the power of choice in harmony with the great principles of truth and righteousness set forth in God's law and the Holy Scriptures. Certainly it should make all of us long for the Better Land, where love for God and others will control every heart, where there will be no handicapped people, and where "there shall be no more death, neither sorrow, nor crying" (Rev. 21:4).

K. H. W.

COVER STORY

## Thorough groundwork laid for GC president's series

By J. H. ZACHARY

Building on a foundation laid by hundreds of Filipino Adventists, Neal C. Wilson, General Conference president, began a 16-night evangelistic series in Manila, Philippines, on September 10.

This series, which launches the One Thousand Days of Reaping, is being supported enthusiastically by members and church leaders in the Far Eastern Division and North Philippine Union Mission, who have spent months planning and working toward its success.

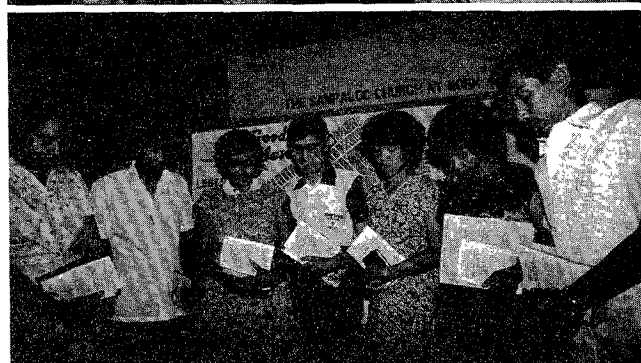
Door-to-door visits began in June. Thousands of members from the 84 churches in Metro Manila covered their entire area, using territorial-assignment maps, finding those who were interested in learning more about spiritual things, and enrolling them in Bible seminars.

Church members, who have been organized into Target 85 Action Teams, conducted these seminars, which numbered 570 by mid-August. Each action team—equipped with an evangelistic kit that included a small filmstrip projector and filmstrips, a cloth screen, handbills, a speaker's guide, review decision cards, Bibles, and diplomas—led a group of about ten to 15 adults. Approximately 6,000 adults were attending the Bible seminars before Elder

*J. H. Zachary, Ministerial Association secretary of the Far Eastern Division, is coordinator of Neal C. Wilson's evangelistic series in Manila.*

Wilson's arrival in the Philippines. If children were counted, the total would have exceeded 12,000. Never have so many people entered into a systematic program of Bible study before an evangelistic crusade in the Far Eastern Division.

An example of the kind of people enrolled in these Bible seminars is the Concepcion family, who live on a postage-stamp-size piece of dry land in the midst of a rice paddy in the Manila suburbs. The only daughter of Rufino Concepcion had learned of a new way of life earlier this year while attending first grade at a nearby Adventist school. She hardly had begun



**Top: Samuel Monnier, second from right, General Conference associate lay activities director, teaches members how to do door-to-door witnessing. Bottom: A Target 85 Action Team from the Sampoloc church prays before going out to cover the territory assigned to them. Behind them is a large map of their area.**



**Attendance at a typical Bible seminar is about ten to 15 adults, but children find the filmstrips irresistible also. Projectors and screens are included in the Target 85 Action Team supply kits.**

school when she began leading her entire family in regular evening prayers. When two Adventists offered to conduct a Bible seminar in the Concepcion home the family was ready. Soon they began keeping the Sabbath, and they plan to be baptized during the mass baptism to be conducted on October 9, after the evangelistic series ends.

During August all the Sabbath schools in the Manila area began baptismal classes in preparation for the October 9 baptism. Great care is being taken to prepare candidates for this baptism.

The crusade itself, being conducted from September 10 to 25, is three-phased. The first phase is a health fair called Total Health Expo set up in the 13,000-seat Rizal Memorial Boxing Arena. Ribbon-cutting ceremonies were conducted with government officials in attendance on Sunday, September 12. Manila Sanitarium and Hospital prepared 16 booths, featuring such topics as "You and Your Heart," "You and Your Lungs," "You and Your Mind," and "You and Your Eyes." Several of the booths offer free health screening by hospital personnel. Hundreds of thousands of pamphlets are being distributed.

Reactions from the campaign's advertising agency and the press indicate that the Total Health Expo is highly newsworthy. The door to the public through the media has been

opened wider than for any previous activities sponsored by the North Philippine Union Mission.

The second phase of the campaign is a health seminar conducted each evening by Wilbur Nelson, Far Eastern Division development director. He uses attractive illustrations to emphasize the health principles he discusses each evening. On September 25 a diploma will be awarded to those who have attended Dr. Nelson's seminar regularly and who have taken his quizzes.

Elder Wilson's nightly messages, titled "Good News Lectures," are the third phase of the campaign. He is presenting all the basic Adventist doctrines in his 16-night series.

Assisting Elder Wilson as singing evangelist is C. L. Brooks, General Conference associate Sabbath school director. Local musicians include The Evangelical, a Filipino male quartet.

A team of 400 full-time workers is helping Elder Wilson visit those who are interested in learning more about joining the church. One hundred and eighty-five of these visitors are pastors from the five missions of the North Philippine Union, 165 are lay members from the Central Luzon Mission, and 50 are literature evangelists. An additional 100 literature evangelists joined the visiting force during the first 11 days of the crusade.

When Elder Wilson's series of meetings has ended, an addi-

tional two weeks of meetings will be conducted in various churches in the city. Then on October 9 Elder Wilson will lead 165 pastors into the Olympic-size swimming pool of the Rizal Sports Complex. They will baptize candidates brought to them by the leaders of the 570 Bible seminars.

The Metro Manila series is not a short one, and those who are baptized on October 9 will have a thorough understanding

of what it means to become a Seventh-day Adventist. More than four months will have passed between the time the majority of these people first were contacted by Adventists and the time they are baptized. Another three baptisms are planned later for those who attend the Total Health Expo without having attended preliminary Bible Seminars. Follow-up activities will continue until the first of January, 1983.

## Members outgrow churches in Manipur, India

By ROBIN RICHES

Because of rapid growth in the hill state of Manipur, India, the isolation of the area from other parts of the Northern Union, and political considerations, it became necessary to form a new section there recently.

