

Adventist Review

General Organ of the Seventh-day Adventist Church

February 10, 1983

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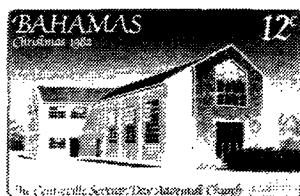


THIS WEEK

From time to time members of the REVIEW staff have to be away from the office. The editor and associate, and to a lesser degree the assistants, serve on boards and committees, belong to academic and professional organizations, and accept appointments elsewhere. Then there are vacations and sick days. But this week the entire staff is here. Because there is such a sense of camaraderie among us, those weeks when no one is away always seem slightly special.

Some time ago, the REVIEW mentioned that the Centreville Seventh-day Adventist church in the Bahamas was being featured on a postage stamp. Stamp collectors will be interested in

obtaining this stamp, which is pictured below.



Adventists in the U.S.S.R., who until fairly recent times have had little contact with their counterparts elsewhere, recently were allowed to hold a number of ministerial meetings in conjunction with the visit of Euro-Africa Division secretary Jean Zurcher, who shares with readers an interesting report of what went on, as well as per-

sonal observations ("Church Leader Conducts Ministerial Meetings in U.S.S.R.," p. 14).

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LETTERS

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

Holiday blues

"You Can Beat the 'Holiday Blues'" (Dec. 16) was a very nicely compiled and presented formula for conquering depression and anxiety. But, in spite of all the busy list of magazine buying, letter writing, special treats, even church services, religious reading, Christmas bazaars, and benevolence mentioned, I looked in vain for mention of Jesus. Where was our best Friend, our Brother, our Husband? The soul that truly knows Jesus—knows Him in the fullest, most intimate sense—need never succumb to the temptation to yield to depression. JEANNE SHAFER
Potter Valley, California

Condensed Bible

Re "The New Reader's Digest Bible—Is It for Adventists?" (Dec. 2).

I cannot share the article's author's seeming lack of concern over the obvious liberal

theological biases, substantive changes in the meaning of passages, and the almost reckless, self-serving manner in which certain key passages were excised (for example, Hebrews 4:1, 4, 9-11).

How can we not speak out more forcefully against a work that blatantly opposes the clear teachings of Scripture, and supports, instead, the popular theories of our day? The real danger, as I see it, is that this new Bible seeks to teach all those errors our opponents have been teaching for years. Only now they have it in black and white in the form of a "Bible" that purports to "preserve every incident, personality, and teaching of substance."

I think the people who put together that Bible ought to read again Revelation 22:18, 19, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life."

Of course, they will have to read those verses in another version. They left them out of their own. LOU TOSCANO
Kokomo, Indiana

Santa Claus

I wish to applaud the editorial "Of Christmas and Antichrist" (Dec. 23), which points out the dangers of the idea of Santa Claus.

Webster defines "profane" as being "not concerned with religion; secular." The Holy Spirit, through the apostle Paul, tells us to "refuse profane and old wives' fables" (1 Tim. 4:7). This is definitely applicable to the story of Santa Claus. Some may appeal to the historic religious figure Saint Nicholas, but the Santa Claus of today's America bears hardly any resemblance to the actual man. The modern Santa Claus image took shape only in the last century, and is pure legend.

The fable of Santa Claus is nothing more or less than the world's Christmas substitute for the Lord Jesus, and "our holidays should not be spent in patterning after the world."—*Testimonies*, vol. 1, p. 514. If Adventists realize that it is wrong to dress children up as ghouls and goblins on Halloween, why should some of us give approval to having someone dress up as a no less imaginary character during the Christmas season? JOHN L. HOWARD, JR.
Greenville, North Carolina

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The family of the covenant

A photograph of W. A. Spicer, missionary to India, secretary of the General Conference, president of the General Conference, at two different times editor of the *REVIEW*, hangs in the conference room of Spicer Memorial College, Poona, India. It is the familiar portrait shown on this page. Often, as a faculty member of Spicer College, I glanced up at Elder Spicer and marveled at what the face—for those of older years a relentless indicator of the inner life—revealed. Here was a Christian gentleman—pleasant, loving, kind, gracious.

Elder Spicer is remembered fondly in Southern Asia. Although I never met him, anecdotes heard in India, Australia, and the United States have brought him close to me. Spicer patching his suit instead of buying a new one so as to have more to give for the cause; Spicer using public library facilities instead of building a large personal library, again to provide for the work; Spicer with his “cheer the people on”—the man’s life was demonstration of his practical godliness.

Above all, this anecdote, Spicer’s favorite way of describing the Advent Movement: “It’s a wonderful family to belong to.”

Spicer’s designation of the church deserves underscoring. We believe that the Advent Movement is *still* a wonderful family to belong



W. A. Spicer

to. We believe that “the church, enfeebled and defective though it be, is the only object on earth on which Christ bestows His supreme regard. He is constantly watching it with solicitude, and is strengthening it by His Holy Spirit.”—*Selected Messages*, book 2, p. 396.

Indeed, the time has come in Adventist history when more study must be made of the nature of the church. Ecclesiology—the general doctrine of the church—has not been an area of deep study heretofore. Adventism tends to individualism—to be a genuine Adventist often calls for courage, for the strength to step out from nonbelieving relatives and associates. Our spiritual fathers were men and women of rugged conviction. They stressed individual obedience; fearful of becoming closed to advancing light, they resisted attempts at creed or organization. Only grudgingly were the elementary steps—the founding of the *Review* and *Herald* corporation (1861) and the registering of the General Conference (1863)—allowed. The pio-

neers were more concerned with preaching distinctive doctrines, such as the Sabbath, the law, and the Second Coming, than with ecclesiology.

But growth forced some consideration of the nature of the church. Growth forced study of organization. A church expanding across North America and into all the world forced a restructuring in the pivotal years 1901-1902.

In 1901 the worldwide membership of the Seventh-day Adventist Church stood at more than 75,000. In 1983 it is approaching 4 million. In 1901 we had work in 64 areas; today we have work in 190 countries. If the Lord should tarry, within the next 17 years we may reach a membership of one million on the continent of Africa alone.

On the other hand, in some areas the work has not grown as we had hoped. Some conferences remain tiny and have to struggle to make ends meet. Each year the proportion of the world membership based in the North American Division (currently less than 17 percent) shrinks further, reflecting the changing makeup of the church. Organizational relations between the General Conference and the North American Division at times come into question. Some Adventists favor a more congregational structure.

It is important that the practical questions—questions of structure and organization—not be decided on a merely pragmatic basis. A theology of the church should inform discussions and decisions about the working of the church.

The Scriptures provide only general instructions for church struc-

Continued on page 12

The publishing work: North American view

By JOCELYN R. FAY

When the spirituality and the evangelistic fervor of our members is strong, so is our publishing work.

Last month, in part one of our report on recent developments in the publishing work in the North American Division, we focused on questions we were hearing from church members about the Pacific Press Publishing Association, the Review and Herald Publishing Association, and the ADVENTIST REVIEW. This month we look at the broader picture—our literature evangelists and Adventist Book Centers, marketing methods, prices, and plans for the future.

J. Clyde Kinder, an associate director of the General Conference Publishing Department and the department's North American representative, amiably answered the questions we asked him on a recent winter morning.

Elder Kinder, we hear a lot in the news about the economy—businesses failing, people going bankrupt. How is our publishing work in North America being affected by this? How are our literature evangelists doing this year?

There's no doubt the economy has affected them, although generally I don't believe it affects the book sales to quite the degree that it does some other businesses. Our preliminary report for December shows a 1.3 percent loss in sales compared with 1981, with a total of \$26,830,274. Some areas were down, where the economy has been hit especially hard, and although other areas compensated somewhat, we still were unable to show a gain over last year's figures.

Was there a price increase in 1982?

No, we didn't have a price increase last year. We sold more books at a special rate. It's especially disappointing to note that we're putting fewer sets of *The Bible Story* into homes than we did a few years ago.

Are there some books that are selling better?

Yes, we're selling far more of the large doctrinal books than we did a few years ago. Also, more medical books and small paperbacks.

So people are buying the cheaper books rather than the more expensive *Bible Story*?

Well, I think there is more of an emphasis on the doctrinal books than there has been in the past. Literature evangelist follow-up workers go into the homes of paid-out customers and give Bible studies. It's easier to give these Bible studies from the doctrinal books if they are in the home, so the literature evangelists put more emphasis on them. It has hurt our publishers, however, because *The Bible Story* books have been their bread and butter.

They don't make as much profit on the other books?

No. In fact, those books are often being subsidized by *The Bible Story* books.

We see implications for the future of our publishing houses here, don't we?

Right, we do.

Is it getting harder for the Home Health Education Services to collect payment for books?

Yes, it is, and our delinquency rate is up. The cancellation rate isn't up that much, but people are slower in making their payments.

Do we have a lot of accounts that are 90 days or more overdue? Isn't it true if they go past 90 days the chances of collecting the money are pretty slim?

The more overdue they are the harder they are to collect, there's no question about it. Seventy percent of our accounts receivable are current or within 30 days overdue. Ten percent are 60 days overdue; 8 percent, 90 days; 9 percent, 120 days; and 3 percent, 150 days.

Are we using collection agencies to bring in money owed us? I've heard the Southern Union is.

All the unions have used collection agencies in the past, but we're using them less today than a couple of years ago. The Southern Union has almost completely done away with collection agencies. They have their own collectors and have found that they are more efficient than the agencies.

How were Adventist Book Center sales for 1982 in comparison with 1981?

I keep hearing people say they were down, but that's not true. Our reports for the fiscal year ending last March 31 show that only 15 of our 50 ABCs showed declines. Overall, our sales were up 1.6 percent, with a net profit of \$583,566. Our unaudited report for December, 1982, shows that for the first three quarters of the current fiscal year sales were up 3.5 percent, a total of \$28,342,788. That's not up as much as we would like, though—this recession has affected our ABCs more than usual. Usually, when we have a recession our literature sales are strong, because somehow when we have hard times people turn more to religion and spiritual things. It's true that we're reporting small gains, but not the gains we normally have. I'd like an explanation for that. Maybe it's an indication of the spiritual condition of the church.

Is it true that some of our ABCs are showing a profit only because they're selling health foods?

No, I don't think that's true, because as I've talked with the ABC managers this year, they've told me that book sales are showing the increases and food sales are down.

What percentage of the average ABC's sales are from health foods?

That's really a difficult question because some ABCs don't sell health foods at all. Our local ABC (Potomac) sells a larger portion—probably 55 to 60 percent of their total sales, but this is unusual. I would say the nationwide average is maybe 20 percent.

This doesn't sound like a bad balance, does it?

It really doesn't. I think that generally speaking our ABCs have a pretty good balance. We are book centers and our emphasis should be on selling spiritual food. However, we're also a service organization, and many members have access to health food only through our ABCs. So I think we need to provide it for our members, but we certainly don't want it to become the major emphasis.

Do you think our ABCs essentially have become geared to the Adventist market instead of to the general public?

This is a philosophical question. And there is quite a debate going on within the church today as to what our ABCs should be and how they should be serving. As I read the Spirit of Prophecy, the church itself is to be the witness to the world. Our members are to be the witnesses. Nowhere do I read that the world will be coming to us.

But I've visited an ABC in a shopping center in Loma Linda, California, that seemed to be thriving.

Yes, but there you'll notice that most of the customers are Adventists. In the places where we have put ABCs mainly to serve the public, they have been financial disasters.

The ABC's major purpose is to provide members with literature for their witness to the world and for themselves and their families. Our ABCs are arsenals—supply houses—for our evangelists, pastors, and church members. It isn't likely that the average person will walk into a religious bookstore to buy Adventist literature. But if an Adventist sits down with this person and says, "Here is something that's been a blessing to me, and I think you'll find it worthwhile," they'll usually take it and read it.

