

Adventist Review

General Organ of the Seventh-day Adventist Church

April 7, 1983

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Although the Adventist health-food industry had its roots in North America, it now operates health-food companies in at least eight of the world divisions. See page 4.

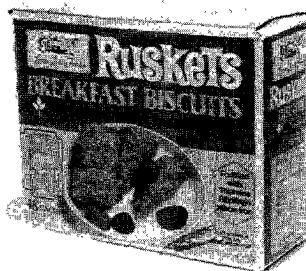


The Adventist health-food industry: how healthy is it?

THIS WEEK

A significant portion of this issue has been devoted to an examination of the Adventist health-food industry around the world. In preparing the health-food segment, ADVENTIST REVIEW assistant editor James Coffin wrote to more than 40 health-food companies in the United States and abroad, companies owned both by the denomination and by Adventist lay people. The response was encouraging, and the respondents readily shared the information sought.

The author, who says that he never worked in health-food preparation, nonetheless has seen the industry from several perspectives. He grew up only a few miles from Sunnydale Academy Foods (which has since ceased production) in Missouri. He was working at Mexican Pacific Academy in Mexico while the health-food factory there was being transformed from a fledgling operation into a vibrant enterprise. During three years at Newbold College in England, he says, he enjoyed a longstanding joke that



Ruskets return: see page 6.

the students ate Sunnybisk (English equivalent of Ruskets) for breakfast, drank water for lunch, and the Sunnybisk swelled for "tea." For another three years he lived, if not under the shadow of, at least surrounded by the smells of, the Sanitarium Health Food Company's largest factory, situated on the campus of Avondale College in Australia. With that background, he asks the question, "The Adventist Health-food Industry: How Healthy Is It?" (p. 4).

A challenge facing the church, for which the health-reform message is one entering wedge, is secularism. In today's

society the Judeo-Christian values of a few decades ago have all but vanished. Where evangelism once consisted mainly of persuading Christians to accept new doctrines, today we must begin at a more basic level—such as the existence of God. Lowell Bock and Humberto Rasi outline both the problem and possible approaches in "Committee Wrestles With the Problem of Secularism" (p. 19).

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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.

Defending truth

Re "Liberated From Ellen White?" (editorial, Jan. 27).

In the past few months I have encountered Adventist members who claim not only to be "liberated from Ellen White" but also to be "liberated from God's law," members who attend church or who even are employed by the church who actually help young adults to find a minister who will perform a mixed marriage between a believer of the truth for this time and a nonbeliever who does not

acknowledge God's Sabbath.

There is something vitally wrong with these members' understanding and relationship to God and His law, which He has admonished us to keep because we love Him. It gives me an eerie feeling when I find myself defending the basic tenets of our Adventist faith to our members and even some pastors.

BETTY GRIDER

Schnecksville, Pennsylvania

Adoption

I take exception to the part of the "Sperm Bank" letter (Feb. 17) where the writer says that he feels uncomfortable telling his clients that if they cannot have "children that are 100 percent their own product genetically, . . . their only acceptable route to parenthood is through adoption of a child in which they had no genetic participation." The way he put it the writer made it

sound as if adopted children were some inferior substitute to the real thing. I am adopted and I consider myself just as intelligent, lovable, and worthwhile as any 100 percent natural child. To me adoption is an excellent alternative route to consider.

When we become parents we have no guarantee that our children, natural or not, will be perfect. In fact, I've seen many of the 100 percent variety who have committed crimes, left the church, gotten into drugs, and otherwise disgraced their parents and broken their hearts. On the other hand, I've also known many adopted children who have been a great joy and blessing to their parents.

In short, it should not matter one iota whether your child is 100 percent, 50 percent, or zero percent biologically yours.

LIZ SWEENEY WALLS
Lincoln, Nebraska

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It is not safe to be getting ready

By J. H. ZACHARY

A fool builds barns when he ought to be tending his soul for eternity.

It was an exciting morning. Trips to Manila always brought a mood of excitement into our home. There would be friends to visit, shopping, and perhaps a few hours of sightseeing.

My wife, Jeane, particularly enjoyed these trips. The local native market in Valencia, Bukidnon, simply could not compete with the supermarkets of Manila.

The day started very early. By 3:00 A.M. our ancient jeep started along the 100 miles of rough, sometimes muddy, but more often very dusty road. Four and one-half hours of bumping along in the dust brought us to the coastal city of Cagayan de Oro.

A brief stop at the mission gave us an opportunity to park the jeep and wash away some of the dust. With a hurried change of clothing, we were ready for our adventure.

In a few minutes our plane was high above the dust of the winding trails that seemed to spread like a huge fishnet over every hill and valley. It was good to be in the air and above the dust.

Our plane made a brief refueling stop in Cebu City. Jeane had promised to pick up for a friend an item at the Mactan Airport handicraft shop. I rested in the transit lounge as she made her way to the shopping area.

Walking up and down the aisles, she found the item for her friend and took a few minutes to browse through the various stalls looking for some things for herself. She picked up a bit of this and a bit of that.

In the meantime our flight for Manila was announced. I walked out to the plane, expecting to meet her there. All the passengers boarded the plane, and I became concerned. I asked the stewardess to page my wife. The pilot radioed a message into the office, and an operator began paging Jeane.

Back in the far corner of the shopping area amid all the sounds of bargaining, the announcement could not be heard. Jeane continued her shopping.

Finally, the pilot ordered the stairway to be retrieved and the door to be shut. My heart sank. Just as the plane began to move, Jeane appeared in the doorway of the shopping area, her arms loaded with the trophies of her shopping excursion.

"There she is," I called out to the stewardess.

"I'm sorry, sir. The pilot says that she is too late."

Soon we were in the air. The empty seat beside me preached an important message. How many of my brothers and sisters are busy securing a little bit of this and a little bit of that. Unless their priorities change, they will miss that



wonderful excursion that will take the saints to the kingdom of God.

The Bible speaks of "one being taken and the other left." That verse came to me with new force. Jeane had been left behind! Her arms were filled with packages. I think I saw her stamp her foot in disgust as she watched the airplane take me away. For that trip to Manila the inconvenience was only temporary, because Jeane was able to get on the next flight from Cebu to Manila and joined me a few hours later. But when Jesus comes, those who miss the flight lose out permanently.

This is the time to check our priorities. Jesus raised an important question: "What shall a man give in exchange for his soul?" (Matt. 16:26). We must make first things first. Far too many of us are busy building greater barns so we can gather together our increase. This is not the time for barn construction. Care of the soul must have priority. A fool builds barns when he ought to be tending his soul for eternity. □

J. H. Zachary is secretary of the Ministerial Association of the Far Eastern Division.

The Adventist health-food industry: how healthy is it?

By JAMES COFFIN

The establishment and growth of a worldwide industry

Few people living in 1863 would have dreamed, even in their wildest imaginings, that 120 years after Ellen White's major health vision at Otsego, Michigan, the Adventist Church would operate a health outreach of the magnitude we see today. As a matter of fact, few of the Adventists of that era could have imagined that Christ still would not have returned by 1983. Nevertheless, in the intervening years, a network of health-related institutions has sprung up around the world—of which the health-food manufacturing companies represent an important branch.

It is generally recognized that the Adventist health-food industry in America was launched by John Harvey Kellogg during the latter part of the nineteenth century. Springing from Dr. Kellogg's interest in nutrition and health, the industry saw an evolution of food products, including such items as dry prepared cereals, coffee substitutes, peanut butter, meatless protein foods, and foods for diabetics. A number of food companies in Battle Creek, Michigan, were involved in this early food development.

Although the Adventist health-food industry had its roots in North America, it was not long in moving further afield. At Ellen White's urging, in an address delivered in 1895, the health-food industry in Australia was begun. During the latter part of 1898, two acres of land and an old sawmill were purchased from the fledgling Avondale College in Coorabong; that became the nucleus of what is today the Sanitarium Health Food Company.

E. C. Halsey, a baker from Battle Creek who had worked with Dr. Kellogg, was brought to Australia, where he worked with the infant company. However, early in 1899, he left Australia to lay groundwork for a health-food industry in New Zealand. Twenty-two days after the turn of the century, the first health foods were produced in the New Zealand factory.

Wheat flakes in England

While this was going on in Australia and New Zealand, the Seventh-day Adventist Church in England founded an organization called the International Health Association Limited. A wheat flaking machine was imported from the United States, ovens were installed, and production was begun at Salford in Surrey.

The Salford Mills plant had no electricity. Candles, oil, and gas were the only means of lighting and heating. On August 16, 1900, the premises were destroyed completely by fire, when an employee left a lighted candle in one of the



drying chambers. All the inventory and machinery were lost. Undaunted, the group relocated the factory in Birmingham. When growth made a larger facility necessary, in 1907 it was moved to its present location at Stanborough Park, Watford, Hertfordshire.

While Granose Foods was being developed in England, a group of health-conscious Adventists in Germany established a health-food factory near the Adventist school in Friedensau, in what is today East Germany. From these beginnings grew the West German Adventist health-food industry, which today employs some 300 people and offers a wide range of products.

In Argentina, a factory originally established near River Plate College in 1936, and moved to a Buenos Aires suburb in 1938, is doing a thriving business manufacturing crackers, bakery products, breakfast cereals, and vegetable protein, with sales ranking in the order listed.

In Asia, Samyuk in Korea and San-iku in Japan have come onto the market later still. Both companies are optimistic, however, about the opportunities open to them.

The companies cited here are not necessarily the oldest or the most profitable operations in the industry. However, as space would not allow comprehensive coverage of the entire industry, we chose to include specific details of only those companies that responded to a questionnaire submitted to them by the ADVENTIST REVIEW.

The *Seventh-day Adventist Yearbook* (1982 edition) lists health-food companies in at least eight of the world divisions. More than a score of companies are listed, and several companies have more than one factory. In addition, many Adventist schools and hospitals produce health food on a small scale.

With few exceptions, the health-food factories operate profitably, requiring no form of subsidy from the church. While some companies have gross sales in the hundreds of

thousands of dollars, others are in the tens of millions. In two or three instances, substantial amounts of money are plowed back into division operating budgets, making possible the operation of certain mission programs and health and educational institutions, which, without the money, probably would not be able to continue.

The percentage of output consumed by Adventists varies with companies and from country to country, ranging from one to 90 percent. Overall, however, the overwhelming proportion of business is in the non-Adventist market. Even so, most companies feel a tremendous potential market remains to be tapped.

An unlikely success story

Australia and New Zealand would not seem likely locations for the Adventist Church's most extensive health-food operation. The two nations have a combined population no greater than that of the two largest cities in the United States. Add to that the fact that these two countries probably produce more meat per capita than any other area of the world, and the picture looks more remarkable. Nevertheless, since its simple beginnings 86 years ago, a significant health-food industry has emerged.

Several factors have contributed to Sanitarium Health Food Company's (SHF) success, not the least of which has been the commitment of the employees. In its fledgling days, employees occasionally had to wait for their pay because the company simply had no funds. Nevertheless, when the paychecks did arrive, many workers were willing to hand back part of what they had made. While that degree of dedication is not called for today, SHF still is considered an integral part of Adventism's outreach in Australasia, and a high percentage of employees view their work as a contribution to the cause of God, not simply employment.

A second reason for success is that SHF moved into the cereal market when the market was in its infancy. Having gained that early stronghold, they have been able to maintain their position. Today SHF's Weet-Bix is Australia's leading breakfast cereal.

A third contributor is the diversity of SHF's production. While an estimated 60 percent of their meat substitutes are consumed by Adventists, the Adventist market accounts for less than 5 percent of total sales. Because the SHF product range includes cereal, dried fruits, nuts, fruit juices, meat substitutes, such bulk items as flour, peanut butter, Marmite (a savory spread), and numerous other items, most of its products are marketable to the general public.

An additional factor in success is the company's aggressive marketing. The bulk of SHF's products are sold in supermarkets. Although more specialized health-food items may be marketed predominantly through health-food shops, the SHF operates 53 of its own retail outlets in Australia and 19 in New Zealand. Some of these outlets offer a limited range of take-away, ready-to-eat foods in addition to the packaged foods.

Currently, the company operates 12 manufacturing plants employing more than 1,400 workers. Although SHF does not release for publication exact details of either gross revenues or net profits, because of the extreme competition in the industry, each year the earnings of the company contribute significantly to the overall program of the Australasian Division.