In making plans for this reorganization of territory it was imperative that I travel to Manipur. My wife and I were greatly pleased when our application for an entry permit was granted by the Indian government authorities. God's hand was evident. I was to be the first missionary into parts of the state in 20 years.

Manipur, with its one million or more happy and hospitable people, is situated in northeastern India, sharing a long border with Burma. The population is made up of as many as 20 tribes, each with its distinctive language. They are a colorful people in their woolen shawls and lungis, the different colors and designs indicating the tribe to which the people belong.

Almost half the residents of Manipur are Christians, for the church has taken strong root in the hill areas. Traditional, orthodox Hinduism is found largely in the broad and fertile Imphal Valley, where the state

capital is situated at an elevation of 3,000 feet.

Adventist work began in Imphal in 1952 when Tom Ashlock, now General Conference Associate Sabbath School director, was sent there. Today membership stands at a little less than 3,000.

At the outset of our visit we were able to secure a 30-minute interview with Keishing Rishang, chief minister, in his official residence. My wife and I, together with a small group of members and workers, were welcomed graciously. It was a privilege to kneel in prayer with this prominent leader—an earnest Christian with Adventist relatives—and to ask the Lord to enable him to guide his people wisely.

We were met at the airport in Imphal by 100 of our members from all parts of the state. Our original permit was limited to a four-day visit and did not allow us to travel outside the city limits, but we were able to secure further permission to travel to the town of Ukhrul, 60 miles northeast of the capital, situated 6,000 feet up in the mountains, and also to Churachandpur, 30 miles south, where the Manipur Boarding School is situated.

The day we were scheduled to travel to Ukhrul a general strike was called throughout the state. We decided to risk what-



Sixteen booths have been set up at the Total Health Expo in Manila. This is a closeup of the "You and Exercise" booth.

Robin Riches is president of the Northern Union of Seventh-day Adventists in India.

ever disturbances we might meet on the way, but there were none. The road out of Imphal ran for 15 miles across the valley before starting a steep climb into the mountains. This same road witnessed some of the fiercest fighting of World War II, as the British and Allied forces first stopped the advance, then pushed back the invading Japanese. The beautifully-kept cemeteries in the city silently reminded us of the many soldiers who died in these battles.

The general terrain of the state has made it difficult to develop industries. Most Manipuris are agriculturists. Rice is grown in bountiful supply in the Imphal Valley and also in mountain areas where terracing is possible. Slash-and-burn cultivation is practiced on a large scale throughout the hills. Jungle areas are cleared every seven years or so on a rotating basis. All vegetation is burned before cultivation takes place.

A notable feature of the sce-

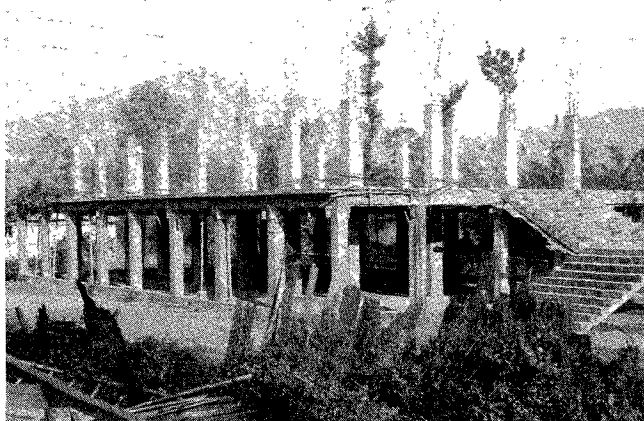
neries in the mountains is the large number of attractive, white-washed Christian churches. Built on prominent ridges, they are visible for miles around and give constant witness to the sacrificial labor of Baptist missionaries who lived and died in the hills during the past 100 years. Our own church in Ukhrul is built on a similar site overlooking mountain ranges to the east. This small building now is totally inadequate for the 200 members who worship in it. They have raised half the amount needed for a new building, which will compare favorably with other churches in this Christian center.

In Imphal we have 120 members, a number of whom are prominent in government affairs. Although the church owns two pieces of land in the city, these members are meeting in a mud-walled hut with a temporary tiled roof. Two years ago construction began on a

new church, but because sufficient funds were not available, the building stands only half completed, with bare concrete columns extending upward. There seems little chance of its completion in the foreseeable future. The members are vigorous in evangelistic work and reflect the ardor evident among

Adventists within the state.

During the past two years or so, new work has been started among the Kom, Rongmei, Meitei, Anal, and Kuki tribes. Much more could have been done if workers with the necessary language facility had been available. Few members can afford to send their children the



**Two years ago construction began on a new church in Imphal, Manipur, but it stands half completed because of insufficient funds. Members meet from week to week in a mud-walled hut.**

## A preview of next quarter's Sabbath school lessons

Recently a Sabbath school survey was conducted in most of the world divisions. Regarding the question of difficulty of understanding the lessons, the responses were as follows:

- Much too difficult—10 percent
- Somewhat too difficult—21 percent
- About right—49 percent
- Somewhat too easy—13 percent
- Much too easy—7 percent

Readers in the last two categories should find this quarter's lessons challenging and stimulating. Prepared by Gerhard F. Hasel, dean of the Seventh-day Adventist Theological Seminary, Andrews University, the fourth-quarter lessons carry the title "God's Great Gift." They focus on the details of the everlasting covenant from its inception to its renewal with those willing to accept its terms today.

One departure from the ordinary is a challenge from China based on a story David Lin shared with one of his former teachers. This story runs through the first five lessons and illustrates the fact that the covenant promises know no limitation anywhere in this world and may reach far beyond our knowledge of their effect.

Seventh-day Adventists today sometimes face charges that we have forsaken the cross in our theology and experience and gone back to Sinai. We are charged with legalism and attempting to earn salvation by our works. These charges are answered fully in the coming quarter's lessons as Dr. Hasel outlines our understanding of the part played by the old and new covenants in leading us to salvation through Jesus Christ alone. For that reason this series deserves careful attention

and study on the part of every Seventh-day Adventist. The subject is not an easy one, but it is vital.