Back in 1969 or 1970 we put *The Desire of Ages* and *The Great Controversy* on news racks across this nation. We

worked through W. F. Hall, the largest manufacturer and distributor of paperbacks. They have access to newsstands all around the country. They said they didn't want to print fewer than 100,000 but they would try to sell 25,000 if we would take the other 75,000. So we had them print them—at a higher cost for us—so we could get them on the newsstands.

How did it go?

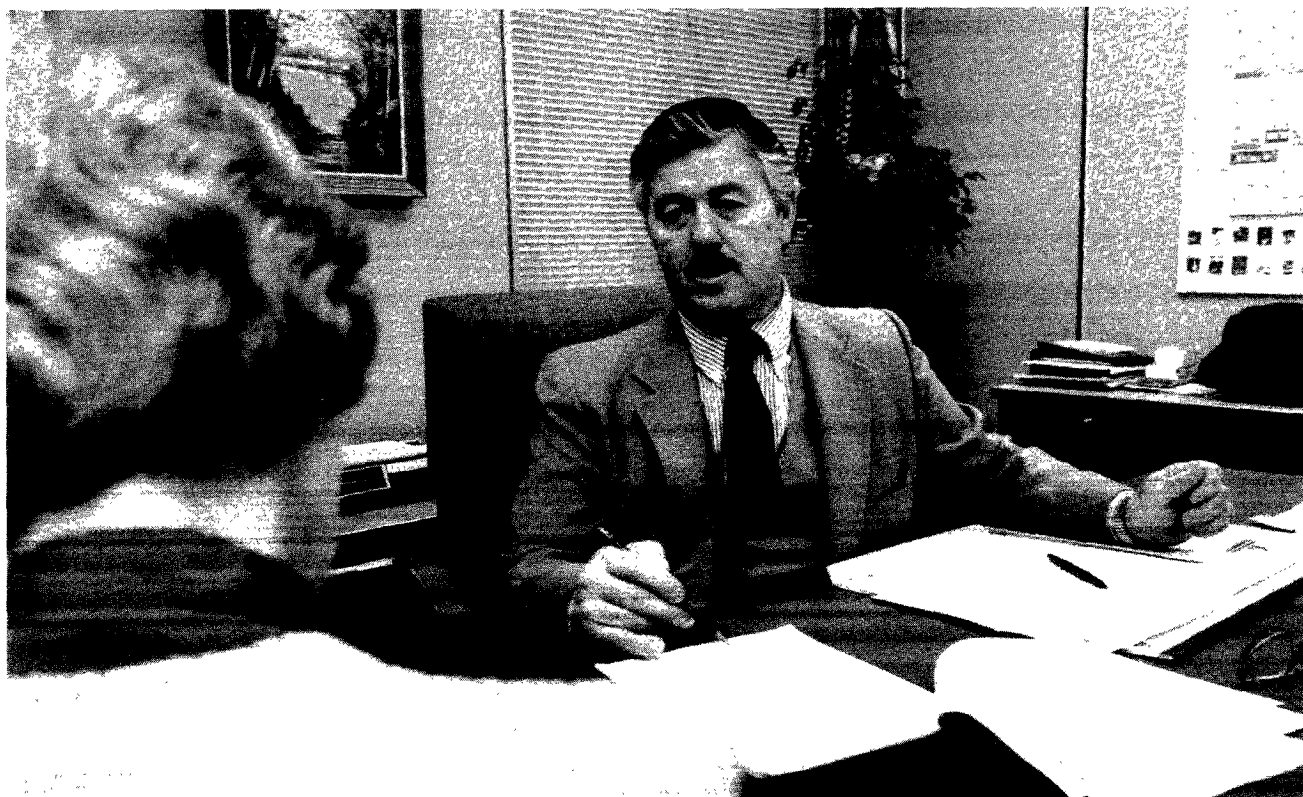
It didn't go. Out of their 25,000 they sold 8,000. They came back to us and asked whether we would buy the remaining 17,000, which we did.

When Mrs. White, in vision, saw the work finished, she says she saw people hurrying from door to door with Bibles in their hands. This is how the message is to be given.

Every once in awhile we hear the thrilling story of a person who buys a book someplace and is converted. But these are very remote instances. It is not possible to finance a marketing system on that type of sale. Should the church choose to subsidize such a program—if it would be willing to pay for the rent and overhead, the salaries of sales people—then we could do that. But so far the church has chosen to say that our book program should be self-supporting. The church doesn't appropriate money for the sale of literature through our ABCs.

People patronize other Christian bookstores. Could we sell our books there?

I've gone to Christian booksellers' conventions for many years. In fact for eight years in a row I was there with booths, displaying and selling our products. We spent more than \$600,000 in those few years, trying to break into that market, but the billing value of the books we sold was only about \$150,000.



J. Clyde Kinder, the General Conference Publishing Department North American representative, answers questions for the *Review*.

Was this in the mid to late 1970s?

The late 1960s to mid 1970s. I got to know quite a few of these Christian booksellers. I still have some very good friends among them. I've found two reactions. First are the people who think our literature is beautiful, top quality. But after they've looked through the books for a while they say, "Well, I can't find them in here, but I know someplace you've got your doctrines hidden and I just can't afford to have them in my bookstore." And they're right. If we don't have our doctrines in our books, there is no sense in printing them. We might as well get out of the business.

The second reaction comes particularly from those who are friends of the church. They say, "I'd love to have your products on my shelf, but I depend for my living on the support of the churches and ministers in my area. If I were to stock your books, I would lose that support, and I just can't afford to lose it." So they turn away from us.

One other thing—it was reported in the *Publishers' Weekly* of October 1, 1982, that Keats Publishing, Inc., the company that published the book on Ellen White, *Prophet of Destiny*, has had a hard time financially for the past several years. They almost went under. And the publishers feel the reason why is that they printed this book on Ellen White. It labeled them an Adventist publisher, and that almost sank their company. When we think there is a wide open market for our literature out there, we show that we really don't understand the book market.

I hear you saying that it is better for our members to buy the literature and distribute it as we can individually.

As I read the Spirit of Prophecy, that is the distribution program Mrs. White advocates. And from my 27 years in publishing and marketing, it is the only way that I've found truly successful.

Do you think our book prices are competitive with other Christian bookstores?

Oh, very much so. I am constantly going in and out of

these stores and comparing prices. You can find some paperbacks that are cheaper than some of our paperbacks. But most of our paperbacks are cheaper than most of theirs. Even in newsstand-type bookstores, it is hard to find even the cheapest novel for less than \$2.00. But you can get *The Desire of Ages*, an 800-page book, for \$1.50 or even less. The average price of a nonfiction paperback in a bookstore today is around \$7 to \$8. Very few of ours are over \$5. When you compare the same type of book, ours will be less than theirs almost every time.

What about periodicals? A friend of mine who works in the periodical list room at the Review says that more and more people are writing letters that say they can't afford to renew their magazine subscriptions.

This is one of the major problems facing our denomination today—our periodicals. These same individuals who say that they can't afford to buy one of our magazines probably are paying an equal price for *Newsweek* or some other magazine.

There are three things involved in this. First, I think it is an indication of the spiritual lethargy in the church today. We see less missionary activity than we used to see. And I'm not sure whether the activity in the church is down because members are not keeping up their spiritual lives by reading, or whether the reading of our magazines is down because the people are more lethargic in their attitudes.

There is another thing that affects our magazines—promotion in the past few years within the SDA church has become unpopular. A few years ago the General Conference departments stopped promoting things and instead became "resource centers" for the churches, and I feel that our periodicals have suffered as a result.

Who do you feel should be promoting our magazines—the publishing houses?

This is the work of the departments on the local field level. The publishing houses need to have promotional people who can work with the departments in the local conferences and union conferences. If the publishing houses do the promotion, it is no longer a church activity but a publishing house activity.

We've seen this happen in the past few years with the missionary journals. With the departments no longer promoting these magazines, the publishing houses started doing it in connection with the local conference departments. But more and more it has become the publishing house that promotes sales, which the churches resent. The magazines no longer are the witnessing tools that they should be.

You've talked about spiritual lethargy and promotion. What's the third problem you see with our magazine subscriptions?

The third thing, one that really worries me is that all through the church it is becoming more and more common to look to non-Adventist sources for materials for sermons, for study, for guidance on how to conduct our church-growth and church-development programs. There seems to be a trend right now that if it's Adventist, then it's old and outdated.

Is this because there is a genuine lack within the church?

I don't believe so. We have more material now than we've ever had—very good material. But the problem is everybody wants to have something new and different. We see this

Baby talk

By GAIL STERNER

*I looked into my child's eyes
And saw reflected there
The kind of grown-up she might be—
It gave me quite a scare
To think of all the unchecked words
Her baby ears record;
This is the little "lamb" we once
Dedicated to the Lord.
You see, her toy phone rang just now, and
I can't believe I heard
All the latest gossip
Repeated word for word.*

particularly with our Bible-study courses and our tracts. There will be a strong Bible-study course that everybody is using and having fantastic success with, so we will have quantities printed to meet the demand. Then somebody else will come up with something new, and everybody wants it. The old course becomes obsolete and has to be thrown away. So we see that nothing lasts for a very long period in the church. This causes everything to cost more.

But we need variety, don't we?

Of course. A person who is interested in health is going to want to read several books on health, because one book won't have all the answers. My wife has several cookbooks. She wouldn't think of having just one. And I think that's true in just about every area. Some variety is necessary. But when you have a mass program where you're trying to offer low prices by large-quantity printing, you shouldn't have other mass programs competing with it.

We printed an article in the Review some time ago about the church in Europe going on Teletext, the new video communication system. Here in America many people seem to be turning to cable TV. They're also buying home computers. Is the publishing department making plans so that when more people own these kinds of equipment we'll be prepared?

We are doing a lot of discussing along that line, but there's no market right now. Even libraries haven't gone into this as yet.

Much of this new technology we're talking about is useful for reference, or teaching, or rapid communication—like news and stock market reports. But our primary customer is the person who wants quiet-time activity or devotional material. There is something special about selecting a good book and sitting down to read in the quietness, getting away from television, getting away from the computer. And parents reading to their children—there's an intimacy there that you can't get from a computer.

Into what new areas do you see us going?

We already have many books on cassette tapes, and I think there's a real market there. People who are so busy that they don't have much reading time often do have listening time. So I think we'll see more and more books on cassettes. And more research tools. There's a group in California putting a concordance of Ellen White's writings on video discs. They'll have every word that she's ever written available for study. There may be some applications for video-type programs. We're going to keep our eyes open and see what's happening in the market.

Where do you see the publishing work a couple of years from now? Does the future look bright?

I think it does. I think we're on the threshold of seeing great things happen. How quickly depends upon when the whole church gets involved. The literature evangelists will play a large part, but the literature evangelist program is just like the rest of the church's programs—it ebbs and flows with the spirituality of the church, the evangelistic thrust of the church. When the evangelistic thrust is low, the literature evangelist program is low. We're in the One Thousand Days of Reaping now. I think it will get our church members involved, and that's just one of the reasons I'm optimistic. When the spirituality and the evangelistic fervor of our members is strong, so is our publishing work. □

FOR THE YOUNGER SET

Urchin, the red-tailed cat

By IRMA WRIGHT

Urchin was afraid to go home. In fact, she was afraid of everybody and everything. She hid in the woods and hunted for food at night. Something or someone had hurt her, because she had an open, red sore on her tail.

Snow covered the ground; it was cold outside. Urchin discovered that there was always breakfast and supper and a bed of straw on Mrs. Bright's porch. She came when it was dark, but if the door opened or she heard someone talk to her she ran away in a terrible fright. Sometimes Gray Cat, Mrs. Bright's pet, would chase her.

Poor Urchin. Mrs. Bright wanted to help her, so she found a way to trap Urchin without hurting her.