Loma Linda Foods: defying the economy

When I was a youngster I thought Loma Linda Foods was synonymous with Ruskets breakfast cereal—a staple in our family's diet. I remember that our family was almost evenly divided on the merits of leaving the Ruskets biscuits intact or crumbling them in the bowl. Although we adamantly defended our respective positions, the debates never led to hostility. However, discussions as to whose turn it was to receive the free prize contained in every box were fraught with greater emotion.

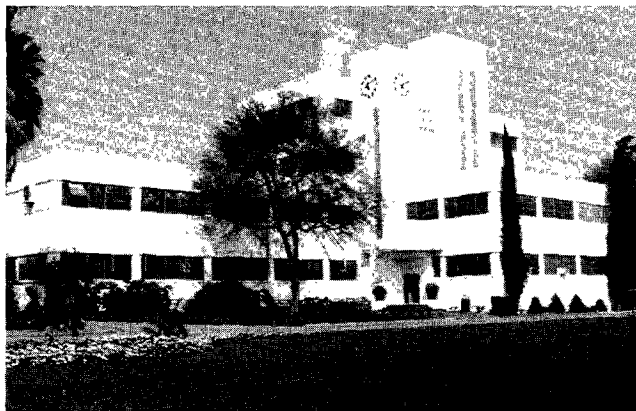
The ultimate blowup came when two of my sisters very carefully cut open every Ruskets box in a newly purchased case (we were obviously good customers), carefully removing the prizes, then gluing the boxes shut—but not until they had added to each box one of the combs or pens that my father used to advertise his business. The rest of the family wondered—if only momentarily—why they were not clamoring as usual for the prize when the next box was opened. We weren't long in discovering the reason; and much to their chagrin they quickly discovered that their pack-rat logic had not set well with either their brother and sister or their parents. And the wound festered anew with the opening of each succeeding box. Such were my memories of Loma Linda Foods.

Recently, however, I made an in-depth visit at the Loma Linda Foods factory in Riverside, California. After touring the plant, interviewing employees, and speaking with the management, I came away with the distinct impression that the food industry is considerably more complex than the average person might suspect.

Loma Linda's vegetable protein products are produced in California, where State health laws are perhaps the most stringent in the nation; the entire operation is carefully monitored both internally and externally. State inspectors come to the plant every day. Not only do they look for cleanliness and sanitation but meticulous records must be kept of such things as cooking times. Undercooking by a margin as small as 30 seconds could mean that an entire batch might have to be discarded. Even the manner of stacking the cans to cool after they come from the cookers is prescribed by law. Some cans are stacked vertically, others horizontally, and others are randomly tumbled into containers. The type of stacking is determined by the contents.

Yearly inspection by rabbi

Another type of inspection to which the company voluntarily submits is a yearly inspection by a Jewish rabbi-inspector. Without such an inspection Loma Linda products could not carry the kosher symbol. The rabbi's inspection is not merely to see that lard is not being used, nor does he simply observe the operation at the plant. Rather, he checks inventory lists to be sure that the company is purchasing only the ingredients it claims to purchase. Even when vegetable oil is used the rabbi will check with the supplying company to ensure that the tanks in which it was stored did not previously contain animal fat. In the event that



Loma Linda Foods, in California, traces its roots to the Loma Linda Sanitarium bakery and has been in operation since 1906.

they did, they must be cleansed both physically and ritually in a manner prescribed by the kosher code, or their contents are not acceptable in kosher food production.

Loma Linda Foods traces its roots to the Loma Linda Sanitarium bakery and has been in operation since 1906. Originally manufacturing a variety of breads and wafers, it soon added a wider range of health-food items. In 1937 construction of its present facility began on the campus of Southern California Junior College (which later became La Sierra College, and is presently the La Sierra campus of Loma Linda University) in Riverside.

Many Adventists may be unaware that Loma Linda Foods operates a factory in Mount Vernon, Ohio, that produces soy-based infant formula. Of equal interest may be the fact that infant formula sales account for a large percentage of Loma Linda Foods' annual revenues. However, both vegetable protein products and soy-based formula are financially viable, and neither subsidizes the other. They are prepared to serve totally different markets.

Meat analogs are largely marketed through college markets, Adventist Book Centers, and health-food stores, so it seems probable that the bulk of these products are consumed by Adventists. The infant formula, on the other hand, is marketed through brokers to supermarkets and drugstores and is consumed by millions of infants throughout the United States and Canada. Loma Linda's forty medical representatives introduce the formula products to doctors' offices, pediatric hospitals, and clinics. While the meat-

analog market has room for expansion, its growth is determined to a great degree by prevailing meat prices, as well as interest in vegetarianism as an alternative life style. In contrast, the infant-formula market has an even greater potential.

As some infant formulas have come under attack in Third World countries and because breast-feeding not only is natural but currently is in vogue (militantly so at times), I questioned the Loma Linda Foods management thoroughly concerning how they could justify the promotion of an infant formula. To my surprise I discovered that all five of the administrative personnel with whom I spoke supported breast-feeding, mother-child bonding, and a number of other positions that would have endeared them to the La Leche League. Their comments were helpful:

First, Loma Linda Foods actively supports breast-feeding—even in its advertising. Variations of the slogan “Second best only to mother’s milk” appear in every advertisement and on every label for Soyolac. Second, it is a fact that many children cannot tolerate some infant formulas, animal milk, or occasionally even their own mother’s milk. In such situations Soyolac often has proved a godsend. Third, in situations where mothers are coping with drug dependency, alcoholism, or chronic emotional problems, breast-feeding is not always advisable, because of adverse effects upon the infant, and unfortunately the existence of such circumstances is more widespread than one would wish. Finally, while Loma Linda Foods encourages mothers to breast-feed, in today’s career-oriented society it is inevitable that some mothers will be involved in activities that preclude breast-feeding. To meet such situations, Loma Linda Foods provides what it considers the best product on the market. Again, Loma Linda Foods provides the “second best.”

Soyolac’s roots can be traced back to the famed China Doctor, Harry Miller. Appalled by the number of Chinese babies who died each year from malnutrition, he looked for some nonanimal product that would be both affordable and nutritious. (Goat’s and cow’s milk was not readily available in China.) His experiments (recorded in detail in Raymond

Moore’s book *China Doctor* [New York: Harper & Brothers, 1961]) ultimately led to an acceptable soybean formula and the establishment of a production plant in Mount Vernon, Ohio. The real marketing breakthrough came when the American Medical Association placed its stamp of approval on Dr. Miller’s product.

In the early 1950s Dr. Miller sold his Mount Vernon operation to Loma Linda Foods. Speaking of Soyolac, Oliver Miller, vice-president of research and development at Loma Linda Foods (an admirer but not a relative of the late Harry Miller), stated, “If Soyolac can make a sick baby well, surely it can keep a healthy baby well”—a statement almost identical to one made years earlier to Dr. Harry Miller by the secretary of the American Medical Association. Company President Frank Bateman added, “When you read the letters that come to us, saying, ‘My child would not be alive today were it not for Soyolac,’ you feel that you are doing more than just selling a product: you are making a real contribution to society.”

Promoter of healthful living

The feelings expressed by the company’s president seem to be held consistently by the management, which view the company as a promoter of healthful living, a means of evangelizing, and a way to raise funds to be channeled back into the church. They expressed the strong conviction that God is guiding and opening doors they had thought were tightly closed.

More than two years ago the company’s supplier of the spun fiber that gives vegetable protein its meatlike texture informed Loma Linda Foods that they would no longer be supplying the product. Unequipped to manufacture their own, they investigated possible sources around the world, drawing a blank at every turn. Eventually they were forced to reformulate some of their products without spun fiber.

Their hopes revived when their former supplier offered to sell them used equipment with which they could make their own fiber. However, the price was totally unrealistic. Recently Dr. Oliver Miller received a telephone call from a friend whom he hadn’t seen for years, who alerted Loma Linda Foods to the fact that their former supplier was selling equipment for making spun fiber at auction—the very next day!

The vice-president of manufacturing, Glen Blix, flew to the Midwest for the sale and bought the equipment—having to bid against only scrap metal buyers. The equipment, the full-scale-production version of the equipment they earlier had been offered, was valued well in excess of \$20 million. Loma Linda Foods purchased it for salvage value.

Later it was discovered that two other bidders, from Romania and the People’s Republic of China, had come, planning to buy the machinery—but weather conditions prevented their landing at the small airport near the place where the auction was held. Such direct leading from God reaffirmed confidence in the divine origin of the church’s health-food ministry. Loma Linda Foods will be producing its own spun fiber as soon as the machinery can be reassembled and put into operation.

Another major area where Loma Linda Foods is planning expansion is in the frozen-food line. At present, limited freezing and storage capacity has affected both the volume



Loma Linda Foods produces Soyolac, a soy-based infant formula, at its factory in Mount Vernon, Ohio. Students from Mount Vernon Academy who work at the factory pack Soyolac cans into boxes that will be distributed to doctors as samples.

and variety of frozen meat analogs available. However, an expansion program now under way will increase storage facilities and provide for a new blast freezer.

Significant capital expenditures, valued in excess of \$1 million, have provided the capacity to perform in-house nutrient analyses, as well as encourage development of new products. A crucial point is that these expansion programs are essentially on a pay-as-you-go basis—something the company has not always been able to do.

In the early 1960s Loma Linda Foods, anxious to help Canadian church members by providing a range of health foods, established a plant in Oshawa, Ontario. This proved to be a premature venture that became the cause of considerable financial distress.

When the company began to face recurring yearly losses, the products were analyzed to determine which were profitable and which were not. Those products that appeared to be losing money were taken off the market—including Ruskets, which were popular among Adventists and had achieved an encouraging level of acceptance in the non-Adventist market in southern California.

One observer, conversant with the details of that period, suggests that the removal of so many products from the market had negative repercussions in at least two ways. First, much of the overhead once born by the products that were losing money was transferred to profitable products, either diminishing their profitability or causing them to lose money, as well. Second, the disappearance of so many of Loma Linda's familiar products had an adverse effect on the sale of items still in production. Shortly thereafter yearly deficits increased alarmingly, the worst year showing a loss of some \$900,000.

At one point a possible merger with Worthington Foods was investigated—a company that then was and again now is basically Adventist-controlled but not denominationally owned. Disturbed by uncertainty surrounding the company's future, employees lived in the unenviable position of never knowing for sure just how long they might have a job.

Greater improvement desired

The financial picture improved considerably during the mid to late seventies, and the company was able to reduce the yearly losses, finally reaching a point of showing minimal profit. Nonetheless, a sizable debt remained, and still greater improvement was desired by such influential board members as Neal C. Wilson, newly appointed General Conference president.

Following a visit to the Australasian Division, where he observed the success of the church's food operations in both Australia and New Zealand, he returned to the United States strongly advocating that Loma Linda Foods draw from the experience and resources of the Sanitarium Health Food Company's operation. Elder Wilson's suggestion was taken, and a three-member team from Australia arrived in 1980 to work with the existing Loma Linda Foods' administration and staff.

It was not the first time the Australian influence had been felt at Loma Linda Foods. In the mid-1930s George Chapman and Albert Sprengel had come, introducing Ruskets breakfast cereal, essentially the same product sold in Australia under the name Weet-Bix. Not only did adminis-

trators come from "down under" but the new facility that was constructed in Riverside was based on plans of the Sanitarium Health Food factory in Warburton, Victoria.

When the current team arrived, a debt of some \$3.5 million was owed the General Conference. Accounts receivable were in excess of \$2 million. In light of the difficulty, policies were restructured to strengthen the company. A ten-year moratorium was called on the payment of the principal owed the General Conference, a three-year moratorium was called on interest, (and even this agreement was somewhat flexible), and the board was adjusted to

Action in the private sector

In North America a number of privately owned Adventist health-food companies offer a variety of products, usually, though not exclusively, in the vegetable protein line. The largest and perhaps best known of such operations is Worthington Foods, of Worthington, Ohio.

In the late 1930s experiments with vegetable-protein products were carried on in the kitchen of Harding Hospital in Worthington, Ohio. From this a small company developed, operated by Adventist laymen. It was named Special Foods, Inc., later renamed Worthington Foods.

The company was sold to Miles Laboratories in 1970, though it continued to manufacture vegetable-protein products. In October, 1982, the company was repurchased from Miles Laboratories by a corporation with some 50 stockholders—the large majority of whom are Adventists. A second issue of company stock is planned during the latter half of 1983.

Currently Worthington Foods manufactures and sells under two labels, but a third will be added later this year. Products sold under the name Worthington Foods comply with the generally accepted dietary practices of Seventh-day Adventists. The Morning Star Farm line is low in fat and cholesterol-free; however, it tends to be more highly seasoned than the Worthington Foods line. A third line, to be added soon, is called Natural Touch, and will reflect limited processing and a minimal number of additives. All the lines are free of animal products.