The lessons also present a challenge to each of us to cooperate with God in seeking those who are without Christ, without hope, and as a result, without a coherent philosophy of life. True happiness comes from allowing the seeking God to find us and restore us to His image. The everlasting covenant assures us that this is what He wants to do and that He extends every effort to make salvation and eternal happiness possible for us.

Then why did God have to renew His covenant continually to such ancients as Noah and Abraham? What was the purpose of the Sinai covenant? What is the relationship of the covenant to the law of God and Sabbathkeeping? Why was a "new covenant" necessary? How is Christ's ministry in the sanctuary in heaven tied to the covenant? What happened in 1844? How does the covenant relate to faith and righteousness? What does it mean in a practical sense to lead the new-covenant life?

These and many more timely questions will be studied in Sabbath school this quarter. The lessons are challenging and will demand careful and prayerful study. But they are stimulating and designed to lead all who will spend thoughtful time in personal study to a new and more meaningful relationship with the God who, through His everlasting covenant, has extended His hand of friendship and love to us.

LEO R. VAN DOLSON  
*Associate Sabbath School Director*  
*General Conference*

2,000 miles to Spicer Memorial College in Poona.

In 1980, K. Shimray conducted public evangelistic meetings in Imphal. At that time a curfew was in effect in the city, and the meetings were held early enough in the evening to allow the congregation to return home before the curfew began.

One day a general strike paralyzed the city. All businesses were closed. Life came to a halt as public transportation and private cars were stopped. That day a young Kom Naga was in town to do business. With no transportation available, he was unable to return to his village 30 kilometers away. By chance he strayed into the evangelistic meetings and immediately recognized that the evangelist was an Adventist. Twenty years earlier he had

been baptized by D. J. Don- esky, the last Adventist mis- sionary to work in the state. Through the years he had lost touch with the church but had prayed often for God to lead him back to it. He invited Elder Shimray to his village. Later meetings were conducted there, and 38 persons were bap- tized—the first Kom Naga Adventists from among this tribal group of about 2,000.

My wife and I both consider this trip to Manipur one of the most memorable and satisfying tours of our mission service in India. We came away with gifts of shawls, lungis, and even a fearsome Naga spear. But more than that, we left with memories that will never fade of gracious, hospitable, loyal Adventist members eager to finish God's work.



## Wheelchair aids young African

Boitumelo Motikaapula is happy about her new wheelchair because now she can participate more easily in Mrs. David Greenlaw's kindergarten class at the Solusi College church in Zimbabwe. Helpful friends push her up to the flannel board at the appropriate times. The wheelchair was made for the 10-year-old girl from Botswana, who is suffering from partial paralysis of her legs, by a volunteer from the United States who works in the auto mechanics department at Solusi College.

## Inside Washington

By VICTOR COOPER

■ **Women's Auxiliary builds church:** The General Conference Women's Auxiliary has raised \$2,300 for missions in the past 12 months. They sent \$750 to the Mwilambwe church in Zaire for roofing materials, door and window frames, and other church-building materials that local members cannot provide for themselves. The church members in Mwilambwe have already begun making the bricks, using a new press purchased by the Zaire Union.

The remaining funds were distributed as follows: beds for the new girls' dormitory in Sagunto, Spain (\$800); books for the nursing school library in Sopas, Papua New Guinea (\$250); Takoma Academy scholarship (\$400); and assistance for a local need (\$100).

"Raising mission funds is one of the foremost objectives of the auxiliary," says Ellen Mattison, retiring president.

■ **A Russian welcome:** June Taylor was guest of honor during a three-day visit among Leningrad Seventh-day Adventists, July 16-19. Pastor Nicolae Zhukaluk and his wife, from Lvov, conducted an airport reception for Mrs. Taylor and her husband, Charles, director of the General Conference Department of Education. Local church members and their pastor attended, as well as a group from Moldavia. Dr. Tomenko and his daughters acted as translators into English and Spanish, along with Michael Kulakov, Jr., from Tula, who has spent two years at Newbold College in England.

Before her husband preached on Sabbath, Mrs. Taylor greeted the group in the locally-registered Adventist church. Later the Taylors were entertained in a private home. Mrs. Taylor is secretary to General Conference Vice-president Alf Lohne and hosts Russian visitors in Washington. She was very impressed with both the friendliness of the people and the beauty of the monuments, palaces, canals, and bridges in the city.

■ **Adventist risk management:** *Business Insurance* magazine has named to its honor roll a Seventh-day Adventist—Gene Marsh, executive vice-president of Gencon Risk Management Service and The International Insurance Company of Takoma Park, Maryland—as one of three outstanding risk managers of the year.

During the medical malpractice crisis of 1975, when insurance companies created panic among hospital administrators by increasing premiums by as much as 400 percent and threatening to cancel policies, Gene Marsh "transformed the insurance department into an insurance company." Today the Seventh-day Adventist mutual insurance company is the largest in the State of Maryland. It writes 95 percent of the church's property insurance, involving some 50,000 buildings worldwide.

In its April 19 issue, *Business Insurance* traced the church's risk management program, which began in 1936, with its first office in a converted coal bin, to its present 160-employee operation with headquarter offices on four floors of the North Building of the General Conference and branch offices in Riverside, California, and Hertfordshire, England.

■ **Forty-four thousand stop smoking:** Ernest H. J. Steed of the General Conference Health and Temperance Department reports that during 1981 Adventists conducted more than 3,250 Five-day Plans to Stop Smoking, with 44,000 people claiming to have given up smoking as a result. More than 11,000 persons are reported to have been baptized as a result of their temperance contacts.

■ **More winners:** A small advertisement that appeared recently in a school-related magazine introducing *Winner* resulted in over 5,000 letters of interest and requests for a free copy of the magazine. *Winner*, a health- and temperance-oriented monthly for youth, is published by the General Conference Health and Temperance Department.



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## Australasian

■ In Samoa, a 60-foot sign reading, "The end of the world—are you ready for it?" advertised Pastor Puleia One-sono's evangelistic meetings. Some people misread the announcement and expected "the end" to come that day. As a result, a crowd of 1,500 attended the meeting to find out what was going to happen.