Mrs. Bright put Urchin in a warm room, but she couldn't seem to get warm until a heating pad was put in her bed. If she heard anyone coming she hid under the bed, peering out with wide, frightened eyes.

Urchin soon learned to lie quietly on her side on the bed while Mrs. Bright carefully washed her tail and put medicine on it. Then Mrs. Bright would stroke her and

give her a treat for being so good. When asked, "What happened to your poor tail?" Urchin would look sadly at her tail and then turn her eyes up to Mrs. Bright as if she wished she could talk.

Most of Urchin's tail is well now. There is just a little sore spot on the very tip. It has taken many months to heal; no hair grows on the part where the sore was.

Urchin is not interested in going outside again. She is happy just sitting on the screened porch and watching the street. Sometimes she likes to sit on the dresser and look at herself in the mirror.

She always greets Gray Cat with a nose-to-nose kiss when he comes in, and a soft little mew and a wash on the top of his head, even though he used to chase her away. She never has scratched, growled, or acted angry. I think, in her kitty way, she is thankful for a safe home and someone to love her.

Jesus loves us and wants to make us well from sin. Do you think we should thank Him for a good home and someone to love and take care of us?



Jesus' Sabbath miracles

By BERNARD T. RICHARDSON



How can the Sabbath day become a day of joy? This day, of all days, should be a day of refreshing, a day of joy and delight.

However, it was not in Isaiah's time or even our Lord's. One of Jesus' objectives was to restore the joys intended for the Sabbath.

Jewish leaders had surrounded the Sabbath with many burdensome restrictions. In fact, it had become so perverted that its observance reflected more of selfishness than of love. How could Jesus encourage the leaders of Israel to look upon the Sabbath in its true light? His approach was not haphazard, for we see evidence of an orderly, planned

method. This was the divine way of showing that the Sabbath was in need of being restored to its original Edenic purpose.

The first example of His effort to show the joyfulness of the Sabbath is found in the Gospel of John, chapter 5. Let us try to imagine the setting of this incident.

Jesus was at Jerusalem attending a feast and perhaps left the Temple to take a walk in the pleasant surroundings of the city. Shortly He came to a place known as the Pool of Bethesda, where it was customary for many sick people to congregate. I suppose He was in a pensive mood, meditating and praying.

The differing ways Jesus dealt with healing on the Sabbath reveal both His strategy in meeting opponents and a great truth about the nature of His holy day.

Suddenly He came upon a multitude of suffering people. What a contrast to the beauty and splendor of the Temple and its surroundings. It was not a pleasant sight to see so many sick people lying around in hope of some ripple or movement of the water supposed to have healing properties. There were blind, lame, paralyzed, and others with major health problems. Some were much worse than others, and the most needy were the least likely to benefit from any healing properties of the water.

Christ looked around in pity and compassion. He appears to have chosen the very worst case for healing. He had to be cautious because of the Sabbath, when healing or any activity on that day would arouse opposition. As Christ looked upon one case of extreme wretchedness—a man paralyzed in both legs for nearly 40 years—He was moved with sorrow. The paralytic lay there alone and friendless, a pitiful sight. But at last he heard a sympathetic and compassionate voice.

“Wilt thou be made whole?” (John 5:6).

He replied, “I have no one to help me, sir.”

Without further question Jesus said, “Rise, take up thy bed, and walk” (verse 8).

The man obeyed, springing to his feet. Gathering up his bed, he looked around to see who had been of such help, but found that he could see only the moving crowd.

Because he was near the Temple, he decided to go in that direction, rejoicing and praising God for the wonderful healing he had experienced and the chance of being independent. Soon he encountered some of the leaders of the Jews.

As they looked at him they were shocked to see a man

Bernard T. Richardson, now retired, previously served as health director for the Northern Europe-West Africa Division.

approaching the Temple carrying a mat, for this was entirely against the Sabbath customs and regulations. When he was reprimanded, his reply was, "He that made me whole, the same said unto me, take up thy bed, and walk" (verse 11).

I can imagine the poor man was so full of joy from such a wonderful experience that he had almost forgotten the rabbinical regulations. Arriving at the Temple and walking into the beautiful building, he was met by someone with a sympathetic voice similar to the one he had heard at the pool.

As Jesus recognized him, He said, "Behold, thou art made whole: sin no more" (verse 14). When the healed man reported this to the Jews, they sought to kill Christ, because He had healed upon the Sabbath day.

"He had come to free the Sabbath from those burdensome requirements that had made it a curse instead of a blessing. For this reason He had chosen the Sabbath upon which to perform the act of healing at Bethesda."—*The Desire of Ages*, p. 206. Christ could have healed the man at any other time or not told him to carry his bed, but He acted with deliberate purpose. He wanted to point out to the Pharisees the accumulation of useless restrictions for the Sabbath day. He was trying to teach these leaders that relief of suffering is in harmony with the fourth commandment, just as the angels minister to us on the Sabbath.

Jesus said, "My Father worketh hitherto, and I work" (verse 17). The work of salvation and judgment continues even on the Sabbath. He also was hoping to bring to the leaders in Jerusalem the fact of His eternal Sonship.

According to His custom, on a certain Sabbath Jesus was in the synagogue at Nazareth. There He proclaimed Himself the Liberator. Resentment and ridicule followed; consequently He moved on to the region around the Sea of Galilee, particularly Capernaum.

Service disturbed

As He worshiped in the synagogue at Capernaum, the quietness and solemnity of the service was disturbed by a man suffering from some mental derangement. The man screamed and shouted, "Let us alone; what have we to do with thee, thou Jesus of Nazareth?" (Luke 4:34). The devil-possessed man seemed to recognize Jesus before the priests did! Jesus cast out the demon, restoring the man to his senses. While Jesus was careful on this occasion to meet any challenge to His authority, He was prepared to become more involved than in the first experience, at the Pool of Bethesda. This mental patient longed for freedom, freedom from possessive illness. It is of interest that today possessive illness is recognized as a form of insanity.

Careful investigation has shown that often the victims of this condition first have experienced spiritualistic practice or have taken some part in spiritist activity. "The secret cause of the affliction . . . was in his own life."—*Ibid.*, p. 256. He may have taken part in some form of spiritism until eventually the devil had taken complete control of him, which was evident in his behavior during the service, although indulgence in sin of any kind can pave the way for Satan to take control. The time of our Lord's ministry seems to have been one of great activity by the forces of darkness.

On another Sabbath, Peter requested that Jesus visit his home because of the sickness of his mother-in-law. This was a house call made by the Great Physician. The miracle—a

healing of a serious fever, perhaps a form of malaria—was performed in private. Malaria is still a great curse of mankind; its victims at any given time are numbered in the millions. With the healing of Peter's mother-in-law, she immediately shared her joy by preparing a Sabbath treat for those present.

Following the incident there was a period of Sabbath inactivity, for Luke 4:40 refers to the time "when the sun was setting." Jesus waited to the close of the Sabbath to minimize opposition and avoid further resentment. As the sun began to set, many were brought to Jesus with different diseases, possessive illnesses, and other problems.

Another Sabbath miracle

Luke 6 records another Sabbath miracle, the healing of a man with a withered hand. On this occasion the Lord changed His approach. He made a challenging statement before healing: "Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?" (Luke 6:9). The thoughts of the scribes and Pharisees were of murder, but our Lord had the very opposite goal of saving life and bringing joy to it. "Looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so: and his hand was restored whole as the other" (verse 10). With this particular healing Christ was trying to demonstrate the true purpose of the Sabbath, that it was lawful to do good through unselfish activity, apart from healthful rest and worship of the Creator. What a joyful Sabbath for this man who had been dependent on others! But the Pharisees were so filled with anger that they could not share his joy.

As Jesus was at worship in the synagogue one day, a woman, suffering a complicated form of curvature of the spine, entered (Luke 13:10-16). He laid hands on her and she became straightened, having been bent double for 18 years. She saw her Lord face to face. What a joy this must have been. She could look not only at Christ but also at the leader of the synagogue. Sadly, the latter's only response was a rebuke to the woman for wanting to be healed on the Sabbath!

At another time Jesus was invited to a Sabbath meal that many distinguished guests attended, as well as a sick man. Before He directed His attention to the patient, Jesus asked a challenging question, "Is it lawful to heal on the Sabbath day?" (Luke 14:3).

This approach was very different from His early healing work. Since there was no response to such a question, He took the man, healed him, and reminded the audience that it was better to give relief to those created in the image of God than to the beasts of the field.

Throughout our Lord's ministry He revealed the love and power of God on the Sabbath day. He told his hearers they could be free from man-made rules, free from disease, free from satanic power, not only on the Sabbath but throughout the week. He tried to teach the leaders of Israel that the Sabbath was made for our well-being, to be enjoyed. It was not intended to be a time burdened with restrictive practices.

Our Lord's example removed Sabbath legalism by bringing health and happiness to many on the very day He had instituted for man's good. We too can experience it as a day of joy by being active in praise and service to God and humanity. □

In times of testing and doubting

By D. A. DELAFIELD

Confidence and loyalty regarding the church parallel one's acceptance or rejection of the ministry of the Spirit of Prophecy. The reason is that the Spirit exalts Christ and His will.

In times of testing and doubting, discerning Adventists turn to the E. G. White books themselves for evidence of their inspiration.

In 1893, while Ellen White was living in Melbourne, Australia, Brother Foster, the local elder of the church in Prahran, a nearby town, came to see her. He was in great perplexity. A tailor by trade and a first-class workman, before he accepted the Seventh-day Adventist faith he had held a position as a tailor that paid him \$30 a week, a good wage in those days.

When he began to keep the Sabbath, he was permitted to retain his position, losing only the day's wages for his Sabbath absences. He was described by Ellen White as "a man of good address, and . . . good ability to teach the truth." In fact, Foster surrendered his job and the good wages and went out into the field as a minister. The brethren were unwise, however. They sent him to a hard field, and he became discouraged, confused, and almost fell under the delusive power of Satan.

Foster's health weakened under the strain. His family was large, and he became disheartened. The country was in a depression, and the tailoring business in which he had been engaged earlier was not prospering. He was really in "close circumstances."

Unfortunately, Brother Foster, being a comparatively new convert, knew little about the *Testimonies*. He did not understand their relationship to the cause. He had not read enough in the Spirit of Prophecy books to be settled in his faith.

But Foster was a praying man, a truly born-again Christian, and he asked the Lord for light from heaven. In response, he was given a very striking dream in which he saw Sister White in a boat, riding on the billows from which spray shot out like light in every direction.

In the dream, he seemed to be in a room with many other people. The boat came into the room and moved toward him, but he ventured to get beyond its reach. Just then a hand stretched out to him and gave him a paper. He was surprised to see that the paper was on fire. A voice said to him, "Read quickly."

He seized the paper, put out the fire, and opened it. Inside was a testimony, and lying upon the testimony was a key. The interpretation came to his mind with great force: "The key to the *Testimonies* is the *Testimonies* themselves."*

Foster related his dream to Sister White, telling how he awoke from the experience with the blessing of God resting upon him. He earnestly prayed, "Lord, direct me to the *Testimony* I should read to help my case." In response, he was providentially led to *Testimony* Number 31, written in 1882. (See *Testimonies*, vol. 5, pp. 62-84.)

He opened to the article "The Testimonies Rejected" and read with intense interest. As a result, he was solidly convinced that the *Testimonies* were inspired by the Spirit of God and that Ellen White was truly the Lord's messenger.

Another problem arose when he read in the *Review* an article by A. T. Jones and another article by Uriah Smith, the editor, in which the two crossed swords on the subject of the image of the beast. Jones's article appeared first, then Smith's article presenting the opposite view.

Troubled and perplexed

Poor Foster was perplexed and troubled. What could it all mean? Who was right and who was wrong? Here were two of the leading ministers of the church at loggerheads with each other in full view of the world church.