While Worthington is perhaps the leader of the independently owned companies, numerous others exist. ADVENTIST REVIEW reports specifically mention American-Dietary Laboratories, Pasadena, California; Natural Way Mills, Inc., Middle River, Minnesota; Millstone, Penryn, California; and Something Better, Inc., Edmore, Michigan. Undoubtedly there are others of which we are unaware.

The smaller independent companies generally offer products that make less attempt to simulate meat. Likewise, their products may involve less processing and contain fewer additives and less salt. This in turn is sometimes, though not always, reflected in price.

Most of the independent operations view their role as evangelistic as well as commercial. Many are involved in local church activities and such organizations as Adventist Laymen's Services and Industries (ASI). While their contribution to the church is less visible than that of a denominationally owned health-food company, nonetheless they are playing a significant role.



Employees at the Mount Vernon, Ohio, factory of Loma Linda Foods use machinery that fills and seals cans, then attaches labels.

include a number of people who had years of experience in the health-food industry.

During the past three years Loma Linda Foods has invested about \$1.8 million in capital improvements, including major refurbishings and reequipping of the two factories and the application of some 1,000 gallons of paint. (A joke among the employees has it that the management's policy is "If it isn't stainless steel, paint it white.") Production costs have been streamlined. Diligent effort has been made to adjust both accounts receivable and accounts payable, improving the company's cash flow.

While visiting the factory, I spoke with Myrnie Stauffer, someone identified by Noel Hosken, vice-president for finance, as a person who had worked for Loma Linda Foods more years than he had been alive. Mrs. Stauffer joined the company during World War II and has completed 40 years of uninterrupted service. Minimum-wage laws were not in existence when she received her first pay check at 45 cents per hour, which was considerably better than what college students were earning. She remembers the problems the plant faced because of wartime shortages, the discontinuing of a fruit wafer line because raisins were not available, and the use of jars rather than cans because of the scarcity of metal. Jar lids were very difficult to obtain in sufficient quantities.

Decline, then growth

Mrs. Stauffer pointed out the irony that during the late sixties and early seventies, while the economy in general was booming, the fortunes of Loma Linda Foods were declining. Today, with the general economy depressed, Loma Linda Foods is showing substantial improvement. Having seen the company through thick and thin, Mrs. Stauffer is pleased with the recent innovations and professionalism she sees throughout the operation.

One possible indicator of the company's present image comes from a comment by the marketing operations manager, Ted Cook, who has been with the company more than ten years. "Loma Linda Foods' credibility has changed over recent years—almost like night and day. I am confident that I work for a solid company. I like to be associated with a winner, and I feel that I am."

While there has been inevitable cultural shock, the international management team has worked together excep-

tionally well. The free interchange of ideas has been welcomed and proved beneficial in establishing directions for the company. Dr. Miller commented with a smile, "When people ask how I get along with the new management, I say, 'Great.' In fact, when we have an administrative staff meeting I am the only one in the group with an accent."

At present Loma Linda Foods is strengthening the demonstrated elements of its operational base. This does not mean that new products are not being created, but they are being developed within a familiar framework. According to Doug MacBalrae, vice-president for marketing, Loma Linda Foods markets about four new products a year. Before they become a reality, scores of formulas are developed and evaluated.

The managers of Loma Linda Foods follow what appear to be conservative policies, since they are dealing with a situation that demands caution. However, the long-term vision remains progressive. Already they have contributed several thousand dollars to Loma Linda University, and a scholarship fund has been established through the Seventh-day Adventist Dietetic Association, but the surface has scarcely been scratched of what they hope to see in the future. As in Australia, where available funds are shared with the Australasian Division, Loma Linda Foods' planners in time hope to be in a position to help support the work of the church in North America and overseas.

Long-range plans include experimentation in marketing. Regional test marketing will be done for such items as Ruskets, in an attempt to create a non-Adventist market for more Loma Linda products.

Speaking of Ruskets brings us back to where we started. Loma Linda Foods has arranged with the Sanitarium Health Food Company to manufacture and package Ruskets for the American market. Once again they are available in college markets, ABCs, and health-food stores across America.

As a result I find that in my family, history is repeating itself a generation later. Ruskets are again the breakfast staple. There still is eager anticipation for the pictures that now come in each box. And as to the merits of leaving the biscuits intact or crumbling them in the bowl? There's no doubt about it. Ruskets definitely taste better left intact—despite anything that my wife or oldest son may try to tell you to the contrary.

Common questions about health food

Although vegetarianism and the production of protein substitutes for meat have become an integral part of Adventism in many parts of the world, some people nonetheless have reservations about price, digestibility, and even the need to provide substitutes for meat. In questioning leaders in the health food industry—both in North America and abroad, from denominationally owned operations and those privately owned by Adventists—some interesting, and at times divergent, answers emerge.

Of the health food companies responding in the succeeding article, Worthington, Something Better, Millstone, Natural Way Mills, and American-Dietary Labs are North American-based operations owned and operated either totally or predominantly by Adventist members. California-based Loma Linda Foods is a denominationally owned enterprise, as are the other companies responding. The following countries are represented: San-iku, Japan; Granose, Great Britain; Granix, Argentina; Sanitarium Health Foods, Australia and New Zealand; De-Vau-Ge, West Germany; and Samyuk, South Korea.

How do the prices of health food in your country compare with average meat prices? In other words, is it cheaper to be a vegetarian?

Loma Linda Foods: That would depend on the cut of meat. If we compare chicken, which sometimes sells for 39 cents a pound, our products definitely would be more expensive. If we compare some of the more expensive cuts of meat, our products would be comparable. It is interesting that the price of meat seems to influence our sales somewhat. As the price of meat goes up, sales for some of the meat analogs tend to go up.

Worthington: If one takes into consideration the bone, fat, and skin that must be discarded in the preparation of meat, commercially prepared meat analogs are cheaper. A typical consumer in the supermarket will spend \$8 to \$12 for meat for a weekend. That investment in meat analogs would provide a family with main courses for a week. If one takes into account that legumes and grains are also a good source of

protein, then we can say it is significantly cheaper to be a vegetarian.

San-iku: Our prices are generally lower than meat prices because most meat products are imported. The Japanese do not use much red meat in their diet. Their protein consists mainly of sea-related foods.

Granose: At present in the United Kingdom it is cheaper, pound for pound, to be a vegetarian. Our canned vegetarian products are cheaper than meat, the cost of which has increased greatly since Britain joined the Common Market.

Granix: Meat substitute products are about the same price as meat. However, since Argentina is a meat-producing country, many prefer meat to the substitutes.

Sanitarium Health Food: Taking the net usable weight of meat and comparing it with the contents of canned vegetarian foods (in Australia and New Zealand we do not produce any frozen foods), we believe that our products are marginally below the price of meat. However, in both countries meat is relatively inexpensive by Northern American or European standards. Therefore, the advantage of using vegetarian meat substitutes is not as great in financial terms as it might be in some other parts of the world.

Are your products priced low enough to be within the means of the average person, or are they consumed primarily by the more wealthy?

San-iku: Our products are priced low enough that the average family can afford them. However, because the wealthy tend to be more trendy, they are more likely to be our patrons.

Something Better: Our products are well within the means of the average consumer.

De-Vau-Ge: We offer something for everyone, as we have a range of more than 300 products.

Worthington: We would point out that in 1945 it took one hour of work at minimum wages to buy one can of meat analog. Today one hour of work at minimum wages will buy two packages or two cans of meat analogs.

Granose: Our prices are low enough to be within the means of the average-income person.

Samyuk: Our products are bought primarily by the more wealthy.

Granix: The prices of our crackers, biscuits, and breads are within the reach of the average person; the meat substitutes are more expensive.

Sanitarium Health Food: All of our products are priced in a range where the average Australian or New Zealand consumer is able to purchase them. New Zealand and Australia do not have the extremes of wealth or poverty seen in some other areas.

Do you make specific attempts to imitate various types of meat and do your names for various products derive from names for meat?

San-iku: Our names imitate their meat analogs to a degree, although no deliberate attempt is made to mimic precisely the various types of meats.

Worthington: In the development of products we make specific attempts to imitate certain types of meat. We do this because people tend to choose to eat foods with which they are familiar. In identifying these foods, we try to use names that will suggest what the product is. Without this kind of nomenclature, the consumer has no idea of what he or she



The Korean Food factory, established in 1978, finds that its products are purchased primarily by the more wealthy Koreans.



De-Vau-Ge (German health-food factory), top, employs 300 people. Granose Foods Limited is the church's British food factory.

might be buying. In other words, it is important for the name of the product to give the purchaser some clue as to the nature of the product.

Millstone: Even though we have not tried to imitate specific meat items, we have said "use like" or "similar to" a certain meat item.

Granose: Yes, we make attempts to imitate various types of meats and in some instances use names similar to meats—where trading standard regulations allow—such as Bologna, Bolognese Sauce, Goulash, and Nutbrown.

Granix: We have two successful meat substitutes, one simulating a sausage, with a name that has nothing to do with any name derived from meat. The other is a meat extender that is called Evecam, which in English would be "Vegemeat."

Sanitarium Health Food: Over the years we have not set out deliberately to imitate such meat products as beef, turkey, chicken, and fish. The range of meat substitute canned foods that we offer is not particularly linked by name or intent to any meat product. Probably our Vegelinks and Vegetarian Sausages approximate in appearance the butcher's product. Legislation in some of the Australian states protects any word used in the meat industry from being used for imitation meat products.

Some people contend that if meat is not the best for us, we should simply not eat it and not worry about making a substitute for it. Is there a decided advantage in making the products meatlike? Do you view these meat analogs as a regular part of the vegetarian's diet or as a transitional bridge between meat eating and vegetarianism?

American-Dietary Labs: We would not encourage the taste for meat by providing an analog. We must educate our taste in a vegetarian direction. In heaven we will have no products that "taste like meat."

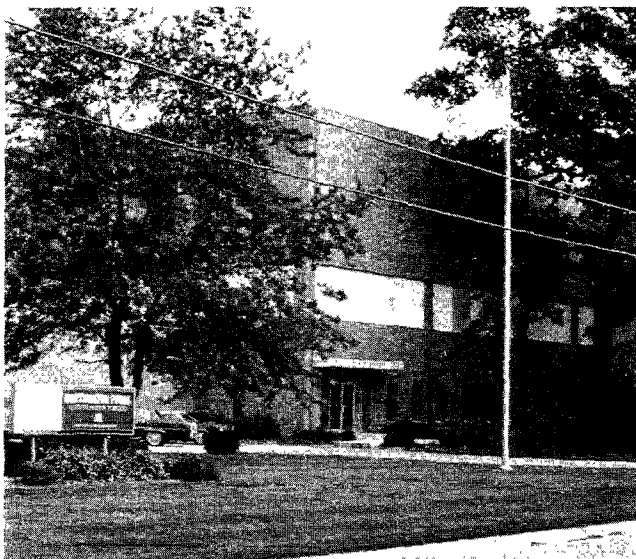
San-iku: There is a decided advantage in making the products meatlike, although we view meat analogs more as a transitional bridge.

Natural Way Mills: It certainly would be good not to have to make a substitute for meat, instead simply eat whole grains, nuts, seeds, beans, fruits, and vegetables. However, over the years, the United States has become so reliant on meat that people feel they are not getting a proper diet without either meat or a substitute for it. Therefore, meat analogs are helpful in many cases as a transitional bridge.

Something Better: Although we think that for some people meat analogs can be helpful in eliminating meat from the diet, we are unaware of any meat analog products manufactured today that we would recommend as a regular part of anyone's diet.

Worthington: Those who suggest that we should not make products that resemble meat because meat itself is not recommended are overlooking some fundamental factors that affect eating patterns. Those who have eaten meat regularly in the past have developed sensory preferences that can be satisfied if vegetable protein foods are designed to resemble meat in texture, color, and flavor. It is not the taste and texture of meat that is objectionable. The danger lies in the fact that meat is the flesh of animals and carries disease potential as well as other health hazards. Prepared vegetable protein foods must look and taste like something. Why not like the meat they replace? The availability of meat analogs meets the needs of some people, yet leaves ample room for others to use their ingenuity in preparing protein dishes that do not resemble meat.