■ Most conferences in Australia are experiencing a marked increase in tithe returns. R. W. Taylor, division secretary, says the fact that this is happening during a time of economic recession indicates strong, positive attitudes toward the church.

■ Graduates of Atoifi Hospital's Nursing School (Solomon Islands), have been granted permission by the Nurses and Mid-wives Board to be eligible to sit for the April, 1983, exams for full accreditation and registration. Previous requests have been met with opposition.

## Southern Asia

■ Recently the Northern Union (India) sent Adventist Task-force workers to the Andaman Islands, in the eastern part of the Bay of Bengal. They have conducted evangelistic meetings and followed up contacts made by literature evangelists in order

to establish permanent work on the islands.

■ An Adventura Mini-Marathon, cosponsored by the Pakistan Union health and youth departments, was conducted May 2. Nazir Abdullah, from Pakistan Adventist Seminary and College, completed the run in 43 minutes and 45 seconds, taking the blue ribbon back to school with him. Beecher Lafever, science teacher at the school, completed the course 45 seconds later.

## North American Atlantic Union

■ Ground was broken June 21 for a new industrial-arts building at Union Springs Academy, Union Springs, New York.

■ Physicians and other health professionals gathered at Living Springs Retreat in Putnam Valley, New York, July 9-11. The weekend, organized by Vincent Gardner, Greater New York Conference health evangelist, featured guest speaker Mervyn Hardinge, director of the General Conference Health and Temperance Department.

■ The Intervale Hispanic church in Bronx, New York, was involved in the distribution of 10,000 pounds of cheese in May. The pastor, Humberto Hernandez, coordinated the distribution with the help of the church public-relations staff.

■ For the quarter ending June 30, the Northeastern Conference reports a total of 16 evangelistic series conducted and 315 persons baptized or added to the church by profession of faith.

■ The Northeastern Conference has completed a two-story dining room and conference building at Victory Lake Camp, Hyde Park, New York. The size

of each floor is 122 feet by 72 feet. The dining room, on the upper level, is equipped to serve 500 people in approximately 45 minutes. The lower floor contains rooms for conferences and arts and crafts. The building cost \$450,000 to complete. All materials up to \$377,000 were paid for in cash.

## North Pacific Union

■ An 88-year-old woman who has coordinated the McMinnville, Oregon, Community Services Center for the past 25 years has "retired." Celia Giffin will not abandon her church's Community Services outreach, however, for she retains the title of public-relations-and-inter-agencies coordinator. As general coordinator, Mrs. Giffin was well known for her availability during emergencies.

■ Deaf Seventh-day Adventists, many of their family members, and ministers to the deaf, gathered this summer in Days Creek, Oregon, for their sixth annual camp meeting. Conducted on the campus of Milo Adventist Academy, the week-long session drew about 100 persons.

## Southern Union

■ Fourteen persons have been baptized as a result of evangelistic meetings held by young people of the Jacksonville, Florida, church April 10 to May 7. The pastor, Louis Torres, held another meeting at the same time and brought four persons to the Lord, so the laymen conducted their meeting without direct pastoral assistance.

■ The Alabama-Mississippi Conference reports a 63 percent increase in summer camp attendance for the 1982 camp season, according to Youth Director Robert Holbrook. Don

Livesay, Georgia-Cumberland Conference associate youth director, also reports record attendance at that conference's camp.

■ The Kentucky-Tennessee Conference reports new church schools constructed in Paris and Tullahoma, Tennessee. Elsewhere in the conference, Kentucky will have nine-grade schools in Lexington and Pewee Valley. Louisville has a ten-grade school. The conference also operates two academies, Madison Academy, in Madison, Tennessee, and Highland Academy, in Portland, Tennessee.

■ The Glasgow, Kentucky, church was dedicated debt-free July 24. Dwight Hilderbrandt, Kentucky-Tennessee Conference treasurer, was on hand for the service, as was Quinton Burks, a former pastor. Assisting them in the note-burning ceremony was Juble Whitlow, church personal ministries leader, and Elizabeth Taylor, long-time Glasgow church treasurer. Paul Cannon is pastor.

■ Seventy-two members have been added to the Ephesus church in Birmingham, Alabama, during 1982 as a result of the work of a Soul-winning Action Team (SWAT Team), according to the pastor, Patrick Vincent.

■ Alabama-Mississippi Conference administrators and Pauline Dunn, Adventist Health Center administrator, announced recently that the center had reached 100 percent occupancy. The Adventist Health Center, which opened March 1, 1981, serves the communities of Purvis and of Lumberton, Mississippi, where Bass Memorial Academy is situated. The 120-bed nursing-home facility provides jobs for students at the academy.



## Health personnel needs

### NORTH AMERICA

Audiologist: 1  
 Clinical laboratory technologists: 2  
 Dietitians: 2; director 1, diet technicians 2  
 Food services personnel: cook 1  
 Health educator: 1 (part-time)  
 Maintenance personnel: 3; bio-med technician 1  
 Medical records personnel: transcriptionists 3, and 1 ART, RRA  
 Medical technologist: 1 (ASCP)  
 Microbiology Technologist: 1  
 Nurses LPNs: medical/surgical 3, critical care 2  
 Nurses LVNs: medical/surgical 29, alcohol and drug abuse 2  
 Nurses RNs: 38; and CCU/ICU 27, medical/surgical 21, mental health 1, OB/GYN 1, operating room 7, emergency room 5, pediatrics 4, rehabilitation 3, telemetry 5  
 Nursing leadership personnel: assistant director of nursing 2, assistant director for patient care 1, charge nurses 15, director of nursing services 1, head nurses for 2 Orthopedic & CCU, and 1 surgery, instructor for pediatrics/staff development 1, supervisors 17  
 Nuclear medicine technologist: 1  
 Occupational therapist: director 1  
 Patients' business supervisor: 1  
 Pharmacists: 2  
 Physical therapists: 17  
 Physicians: 3 family practice, 1 orthopedic, 1 OB/GYN, 1 pediatrician  
 Purchasing director: 1  
 Radiologic technologists: 6  
 Respiratory therapists: 6; and assistant director 1, director of residency program 1, director 1, 1 RRT or CRRT, 1 technician  
 Social workers: 1 M.S.W.