Ellen White's counsel was for him to start reading the Bible carefully, then more light would come to him. She wrote: "Brother Foster, you have the Bible. Search its pages with a prayerful heart; your Redeemer has promised that the Holy Spirit shall lead you into all truth. You have an Instructor that is full of wisdom, One who never errs. I charge you before God to cease worrying, receive the precious rays of light that come to you. Feast upon the truth as it is in Jesus, walk in the light while you have the light, and more light will shine upon you from the Source of all light."—Letter 77, 1893.

The above experience was related by Ellen White in a letter to Elder William Ings, which was published in part in the *General Conference Bulletin* of 1893, pages 419-421.

What was it that so deeply impressed Brother Foster? It was Ellen White's impassioned response and appeal to those who were criticizing her work. In it she denied her enemies' charges that the *Testimonies* simply reflected her personal biases, based upon incomplete or false information. She clearly described the baleful results that would follow disbelief in the Spirit of Prophecy. It was just the message Brother Foster needed to hear to restore his confidence in the church.

We too will benefit as we allow God's Spirit to speak to us through the writings of His servant. □

D. A. Delafield is a retired associate secretary of the Ellen G. White Estate.

* In *Selected Messages*, book 1, page 42, Ellen White wrote: "The *Testimonies* themselves will be the key that will explain the messages given, as scripture is explained by scripture."

Living without love?

Dear Miriam: I am divorced. Dissatisfaction and negativism seem to have settled on my personality like a plague that takes all the joy out of life. I have lost my faith in people and things. Without love, life is very bleak.

Who says you have to live without love? Love between persons of the opposite sex is not the only kind of love in the world; were this not so, every unmarried person would be doomed to a barren plateau, without parental love, friendship love, and most of all, Christ's love. But I do understand.

What you have written is echoed over and over today in despairing tones. Divorce is like a plague sweeping the world. As I read your letter I had the feeling that your divorce was not of your making and that the very foundations of your life have been shattered. You had thought of yourself as securely and warmly married. Now everything is changed. You are alone, disillusioned, bitter, and afraid.

You probably have lost self-respect because another person had this kind of power over your life. But please don't give up. Of all the traumas that affect life, I think divorce is the most destructive. It is normal to feel alone, normal to feel discouraged, and, yes, normal even to want to lash out and hurt someone else the way you have been hurt.

I don't think there is any quick and easy solution, but I know that hearts heal. I have suffered with several of my friends through the cataclysm of divorce and have seen them, in time, sail into calm waters, adopt new interests and new goals, and shake off the sadness and bitterness.

I know it is difficult to pray when one is so heartsick, but prayer is truly the greatest solace. God *does* understand and *He cares* about you. Keep telling yourself that. You are just as valuable in His eyes as when you were married, though the devil keeps whispering that you have been rejected and lost your value as a human being.

You need a good and loving friend to talk to, and though you feel at this point that no one can be trusted, there are loving and caring people all around us. We only have to reach out and touch and believe that this is so. Friendship is a warming, healing balm. If you can change jobs and get a new environment, fine. New hobbies, yes. But what will help most of all is day by day putting one foot in front of the other and refusing to sink. Every morning say to yourself, "Life is the most precious of all gifts. I have this day. I will use it well."

There will come a morning when the sky will seem blue again and you will greet the day with anticipation. Just keep believing that. One of my favorite songs has helped me in times of deep sorrow: "Something good is going to happen to you, this very day—Jesus of Nazareth is passing your way." Think about that. Good luck, and let me hear from you again.

Dear Miriam: I am very concerned for my husband's spiritual welfare and salvation. He works with worldly men in a predominantly male business. The topics of conversation are sex, nude women, and "living it up." He is very much influenced by the attitudes of his co-workers. He never opens his Bible or studies or reads anything uplifting. He goes to the

home of our married son to watch their HBO TV and chooses "adult" movies, though they themselves never watch these. He is having such a negative influence on our teen-age son that I am heartsick. Yet he attends Sabbath school and church every week and puts on a big, sanctimonious front. He insists that I join him in intimate things that I consider humiliating and degrading. I fear that my home is breaking up. What is my responsibility to my husband, my marriage, and my young son?

I have read your letter over several times and thought about it a great deal and I want to assure you of my compassion and sympathy. You are in the midst of a severe crisis and to propose simple solutions would be like applying a band-aid to a severed artery.

You see, nothing happens attitudinally overnight; attitudes are developed over a long period of time. Proclivities develop slowly, so that we are often not aware of what is going on until the situation is almost set in concrete. In considering you and your husband, I have the feeling that he probably was never as spiritually inclined as you are, but that when you were younger—and making a living and caring for small children was so all-consuming—differences did not appear so pronounced. As the years go by, we tend to become more, not less, of what we really are.

In addition, I suspect that your husband is in a "passage" or midlife crisis having to do

with his own masculine image and identity. With some men this is almost catastrophic. They seem to feel at a certain point that life is passing them by and that the remaining years may be few; they must "eat, drink, and be merry."

Moreover, we live in a sex-centered culture, where we are assured on every hand that the only road to "fulfillment"—whatever that means—is in sexual license and fantasies. Your husband's co-workers reinforce this idea every day of the week.

But a wife cannot afford to be a nagging mentor or set herself up as the arbiter of her mate's conduct, any more than a husband can fill this role for a wife. It accomplishes nothing except to widen the schism. On the other hand, your young son has to be protected. As for your intimate life, no woman (in my opinion) should be asked to do anything that she considers personally humiliating, and you are within your Christian rights to insist that limits be set.

May I ask, though, if you ever tell your husband that you love him? Do you make it a practice at least twice a day to put your arms around him and give him a big hug? Even if you don't feel like doing this, try it anyway. You may be surprised at the miraculous results.

Specifically, though, I would suggest that you find the best family counselor available, and that you arrange for counseling immediately. Ideally, your husband should go with you, but if at first he resists the idea it is still important that you follow through. As time passes, his attitude may change. I am hoping also that you have a confidential relationship with a pastor who can be trusted not to reveal your crisis to anyone else and that in prayer with him and in private prayer, help will come.

Questions for this column are welcome. Write to Miriam Wood, c/o Adventist Review, 6856 Eastern Avenue NW., Washington, D.C. 20012.

Against sin or for righteousness?

To the casual observer it might seem that being *against* sin is synonymous with being *for* righteousness. And certainly the Christian should be both. Nonetheless, an imbalance in emphasis can mean the difference between a negative and a positive identity, a religion that stifles and one that fulfills, a message that repels and one that attracts.

Unfortunately, too many of us have tended to enunciate our faith in terms of the negative: we don't smoke, we don't drink, we don't dance, we don't work on Saturday. . . . While it may be true that we do not do these things, the significant thing is what we *do*.

Our religion should be more a matter of experiencing the good than of not experiencing the bad. It should be more a matter of seeking optimum health than of merely abstaining from unwholesome foods. It should be more a matter of uninterrupted communion with God on the Sabbath than of not working. It should be more a matter of seeking to receive the seal of God than of avoiding the mark of the beast.

Because of our all too frequent tendency to present attractive opportunities as if they were galling obligations, because of a failure to present our beliefs in a positive context, Seventh-day Adventists have been accused of being legalistic. And periodically throughout our history individuals have felt

constrained to break away from the church to pursue a course free from such errors.

Ironically, these individuals, while ostensibly deriving their identity from a pure and positive Christ-centered gospel, frequently have succumbed to the pitfall they once detested—that of placing more emphasis upon what is opposed than upon what is advocated. Often their primary identifying mark is that they are *not* Seventh-day Adventists. Inadvertently, they too are more *against* than *for*.

While we should not cease to shun sin, it is imperative that we pursue righteousness. For only then can we truly experience that abundant life that Christ came to give. Only in the preaching and practice of righteousness do we find a totally positive identity, a fulfilling and liberating religion, and a message that will attract with a supernatural power.

J. N. C.

“Her best boy”

On a recent family outing, my 4-year-old nephew walked beside me. Halfway noticing him as I conversed with another family member, I patted his curly blond head and spoke a phrase of endearment to him.

How glad I am that I was not so immersed in adult conversation that I missed hearing his reaction to my casual words. Blue eyes shining, a smile filling his face, he ran to his mother and said, “She says I’m her best boy!” With that he returned to my side and stayed there for the remainder of the day.

This incident reminded me once again of the tremendous need all of us have to feel that we are important to someone else. Not only do we need to be loved, but we need to be

told that we are loved, appreciated, needed. For most of us, some of life’s highest moments come when a person takes the time to tell us how much we mean to him or her. With this in mind, why not tell someone right now—in person or by letter or telephone—that you value him and why. May the reaction bring you the joy my nephew’s brought me when I heard the words “She says I’m her best boy!”

A. A. S.

The family of the covenant

Continued from page 3

ture. They do set out a series of models, however, that may enlighten our study of ecclesiology. The church is a body (1 Cor. 12:12-27), a temple (Eph. 2:21), a house (Heb. 3:6), an army (Eph. 6:10-17), a vineyard (1 Cor. 3:5-9), a kingdom (Col. 1:13), a flock (Acts 20:28), a people (1 Peter 2:9), and a new exodus (chap. 1:17; 2:11). And—shades of Spicer—the church is a new humanity, a family where the walls of ethnicity and caste are broken down (Eph. 2:11-19).

Ellen White’s writings are rich in images of the church. They include: The church is the bride of Christ (*The SDA Bible Commentary*, vol. 7, pp. 985, 986), the case that contains God’s jewels (*Testimonies*, vol. 6, p. 261), Christ’s channel of communication (*The Acts of the Apostles*, p. 122), Christ’s fortress in a revolted world (*Medical Ministry*, p. 89), Christ’s representative on earth (*The Acts of the Apostles*, p. 122), God’s city of refuge (*ibid.*, p. 11), God’s prop-

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erty (*Testimonies to Ministers*, p. 19), the theater of God's grace (*The Acts of the Apostles*, p. 12), and the watchman appointed by God (*Counsels to Parents and Teachers*, p. 165).

We do not suggest that the "family" model necessarily should form the basis of Adventist ecclesiology. But it certainly should be given place in ongoing discussions.

Refinement of the concept of Adventism as a family recently came from an unexpected source. Some months ago in the REVIEW we explored the essence of Adventism (see editorials for May 13, 27; June 10, 24, 1982), concluding that at its heart Adventism is threefold: a distinctive body of doctrine, a distinctive life style, and a distinctive view of the world and our mission to it. Some readers wished—with us—that we might identify a single characteristic as the essence of Adventism; they suggested love, service, and so on.

The ideas of these editorials came to the attention of Elizabeth Platt, archeologist-Old Testament scholar. Although not herself an Adventist, Dr. Platt knows Adventism quite well, having worked on "digs" with Adventists and having spent some months on the campus of Andrews University. She wrote an unsolicited manuscript, "A Covenanted Community," in which she pointed to the core of Adventism. In part she suggested:

"I believe Seventh-day Adventists possess something so outstanding in contemporary culture—especially Christian culture—that it can only be seen as Adventism's unique gift of divine grace. It is something so significant and precious that your

theologians might be challenged to begin a new era in doctrinal studies, your church organization challenged to safeguard it at highest cost, your ministers challenged to preach it, and your schools to study it, research it, and publish it, because your people are living it: *The outstanding feature of Adventism is its living reality of the Biblical-covenanted community.* . . .

"The world is hungry for this community. Humans were created for it and human destiny is to be found in it. 'This at last is bone of my bones and flesh of my flesh' (Gen. 2:23, R.S.V.). Humanity longs to belong. And I believe the desire to be with one's fellow creatures is sustained by the Power at the heart of the universe. Most of us sense that the hidden secret of life is bound up with communion and particularly that communion with companions.

"A city set on a hill"

"It is to answer this need for communion that I believe Adventists stand as 'a city set on a hill' (Matt. 5:14, R.S.V.). Adventists are a Biblically covenanted community in a twentieth-century world. . . .