Millstone: Our products are not really meat substitutes for the person who wants to eat something that looks, tastes, or smells like the real thing. The heavy meat eater probably would make the transition more easily with the more



From 1970 to 1982, Worthington Foods, in Ohio, was owned by Miles Laboratories, but once again it is independently owned.

convenient line of frozen products, and then could move on to our products as the taste and craving for meat subsides, and as he or she becomes more experienced in vegetarian cookery.

Granose: We believe there is a definite advantage in making the products meatlike, and view these products as a regular part of a vegetarian's diet, not a transitional bridge between meat eating and vegetarianism.

Sanitarium Health Food: We see no reason why our products should not offer themselves as a substitute for the meat that, particularly in Australia and New Zealand, is the central portion of any meal. For some, these meat analogs will become a regular part of the diet; others will use them as a transitional bridge between meat eating and vegetarianism.

Loma Linda Foods: We once marketed a meat analog product that deliberately avoided a meat name. It was amazing how many letters asked, "What is this supposed to be?" "What are we supposed to do with it?" "How should we use it?" Still, others complain, "Why do you name it to resemble meat?" Our answer is "Take a look at the range of products that we have. We have some that are named after meat products, fish products, or poultry products. But we also have some that are not named after anything meat-related—for example, our product Nuteena. What meat product do you know of that is named like that—or even resembles it? The range of our products is wide enough that everyone should be able to find at least one product he can relish and enjoy.

On the second part of the question, the answer is *both*: transitional and ongoing. In parts of the world where people have more time than funds, we certainly are not opposed to the simple, less expensive dishes at home. But if a homemaker can earn \$20 an hour, but she is put to making lentil roasts and cashew roasts at home, those turn out to be expensive dishes. We see a need for good, wholesome food as a transition for meat analog, but also as just good food, food that is economical, convenient, and that people can trust as having acceptable ingredients.

Some people maintain that the objectives of the church

would be accomplished more effectively if we placed less emphasis upon preparing and marketing ready-made health foods, and placed greater emphasis on training both our members and the public in the preparation of simpler, less expensive dishes at home. How do you view such a comment?

American-Dietary Labs: We feel there should be greater emphasis on training our members and the public in the preparation of simpler, less expensive dishes.

San-iku: In the Japanese market there is a trend toward ready-made products. Therefore, we do not feel that the objectives of the church would be more effective if we placed less emphasis on preparing and marketing foods.

Something Better: Many people who want to eat better foods do not have the time necessary to cook wholesome foods. Therefore, there is a real need for ready-to-eat foods. We need to do both—manufacture and educate.

Worthington: We are familiar with the feeling some people have that our church should place less emphasis upon preparing and marketing ready-made health foods and rely more upon home preparation of these foods. In our opinion this is not a practical position to take, for a number of reasons. More and more wives are working, having less time to spend in preparing food. The ingredients and facilities for preparing meatlike foods are not always readily available in the typical home. The availability of good commercially prepared meat analogs makes the transition from meat eating to nonmeat eating convenient and satisfying. Continuing availability of these foods minimizes reasons for people to use meat.

Granose: Today, time is an important factor in preparing meals, and vegetarians, including Adventists, are very happy to prepare meals from a ready-to-serve product.

Granix: We not only should teach but provide healthful foods that are palatable, attractive, and competitive in price. It pays to remember that palatability and nutrition are equally important.

Sanitarium Health Food: We would have no argument with the belief that some church people have that more emphasis should be placed on training church members and the public in the preparation of simpler, less expensive dishes at home. But in practice, with so many wives working today, there will continue to be a need, a growing need, for fully prepared or partly prepared protein foods.

There are those who maintain that the term "health" food is a misnomer for protein products, which according to some people are not highly digestible. Is there truth to such an allegation?

American-Dietary Labs: The name "Christianity" has been misused, but we still keep the name—and we should do the same with "health" foods.

San-iku: There is no truth to the allegation that protein products are not highly digestible.

Something Better: We do not feel that all meat analogs can truly be classified as "health" food, because most contain large amounts of refined flours, and some even have artificial colorings, flavorings, preservatives, a high salt content, as well as irritating spices—certainly not ingredients you would expect to find in health foods.

De-Vau-Ge: Special problems regarding the digestibility of our vegetarian products do not exist.

Worthington: Those who claim that commercially prepared vegetable protein foods are not digestible are certainly in the minority. While some prepared vegetable protein foods may not be readily digested by some people, it is equally true that some people cannot readily digest nuts, legumes, or cheese. We find that most people who generally are interested in becoming vegetarians are able to find palatability and digestibility among the many vegetable protein foods available.

Natural Way Mills: Most of the ready-made products are made from wheat gluten or spun soybean fiber, contain additives, artificial colors and flavors, and are not that easy to digest. They are vegetarian, but not health foods.

Millstone: We are not sure that these products should come under the title "health" foods. Of course, the digestibility problem has not been supported technically—it is an individual response.

Granose: There is some opposition to the term "health" food in the United Kingdom and in other parts of the world. Some of these foods are not highly digestible, but generally there is no truth in the statement made about indigestibility.

Sanitarium Health Food: Here balance is required. Nobody is suggesting that such foods form a major portion of the diet. Certainly there are differing degrees of digestibility, but this applies to other foods as well. Generalizations are dangerous, particularly when it comes to diet.

Loma Linda Foods: Some people complain about additives as well. However, let's go back to the term "additive." Any time a product has more than two ingredients, one of them is an additive. Additives are simply ingredients that are put together in the product. If it is put in at the factory, it is an artificial additive and it is unacceptable. If the homemaker adds it in her kitchen, she does not think of it as an additive.

At one point in the development and marketing of our product Sizzle Franks, we asked the question "Do we want to make this a product with no artificial colors or flavors?"

The marketing people said, "Well, let's consider it." So we made wieners that looked about the color of Nuteena, a product that has no artificial colors. We also made some colored ones for comparison. It was a unanimous decision that for those people who wanted to eat a wiener, they would be less likely to object to the added color than to the appearance of the colorless product. Psychology is a significant factor in our eating habits.

Take something that is quite common—margarine. If it were colored a nice black or blue, how would you enjoy spreading it on your bread? Or even if it were white, as it once was? A product must be palatable, and palatability includes appearance. If it is not palatable, it is not nutritious at all—because if you never get it past your lips, the nutrition is zero.

One question asked frequently is "Why do you put all those chemical preservatives in your products?" (The facts are we do not put preservatives in them. They are preserved by heat, by cold, or by drying, not by any chemical.) Our response is "What chemical preservative do you object to?" They will say, "You have a whole list of them." Sometimes they assume that a chemical name for a vitamin is something that should not be there. Cyanocobalamin is one of the names appearing on our labels. It sounds frightening if you do not know what it is. However, it turns out to be Vitamin B₁₂. For legal reasons we spell it out as we do. In an effort to educate the public we may footnote it and say this is a technical name for a vitamin. As a matter of fact, the labels that we produce today are very educational pieces of material.

Do you feel that there would be fewer vegetarians if your company did not provide alternatives to meat? Do you feel the health food industry in your country has made a contribution to evangelism?

To both of the foregoing questions there was a consensus in the affirmative. However, there was the suggestion that the industry, while very competitive, has tremendous potential yet to be developed. □

Did you know it?

By ERNEST LLOYD

J. C. Penney, founder of the great system of stores that bear his name, was at the zenith of his success when a financial crisis came to the business, and failure loomed ahead. He broke down physically, and greatly discouraged, went to an Adventist sanitarium. One night while there he had an overwhelming conviction that it was his last night to live. He wrote farewell letters to his family.

The next morning, however, as he walked near the parlor of the sanitarium, he heard singing. A group of workers and patients had gathered for morning worship. They were singing "God will take care of you." In his discouragement, Penney listened to the hymn and prayers, and assurance surged through him that God would take care of *him*. Later in writing about it, he said, "Then a profound sense of inner release came over me, and a heavy weight was lifted. I was

amazed at my change. In the following days I regained mental and bodily health. Perhaps the death feeling of that night was a symptom of a new man being born in me. God has since blessed me beyond what I deserve."

Penney's was an example of what hundreds of our sanitarium and hospital patients have experienced through the years in contact with dedicated medical workers. Recently as I was entering one of our hospitals, I overheard two women in conversation near the elevator. In a low, well-modulated voice, one remarked to the other, "Alice, I just love this place. You know, I have been here twice as a patient. These people are wonderful in their spirit and attitude, and I *am* a better woman for being here." I enjoyed hearing her remarks.

Our medical centers carry on their splendid work of influencing the people who come to them for help. And so it should be. They were established for that purpose. These institutions are "cities of refuge" for the sick and discouraged, and many find healing of both soul and body through the prayers and influence of consecrated medical workers.

When Jesus came

By E. L. MINCHIN

**“And he came . . .
and a great multitude . . . came
to hear him, and to be healed
of their diseases” (Luke 6:17).**

When Jesus came, life on this planet was changed. It has never been the same since. Light shone amid the darkness. Hope was born. A flood of moral and spiritual grace and power was released such as was not experienced before or since. God came to earth. All was changed when Jesus came.

“And it was now dark, and Jesus was not come to them” (John 6:17). It was dark until He came. The storm raged. Fear and hopelessness gripped the disciples’ hearts. Then Jesus came, and all was changed.

It was dark in your life before He came. When He came He brought light, joy, hope, and meaning into your life. This has been the experience of hundreds of millions of Christians for nearly 2,000 years. This is no illusion, no fantasy. Among those who testify to this reality are some of the most intelligent and brilliant minds the world has ever seen. “I am the light of the world” (chap. 8:12). He is still the only true light in the deepening darkness around us today.

What a difference when He came into your home! He brought the purest love, the sweetest fellowship, a home has ever known. What changes He effected when He came into your plans! He is in control. Your daily prayer is “Lord, what wilt thou have me to do?” A new life of satisfying service and unselfish ministry opened before you when Jesus came. You discovered in Him the one great secret of life, joy, and hope.

“When Jesus comes the tempter’s power is broken;

When Jesus comes the tears are wiped away.

He takes the gloom and fills the life with glory,

For all is changed when Jesus comes to stay.”

The people are still coming from the north, the south, the east, and the west. They seek Him. They know He has the secret of life. They are still searching for the peace and hope that Christ alone can offer. Today millions of bewildered, broken men and women and youth all over the earth look anxiously to the Christ of the Christian, and cry, “Is He able—is He able to supply my need, to change my nature, to give me hope and peace?” “But when he saw the multitudes, he was moved with compassion on them” (Matt. 9:36). That compassionate Saviour stands before the multitudes today as He did 2,000 years ago. Above the din and strife of this

bewildered world we hear His voice, “Come unto me, all ye that labour and are heavy laden, and I will give you rest” (chap. 11:28). He calls us to Himself, not merely to His teachings, or a creed, or a church, or to a better way of life, but to Himself.

Be careful, friend, that in your search you seek a Person, not merely an experience. “We would see Jesus.” His promise is sure, “And ye shall seek me, and find me, when ye shall search for me with all your heart” (Jer. 29:13).

Yes, the multitudes came to hear *Him*. They heard only one voice. Do other voices call you today? Is a tempest raging in your soul? Does the world, with its pleasures and its companionships, beckon you? Is there some selfish ambition in your heart? Has sinful pleasure closed your ear to the voice of God? The people came to hear *Him*. Can you hear His voice? Have you given God the chance in your life that He seeks? Why not take time now to be quiet before Him and to heed His call to your soul? “Be still, and know that I am God” (Ps. 46:10). To hear is to obey.

They were healed

The people received what they came for. They came for healing and they were healed. Too many today come for lesser reasons. Their religious life is casual and impersonal. They are nominal Christians and have little sense of their own personal need of the healing power of God through Jesus Christ. They have not come to be healed. To them the church is more of a social institution than a place for the healing of the soul.

The woman with the chronic sickness who touched the hem of His garment was healed. She came to be healed. Her faith embraced Christ as her own personal Saviour, and she was healed. The wondering crowd around her realized no accession of vital power, but when she touched Him she believed that she would be made whole, and she was.

“So in spiritual things. To talk of religion in a casual way, to pray without soul hunger and living faith, avails nothing. A nominal faith in Christ, which accepts Him merely as the Saviour of the world, can never bring healing to the soul. . . . It is not enough to believe *about* Christ; we must believe *in* Him. The only faith that will benefit us is that which embraces Him as a personal Saviour; which appropriates His merits to ourselves.”—*The Desire of Ages*, p. 347.