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 you are seeking. Phone: (202) 722-6700, 6721. Because of immigration requirements, this notice applies only to permanent residents of the United States.

## To new posts

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

### NORTH AMERICAN DIVISION

**Lawrence E. Schalk**, president, Adventist Health System North, Inc., Hinsdale, Illinois; formerly vice-president.

**Victor Wallen**, pastor, Maranatha congregation, Greater Los Angeles; from Allegheny East Conference.

### Regular Missionary Service

**Bruce Lee Bauer** (Fuller Theological Seminary '81), returning to

serve as director, Japan English Language Schools, Osaka, Japan, **Linda Sue (Councill) Bauer** (AU'69) and two children, of San Gabriel, California, left Los Angeles, June 12, 1982.

**Jean Jacques Bouit** (AU'82), returning to serve as president, Senegal Mission, Dakar, Senegal, West Africa, **Mildrid (Christensen) Bouit** (Fresno State College '69) and two children, of Berrien Springs, Michigan, left New York, July 8, 1982.

**Harold Engel Butler** (U. of Md. '82), returning to serve as dentist, Hong Kong Adventist Hospital, Hong Kong, **Carole Irene (Ertle) Butler** (CUC'71), and two children, of Columbia, Maryland, left Los Angeles, June 26, 1982.

**Lucas M. Diaz** (McCormick Theological Seminary '71), to serve as theology teacher, Dominican Junior College, Dominican Republic, and **Lucila (Bonnet) Diaz**, of Riverside, California, left Ontario, California, on June 22, 1982.

**Colby Dunscombe** (U. of Pa. '40), to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Phyllis (Kimlin) Dunscombe** (Glendale San), of Lodi, California, left Miami, June 27, 1982.

**Felicidad G. Fernando** (Phil UC '53), to join her husband serving as physician, Kanye Hospital, Botswana, of Johnson City, Tennessee, left Atlanta, June 23, 1982.

**Daniel Neil Hunt**, to serve as publishing director, Southern Union, Transvaal, South Africa, **Belinda Kaye (Rhodes) Hunt**, and two children, of Mt. Vernon, Ohio, left New York City, July 5, 1982.

**Erwin Guy Hutchins** (LLU'78), returning to serve as dentist, Bella Vista Hospital, Mayaguez, Puerto Rico, **Nora Noemi (Morales) Hutchins**, and two children, of Sonora, California, left Miami, June 27, 1982.

**John Richard Jones** (Vanderbilt U. '77), returning to serve as associate professor, SDA Theological Seminary, Manila, Philippines, **Patricia Sadie (Le Drew) Jones** (Vanderbilt U. '78), and two children, of College Place, Washington, left Seattle, June 15, 1982.

**Clarissa Joy Long** (WWC '76), to serve as elementary teacher, Southern Asia Division, Poona, India, of Kamloops, B.C., Canada, left New York, June 6, 1982.

**Marion Miller** (CoUC '51), returning to serve as director, school of nursing, Surat Hospital Trust Association of SDA, Gujarat State, India, and son, of Adelphi, Maryland, left New York, June 20, 1982.

**Harold Eugene Peters** (U. of Ill. '76), to serve as Ministerial Association secretary, Zambia Union, Lusaka, Zambia, **Verna Ruth (Griffith) Peters** and son, of Salina, Kansas, left New York, July 4, 1982.

**Janice Yvonne (Watson) Ramseier**, to join husband serving as education and youth director, Central African Union, Bujumbura, Burundi, and three children, of Berrien Springs, Michigan, left New York, June 21, 1982.

**Harvey Andrew Rudisaile** (U. of Chicago '72), to serve as associate director, department of health, Far Eastern Division, Singapore, Republic of Singapore, and **Carol Irene (Pike) Rudisaile**, of Punta Gorda, Florida, left Los Angeles June 27, 1982.

**Ellen Masu Sager**, returning to serve as Bible worker among Japanese, Lower Amazon Mission, Belém, Para, Brazil, of Takoma Park, Maryland, left Miami, June 30, 1982.

**Mary Lucille Small** (LLU '66), returning to serve as physician, Ottapalam Hospital, Palghat District, Kerala State, India, of Loma Linda, California, left Los Angeles, July 1, 1982.

**Virginia Lorene (Schuler) Smith** (AU'64), to join her husband, who returned to serve as director, lay activities and communication, Southeast Asia Union Mission, Singapore, Republic of Singapore, and two children, of Exeter, California left Los Angeles, June 11, 1982.

**James Ronald Wood** (LLU '44), returning to serve as physician-medical director, Adventist Medical Center, Naha, Okinawa, Japan, and **Eloise (Callender) Wood** (LLU '39), of Fair Oaks, California, left San Francisco, June 30, 1982.

**Myrna Lucille Wright** (CoUC '50), to join her husband, serving as principal, Lake View Academy, Malawi, Africa, of Joliet, Illinois, left New York, June 21, 1982.

### Nationals Returning

**Gwendolene Bourne**, to serve as preceptress and teacher, Lilydale Academy, Victoria, Australia, left Miami, June 21, 1982.

**Nancy Feliciano-Ramirez** (AU'82), to serve as teacher, Antillian College, Mayaguez, Puerto Rico, and **Jesse Roy Ramirez** left Miami, June 21, 1982.

**Claude Antheleme Lombart** (AU'82), to serve as pastor, South England Conference, Watford, Herts., England, **Lydia (De Read) Lombart** (Newbold '75), and daughter, left Chicago, June 23.

### Volunteer Service

**Isaac Chavez** (AVSC), to serve as maintenance mechanic, Central Zaire Field, Kananga, **Beatrice Padilla Chavez**, and two children, of Socorro, New Mexico, left New York, June 27, 1982.