"It may be true that the elements of your life style are noticed first by outsiders. Certainly the factors of appearance, interest in health, personal grooming habits, diet, and keeping the Sabbath are recognized. But I believe that more than all of these is the distinct impression of a group of people who are saying, 'Be healthy, adopt these attractive conventions, learn of our spiritual landmarks, share in our educational goals, read our literature, observe the Sabbath, envision the purpose for your life, serve in the far corners of the world, but *let us be with you,*

belong with us, come home to the family!'

"Because no matter how beautiful the aspects of your attractive health accomplishments, effective educational programs, dignified worship services, strong administration of church government, modern methods of evangelism, orthodox watchfulness, eschatological vision, feminist leadership tradition, ethical pragmatism, peaceful honor of divine gifts, and creative daily existence—in spite of all these wonders—what draws attention to you is the way your Christian community functions, the way it lives out the Biblical message. In one of you I meet a multitude. This is where the world is looking at you. The Ultimate Power in the universe is binding you together into a remarkable community."—*Insight*, Nov. 9, 1982.

Like Israel of old, the church is called to uphold the truths about the living God. We are called to be separate, a light to the world, a city set upon a hill. We are to be salt to a dying world, leaven to society in the end time. We, the family of God, are people of the covenant.

Herein is the true Adventist identity. Not in casting aside our distinctiveness, not in repudiating our past—but in affirming our distinctiveness, building for today upon the past. Some may fear that to do so will lead us to pride or exclusiveness, but it need not. Service and love to one another and to others will protect us from those failings. And more than ever, we will be a wonderful family to belong to.

W. G. J.

Church leader conducts ministers' meetings in U.S.S.R.

By JEAN ZURCHER

Regular exchanges between representatives of the General Conference and those of the Seventh-day Adventist Church in the U.S.S.R. have taken place for some years. During a visit by Neal C. Wilson and Alf Lohne in 1981, it was agreed to organize ministerial meetings if possible during 1982. Jan Paulsen, secretary of the Northern European Division, and I were commissioned to make the necessary arrangements in conjunction with Pastor M. Kulakov, the president of our work in the U.S.S.R.

Last spring Dr. Paulsen's visit to the U.S.S.R. was cut short by an accident that required his return to England. In September, however, I was granted a visa to travel throughout the country, according to a schedule previously approved by the authorities, accompanied by Pastors Kulakov and Zhukaluk. While there I preached in several churches and participated in ministerial meetings specifically called because of my visit.

The four meetings were organized in such a way as to allow a maximum number of ministers to participate. Of the approximately 250 church workers currently serving in the U.S.S.R., some 200 were able to take part in the conventions that hopefully mark a new epoch in the history of the Seventh-day Adventist Church in the U.S.S.R.

As might be expected, my first meeting with the Russian

Adventist community took place in Moscow. Arriving on Thursday, September 2, I was invited to speak during the various Sabbath meetings. On Friday evening 700 to 800 members crowded into the church, eager to listen to the message of their visiting brother in Christ. I took the opportunity to thank God, basing my message on Paul's prayer in Ephesians 1:15-23.

The next morning all the seats were occupied as Sabbath school quarterlies are available, the specified topic is studied by everyone. While I was there the study was based on Daniel 5, and it was apparent that everyone knew the lesson.

The worship service was similar to what we are accustomed to in other parts of the world. But the participation of the choir, as in all our churches in the U.S.S.R., was exceptional, a moving experience indeed. My sermon was based on the apostle Paul's motto: "For to me to live is Christ . . ." (Phil. 1:21).

Member from Madagascar

I was surprised to recognize in the congregation a church member from Madagascar, the wife of an advisor at the Malagasy embassy in Moscow. In her youth she had been one of my students at the seminary in Tanana-rive; it had been my pleasure to baptize her, and I was happy to see that she has remained faithful.

As there were a number of ministers passing through Moscow on their way to the first ministerial assembly, following the sermon a fellowship dinner was provided for them in one of the rooms next to the chapel. The meal provided an opportunity to become acquainted and to enter into discussions, which took a good part of the afternoon. I was constantly asked questions, sometimes about theological problems, sometimes about spiritual ones.

The people asked me to present some personal experiences, and I closed the meeting with a message from Luke 10:17-21, in which the evangelist mentions the threefold joy of the gospel preacher. Later that evening we went by train to Tula, accompanied by the pastors who had come to attend the first ministerial assembly.

The Seventh-day Adventist headquarters in the U.S.S.R. is not in Moscow, but in Tula, an ancient imperial city about 175 kilometers (109 miles) south of the capital. Tula is Tolstoy's birthplace and the place where he spent most of his life. His house is now a museum, and his tomb—strikingly modest—is a place of pilgrimage.

The recently built Adventist church is situated in the suburbs of the city. About 50 ministers met there on Sunday morning for the beginning of the ministerial convention. They represented the largest of the associations (or unions) in the U.S.S.R., comprising five districts (or conferences): Northern Russia, Central Russia, the Ural, Western Siberia, and Eastern Siberia. According to the latest information, this large area has 120 churches and some 6,000 members. Several ministers made a nine-hour journey by plane from the Vladivostok region to Moscow, and then on to Tula.

The main themes of the con-

ventions were justification by faith, the law and grace, and faith and works. Time was allotted to discussions and questions from the participants. The most serious problem, one that has divided our churches in the U.S.S.R. for a long time, relates to school attendance on Sabbath. Although the problem was not resolved, everyone agreed to work in harmony while trying to find a solution.

Youth participation

The two evening meetings were open to members of the local church, and a great number attended. The participation of the youth through choral and instrumental music, poems, and testimonies was particularly appreciated.

My visit to Tula ended with an evening meal at Pastor Kulakov's home, where I had the privilege of greeting his 82-year-old father, one of the pioneers of Adventism in the U.S.S.R.

On Wednesday morning, September 8, we returned to Moscow by train, flying the same day to Volgograd—better known as Stalingrad, the city that experienced such carnage during World War II. It was five degrees Celsius (42° F.) when we left Moscow and 30 (88° F.) when we arrived in Volgograd. The sun was just setting over the steppe, and as far as the eye could see, the landscape seemed to be ablaze, fired by the sun's last rays. A delegation from our church, as well as a regional representative from the Ministry for Religious and Cultural Affairs, were at the airport to welcome us.

We had planned to stay in Volgograd only 24 hours, before going on to Frunze, Kirghizia, in central Asia, but for unspecified reasons the authorities told us we would have to forego the Asian segment of our trip. Undaunted, we

took the opportunity to meet several times with both the local authorities and representatives of other churches. These contacts provided fruitful exchanges and helped acquaint these people with the work of the Adventist Church.

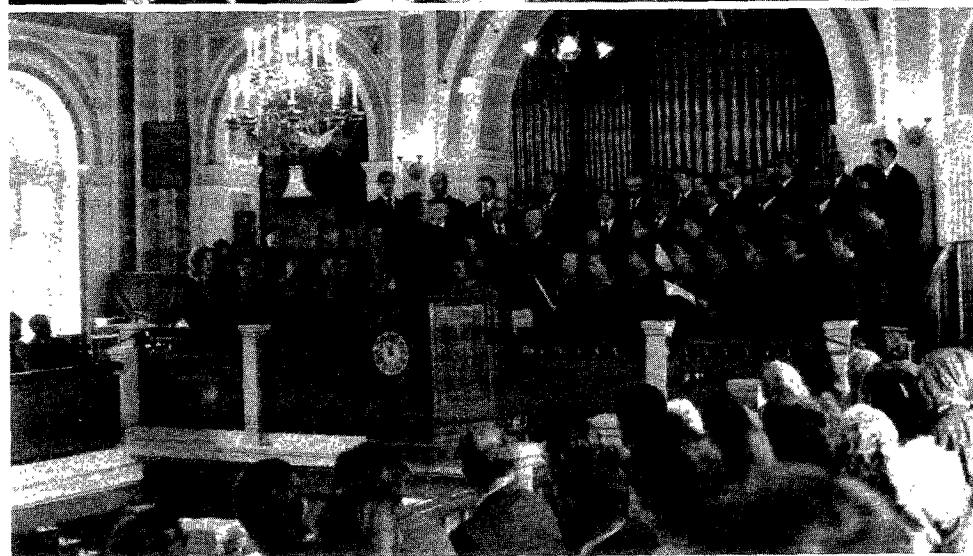
Volgograd, an entirely new city of more than 1 million inhabitants that is built on the ruins of old Stalingrad, stretches for 75 kilometers along the Volga. In contrast to other cities, one sees neither cathedrals nor the golden domes typical of Orthodox churches.

While there I had opportunity to visit the places where various Christian denominations meet, all located in modest buildings in the outskirts of the city. The Adventist church is no exception. It occupies an upper room in a two-story house. Although it was adequate ten years ago, when the first pastor arrived—there were only five members then—it no longer is adequate for the present membership of 120. The local authorities have proposed a more centrally located site for the construction of a new church.

Some 40 pastors came from such regions as the Black Sea, southern Russia, the Caucasus, the Don, and even Moldavia. The program for the convention was the same as in Tula, but because of the changes in our travel schedule, we had four days at our disposal, which, needless to say, we used to good advantage. Several evening meetings were open to the local church, and we were able to spend a Sabbath together.

After the sermon a fellowship dinner was organized for the ministers and their wives in the shade of a bower covered with vines in the yard. It was a kind of *agapē* feast, during which spiritual discussions and testimonies took up most of the time. Before flying to Riga on Sunday morning, we had a final meeting with representatives from the Ministry for Religious and Cultural Affairs.

Although our plane landed in Riga, the Latvian capital, after 11 P.M., the members of the conference committee, as well as a group of young people—with flowers—were waiting for



Top: Regional leaders gathered for a pastoral convention in Volgograd, September 8-11. In the front row, second and third from right, are Pastors Kulakov and Zhukaluk. Bottom: Most visitors to the church in Moscow are impressed by the choir, and the author was no exception.

us. In this small country of 2.5 million inhabitants, the Adventist Church has 23 communities with 1,814 members. There are eight districts, or autonomous conferences, in this western region, with 139 churches and 11,053 members. The convention in Riga included the ministers from some of these districts. About 40 men along with their wives had the pleasure of participating in it.

The conference president, J. B. Oltin, was one of the six delegates from the U.S.S.R. at the General Conference session in Vienna in 1975. Although he

is 82 years old, he is still the right person to direct our work in Latvia. He has the trust not only of the church but also of the local authorities. I realized this during a conference committee that I attended and during talks that we had with the representatives of the Ministry for Religious and Cultural Affairs in Riga.

At the meetings in Riga, as elsewhere, the ministers appreciated the topics presented and discussed. Again, the meals were taken in common, where there was opportunity for conversations, question-and-

answer periods, and testimonies. The Tuesday and Wednesday evening meetings were opened to the church members who came in from the different parts of the country. Approximately 800 people gathered in the beautiful and spacious church in the city center. In spite of a double translation from English into Russian and Latvian, the spiritual atmosphere was wonderful. The choirs played an important part in all this, and I was particularly impressed by the interest in spiritual things shown by our young people.

The fourth ministerial convention took place in Lvov, in the Ukrainian Soviet Socialist Republic, where the headquarters of the larger of the two associations, or unions, is situated. The church association in the Ukrainian Republic is made up of 11 districts, or conferences, with 153 churches and 13,588 members. Pastor Zhukaluk, the president, is also closely associated with Pastor Kulakov in leading our work in the U.S.S.R. Pastor Zhukaluk had left us in Volgograd, but was at the airport in Lvov with a delegation to welcome us to the Ukraine.