What is our need? What sore and shameful issue is draining us of strength and hope and peace? Shall we not come to Him with our chronic sin, our chronic sloth, our chronic unbelief and prayerlessness, and our chronic weakness against temptation? When by faith we touch the hem of His garment we too shall be healed.

“The healing of His seamless dress,

Is by our beds of pain;

We touch Him in life’s throng and press,

And we are whole again.”

E. L. Minchin, a retired youth evangelist and associate director of the General Conference Youth Department, lives in Ooltewah, Tennessee.

“Is Jesus as nice as you?”

By CAROL ROESKE

After cleaning the kitchen, chatting with my husband, helping with a math assignment, answering telephone calls, and doing the many things mothers do after supper, I was off to a late start on the bedtime routine. I had hoped to have my 4-year-old tucked in before eight o'clock. How could I squeeze bedtime preparations, a story, a Bible lesson, and a prayer into ten minutes?

Because I have always been a compulsive hurrier, and my little daughter determinedly resisted rush, those childhood routines sometimes left us both nervous. Trying to keep a calm exterior, I whisked a flannel nightgown from the drawer and began to pull it over her head as quickly, yet as gently, as I could.

With the rose-bedecked flannel covering her little blonde head, she dutifully wiggled her arms into the sleeves.

“Mommy,” she asked in a muffled little voice, “is Jesus as nice as you?”

For a moment all action stopped. I felt as if a cold wave had splashed over me and left me breathless. Tears stung my eyes and when I found my voice I could only choke out softly, “Honey, Jesus is much nicer than I am. Much, much nicer.”

“Is Jesus as nice as you?” she wondered. What was she really asking? I hadn't the courage to question her further. I knew that she loved her mother. In spite of our personality differences, we were the dearest of pals. But she knew all about my bad moments, and perhaps felt my impatience more than any other member of the family. Would she be content with a Jesus who was just like her mother, or was she hoping for more? What was the real question in her mind? Would Jesus hurry her through a flower garden because it was “time to start supper”? Would Jesus draw up His face in exasperation because she was so slow picking up her toys? Was Jesus *only* as nice as her mother?

God has ordained that parents, both mothers and fathers, should stand in the place of God to their children. The little minds cannot grasp the realities of the unseen. When they are taught to love and obey God, they can respond only through love and obedience to their parents. In turn, the parents have the awesome responsibility of teaching what God is like as they deal with their children. This responsibility is even more weighty when we remember that the early impressions of

God often are those that remain throughout life. God has called Himself our Father, and texts occur all through the Bible where God explains His love and concern for us by comparing it to that of our earthly parents. I tremble at this thought.

Two of the most beautiful texts of the Bible read, “Like as a father pitieth his children, so the Lord pitieth them that fear him” (Ps. 103:13), and “As one whom his mother comforteth, so will I comfort you” (Isa. 66:13).

These words present beautiful pictures—but they bring different pictures for each person who reads them. Someone might see a path that stretches far, a long-legged Daddy striding along in the dusk. High on his shoulders is perched a tired boy, arms reaching under his father's chin, his head nodding, his eyes half closed.



To the degree we resemble Jesus, so the character of God is explained to our children.

Someone else might think of a squeaky rocker, a warm snugly blanket and mother's arms; of skinned elbows kissed or band aids gently applied to stubbed toes; of little candies that popped miraculously from Daddy's pockets and helped to chase tears away.

But what do these texts say to those who have not been “pitied” by their fathers, or “comforted” by their mothers?

“For God so loved the world, that he gave his only begotten Son” (John 3:16). None of us can understand fully love like this, but some can understand better than others, for they have felt the sacrificial love of their own parents.

God has promised: “Him that cometh to me I will in no wise cast out” (chap. 6:37). To some this text may bring painful memories of curt dismissals from busy mothers and tired fathers. Others can almost see God lay down His newspaper and give His full attention to them.

There are many people who are willing to accept Jesus as

Carol Roeske is a homemaker living in Lincoln, Nebraska.

The potter's house

By EDNA MAY OLSEN

"Then I went down to the potter's house, and, behold, he wrought a work on the wheel." Brett spelled out the aging inscription carved above the doorway of the pottery factory as the family entered for the tour.

Once inside, they were introduced to the potter, who was wearing a big rubber apron and who would demonstrate to them the first steps in the production of a vase. With his hands he swiftly scooped up a shapeless blob of clay out of a barrel and threw it into the center of the potter's wheel. Driving the wheel with his feet, he drew the clay upward with skillful fingers, forming it into a graceful, slender vase. When it was shaped to his satisfaction, it was placed on a shelf with many others to air-dry. "At this stage," he told the visitors, "it is called 'greenware.'"

In the next step the vase is baked in a kiln for many hours and it is then referred to as "bisque."

In another part of the factory patient workers paint and apply glaze to the vase, and finally it is fired again to fuse the glaze. The once-

shapeless piece of clay has become a beautiful vase.

Brett was fascinated by the various phases of pottery making and asked many questions of the friendly potters. It was explained to him that only the highest quality pottery is made this way—cheaper kinds are stamped out quickly by machine.

"Dad," asked Brett, as they left the factory, "I remember hearing the pastor say that Jesus is the Master Potter. Whatever did he mean by that?"

"He meant," his father explained, "that if we will allow Him, Jesus can mold us with loving hands into something that will bring Him glory and pleasure. He will smooth out all the flaws, and shape us until He has a vessel fit for His use."

Brett thoughtfully fingered the tiny vase he had purchased in the gift shop. "Thanks, Dad, for taking us on the tour. I'm going to keep this vase in my room to remind me always to ask Jesus to shape me into something He can use."

"And He'll do just that," smiled his father. "You can be sure of it."



their Saviour but are not willing to change their lives for Him. "I don't think God is that particular," they say. Could these be the children of the vacillating mothers and fathers who can be easily persuaded or cajoled, against their better judgment?

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth" (Heb. 12:6). The reader of this text might feel that cuff on the ear or slap in the face as mother or father lash out in anger. Is God like that?

Another reader might see in memory the picture of a mother in a kitchen chair, a sobbing child on her lap. She holds him tightly and lets him cry. Soon the sobs subside, the little body relaxes, and they sit quietly for several minutes. "Now don't forget again, honey," Mom whispers, and a little head nods against her breast. There's a big sigh from each of them, and Mom drops a kiss on her little one's head. Then briskly smoothing his hair and brushing stray tears from his cheeks, she says with a smile, "I think Daddy would like some cookies for supper. Would you like to help me make some?"

God is patient with His erring children. If only we parents could be the same. When our children read of God's long-suffering, what will they remember about us? Will they see a tight-lipped mother or father blurting out in exasperated tones: "I have told you over and over, and my patience is about to run out!"

God has promised to forgive, protect, and provide for His children. It may not be easy for one to trust that these promises will be kept if his experience has taught him that promises are only kept if it is convenient. Perhaps the promises were of ball games never played, trips to the zoo never taken, little treats for those who didn't cry—promises not kept.

"The eternal God is thy refuge, and underneath are the everlasting arms" (Deut. 33:27). There are those who have often felt those "arms underneath." They know the feeling from early childhood, and when grown too big for parents' arms, they can feel God's. "Fathers and mothers . . . need to appreciate more fully the responsibility and honor that God has placed upon them, in making them, to the child, the representatives of Himself. The character revealed in the contact of daily life will interpret to the child, for good or for evil, those words of God:

"Like as a father pitieth his children, so the Lord pitieth them that fear him." Psalm 103:13 "As one whom his mother comforteth, so will I comfort you." Isaiah 66:13.

"Happy the child in whom such words as these awaken love and gratitude and trust; the child to whom the tenderness and justice and long-suffering of father and mother . . . interpret the love and justice and long-suffering of God; the child who by trust and submission and reverence toward his earthly protectors learns to trust and obey and reverence his God. He who imparts to child or pupil such a gift has endowed him with a treasure more precious than the wealth of all the ages—a treasure as enduring as eternity."—*Education*, pp. 244, 245.

Jesus is much nicer than me, my dear little girl. Much, much nicer. But I'll try to be more like Him. When I fail, please forgive me, as Jesus Himself does. As I know your "frame" (Ps. 103:14), so He knows mine. I'm very thankful for that. □

SUITE HOUR OF PRAYER



Dr. Ernest Stevens prays with a patient in one of FH's surgical suites

Lights blink overhead on your way to the surgical suite as a doctor and nurse speak in foreign jargon. And though yours is a simple procedure, you're nervous, afraid.

These are common anxieties. But they're ones Ernest Stevens, M.D., has been dealing with in a very special way during his more than 33 years as a surgeon. His "special" method? Prayer. A short, soothing prayer asking guidance for himself, and a comforting peace of mind for his patient.

Dr. Stevens realizes that many of his patients know little of religion, but says, "Every one of them appreciates it when I ask if they'd like me to pray before we begin."

Physicians like Dr. Stevens, and many others at Florida Hospital, share this Christian commitment. The kind of commitment that's become the Florida Hospital difference. A difference that's changing lives. If you'd like to be a part of this kind of caring, write: 601 East Rollins, Orlando, FL 32803.

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

Owned and operated by Adventist Health System/Sunbelt

Jesus is magnificent—1

Seventh-day Adventists are called to uplift Jesus Christ. At the heart of our message to the world is "the everlasting gospel" (Rev. 14:6, 7). God has ever had but one way of saving mankind—through the Son incarnate, who would "give his life a ransom for many" (Matt. 20:28).

Jesus is magnificent. He is the God-man, unique. In Him the eternal Word has pitched His tent among humanity (John 1:14). His goings forth are from eternity (Micah 5:2). What God is, He is. He could say, "Before Abraham was, I am" (John 8:58).

Sometimes this world seems a cold and lonely place. Sometimes our prayers seem to rise no higher than the ceiling. Sometimes God seems far away. But in Jesus we have the assurance that God—the eternal God, very God—has become one of us. The concept defies ultimate analysis, it is the supreme act of faith.

His humanity is magnificent. It was no make-believe humanity, no masquerade. His temptations were real—terribly real. He suffered. He became man "at the risk of failure and eternal loss" (*The Desire of Ages*, p. 49). His decisions as a human being were fraught with consequences for good or ill, as ours are. He was dependent—see Him praying, not only out of desire for communion with the Father but because He *needed* guidance and strength. In a manner we cannot

comprehend—because we cannot comprehend the nature of God—the eternal Son "emptied himself, taking the form of a servant, being born in the likeness of men" (Phil. 2:7, R.S.V.). Fully God, He became fully man.

For nearly 2,000 years Christians have pondered the person of Jesus Christ. Sometimes they have argued and debated; sometimes they have fought. Was He truly God? Was He truly man? How could He be both? The paradox of the Christian confession challenged logic.

Much was at stake in some of these controversies: at the Council of Nicaea (A.D. 325), for instance, when the views of Arius were debated. He taught that although Christ was before Creation, He was not eternally preexistent. The full deity of Christ was denied by Arius' views. Likewise those "explanations" of the God-man that sought to deny His full humanity by submerging it in divinity were of grave consequence to the Christian faith.

Doctrine must always guard the truth about Jesus Christ. It must preserve deity and humanity; it must affirm the element of struggle and risk in the human experiences of Jesus; it must assert His complete sinlessness and thereby His qualification to be our Saviour.

But beyond this it cannot go. The person of Jesus denies our complete analysis. Because He is the God-man, we cannot fully comprehend Him. He is like us, but He is not wholly like us—He is *more* than mere man. His person is enveloped in mystery, and true doctrine must preserve this mystery. "Great indeed, we confess, is the mystery of our religion: He was manifested in the flesh, vindicated in the Spirit, seen by angels, preached among the

nations, believed on in the world, taken up in glory" (1 Tim. 3:16, R.S.V.). "Christ could have done nothing during His earthly ministry in saving fallen man if the divine had not been blended with the human. The limited capacity of man cannot define this wonderful mystery—the blending of the two natures, the divine and the human. It can never be explained. Man must wonder and be silent."—*The SDA Bible Commentary*, Ellen G. White Comments, vol. 7, p. 904.

Let us contemplate the magnificent Jesus. Let us contemplate that life of loving and thoughtful deeds. He always put people first. He showed, by word and by life, that human relations are the essence of the life of faith. Not by retreating from the world, not by cutting ourselves off from others, but by going forth to them, to bind up their wounds, to heal their brokenness, to give them the oil of gladness for the ashes of heaviness—this is the pattern for us, revealed by His life. "Be of good cheer"; "Fear not"—How often He said those words. And so must we.