**Wesley Dean Cooper** (Ill. College of Optometry '65) (Special Service), to serve as optometrist, SAWS, Bangkok Adventist Hospital, Bangkok, Thailand, and **Joan Phyllis (Kirkegaard) Cooper**, to serve as optometric assistant, of Montrose, Colorado left Los Angeles, June 29, 1982.

**Franklin Norwood Crider** (LLU '44) (Special Service), to serve as physician, SAWS, Bangkok Adventist Hospital, Bangkok, Thailand, of Loma Linda, California, left, April 6, 1982.

**James Thomas Fields** (Special Service), to serve as teacher, SDA Language School, Seoul, Korea, of Berrien Springs, Michigan, left San Francisco, June 22, 1982.

**Wesley Lawrence Golay** (Special Service), to serve as teacher, Japan English Language School, Osaka, Japan, of Fullerton, California, left San Francisco, June 22, 1982.

**Saramae Griesman** (Hinsdale '42) (Special Service), to serve as nurse, SAWS, Bangkok Adventist Hospital, Bangkok, Thailand, of Hendersonville, North Carolina, left Los Angeles, June 29, 1982.

**Emmanuel Pete Henreich** (Southern College of Optometry) (Special Service), to serve as optometrist, Bangkok Adventist Hospital, Bangkok, Thailand, and **Ruth (Wasemiller) Henreich**, to serve as optometric assistant, of Yuba City, California, left Los Angeles, June 1, 1982.

**Kathleen Kris Hopper** (Cal. State U. '79) (Special Service), to serve as nurse, SAWS, Bangkok Adventist Hospital, Bangkok, Thailand, of Arcata, California, left July 6, 1982.

**Edith Isabel Ing** (LLU '50) (Special Service), to serve as physician, Hong Kong Adventist Hospital, Hong Kong, of Westlake Village, California, left, June 20, 1982.

**Jack T. Jennings** (LLU '58) (Special Service), to serve as dentist, SAWS, Bangkok Adventist Hospital, Bangkok, Thailand, of Stockton, California, left Oakland, California, June 16, 1982.

**David Robert Johnson** (LLU) (Special Service) to serve as relief physician, Valley of the Angels Hospital, Francisco Morazan, Honduras, **Odette (Samaan) Johnson** (Redlands University), and family,

of Corona, California, left Los Angeles, June 30, 1982.

**Lloyd Stephen Lyles** (Special Service), to serve as teacher, English Language Institute, Seoul, Korea, of Weimar, California, left San Francisco, June 22, 1982.

**Paul Edward McElvain** (Los Angeles College of Optometry '57) (Special Service), to serve as optometrist, Bangkok Adventist Hospital, Bangkok, Thailand, and **Jean N. McElvain** to serve as optometric assistant, of Rifle, Colorado, left Los Angeles, June 29, 1982.

**Maureen T. McNeilus** (Kettering '81) (Special Service), to serve as nurse, SAWS, Bangkok Adventist Hospital, Bangkok, Thailand, of Kettering, Ohio, left Los Angeles, March 3, 1982.

**Edgar R. Meelhuysen** (Kettering '78) (Special Service), to serve as teacher, Japan English Language School, Osaka, Japan, of College Place, Washington, left San Francisco, June 22, 1982.

**Jay P. Munsey** (LLU '54) (Special Service), to serve as physician, SAWS, Bangkok Adventist Hospital, Bangkok, Thailand, and **Tola Nadine Munsey**, to serve as medical assistant, of Moab, Utah, left Los Angeles, July 6, 1982.

**Gayle Kimie Nada** (Special Service), to serve as teacher, Japan English Language School, Osaka, Japan, of Angwin, California, left San Francisco, June 22, 1982.

**Karen Marie Niehaus** (Elective Service), to serve as medical assistant, Adventist Seminary of West Africa clinic, Ikeja, Lagos State, Nigeria, of Loma Linda, California, left Los Angeles, June 20, 1982.

**Jack D. Sherrer** (Baylor U. '60) (Special Service), to serve as dentist, SAWS, Bangkok Adventist Hospital, Bangkok, Thailand, and **Katharine Avery Sherrer** (Auburn U. '51), to serve as dental assistant, of North Augusta, South Carolina, left Los Angeles, June 29, 1982.

**Lillian Shibata** (Special Service), to serve as teacher, Japan English Language School, Osaka, Japan, of Scarborough, Ontario, Canada, left San Francisco, June 22, 1982.

**Charles Paul Shobe, Jr.** (Special Service), to serve as teacher, Japan English Language School, Osaka, Japan, of Riverside, California, left, June 22, 1982.

**Harold Glenn Stevens** (LLU '46) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Joycelyn Echo Stevens**, of Loma Linda, California, left Los Angeles, June 29, 1982.

**Tami Kae (Cross) Van Cleve** (Special Service), to serve as teacher, English Language School, Japan, of Takoma Park, Maryland, left Los Angeles, June 26, 1982. Her husband, **Jerome**, is a student missionary.

### Student Missionaries

**John Marion Abbott** (UC), to serve as English teacher, English Language Institute, Korea, of Lin-

coln, Nebraska, left San Francisco, June 22, 1982.

**Sharon Alexandria Baptiste** (KC), to serve as English teacher, Adventist English Conversation School, Jakarta, Indonesia, of Oshawa, Ontario, Canada, left San Francisco, June 22, 1982.

**Cherie L. Brown** (SMC), to serve as teacher, Adventist English Conversation School, Jakarta, Indonesia, of Collegedale, Tennessee, left San Francisco, June 22, 1982.

**Michael Gene Chollet** (UC), to serve as English teacher, Haad Yai English Language School, Haad Yai, South Thailand, of Lincoln, Nebraska, left San Francisco, June 22, 1982.

**Donna Maria Collins** (OC), to serve as English Teacher, Adventist English Conversation School, Jakarta, Indonesia, of Huntsville, Alabama, left San Francisco, June 22, 1982.

**Susan Kay Cowin** (UC), to serve as English teacher, Haad Yai English Language School, Haad Yai, South Thailand, of Lincoln, Nebraska, left San Francisco, June 22, 1982.