Lvov is an old Polish city located in the part of Russia near the Romanian, Hungarian, Czechoslovakian, and Polish borders. It has among other things a Historical Museum of Religions and Atheism, which I visited. Various religions are not presented in the best light. Along with the Protestant churches in the U.S.S.R., the Adventist Church has its place. On the board assigned to our church, attention is especially drawn to a painting, probably done by a church member, in which the viewer can see, very awkwardly represented, the way to heaven based on salvation by works. According to this picture, to stop drinking alcohol, to get rid of icons, and to stop eating pork are enough to guarantee access to the heavenly city. Of course, I drew the attention of the museum director to the fact that this is not in fact what we believe.

The illustration nonetheless was useful to me as an introduction to my address on justification by faith, one of the topics presented to the approximately 50 ministers present from different parts of the Ukraine. Other problems discussed related to Christian morality and church leadership. At each of the conventions our members asked questions about how the faith and practices of the church in the U.S.S.R. correlate with those of the Adventist Church in the rest of the world.

The services on Friday evening and Sabbath took place in a very beautiful church built for joint use by the Baptists and the

Adventists. The approximately 800 people present had no difficulty in finding seats. I based my sermon on the invitation of the psalmist: "O taste and see that the Lord is good" (Ps. 34:8). At the different meetings there were a number of choirs, and we had a spiritual concert during the devotional at the end of the Sabbath. I was particularly glad to see the part played by the young people in the church of Lvov. I centered my farewell message around a word in the King James Version that was not translated, yet perfectly expresses the hope of the Adventist people, *Maranatha!*

I thank God for having enabled me to visit our churches and ministers in the U.S.S.R. I thank the authorities for the opportunity they granted me. A number of events allow us to hope for a better future regarding our work, one such being that on the day of my return to Moscow our members received the last shipment of the 10,000 Bibles printed for our church.

Similarly, during the summer of 1982, six of our ministers were able to participate in the Bible conference organized at our seminary in Friedensau, German Democratic Republic. Moreover, three young workers are studying theology at Friedensau, while two others are at Newbold College in England. These are grounds for rejoicing. May they really be the beginning of a new era in the history of the Adventist Church in the U.S.S.R.

JAMAICA

Jamaica media makes film of health crusade

For four weeks capacity crowds of more than 5,000 people attended a Real Life Crusade held in Hagley Park, Kingston, Jamaica. At the crusade Walter Pearson, pastor-evangelist from the Allegheny East Conference, and Don King, assistant director of the General Conference Health and Temperance Department, presented a combined message of Bible and health.



Real Truth Bible Course graduates receive their certificates.

The Inter-American Division, having designated 1982 as Health Evangelism Year, had invited the men to present what was to become the first major health-evangelistic thrust by Adventists in Jamaica.

Plans for the meetings began in February, 1982, when Elder King met with West Indies Union and East Jamaica Conference officials to explain the concept of whole-message health evangelism. The men, unanimously agreeing that such a program was what Kingston needed, made preparations.

First, members conducted a health-interest survey of 10,000 people. Then the members distributed enrollment cards for the Real Truth Bible Course and studied with those responding. More than 500 persons completed the Bible course.

Attracted by the health emphasis feature, a Jamaican television crew prepared a 30-minute documentary. The speakers, who took equal time each night to present the principles of health and give a message from the Bible, were videotaped, as were the various health-screening activities. The subsequent broadcast of the program helped acquaint Jamaicans with both the human-

itarian and spiritual work of Seventh-day Adventists.

During the meetings, more than 2,000 persons passed through the health screenings, which were coordinated by a local volunteer group called Advent Health Volunteers. Also assisting in the health educational activities were two physicians from Andrews Memorial Hospital, the conference health-and-temperance director, nurses from the West Indies College nursing school, and six students currently enrolled in Loma Linda University's off-campus Master's program in public health.

Whether it was the 200-voice crusade choir; the preaching of Elder Pearson warning of cheap grace, which is a disgrace; Your Health Questions Answered, by Elder King and a panel of health educators; or the temperance march to close the series, it all added up to a tremendous festival of praise to God. One young woman—one of more than 300 who was baptized—remarked, "I never knew that health and Christianity could be so beautifully intertwined."

MERVYN G. HARDINGE
Health and Temperance
Director
General Conference

Prayer circle for evangelism

The following pastor-evangelists in the North American Division would appreciate the prayers of REVIEW readers as they conduct evangelistic meetings during the One Thousand Days of Reaping:

P. Benito Raymundo, February 5-April 19, Toronto, Ontario

M. Djkwowich/G. Hodder, through March 22, Edmonton, Alberta

Robert Collar, through February 12, Holly, Michigan

Paul Gates, first quarter, 1983, Grand Haven, Michigan

Kenneth Lee, through May, Evert and Reed City, Michigan

N. Sherwin/J. Nash, through February 19, Gobles/Pinedale, Michigan

D. Siewert/J. Bohannan, through March 12, Midland, Michigan

D. Shelton/G. Barron, through February, Idaho Springs, Colorado

J. Rinking/L. Devnich, through March 6, Napoleon, North Dakota

Bill Zima, February 21-March 19, Chapel Haven, Denver, Colorado

Roy Naden, February 18-20, Sidney, Nebraska

Walter/Paulson Team, February 26-March 2, Seattle, Washington

John Johnston, through February 12, Philomath, Oregon

John Sharp, through March 25, Kaneohe, Hawaii

Daniel Robles, through Febru-

ary, Baldwin Park, California

J. F. Bryson, through March 12, Penn Valley, California

Dan Collins, through February 12, Lodi, California

Dick Pollard, through February 19, Gilroy, California

E. A. Ricketts, through March, Lake Havasu, Arizona

Lee Hadley, February 13-20, Yuma, Arizona

Harold Richards, Jr., February, Sedona, Arizona

Eugene Johnson, through March, Phoenix, Arizona

Carl Johnson, through February 20, Camp Verde, Arizona

Bill Whitney, February 13-26, Benson, Arizona

Larry Moore, February 12-March 12, Phoenix, Arizona

Eloy Martinez, February 15-March 31, Nogales, Arizona

E. A. Canson, Jr., through March 13, Phoenix, Arizona

R. R. Adams, Revelation Seminars to be held regularly through 1985, Orlando, Florida

Richard Faber, February 19-March 5, Tampa, Florida

Richard DuBose, through March 22, St. Augustine, Florida

Byrd/Meyers Team, through February, St. Petersburg, Florida

H. Metcalf/N. Bresee, through February 14, Atlanta, Georgia

G. C. McCrillis, through February, Thomasville, Georgia

T. Fraser/L. Rhaming, through March 5, Fort Pierce, Florida

R. L. Burns, through March 29, Madison, Florida

Bill Waters, through March 12, Miami, Florida

R. Thrower/B. Voorheis, through March 30, Columbus, Mississippi

TANZANIA

SAWS works to provide water

Seventh-day Adventist World Service/International, of Washington, D.C., has initiated an improved income-earning project through agrobusiness for some 800 families living in the Pare Mountains of eastern Tanzania. In March, work will begin on the reconstruction of a ten-mile-long irrigation ditch that is at present only partially functional for the first five miles. The ditch is a lifeline for farmers who grow sugar cane, sweet potatoes, maize, bananas, coffee, and *iliki*.

For lack of water, many people have had to leave their homes and go to the city. The Parane Agricultural Production Project will enable farmers to earn a living. Showers for bathing will be constructed, gardens will flourish, and vegetable production will increase in the dry season.

The project is overseen by indigenous workers—a ditch committee of 12 persons. It will tie into a health program managed by Medical Assistant Gilead Nguve, who, with outreach workers from four Adventist clinics in the area, continually faces such preventable problems as malnutrition, malaria, and schistosomiasis (a disease caused by liver flukes).

It is expected that two village farmers will be chosen to attend a Seventh-day Adventist World Service (SAWS) garden training program at Solusi College in Zimbabwe. The SAWS matching grant program, which is jointly funded by SAWS and a government agency, also will investigate the potential for digging wells as an adjunct to the health outreach work of the four clinics in the Parane area.

In a similar project in Sri Lanka, SAWS provided a program to decrease the incidence of water-related diseases among the 900 families that compose the village of Mailapatiya. Last October staff and students of the Lakpahana Adventist College, in collaboration with the local community, began to expand the existing water supply, pipe

in water from a spring, increase the pumping capacity, erect standpipes, and construct latrines to meet the problem of sanitation-related diseases.

David Syme, program planning and evaluation officer for SAWS, expects the church's volunteer agency to sponsor an increasing number of water development projects to enable people to obtain fresh water.

"Water, water, everywhere, Nor any drop to drink" is not only the cry of Coleridge's *The Ancient Mariner*, observed Pastor Syme, but of millions who live in regions that chronically are short of pure water. Water pollution, he affirmed, contributes to the world's immeasurable burden of sickness and wretchedness. When villagers are stimulated to provide a source of pure water, water-related diseases can be reduced by 50 percent, he said.

SAWS programs are intended to induce self-reliance in underprivileged communities and confirm a sense of self-worth in the individual. It is for this reason that SAWS is strengthening the managerial skills of its indigenous workers. Consultants, such as Jane Watkins, director of training for the New Trans Century Foundation, who have counseled with SAWS workers in Africa and the Caribbean, are fortifying and giving credibility to SAWS development projects, according to Pastor Syme.

VICTOR COOPER

Associate Communication

Director

General Conference



Pathfinders march in Bastille Day parade

Bastille Day has little or no significance for people in America, Australia, or England. But to the French, the storming of the Bastille in 1789 during the French Revolution was a significant event. During the month of July, France and its colonies still commemorate Bastille Day.

On the island of Tahiti in French Polynesia, Bastille Day is set in a holiday atmosphere. Celebrations, fairs, parades, and marches are well attended. The Seventh-day Adventist Church, quick to recognize an opportunity for witnessing, arranged for the Pathfinders in Papeete, Tahiti, to march in the parade during the Bastille Day celebrations. What better publicity could a church have than such a dedicated group of young people publicly acknowledging their church affiliation?

ARTHUR J. BATH

Communication Director

Central Pacific Union Mission

PHILIPPINES

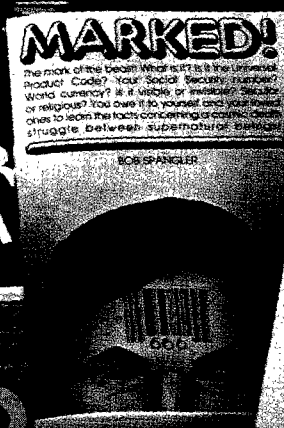
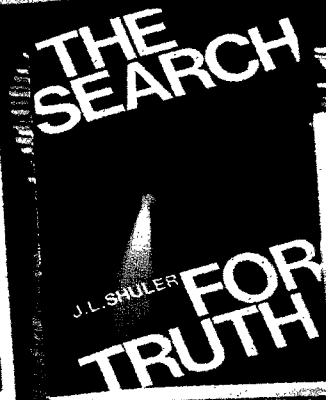
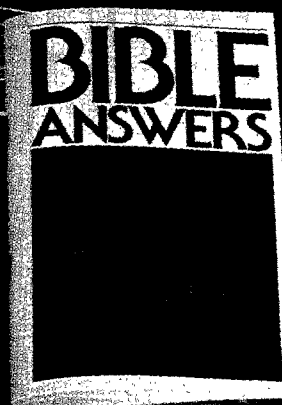
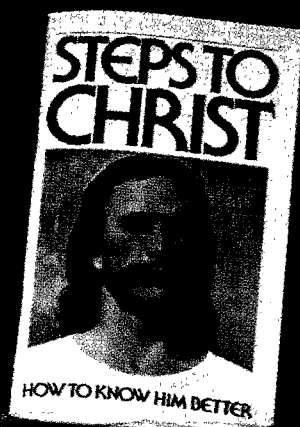
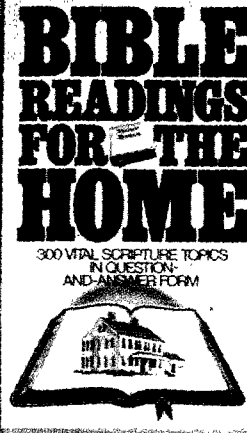
HSI president predicts major innovations

D. W. Holbrook, president of the Home Study Institute, was a guest lecturer for the Philippine Ministry of Education and Culture, October 5.