Son, Brother, Saviour, Example, High Priest, Coming King—Jesus is magnificent. Adventists have good news to give to the world, even the everlasting gospel. The eternal verities of Christianity center in Him. The distinctive truths of Adventism center in Him.

No Adventist sermon must leave any hearer in doubt that Christ is the center of our hope, our faith, our life. "Lift Him up, 'tis He that bids you, Let the dying look and live." Here is our watchword. W. G. J.

To be continued

Committee wrestles with the problem of secularism

By LOWELL BOCK and HUMBERTO M. RASI

On February 15 a specially appointed committee on secularism gave a progress report to the General Conference Committee. The secularism committee's roots go back to April, 1981, when the North American Division Publishing Council recommended to General Conference leadership the appointment of a committee that would seek new and effective ways of fulfilling the gospel commission in our increasingly secular social context. The recommendation coincided with a concern expressed by General Conference president Neal C. Wilson in his keynote address to the delegates assembled in Dallas, Texas, for the fifty-third General Conference session.

On June 11, 1981, the General Conference Committee appointed a broad-based secularism committee, with Lowell L. Bock, General Conference vice-president, as chairman, and Humberto M. Rasi, of International Publications, Pacific Press Publishing Association, as secretary. Other members representing the entities indicated, are: R. D. Graybill, the White Estate; Victor S. Griffiths, General Conference Education Department; Fritz Guy, Theological Seminary, Andrews University; Mervyn Hardinge, General Conference Health and Temperance Department; R. R. Hegstad, *Liberty*;

Lowell Bock is a vice-president of the General Conference. Humberto Rasi is responsible for international publications at Pacific Press Publishing Association.

Kenneth Holland, *These Times*; William G. Johnsson, ADVENTIST REVIEW; Jack Provonsha, Loma Linda University; Louis A. Ramirez, General Conference Publishing Department; and Ariel A. Roth, Geoscience Research Institute.

The committee's terms of reference are: to research and understand the existing problem of widespread secularism, and the dilemma of carrying the gospel to that large segment of society that has no concept of God or respect for Scripture, and to coordinate and guide the church's witness to this largely overlooked class.

The secularism committee has met on five occasions over the past two years. In addition to comments and papers submitted by the members, the committee also invited several individuals, whose background places them in close contact with the public, to make presentations. From the outset, a clear distinction was made between two key concepts—secularization and secularism.

Distinction is made

Secularization is a process through which religious thinking, institutions, and practices lose their relevance in society. This tendency has been operating for centuries, especially in the Western world. Christianity itself has been a factor in the secularization of primitive societies, by showing that the natural world is not inhabited by spirits as assumed by animists and is therefore open for study and utilization. The Protestant Reformation further contributed

CHART A The faithful of yesterday, today, and tomorrow

Adherents in millions and as a percentage of world population

Religion	1900	%	1980	%	2000	%
Christian	558	34.4	1,433	32.8	2,020	32.3
Roman Catholic	272	16.8	309	18.5	1,169	18.7
Protestant & Anglican	153	9.4	345	7.9	440	7.0
Eastern Orthodox	121	7.5	124	2.8	153	2.4
Other	12	.7	155	3.6	258	4.1
Nonreligious & atheist	3	.2	911	20.8	1,334	21.3
Moslem	200	12.4	723	16.5	1,201	19.2
Hindu	203	12.5	583	13.3	859	13.7
Buddhist	127	7.8	274	6.3	359	5.7
Chinese folk religionist	380	23.5	198	4.5	158	2.5
Tribal & Shamanist	118	7.3	103	2.4	110	1.8
"New religions"	6	.4	96	2.2	138	2.2
Jewish	12	.8	17	.4	20	.3
Other*	13	.8	36	.8	61	1.0
World population	1,620		4,374		6,260	

* Including Sikh, Confucianist, Shintoist, Bahaist, Jainist, Spiritualist, Parsi. Because of rounding off, percentages may not equal 100.
Source: *World Christian Encyclopedia*.

to the separation of certain areas of life from the influence of the church, such as commerce and government. Christianity has been, therefore, both an agent and an object of this ongoing process of secularization.

Secularism is a philosophical system that rejects all forms of religion, and accepts as valid only the facts and influences of the present life. Secular man lives without awareness of and reference to God and His church, for he considers them irrelevant to real life. Contemporary culture thus has replaced God as the basis of his values and behavior.

The magnitude of the challenge that this secular mentality poses to Christians everywhere has been highlighted by a massive study conducted by David B. Barrett. Assisted by a team

of church demographers who worked more than a decade surveying the status of religion around the world, Dr. Barrett prepared a 1,010-page volume entitled the *World Christian Encyclopedia* (Oxford University Press, 1982).

Dr. Barrett suggests that the two most dramatic changes in the last 80 years have been the marked decline of Chinese folk religion and tribal faiths and the dramatic increase of the nonreligious and atheistic masses—both of which represent the advance of secularization and secularism. His projections indicate that by the year 2000 one in every five inhabitants of this planet will have embraced a secular philosophy of life. (See Chart A). This reality is brought closer to home when one analyzes the results of a study

conducted by the Princeton Religion Research Center and the Gallup Organization—*The Unchurched American*, 1978. It shows that over the past quarter century there has been a marked decline in Christian belief and practice across the United States. (See Chart B.)

In a presentation before the committee, Mark Finley, director of the Lake Union Soul-winning Institute, estimated that 70 percent of the population of the United States will not respond to direct spiritual

appeals and will have to be reached through the nonreligious programs of the church.

Contemporary secular man appears in several forms and lives in various social contexts. A variety of approaches is needed, as the university professor and the factory laborer may perceive life in different terms—with the exception that both are totally secular. As a church, we need to develop an awareness and strategy for reaching these growing numbers of secular-minded individ-

uals with the gospel of Jesus Christ. Such a strategy will take into consideration the felt needs of the different varieties of secular man and will employ language understood by him.

Unfortunately, many of our denominational evangelistic activities—publications, public evangelism, radio, television, and others—still assume that those we wish to reach with the gospel have some concept of God and respect for the Bible. Most of our ministerial training programs prepare future workers to relate better to the needs of Christians of other denominations than to the concerns of secular man. The majority of adult accessions to Adventism still consists of former believers of Christian denominations. But if our world is becoming increasingly secular, as statistics indicate, traditional methods of evangelization will yield diminishing returns as time goes on.

The process of secularization, as already suggested, can have positive aspects. But when the Christian church assimilates secular values and adopts secular practices, it loses sight of its mission and suffers a loss of credibility. Some of the secular values are diametrically opposed to Christian values and must be rejected firmly.

During its first four meetings, the secularism committee made several recommendations. Since the dramatic emergence of secularism is a recent phenomenon, and since it demands a different approach on the part of the church, it is imperative that several key elements be involved in planning and supporting the new strategy needed. The committee voted that a preliminary report be submitted to the General Conference leadership, and that a report be presented to the church at large through the *ADVENTIST REVIEW*.

Andrews University and Loma Linda University were asked to organize a series of seminars on "Approaches to the Secular Mind," which the members of the secularism committee, the head book editors of Adventist publishing houses, and the editors of the

church's missionary journals could be invited.

The committee requested that the Sabbath School Department include in its senior Sabbath school lesson curriculum items encouraging church leaders and members to consider and to accept responsibility for reaching the secular mind with the Seventh-day Adventist message.

They also recommended that the Ministerial Association instruct and challenge the ministry regarding its responsibility to reach the secular mind with the Adventist message, and suggested the publication of an issue of *Ministry* devoted to this subject as well as printing follow-up articles. Seminars on secularism can be developed for Adventist ministers, and through the *PREACH* program.

It was decided that minutes of the committee should be shared with the director of the Center for Continuing Education for Ministers at Andrews University, asking him to study the possibility of developing programs to help Adventist ministers sense the challenge of the secular mind.

Publication proposals

Recognizing that publications—properly targeted in format, appearance, and content—can be one of the most effective means of reaching the secular mind, specific proposals were made. The Pacific Press and the Review and Herald have been requested to develop publications targeted for the secular mind in content, language, and illustrations. The General Conference Publishing Department has been asked to convey identical requests to denominational publishing houses abroad.

The Pacific Press soon will publish a series of booklets under the title *War of the Starlords*, that will present the great controversy theme in cartoon format. The text is by R. R. Hegstad, with illustrations by Harold Munson. Pacific Press is developing an illustrated life of Jesus in cartoon format, following a harmony of the Gospels.

The Communication and Health/Temperance Departments of the General Confer-

CHART B

Trends in basic religious beliefs and practices over past quarter century

BELIEFS ABOUT JESUS CHRIST

What do you believe about Jesus Christ—do you think Jesus Christ was God, another religious leader like Mohammed or Buddha, or do you think Jesus Christ never actually lived?

PERCENT SAYING "GOD" OR "SON OF GOD"

1978	78%
1965	75%
1952	81%

PRAYER

Do you ever pray to God?

PERCENT SAYING "YES"

1978	89%
1965	92%
1952	92%

IMPORTANCE OF RELIGION IN PEOPLE'S LIVES

How important would you say religion is in your own life—would you say very important, fairly important, or not very important?

PERCENT SAYING "VERY IMPORTANT"

1978	52%
1965	70%
1952	75%

RELIGIOUS TRAINING AS A CHILD

Did you yourself happen to receive any religious training as a child?

PERCENT SAYING "NONE"

1978	17%
1965	9%
1952	6%

Note: The 1952 and 1965 surveys were conducted for the *Catholic Digest*—the 1952 survey by Ben Gaffin and Associates and the 1965 survey by the Gallup Organization, Inc.

ence were asked to study the feasibility of placing an attractive advertisement in a major United States publication to present the Adventist health message in an appealing way and offer free publications and services.

A subcommittee chaired by L. A. Ramírez is studying ways of developing a line of books directed to secular-minded readers. Such a series would be published under a different trade name and distributed through nondenominational outlets. Furthermore, Elder Ramírez's subcommittee will approach the Adventist Health Systems about the possibility of sponsoring a series of publications especially tailored to the concerns of those who come to Adventist hospitals, clinics, conditioning centers, and other health-care facilities.

The secularism committee concluded that, rather than attempting to develop and market a new magazine geared to reaching the secular mind, the church should utilize and redirect publications already established. The editors and publishers of missionary journals for the North American Division should keep in mind not only readers from other Christian denominations but also those who have a secularized world view.

The committee felt that church leaders should be reminded that two of our magazines already address certain needs of secular man—*Your Life and Health* and *Listen*. These magazines should be strengthened, and study given to increasing their circulation among people of a secular mind-set.

The growing number of Seventh-day Adventist professionals and university students around the world provide the best contact for reaching those in that segment of society, many of whom have a secular frame of mind. In addition, the committee recognized that the spiritual needs of many Adventist professionals not employed by the church and students studying on secular campuses are not being met adequately at the present time.

To prevent the erosion of faith and the loss of these church members, and to engage this valued segment of our membership in more effective witnessing among their peers, it was voted to recommend the appointment of a field secretary to coordinate activities designed to minister to these professionals and university students, and to foster their witness and service to their peers.

In examining the challenge and potential for reaching the secular mind, the committee raised a number of crucial questions, as yet unanswered.

1. Are we ready, as a church, to invest the time and money required to develop the means needed to reach contemporary secular man?

2. How can we secure the support of members and leaders in this endeavor to build bridges of understanding toward the secular mind? Specifically, will the church support the preparation of publications and other media productions that may not appear to be overtly denominational because they are designed to awaken the spiritual interests of secularists?

3. Are we willing to accept the fact that conversions from a secular background will very likely take longer and be fewer in number than those from Christian backgrounds? Or should we let other Christian churches assume the task of attracting secularists to Christianity, and reserve to ourselves the responsibility of bringing them to the knowledge of present truth?

4. How can we sensitize and encourage our members and ministers to warmly welcome interested people who come from a secular background?

5. Since Marxism is one of the prevailing forms of secularism today and since its promises appeal to vast masses of humanity from all social levels, has the time come for our church to develop a Seventh-day Adventist response to its tenets? Such a statement would point out those concerns shared by Adventists and Marxists, but would show also how Bible-based Christianity transcends Marxism in meeting real human needs.

MEXICO

Dental students provide services

"I joined the group because previously I never had had the opportunity to go to any remote part of the world to help someone. The whole idea sounded like some great adventure that I would not forget—and believe me, I never will."

Thus reported Stan Baker, junior dental student at Loma Linda University. He and 28 others were a part of a university dental team that provided free dental care in parts of the state of Chiapas in southern Mexico. The group was continuing a yearly tradition begun in the early 1950s.