**Jeffrey M. Daggett** (PUC), to serve as teacher, Japan English Language School, Japan, of Angwin, California, left San Francisco, June 22, 1982.

**Daniel George Dahl** (PUC), to serve as teacher, English Language Institute, Korea, of Angwin, California, left San Francisco, July 13, 1982.

**Donna L. Demaline** (WWC), to serve as English-Bible teacher, Japan English Language Schools, Japan, of College Place, Washington, left San Francisco, June 22, 1982.

**Steven Verle Dunton** (WWC), to serve as teacher, Adventist English Conversation Schools, Jakarta, Indonesia, of College Place, Washington, left San Francisco, June 22, 1982.

**Donna A. Duricheck** (SAC), to serve as nursing assistant, Tokyo Sanitarium Hospital, Tokyo, Japan, of Keene, Texas, left Los Angeles, July 21, 1982.

**Elizabeth Margaret Elliott** (WWC), to serve as teacher, Centro Adventista De Estudios Superiores, Alajuela, Costa Rica, of Lame Deer, Montana, left Miami, June 3.

**Kim J. Ferguson** (SAC), to serve as teacher, English Language Institute, Korea, of Keene, Texas, left San Francisco, June 22, 1982.

**Jonathan Wayne Fish** (WWC), to serve as teacher, English Language Institute, Korea, of College Place, Washington, left San Francisco, June 22, 1982.

**Joanne Marie Furioli** (PUC), to serve as teacher, Japan English Language School, Japan, of Angwin, California, left San Francisco, June 22, 1982.

**Richard Lowell Grant** (Newbold), to serve as English teacher, Adventist English Conversation School, Jakarta, Indonesia, of Bracknell, Berkshire, England, left San Francisco, June 22, 1982.

**Velvia D. Griffith** (OC), to serve as teacher, English Language Institute, Korea, of Huntsville, Alabama, left San Francisco, June 22, 1982.

**Winston Waynewright Griffith** (OC), to serve as teacher, English Language Institute, Korea, of Huntsville, Alabama, left San Francisco, June 22, 1982.

**Linda S. Hallock** (SMC), to serve as teacher, English Language School, Japan, of Collegedale, Tennessee, left Los Angeles, June 16, 1982.

**David Edward Hanson** (PUC), to serve as English-language teacher, Bangkok English Language School, Bangkok, Thailand, of Angwin, California, left San Francisco, June 22, 1982.

**Craig Spencer Harris** (WWC), to serve as teacher, English Language School, Japan, of College Place, Washington, left San Francisco, June 22, 1982.

**Elaine Aloma Hart** (UC), to serve as teacher, English Language School, Japan, of Sioux City, Iowa, left San Francisco, June 22, 1982.

**Ronald D. Hart** (UC), to serve as teacher, English Language School, Phuket, Thailand, of Lincoln, Nebraska, left San Francisco, June 22, 1982.

**Barry Martin Heisler** (PUC), to serve as teacher, English Language Schools, Japan, of Angwin, California, left San Francisco, June 22, 1982.

**Becky Lynn Holden** (WWC), to serve as secretary, Trans-Africa Division, Harare, Zimbabwe, Africa, of Lake Oswego, Oregon, left New York, June 26, 1982.

**Paul E. Holman** (PUC), to serve as English teacher, Adventist English Conversation School, Jakarta, Indonesia, of Angwin, California, left San Francisco, June 22, 1982.

**Janice Lynette Jessop** (WWC), to serve as teacher, English Conversation School, Jakarta, Indonesia, of College Place, Washington, left San Francisco, June 22, 1982.

**Brenda L. Johnson** (PUC), to serve as teacher, English Language Institute, Korea, of Angwin, California, left San Francisco, June 22.

**Gary Glenn Johnson** (AU), to serve as accounting assistant, South-East Africa Union, Malawi, of Berrien Springs, Michigan, left New York City, June 28, 1982.

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

**Elizabeth Ann Koenig** (WWC), to serve as teacher, Haad Yai church school, South Thailand, of College Place, Washington, left San Francisco, June 22, 1982.

**Teresa Dawn Kurtz** (PUC), to serve as teacher, Ubol overseas church school, Thailand, of Angwin, California, left San Francisco, June 22, 1982.

**Ruth Lawrence** (WWC), to serve as English teacher, English Language School, Japan, of College Place, Washington, left San Francisco, June 22, 1982.

**Lisa Jane Lyons** (LLU), to serve as secretary, San-iku Foods, Chiba Ken, Japan, of Riverside, California, left San Francisco, June 22, 1982.

**Gretchen K. Maddock** (SMC), to serve as teacher, Adventist English Conversation School, Jakarta, Indonesia, of Collegedale, Tennessee, left San Francisco, June 22, 1982.

**Gary L. Martin** (SAC), to serve as teacher, Adventist English Conversation School, Jakarta, Indonesia, of Keene, Texas, left San Francisco, June 22, 1982.

**Linda J. Masden** (WWC), to serve as teacher, Adventist English Conversation School, Jakarta, Indonesia, of College Place, Washington, left San Francisco, June 22, 1982.

**Mary Margaretha McMillen** (UC), to serve as teacher, Adventist English Conversation School, Jakarta, Indonesia, of Lincoln, Nebraska, left Los Angeles, June 16, 1982.

**Reginald A. Miller** (PUC), to serve as English teacher, English Language School, Japan, of Angwin, California, left San Francisco, June 22, 1982.

## Notices

### Leprosy research registry

The gospel commission as recorded in Matthew 10:8 includes the specific command to cleanse those who have leprosy. Today more than 10 million people in the world have leprosy. With time running out on Planet Earth, and with the increase in the incidence of leprosy because of drug resistance and other unknown factors, the needs of leprosy patients are greater than ever before.

If you have had experience with leprosy patients in any capacity—medically or educationally or in service—and have considered what the Lord's revealed will is in connection with this segment of His family, the Leprosy Research Foundation would like to get in contact with you. Achievement in any line is built on the work of those who have gone before. A register of Adventists who have worked with leprosy patients or done leprosy research is being developed to pool resources of experience and ideas and for fellowship in an effort to fulfill that part of the gospel commission dealing with the world's leprosy patients.