Dr. Holbrook was invited by F. G. Bernardino, deputy minister, to share ideas and expertise on the topic "New Dimension in Nonformal and Distance Education." Twenty-four non-



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Spaghetti and Mashed Potatoes

When Mom decided to go back to work, I volunteered to help out by cooking dinner during the week. I thought all I'd have to do was thumb through some cookbooks and try a few recipes. Or in a pinch, open up a couple of cans and throw some stuff together. No one told me anything about balanced meals until the night I served spaghetti and mashed potatoes (my two favorite foods).

That's when Mom got me a Basic Food Groups poster from *Your Life and Health*. It lists the four food groups—vegetable-fruit, bread-cereal, protein, and milk—and how many servings from each group you need on a daily basis. It also tells you the types of foods that are in each group (a big help for me). It's a handy reference guide even for the most experienced cook.

Now, before I prepare dinner, I check my poster first. My meals are a whole lot more nutritious. I sometimes still serve spaghetti and mashed potatoes—but not together.

To order your copy of the beautiful, full-color Basic Food Groups poster, fill out the coupon below.

Please send me _____ Basic Food Groups poster(s) at US\$1.00 each. I have enclosed my check or money order for US\$ _____.

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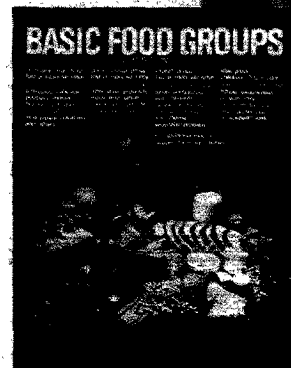
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formal educators and supervisors from four regions in Luzon attended the meeting.

Dr. Holbrook emphasized that an innovation in nonformal education utilizing satellites is on its way, perhaps ten years from now. Via an overhead satellite, classes will be beamed to students and received on inexpensive television sets. "This will make nonformal

education reasonably inexpensive," Dr. Holbrook concluded. It means that many students can be taught right in their homes by relatively few teachers. However, two-way communication still should be carried on between teacher and student through telephone and mail.

NELSON S. PALLASA
Director of Public Relations
Philippine Union College



International Food Fair held at Solusi

As might be expected, food was the main attraction at the International Food Fair held on October 17 at Solusi Secondary School in Zimbabwe. Not only was there food in the style of diverse places such as Africa, Europe, America, India, the Middle East, and Japan but people from those places added authenticity by dressing in their national costumes—which ranged from turbans to African safari suits to American jeans and T-shirts to Indian saris to Japanese kimonos.

The food fair was organized by G. C. Solomons, the school's headmaster. It coincided with World Food Day and was designed to raise funds for food baskets to be distributed among the poorer members of the Solusi community.

World Food Day, instituted by the Food and Agriculture Organization of the United Nations, has two objectives: to create a general awareness of the problems of hunger and malnutrition, and to encourage attempts to solve these problems on both the national and international level.

Fair participants gathered around the tables where for a small fee they could partake of the various national dishes. Not only did people enjoy the food but \$120 was collected for the purchase of food baskets.

M. PARSONS and G. PADDERTZ
Solusi College

Review and Comment



■ **According to statistics** released in *World Military and Social Expenditures 1982*, by Ruth Leger Sivard, more than 10 million people have died in local wars since 1960; the buildup of nuclear weapons has reached an explosive force of 3.5 tons of TNT for every person on earth; 32 countries spend more for military purposes than for education and health care combined; and the world's stockpile of nuclear weapons is equivalent to 16,000 millions tons of TNT (in World War II only 3 million tons of munitions were expended). The ADVENTIST REVIEW can only comment: What hath sin wrought?

■ **A recent article** in the *Washington Post* reveals that greed on the part of ivory-hungry poachers, as well as the ready accessibility of high-powered rifles, have been responsible for the slaughter of all but about 20 of the 9,000 elephants that once roamed the southern part of Murchison Falls National Park in Uganda. The ADVENTIST REVIEW notes that, not only does Revelation 14:7 extend a call to worship God as nature's Creator but Revelation 11:18 speaks of God's destroying those who destroy the earth.

■ **Time magazine** hailed E.T.—the Steven Spielberg creation that "has beguiled \$310 million worth of U.S. moviegoers since June"—as "every child's secret best friend, every adult's reverie of the innocence that was once upon our time." The ADVENTIST REVIEW is reminded of the statement that people who do not believe in God believe in nothing; whereas in fact, people who do not believe in God will believe in anything.

■ **In light of** Adventism's commitment to taking the gospel to everyone, the ADVENTIST REVIEW would be overwhelmed by the latest statistics released by the Population Reference Bureau in Washington, D.C.—were not all things possible with God. Worldwide, 128 million babies were born last year. That breaks down to 350,000 per day; 14,500 per hour; 240 per minute; and four per second.

■ **The British scientific publication** *Nature* reported recently that scientists have successfully incorporated into mice, growth-hormone-carrying genes from rats. The results? Super mice—up to twice the normal size. The implications are that some day giant pigs, cattle, and sheep may be yielding vast quantities of meat. However, as long as experiments are confined to ubiquitous rodents, the ADVENTIST REVIEW sees greater merit in turning rats into mice than mice into rats.

■ **"[A man] plants the ash [tree] in the forest. . . . And after his care, he uses part of the wood to make a fire to warm himself and bake his bread, . . . he takes the rest of it and makes himself a god. . . . He falls down before it and worships it and prays to it. 'Deliver me,' he says 'you are my god!' Such stupidity and ignorance!"** (Isa. 44:14-18, T.L.B.) The ADVENTIST REVIEW asks just one question: How much progress has humanity really made when a leading news magazine names the computer *Man* of the Year for 1982?

■ **Edgar Berman**, outspoken and controversial author of *The Compleat Chauvinist: A Guide for the Bedeviled Male*, maintains that the feminist movement has not obtained equality for women in the work place. "Women were earning 58 cents for every male's dollar in 1930; in 1980, 50 years later, women are only up to 59 cents—advancing about 2 cents a century." The ADVENTIST REVIEW opposes discrimination and endorses equal pay for equal work. On the other hand, to us equality does not imply sameness. We oppose the efforts of those who attempt to diminish the uniqueness of each gender: "Male and female created he them."

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

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

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

Inter-American

■ The lay activities director of the Costa Rica Mission, Milton Castillo, reports that SAWS has been legally authorized to function in that country. The SAWS warehouse in San José, which covers 216 square meters, is stocked with 300,000 pounds of clothing that is classified and ready for distribution. Seventh-day Adventist World Service has organized an Adventist Medical Corps in Costa Rica to take health-care assistance and medicines donated by national pharmaceutical companies to isolated sections of the country.

■ A new headquarters office has been purchased by the West Venezuela Mission in Barquisimeto, Venezuela. The new building has 16 offices, which will enable the staff to serve more adequately the rapidly growing church in west Venezuela, according to Nathaniel Garcia, the mission president.

■ The fortieth anniversary of the Spanish Voice of Prophecy was recently celebrated in Mexico. The speaker, Milton Peverini, and the Heralds quartet made a ten-day tour of Mexico, presenting programs before an estimated 31,000 persons and participating in the graduation of 6,000 Voice of Prophecy students. Faculty and students at Montemorelos University included in their cele-

bration a tribute to the late Braulio Perez Marcio, program speaker for many years. His daughter, Isabel Dupertuis, was given a photograph of her father during the program.

■ During the first ten months of 1982, 12,522 new believers were baptized in the Central American Union. This represents 3,010 more than in the same period a year earlier. The goal for 1982 was 9,200.

■ The Department of Nutrition at Montemorelos University, under the direction of Dietitian Dolores LeGrand, is inviting specialists in various areas of nutrition to serve as guest instructors. The most recent was Gloria Melendez, of Bella Vista Hospital. Dr. Melendez is a registered dietitian, as well as a medical doctor.

Southern Asia

■ The schools in the South India Union have done well in organizing evangelistic endeavors. Of the 5,239 converts baptized during 1982, many were the direct result of efforts by educational institutions.

■ The first company of believers has been established on the Andaman Islands, with 26 baptized members. C. C. Joseph, the local worker, is enthusiastic about the future.

■ The largest single baptism ever at the Bombay Marathi church was conducted recently when 31 members were added to the church. This is the result of a cottage meeting. A program to start several house churches is under study by the Central India Union.

■ Thirty-four people were baptized at Raipur Kolar, a village in the North India Section, during the inaugural week of the One Thousand Days of Reaping.

North American Mid-America Union

■ The church in Bismarck, North Dakota, presented the local public library with a set of 48 sermon tapes by Evangelist Lyle Albrecht. The library director said there are many requests for tapes on religion, but very few are available.

■ The Canon City church in Colorado accepted into fellowship 35 new members at the conclusion of an evangelistic series by Mid-America Union evangelist Dale Brusett.

■ The elementary students of Mile High Academy in Denver, Colorado, raised \$1,588.13 by participating in a readathon. The reading was beneficial to the students, and the money was given for multiple sclerosis research.

■ The Kansas-Nebraska Conference has ten Taskforce workers employed in its school system. Five are working at Enterprise Academy, four at Platte Valley Academy, and one at College View Academy. They serve as teachers, maintenance workers, campus chaplain, school nurse, assistant deans, and school registrar.

North Pacific Union

■ Work is progressing in Astoria, Oregon, on Operation Canvasback, the construction of a large 71-foot sailing catamaran. Jamie and Jacque Spence, with the help of volunteers, are building the aluminum-hulled boat, believed to be one of the largest of its kind. The Spences plan to use the ship, which will carry 49 passengers, as a youth-training center. They hope to work in the South Pacific doing missionary work.

■ Students at the church school in Elgin, Oregon, are enjoying

their new facility. The log school, built by members, is a modern structure that adequately meets the needs of the students. Idaho Conference president Bruce Johnston spoke at the recent dedication services.

■ Work among the ethnic population of the North Pacific Union is growing, according to a report released by Richard D. Fearing, president. The number of churches and companies has increased during the past six years from eight to 27. Edward A. White, who has been leading out in the work, has been joined by Robert and Mary Kay Goransson, who are working primarily among the Hispanic population.

Pacific Union

■ Nineteen literature evangelists made the Pacific Union honor roll for 1982 sales through the month of November. All had sales in excess of \$27,000. Hyung Mo Chung headed the list with \$51,082. Seven of the honor-roll members came from the Southern California Conference, seven from the Southeastern California Conference, two from the Central California Conference, and three from the Northern California Conference. Among the 19 were three women.

■ The year's baptisms from literature evangelism contacts, through the end of November, totaled 490, and nearly 1,000 former Adventists were contacted. In addition to the sales, which exceeded \$5 million for the 11 months, the 284 literature evangelists gave away 191,000 free pieces of literature.

■ Monument Valley Adventist Hospital was pictured in a five-minute feature on Salt Lake City television during December.

To new posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Leslie Leroy Lee (U. of Ala. '68), to serve as academic dean-teacher training, University College of Eastern Africa, Eldoret, Kenya, and **Helen Lorraine (Oster) Lee**, of Westbury, New York, left New York City, December 5.

Ernest Priddy, to serve as manager, College Press, Franco-Haitian Adventist Institute, Port-au-Prince, Haiti, and **Dorla Jeanne (Roberts) Priddy**, of Avon Park, Florida, left Miami, November 17.

Abdias Rudolf Vence (Ga. Inst. of Tech. '79), to serve as professor of computer science, Antillian College, Mayaguez, Puerto Rico, **Susan Elizabeth (Kabanuk) Vence** (SC '75), and one son, of West Columbia, South Carolina, left Orlando, December 2.