"Much of the dentistry on these trips is restorative—when electricity is available," says dentist James Dunn, faculty leader of the group. "We take generators with us, but sometimes there's just not enough power to run an air compressor. Or, because of conditions on some of the airstrips, it's just too dangerous to fly with the added weight of a generator and compressor, so we can do only extractions."

"The people were fantas-

tic," says Michael Fox, a senior dental student from Peoria, Illinois. "They didn't complain if the procedure hurt. They would wait in line all day just to see the 'dentista.'"

The students who join the yearly excursion do not receive any academic credit. "This is strictly voluntary mission experience," says Dr. Dunn, "yet every year we have the maximum number of students that we can take."

Junior dental student David Dennis says, "The experience gained there never will be matched. The people are really appreciative of the work you do. People in the United States have a certain view of mission work, but what it is really like cannot be understood until one is actually there."

On this year's trip, the visitors were divided into three groups. One group went to Tapalapa, near the El Chichón volcano that erupted in March, 1982. Another group rode for more than four hours to get to Tecpatán, where the students set up operations in the Adventist schoolhouse. After almost a week of work, they drove back to Tuxtla, caught a truck to Bella Vista, and there joined the third group.



Since the early 1950s dental students from Loma Linda University have provided free dental care in southern Mexico.

One participant described an interesting experience he had. "Two of us remained for an extra day in the town of Pablo Sidar. Neither of us could speak Spanish. We only knew enough Spanish dental terminology to do the extractions. When it became too dark for dentistry the people wanted us to play basketball. They insisted on trying to talk to us.

"It was a bit uncomfortable, just two of us and no means of communication except sign language. However, they made a place for us to sleep and gave us a candle that burned all night for light. We got to sleep around 11:00 P.M. But the whole town came alive about 3:00 A.M.—music, dogs, donkeys, chickens, and whistles, all making the loudest noises. We were scared to death. The noise went on until sunrise. The pilot who picked us up claimed that all the people get up that early so they can work in their fields and go to school before the day gets too hot."

The students reported that they were treated well by the local people. "The people in the village would bring us food and offer to wash our clothes," commented one participant. "And by the smiles on their faces, we could tell how grateful they were for the dental treatment."

The dental team will make another trip to southern Mexico during the coming summer to provide dental services in areas of greatest need.

BRENDA L. PFEIFFER
Public Relations Officer
Loma Linda University

BRAZIL

A light shines in the jungle

"Please, take care of my son and send him to a Seventh-day Adventist school!" These words were uttered by a Seventh-day Adventist as he lay dying of arrow wounds in the Amazon jungle, killed by hostile Indians.

When the Trans-Amazon Highway was being constructed, many men endangered their lives marking out the

highway's route. They had to penetrate territory where some of the local Indians had never had contact with white civilization.

When the "whities" went too deeply into the jungle, or when they were lost, they were attacked by the Indians, who were defending their native land.

On this particular occasion a Seventh-day Adventist named José was the guide for a small party of engineers and agronomists. They had penetrated the Indian territory some 12 miles when suddenly they were attacked and José was badly wounded. After two days of creeping through the jungle, he and a companion reached a riverbank, where he died. Before dying, however, he said to his companion, "Tell my Adventist brothers to take good care of my son, and ask them to send him to an Adventist school."

Obtaining 3,000 hectares (7,400 acres) of good land near where this sad story happened, the Adventists began construction of a school. The school now is functioning, although in a very temporary, unfinished condition. Students work in the garden to produce food. The kitchen is rustic and primitive, needing upgrading. Of the 253 students, the great majority pay no tuition, meaning each must

be subsidized some US\$500 each year.

Nelson Duarte, education director for the North Brazil Union, says, "The construction of this school represents a great stride forward in bringing the gospel light to this part of the Amazon jungle. Applications arrive from everywhere. Everyone wants to come to the school. But many arrive with only a few clothes and no money at all. They have come planning to stay, and we do not have the heart to send them back, although finances and facilities are so limited."

Agricultural production is still minimal. Rice, beans, corn, manioc, and potatoes are cultivated for school consumption. The sole product that can be sold at present is the cocoa fruit. The region is suited to tropical cultivation, but the weather is suffocatingly hot, and the mosquitos repel everyone unaccustomed to such an environment. Teachers and students are true heroes, little by little developing the land and constructing the school.

The Trans-Amazon Highway School is one of the greatest challenges of the Adventist Church in South America. A great deal of courage and energy is required. But all who go there are fascinated with the beauty of the jungle—with its rivers, exotic plants, and animals—and

with the great possibilities of the school. However, to develop this potential paradise requires sacrifice, courage, and the support and prayers of all church members everywhere.

ARTHUR S. VALLE

Arthur Valle was a REVIEW correspondent until his recent death.

NAD

FAITH
ACTION
ADVANCE

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.

Information to be included in this listing (including opening and closing dates) should be sent to your local Ministerial Association secretary or conference president three months in advance of the opening date.—W. C. Scales, Jr., associate secretary and North American Division representative, General Conference Ministerial and Stewardship Association.

Atlantic Union

R. L. Kretz, April and May
Ron Mills/Rocky Gale, April 16-May 14, St. Albans, Vermont
Ron Mills, April 6-8, Vergennes, Vermont; April 12-14, Swanton, Vermont
G. Knowles/D. Orsburn, April 8-May 7, Rochester, New York
C. Bradford/John Johansen, April 30-May 28, Buffalo, New York
Leonard Tessier, through April 9, Auburn, New York

Canadian Union

G. Smedley, April 3-May 1, Kamloops, British Columbia
E. Duncan, May, Vancouver, British Columbia
Chunsoo Ahn, May 6-17, Edmonton, Alberta
Frank Johnson, through May 3, Hinton, Alberta; April 8-29, Edson, Alberta; May 6-15, Edson, Alberta
Karl Jorgensen, through April 26, Fort McMurray, Alberta
Duane V. Andersen, April 11-June 3, North Bay, Ontario
Charles Buursma, April 29-June 4, Sault St. Marie, Ontario

Columbia Union

J. Cress/Alan Perez, April-May, Mansfield, Ohio
J. Stevens/R. Gladden, April-May, Cincinnati, Ohio
Lynn Martell/R. Thompson, April-May, Dayton, Ohio
Y. Struntz/R. Attiken, April-May, Hicksville, Ohio
Peter Barkhuizen, spring, Westerville, Ohio
Roger Evans, April-May, Ashtabula, Ohio
Mike Pionkowski, April-May, Pomeroy, Ohio
Jim Hawkins, April-May, Marion, Ohio
Fritz Kreiger, April-May, Chardon, Ohio
Cordell Reiner, April-May, Piqua, Ohio



Little by little, teachers and students are developing the Trans-Amazon Highway School. The kitchen is pictured here.

Greg Schaller, April-May, Norwalk, Ohio
 Sid Young, April-May, Jackson, Ohio
 Steve Price, April-May, East Liverpool, Ohio
 Jose Feliciano, April-May, Scranton, Ohio
 P. Boyle/T. Pettit, April 16-May 7, Harrisburg, Pennsylvania
 J. C. Palmer, through April 9, Cincinnati, Ohio
 Darrow Foster, through April 21, Ligonier, Pennsylvania
 N. R. Dower/N. Klim, through April 23, Culpeper, Virginia
 Marc J. Beaven, through April 9, Washington, Pennsylvania; May 1-31, Claysville, Pennsylvania
 Efrain Murillo, through May 29, Philadelphia, Pennsylvania
 Richard Haas, through April 9, Indiana, Pennsylvania
 P. Claussel/F. Sosa, through April 30, Lancaster, Pennsylvania
 Derek Morris, through April 22, Hazleton, Pennsylvania
 Danny Hall, through April 23, Lebanon, Pennsylvania
 Gerardo Brito, through April 30, Allentown, Pennsylvania
 David Sanner, through May 28, Distant, Pennsylvania
 Don Lund/Clark Acker, April 9-May 7, Tunkhannock, Pennsylvania
 Frank Lynn/R. Haas, April 15-May 14, Somerset, Pennsylvania
 Mark Heisey, April 16-June 4, Sharpsville, Pennsylvania
 Alan Jones, April 18-30, Pottsville, Pennsylvania
 Pat Boyle/E. Pettit, April 16-May 7, Harrisburg, Pennsylvania

Lake Union

Jack Bohannon, through May 7, Hinsdale, Illinois
 Curtis Bradford, through April 30, Flossmoor, Illinois
 Art Swinson, through May 7, Downers Grove, Illinois
 John Eagan, April 23-May 21, Elk Rapids, Michigan
 J. W. Gresham, April-May, La Grange, Illinois
 H. L. Fish, through May 27, Peru, Illinois
 Patrick Anlauf, April-May, Frankfort, Michigan
 Robert Collar, April 16-May 21, West Branch, Michigan
 Mike Conley, April 15-May 15, Iron River, Michigan
 Robert Fancher, spring, Burton, Michigan; Otter Lake, Michigan
 John Glass/Bob Wiese, spring, Escanaba, Michigan
 E. Grents/Dean Burns, April-May, Allegan, Michigan
 Leighton Holley, spring, Troy, Michigan
 M. Johnson/J. Bohannon, April-May, Flint, Michigan
 Michael Kemper, spring, Manistique, Michigan; Munising, Michigan
 John Klim, spring, Niles, Michigan
 R. K. Nelson, April-May, Edmore, Michigan
 Paul Penno/Jack Nash, April 16-May 23, Muskegon, Michigan
 Gary Russell, April-May, Boyne City, Michigan
 Don Williams, April, Shelby, Michigan
 K. Williams/Bob Wiese, April 15-May 28, Marquette, Michigan
 N. Yeager/L. Holley, April 22-June 4, Melvindale, Michigan
 Lay speakers, through April, Milwaukee, Wisconsin
 Trevor MacGowan, through April, Milwaukee, Wisconsin
 Rodney Mills, through April, Milwaukee, Wisconsin
 Larry Grahn, through April, Fort Atkinson, Wisconsin

Jan Follett, through April, Rice Lake, Wisconsin
 Steve Shipowick, through April, Wisconsin Rapids, Wisconsin
 Corbin Pitman, through April, Milwaukee, Wisconsin
 Steve Charbonneau, through April, Rhinelander, Wisconsin
 Dan Towar, through May, Shawano, Wisconsin
 Dick Morris, through May, Durand, Wisconsin
 Frank Bacchus, through May, Gillett, Wisconsin

Mid-America Union

S. W. English, April, Aurora, Colorado
 D. Shelton/H. Barron, April 23-June 4, Golden, Colorado
 L. Devnich, April, Gackle, North Dakota
 M. A. McCleary, spring, St. Louis, Missouri
 Bill Zima, April 18-May 10, Bismarck, North Dakota
 H. Thompson, April-May, Wichita, Kansas
 H. Kaufmann, May, Ainsworth, Nebraska
 R. H. Ammons, through April 23, Tekamah, Nebraska
 Ed Jumper, April-May, Salina, Kansas
 Harold Milen, May 1-June 25, Cape Girardeau, Missouri
 Dale Brustett, April-May, Boulder, Colorado
 Lay speakers, April 15-May 8, Douglas, Wyoming
 Steve Gifford, April 1-24, Leavenworth, Kansas
 Clarence Small, through May 20, Devils Lake, North Dakota
 Neal Johnson, through April 17, Gentry County, Missouri; April 22-May 22, Gallatin, Missouri
 Richard Judson, April 10-30, Marshalltown, Iowa
 Walter Brown, through April 23, Oak Grove Heights, Missouri
 William Peeke, April 16-May 7, Guthrie Center, Iowa
 Jesse Waler, April, Richville, Missouri
 W. H. Patsel, April, Council Bluffs, Iowa
 Sid Mills, April 30-May 28, Joplin, Missouri
 Robert Chase, April, Burlington, Iowa
 Lyle Albrecht, May 1-June 5, Waterloo, Iowa
 Buddy Brass, April 15-May 14, Poplar Bluff, Missouri

North Pacific Union

Vernon Bretsch, April 25-May 16, Plentywood, Montana
 Wally Mandigo, April-May, Butte, Montana
 Cliff Walters, April 16-May 21, Portland, Oregon
 Chad McComas, May 1-June 4, Seaside, Oregon
 Walter/Paulson Team, April 26-June 11, Portland, Oregon
 Norman Martin, April-May, Roseburg, Oregon
 Dan McCulloch, April-May, Roseburg, Oregon
 T. Josifek, April-May, Roseburg, Oregon
 C. D. Brooks, April 16-May 7, Anchorage, Alaska
 Rollin Hixson, spring, Ketchikan, Alaska
 Paul Johnson, April-May, Cave Junction, Oregon
 John Johnston, April-May, Rainier, Oregon
 Scherencil/Scherencel, April-May, Lincoln City, Oregon
 John Fowler, April 15-30, Battle Ground, Washington
 John Todorovich, April-May, Vancouver, Washington