If you qualify, send your name and address to Leprosy Research Foundation, 11588 Lawton Court, Loma Linda, California 92354.

### The International Insurance Company of Takoma Park, Maryland

The annual meeting of The International Insurance Company of Takoma Park, Maryland, will be held at 9:30 a.m., Monday, November 1, 1982, at Takoma Park, Maryland, in connection with the North American Annual Council meetings of the General Conference of Seventh-day Adventists. The purpose of the meeting is for the transaction of the general business of the company and the election of directors for the term of three years.

The International Insurance Company of Takoma Park, Maryland  
JOHN E. ROTH, Secretary

## Norwegians name street for SDA

Oslo, Norway's capital city, recently named one of its newest streets John G. Matteson's Way. Elder Matteson (1835-1896) was the Adventist pioneer who went from the United States to organize the work in Norway, Denmark, and Sweden. He was the builder of the publishing house in Oslo, the first such Adventist institution to be established outside North America.

John G. Matteson's Way is the address for the East Norway Conference headquarters, a new church school, and one of the capital city's two churches. The Norwegian Publishing House is situated nearby. Although Matteson was born in Denmark, his wife came from Norway.

ALF LOHNE

## Ministry special on homosexuality is available

The September, 1981, issue of *Ministry* contained a special section, "Homosexual Healing," offering help for the homosexual, whether man or woman, laymember or pastor, Seventh-day Adventist or non-Seventh-day Adventist. This issue, which was sent out to more than 260,000 non-Adventist clergymen, featured the Adventist-operated Quest Learning Center, of Reading, Pennsylvania, which is one of many counseling services for homosexuals. The issue has had an overwhelmingly positive response.

Those who wish to obtain copies of the *Ministry* special, "Homosexual Healing," may order from *Ministry*, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Prices as follows include postage: 1-9 copies—\$1.00

each; 10-49 copies—75 cents each; 50 or more copies—65 cents each.

Also available is a list of professional counselors and Christian counseling centers for those desiring help.

WARREN H. JOHNS

## Adventist youth are challenged by missions

A recent count shows that more than 700 Adventist youth (Pathfinders, academy students, senior youth, and young adults) have participated in various volunteer programs of the Youth Department this year.

The Student Missionary program continues to attract 200 young people every year. Its domestic counterpart—AY Taskforce—lists 206 young people involved in many activities throughout North America, such as English schools in Texas.

Recently Maranatha Flights International took 11 young people from the Columbia Union academies, under the leadership of Ron Stretter, to build a church in Dominica. The Potomac, Florida, and Georgia-Cumberland conferences each have taken about 35 Pathfinders to Honduras, Dominican Republic, Belize, and other parts of the Caribbean to build churches, conduct day camps, and other activities.

Every year the Euro-Africa Division sponsors about 12 Adventist Volunteer Service Corps young people to different areas of Africa. Adventist Youth Societies in the division raise the money to support these youth. Both the Northern Europe and Euro-Africa divisions have sent from ten to 20 volunteers every year to work as camp counselors in North America.

The Australasian Division

has sent 25 Adventist Volunteer Service Corps workers to the South Pacific islands. Both the Southern Asia and Far Eastern divisions are sending student missionaries to various parts of their divisions.

South American youth in Brazil, involved in a program called PRISMA, have sent about 65 university students to needy areas of the Amazon. Youth in South America also are interested in participating in a student missionary program.

A plan is being developed to foster all the volunteer youth programs of the church. We want to inspire young people to serve the Lord. Humanitas, a congress on missions held annually at Columbia Union College, has helped to challenge North American youth to reach humanity. This is under the leadership of William Loveless, CUC president; Betty Howard, CUC women's dean; and Les Pitton, North American Youth Ministries director.

LEO RANZOLIN

## SDA librarians convene at CUC

Seventh-day Adventist librarians, representing school, college, medical, and public libraries from the United States, Canada, Jamaica, and Argentina, met July 7-10 at Columbia Union College, Takoma Park, Maryland, for the first annual conference of the Association of Seventh-day Adventist Librarians (ASDAL). Peg Bennett, assistant professor of library science at Southern College of Seventh-day Adventists, was installed as the new president, and was presented to the group by Larry Onsager, library director at Union College and former president.

Action was taken on two major agenda items—a librarian's placement service, and the election and report of an edito-

rial advisory committee for the *Seventh-day Adventist Periodical Index*.

As a service to SDA institutions, a librarian's placement service has been established, which is attempting to contact librarians with Master's degrees seeking denominational employment, as well as institutions which are seeking librarians. This service is administered by Taylor Ruhl, director of library services, Pacific Union College, Angwin, California 94508.

In separate action, an *Index* editorial advisory committee was elected to serve under the auspices of the General Conference Board of Higher Education, submitting as its first recommendation to the board that the *Index* be published annually (rather than semiannually), no later than July of each year.

For subscription information about the *SDA Periodical Index*, or to register with ASDAL, write to Jannith Lewis, Eva Dykes Library, Oakwood College, Huntsville, Alabama 35805.

## For the record

**New broadcasting plan for IIW:** Beginning October 10, the It Is Written television program will introduce a new broadcasting plan, "simulcasting," the simultaneous release of a program on a given day. Each viewer in every area where IIW is aired can watch the same episode the same weekend. Formerly IIW distributed programs by way of a "bicycle" rotation plan, using sets of videotapes shipped from station to station over a three-month cycle. Simulcasting will enable IIW to keep more current with its productions. Should world events dictate, a new program could be supplied within a week prior to air date.

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## THE FIVE BOOKS

If you order your five subscriptions before December 31, 1982, we'll send you the following five books by leading Seventh-day Adventist authors: "What's Just Ahead?" by Robert H. Pierson; "Frank Answers, Questions on Death, Heaven, and Hell" by Frank Holbrook; "What About Life After Life?" by Leo Van Dolson; "Are You Saved?" by J. L. Shuler; and "Rest for Modern Man" by Samuele Bacchiocchi. These are perfect for sharing with non-SDA friends and relatives.



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