Volunteer Service

Robert John Borrowdale (Medical Elective Service), to serve as physician, Ottapalam, Seventh-day Adventist Hospital, Ottapalam, Kerala State, India, of Loma Linda, California, left Los Angeles, November 27.

Duane Stohr Johnson (PUC '40) (SOS), to serve in pastor-development work, Far Eastern Division, West Indonesia Union Mission, Jakarta, Java, Indonesia, and **Shirley Hope (Cavin) Johnson** (PUC '39), of Clovis, California, left San Francisco, August 17.

Nellie Gladys Odell (Columbia U. '49) (SOS), to serve as elementary teacher, Haadyai Mission Hospital Overseas School, Haadyai, South Thailand, of Modesto, California, left Los Angeles, December 1.

Andrew Lun Wong (Medical Elective Service), to serve as physician, HongKong Adventist Hospital, Tsuen Wan, Hong Kong, of Loma Linda, California, left San Francisco, November 30.

Ernest Sui Sung Zane (LLU '56) (Special Service), to serve as physician, Maluti Hospital, Mapoteng, Lesotho, of Loma Linda, California, left New York City, November 26.

Student Missionaries

Harold Lyndon Merriman (AUC), of South Lancaster, Massachusetts, to serve as teacher,

Kamagambo High School and Teachers' College, Kisii, Kenya, East Africa, left New York City, November 6.

Roger Ward Surdahl (WWC), of Bozeman, Montana, to serve as maintenance worker, Egypt Field Academy, Heliopolis, Egypt, left New York City, October 14.

Ordinations

A. R. Handysides, Trans-Africa Division health and temperance director, during division year-end meetings on November 13 in Harare, Zimbabwe.

Abel Mainoane, of Lesotho, on September 11 during departmental meetings in Modderpoort, South Africa.

Lin Powell, Kentucky-Tennessee Conference evangelist, on May 29 in Portland, Tennessee.

John Riggs, pastor, London and Williamsburg, Kentucky, on May 29 in Portland, Tennessee.

David Seymour, pastor, Columbia, Jamestown, and Peytonsburg, Kentucky, on May 29 in Portland, Tennessee.

J. M. Shabalala, in Swaziland in October.

Deaths

ANDERSON, August Swan—b. Dec. 27, 1895, Enfield, Minn.; d. Dec. 24, 1982, Calhoun, Ga. He served as a pastor for 47 years in Minnesota and New York. He is survived by his wife, Geneva Harriet; sons, Clinton and William; daughters, Ruth Ambler and Jean Marie Cowen; sisters, Jennie Root and Rhoda Lehto; 16 grandchildren, 13 great-grandchildren, and many nieces and nephews.

CRAMER, Fay—b. Feb. 24, 1907, in Michigan; d. Oct. 31, 1982, North Port, Fla. She served more than 40 years at the Review and Herald Publishing Association as secretary and supervisor in the periodical list room. She is survived by her husband, Luther W.; a nephew; a niece; a great-nephew; and two great-nieces.

DASHER, Larry—b. July 9, 1920, Pe Ell, Wash.; d. Dec. 11, 1982, Seattle, Wash. A graduate of La Sierra College, he was ordained in 1957. He received a Master of Science degree in Public Health from Loma Linda University and pastored in the Southeastern California, Alberta, Ontario, and Washington conferences, as well as in Guam, where he was the stewardship and temperance secretary for the mission. He is survived by his wife, Norma; a son, James Edwin; a daughter, Patti Lynn; a sister, Dorothy Flory; a brother, Kenneth; a grandson; and 12 nieces and nephews.

GREEN, Eldon L.—b. April 10, 1897, Tahiti; d. Dec. 4, 1982, Loma Linda, Calif. Born in the South Pacific

while his parents served aboard the mission boat *Pitcairn*, he graduated from Cedar Lake Academy and Emmanuel Missionary College. He served as treasurer of the Wisconsin, Michigan, Illinois, Lake Union, and Canadian Union conferences. He is survived by his wife, Goldie; two sons, Eldon, Jr., and Harold; two daughters, Carol Davidson and Ardice Chaney; two foster children, Clarence Kohler and Elsie Randall; 13 grandchildren; and three great-grandchildren.

HAY, Edith D.—b. March 30, 1891, Topeka, Kans.; d. Dec. 7, 1982, Newbury Park, Calif. In 1910 she married Roy E. Hay, and from 1913 to 1921 they pioneered the mission work in Northern Luzon in the Philippines. She worked with him in the Colorado, Kansas-Nebraska, Oregon, and Northern California conferences, and later was employed at the Glendale Sanitarium and the Pacific Union College store. She is survived by three sons: Royal, Donald, and Conrad; one daughter, Eleanor Klein; ten grandchildren; and 11 great-grandchildren.

JONES, Lena C.—b. Oct. 25, 1897, Concordia, Kans.; d. Nov. 12, 1982, Deer Park, Calif. After attending Emmanuel Missionary College, she

taught church school in the Carolina Conference, was youth director of the Georgia Conference for a short period, and was dean of women at Lodi Academy, Newbury Park Academy, and La Sierra College. She is survived by one sister, Lola B. Wilkinson; one niece, Miriam Wood; two nephews; two grandchildren; and five great-grandchildren.

RINGER, Barbara M.—b. Jan. 24, 1920, Stoneham, Mass.; d. Oct. 15, 1982, Loma Linda, Calif. She attended Pacific Union College and Washington Missionary College and, with her husband, headed an orphanage in Seoul, Korea from 1971 to 1981. She is survived by her husband, Robert Ringer; one son, Wesley; two daughters, Jan Greutz and Linda Ebeling; her father, C. R. Gibbs; her stepmother, Harriett; one sister, Mrs. H. W. Silverstein; and six grandchildren.

SCHILLING, Charles F.—b. Sept. 14, 1891, Toronto, Ont.; d. Nov. 7, 1982, Loma Linda, Calif. A graduate of Washington Missionary College and Loma Linda University, he served in Bangladesh from 1926 to 1933, during which time he was instrumental in the building of the Bangladesh Jularpar Hospital. Later he practiced medicine in California. He is survived by his wife, Irma; one son, William; one daughter, Donna Bennett; two brothers, Beverly and Jack; one sister, Hazel Burbridge; and four grandchildren.

WEIR, Paul David, Jr.—b. May 30, 1961, Torrance, Calif.; d. July 20, 1982, Neah Bay, Wash. A student at Walla Walla College, he drowned while attending a summer session at Rosario Beach. He is survived by his parents, Paul and Marian Weir; his grandmother, Grace Weir; and many uncles, aunts, and cousins.

Church calendar

February

12 Faith for Today Offering
19-26 Christian Home and Family Altar
26 Listen Magazine Emphasis

March

5 Tract Evangelism
5 Church Lay Activities Offering
12-19 Adventist Youth Week of Prayer
12 Adventist Youth Day
19 Sabbath School Community Guest Day
26 Adventist World Radio Offering
26 Thirteenth Sabbath Offering (Australasian Division)

April


2 Missionary Magazines Emphasis
2 Church Lay Activities Offering
9 Literature Evangelism Rally Day
16 Youth Spiritual Commitment Celebration (Northern Hemisphere)
16 Loma Linda University Offering
23 Educational Day and Elementary School Offering (Local Conferences)

May

7 Community Services Evangelism
7 Church Lay Activities Offering
14 Disaster and Famine Relief Offering
21 Spirit of Prophecy Day

June

4 Bible Correspondence School Emphasis



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Media Center board meets

The Adventist Media Center board of trustees and component boards met at Thousand Oaks, California, January 17-19. All of the broadcast ministries (Voice of Prophecy, Faith for Today, It Is Written, and Breath of Life) outlined aggressive plans for expanded evangelism for 1983 and beyond. These ministries reported an improved financial position for 1982, thus enabling them to take a stronger approach to present and future development.

The board of trustees unanimously elected Dale Bidwell to serve as vice-president for finance, replacing Robert Rawson, who has transferred to the Southeastern California Conference. Mr. Bidwell, who has been controller for the Center, has given service in the Far Eastern Division, as a General Conference auditor, and as a conference treasurer.

During the week the board of trustees voted to change the status of Adventist Media Productions. This component (one of five at the Center) originally was established to coordinate the development and marketing of audio-visual materials for the world church, along with providing sound and film studios. With so many denominational entities becoming involved in the production of church video programs, slides and films, and so forth, it has proved impractical to perpetuate this type of programming at the Center. Center administration will continue to serve the components as they utilize the sound and film studios in producing radio and television programs. Adventist Book Centers and churches may continue ordering their evangelistic audio supplies from the present variety offered, including Aspire, Tape-of-the-Month

and camp-meeting recordings. The development of new products for church entities other than the Center components will cease. This cutback, together with other economies effected in recent months, has not been easy to introduce or accept. Acceptance on the part of personnel has been most helpful. As a result, all other component budgets have strengthened, allowing, in turn, a larger assignment of finances for cost of air time. The Adventist

Media Center and its component ministries continue to pray for a greater outreach, particularly in connection with the 1000 Days of Reaping.

LOWELL BOCK

For the record

Died: Arthur S. Valle, 54, South American Division communication director and REVIEW correspondent, on January 25 in Curitiba, Paraná, Brazil, as a result of injuries received in an auto accident.

White biography project moves forward

The third volume of a projected six-volume biography of Ellen G. White is scheduled for publication this spring. Meanwhile the first two volumes to be published, covering Ellen White's Elmshaven years, are becoming more widely known and appreciated.

It was my privilege to grow up in a home where the Bible was loved and where each day it was studied and memorized. My understanding of Scripture was further enhanced as my mother read to us from the writings of Ellen White. I early learned that this was God's special gift to His last-day prophetic movement. In spite of this early contact, there was much about the activities and life of God's messenger of which I was unaware until I read the first two volumes of the biography of Ellen G. White. I eagerly await the historical and spiritual enrichment that I know will be found in the third volume, which will be available by mid-1983.

This fascinating biographical series, the crowning project of Arthur L. White's 50-year career in the Ellen G. White Estate, is an indispensable part of any Adventist's library. I cannot overemphasize its importance. Readers have expressed appreciation that in these volumes Ellen White is allowed to speak for herself through the many inspiring and insightful passages quoted from her diaries, letters, sermons, and articles.

The biography not only tells the story of Ellen White's life in unprecedented depth and richness but also is a valuable source of Adventist Church history. Because that history is inseparably linked with her life, the study of her life is a study of the development of the church.

Readers should contact the nearest Adventist Book Center in order to secure copies of the volumes now available. It will be encouraging to see how, as a messenger for the Lord, Ellen White was able to help the church meet so many challenges similar to the ones we face today.

NEAL C. WILSON

Pacific Press votes to move

At a meeting on January 20 the Pacific Press Publishing Association voted to recommend the sale of its property at the historic Mountain View, California, site and the relocation of operations in a carefully selected, more cost-effective region. The board also voted to call a constituency meeting at an early date to consider the recommendation and to attend to other related items of business.

In view of the long and fruitful history of the Mountain View operations, this was not an easy decision. Yet, in view of current economic pressures, the move was inevitable. When the Pacific Press was established in the rural orchard setting of Mountain View, one could not have imagined that 79 years later it would be in the heart of Silicon Valley, the center of the computer-chip industry and the most costly area in America.

The Mountain View property consists of 20 acres in the heart of the city and has a collection of scattered, inefficient buildings. For the most part the buildings are old and expensive to maintain. Even so, historic ties are deep, and employee-family connections are tender. We are sorry for the trauma such a move will create.

In preparation for the constituency meeting, a site committee will study a list of need-related criteria that will include not only economy of operation but also the physical and spiritual needs of employees. As this famous institution of the church continues to serve as a publisher and printer of materials proclaiming the three angels' messages, we request that the readers of the ADVENTIST REVIEW remember the site committee in their prayers.

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