Ted Jones, through May 7, Portland, Oregon
 Elwood Starr, through May 7, Mill City, Oregon
 Don Kack, April-May, Dallas or Falls City, Oregon
 Eric Nelson, April-May, Florence, Oregon
 Raul Hernández, May, Chinook, Montana
 D. F. Griebel, through May 5, Forsythe, Montana
 Dan Tworog, May 7-21, Trout Creek, Montana

Pacific Union

Carlos Ramírez, May, Culver City, California
 Raul Rojas, April, El Monte, California
 Luis García, April-May, El Sereno, California
 Alva/Saldía/Valenzuela, April, Glassel Park, California
 Herman Vences, April, Glendora, California
 Venancio Salazar, May, Los Angeles, California
 Julio Peverini, April-May, Norwalk, California
 M. B. Gullon, April-May, Inglewood, California
 Victor Lee, April-May, San Pedro, California
 T. Cassingham, April-June, Wahiawa, Hawaii
 R. W. Brett, April 9-30, Sacramento, California
 Dale A. Wolcott, April 23-May 21, Cloverdale, California
 Robert Nomi, April 17-May 28, Kapaa, Hawaii
 William Miller, through April 30, Concow, California
 J. J. Millett, April 30-June 11, Stockton, California
 Bill Whitney, April-May, Nogales, Arizona
 O. J. Jackson, April, Phoenix, Arizona
 Ron Prest, April 9-30, Safford, Arizona
 Lester Patterson, April 9-30, Casa Grande, Arizona
 Ralph Robertson, April-May, Glendale, Arizona
 Tom Evans, April, Springerville, Arizona
 Carl Johnston, April 30-June 12, E. Mesa, Arizona
 Juan Castillo, April-June, Las Vegas, Nevada
 Jere Webb, April 8-May 30, La Mesa, California
 Eusebio Silva, Jr., April 16-30, Brawley, California

Southern Union

Richard Faber, April 9-23, Tampa, Florida
 John D. Riggs, April, London, Kentucky
 R. A. Kurth, April-May, North Port, Florida
 Quinton M. Burks, spring, Gainesville, Florida
 R. L. Merrifield, through April 30, Frostproof, Florida
 Bob Dubose, April 16-May 21, Palmetto, Florida
 Gary Tolbert, spring, Naples, Florida
 L. R. Torres, April-May, Jacksonville, Florida
 Gene Torres, April, Key West, Florida
 Gordon W. Steadman, April, Orange Park, Florida
 College students/H. Kuelder, through April 17, Apison, Tennessee
 Harmon Brownlow, April, Lake City, Florida
 Jerry Benson, April, Jacksonville, Florida
 D. J. Jehle, April 9-30, Flomaton, Alabama

Richard Halversen, April 16-May 21, Largo, Florida
 Lyle Pollett, through May 7, Arden, North Carolina
 Glen Garver, April 16-May 14, Lincolnton, North Carolina
 C. L. White/Larry Allen, through April 29, Wilkesboro, North Carolina

Southwestern Union

A. H. Cross, April-May, Sallisaw, Oklahoma
 L. D. Baker, through April, Ponca City, Oklahoma
 R. Rider, April, Owasso, Oklahoma
 R. L. Winders, spring, Shattuck, Oklahoma
 E. Johnson, April-May, Idabel, Oklahoma
 Ron Peyton, May 3-June, Austin, Texas
 Vialo Weis, through April, Killeen, Texas
 Marvin Moore, through April, Waco, Texas
 Jim Gleason, April 11-May, San Antonio, Texas
 Wes Olfert, through April, San Antonio, Texas
 Ignacio Faz, April 24-May, Eagle Pass, Texas
 Paul Moore, through April, Arlington, Texas
 W. S. Hancock, April-May, Fort Worth, Texas
 Paul Moore, through April, Mansfield, Texas
 Jerry Pugh, through April, Mid-Cities, Texas
 Dan Gleason, through April, Wichita Falls, Texas
 David Tucker, through April, Hamilton, Texas
 Roger Holley, through May, Burleson, Texas
 Henry Reid, through April, Granbury, Texas
 R. D. Murray, through April, Hillsboro, Texas
 Chisholm Trail Academy students, through April, Keene, Texas
 Southwestern Adventist College students, through April, Keene, Texas
 Mrs. Gayle Rustad, through April, Keene, Texas
 John Taylor, April 25-May, Santa Anna, Texas; April 26-May, Coleman, Texas
 John Griswell, through May, Dallas, Texas
 Phil Payne, through April, Denton, Texas
 Bob Boney, through April, Garland, Texas; May-June, Plano, Texas
 Bill Levin, through April, Grand Prairie, Texas; April 4-May, Irving, Texas
 E. O. McCoun, through April, Mesquite, Texas
 Allan Priest, through April, Atlanta, Texas; May 16-June, Mount Pleasant, Texas
 Bill Gardner, April-May, Rusk, Texas
 Bob Elliott, through April, Linden, Texas
 Tony Polanco, through April, Houston, Texas
 Carlos Martin, through May, Houston, Texas
 Herman Griffin, through April, Houston, Texas
 Dennis Altrogge, through April, Conroe, Texas
 Joel Alberti, through April, Orange and Groves, Texas
 Diego Pérez, through April, Houston, Texas
 Carlos Martin, April 10-May, Houston, Texas
 Bert Elkins, through April, Brazosport, Texas
 Bruce Hinckley, through April, Houston Gulfhaven, Texas
 Ramón Astacio, through April 30, Brownsville, Texas

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The chilling effect

When Senator Mark Hatfield, of Oregon, introduced the above term into a debate over President Reagan's prayer amendment, he was referring to over-zealous implementations of Supreme Court rulings. Rather than applying such rulings faithfully, some courts apply them *too* faithfully, creating situations few had intended. At that point exaggerated fidelity to law becomes as consequential as *lawbreaking*. Rather than repealing court decisions, the remedy lies in adjusting the excesses done in its wake.

Engle v. Vitale (1962) illustrates this. In this decision the Supreme Court banned government-sponsored prayer in New York's public school system as a violation of the First Amendment, although pupils who objected were permitted to absent themselves. What followed announcement of the ruling? Many teachers retreated to periods of silence—designated moments at the beginning of school when students could meditate on whatever mattered to them.

But recently the matter has been pressed further. When the Lubbock, Texas, School District adopted a policy that allowed student-initiated religious activity on an equal basis with other student use of school facilities before and after school, and when prayer sessions commenced on the basis of this policy, protests erupted.

Lubbock's Civil Liberties Union challenged the policy as an "establishment of religion," and these critics prevailed. (1) A trial court decision in favor of the school was reversed by the 5th U.S. Circuit Court of Appeals in New Orleans because of alleged violation of church-state separation. (2) On January 17, 1983, the U.S. Supreme Court declined to review the case, allowing the Circuit finding to stand.

We feel these two latter actions to be very significant. Weighed by its aftermath and identified *with* its aftermath, *Engle v. Vitale* becomes extreme and fanatical—prohibiting voluntary, student-initiated religious activities. Seen to be a purge of religion and enforcement of secularism, that decision becomes easy prey. It may even be doomed.

While the Founders did not create a "Christian Nation," neither did they create a religious void. The allowable study *about* religion in our public classrooms, the hiring of military and Senate chaplains, the allusions to God on our coinage and in our anthems—all attest to that.

By the same token the proponents of compromise may have been weakened. The National Association of Evangelicals, National Council of Churches, Americans United, Christian Legal Society, and more than 20 Senators had supported Lubbock's petition to the Supreme Court. Many Seventh-day Adventists were sympathetic, too, although acknowledging that the original Lubbock policies may have been less than perfect in their application. These groups supported the removal of *Engle's* extreme interpretations, rather than repudiation of the ruling itself through constitutional amendments or otherwise. But that distinction was hard to maintain, and it is becoming harder now.

The possibility of legislative remedy remains. Senator Hatfield soon will introduce a bill providing that "no public [secondary] school receiving Federal financial assistance, which generally allows groups of students to meet during noninstructional periods, shall discriminate against any meeting of students on the basis of the content of the speech at the meeting, if (1) the meeting is voluntary and orderly, and (2) no activity which is in and of itself unlawful is permitted."

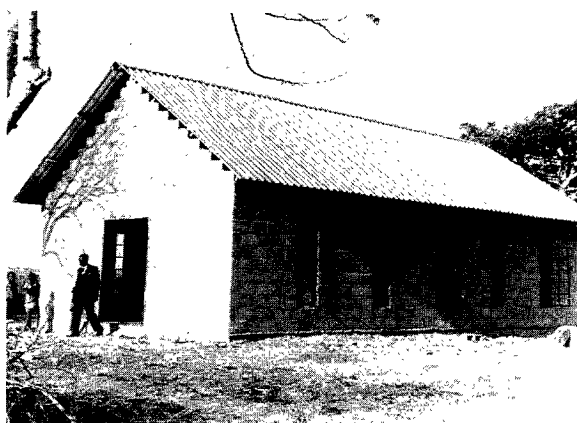
The premise of this approach bears quoting: "By chilling sincere efforts to pray for God's grace and forgiveness in voluntary meetings that do not disrupt the academic functions of a public school, we do far more damage to the nation's moral fiber than through any Supreme Court decision that invalidates a routine, formalistic, and spiritually bankrupt prayer that the New York Regents drafted in the 1960s."

Two things may help Senator Hatfield's cause. Although the Supreme Court may not have been influenced by it in the Lubbock case, its own ruling in *Widmar v. Vincent* (1981) seems applicable. Here the justices affirmed the right of *college students* to meet on school premises for prayer, Bible study, and other religious purposes on the same basis as for nonreligious purposes—as long as it occurred at their own initiative and on their own time.

Efforts to address the "chills" of the matter may also be boosted by recent public opinion polls. A new survey released by George Gallup, Jr., for instance, suggests that only 53 percent of the public favors required prayers in public schools. Informed citizens are seeing the virtues of the 1962 ruling and the dangers of invalidating it.

Should this bill not be enacted, public schools could appropriately post this warning at their doors: "Attention Students: Your bill of rights forbids all religious activities by student groups anywhere on this campus at any time."

UPDATE



Offering is put to good use in Trans-Africa Division

The Thirteenth Sabbath Special Projects Offering of the fourth quarter of 1980 was designated to assist in the erection of village chapels in the Trans-Africa Division. Adventists in Zambia have experienced delays owing to lack of essential raw materials, but nine chapels have been completed in the South Zambia Field. Thank you to those Sabbath school members worldwide who sacrificed that these Zambian members might worship in such representative chapels. Although simple, the new facilities are far better than their predecessors. Above is a photo of the Simukale church.

K. E. THOMAS

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Australasian

■ For some years the Solomon Island Education Department has been studying the possibility of setting up practical secondary schools as an alternative to a purely academic program. Inspection of the Batuna Vocational School convinced officials

that the Adventists already are operating the very kind of institution they had in mind, so we have been invited to apply for registration as a Practical Secondary School—the first in the Solomon Islands.

■ Literature evangelists in the Western Pacific Union Mission sold \$46,000 worth of books in 1982—almost twice the year's aim. In the Solomon Islands alone \$25,000 in sales were reported.

■ In a period of high unemployment, national drought, and difficult business conditions, the Trans-Australian Union Conference has achieved a 1982 tithe increase of 10.4 percent over the previous year.

■ Lilydale Adventist Academy, Victoria, opened its 1983 year

with an enrollment of 236—the highest since 1978. Seventy students are boarders.

■ The Signs Publishing Company reported an operating surplus of 15.12 percent for six months leading up to December 31. This is believed to be the highest half-yearly profit ever achieved.

■ Sydney's TV channel 10 featured the opening of a new CAT Scanning Unit at the Sydney Adventist Hospital. Alderman Brian Taylor, mayor of Kur-rin-Gai, officiated at the occasion.

■ An era has passed with the death of veteran Missionary William Lock. Ninety-five-year-old Pastor Lock pioneered the work in Papua New Guinea. In 1924 he was asked to start the

work at Efogi. During his years as mission superintendent he crossed the Owen Stanley Range on foot forty times. In his lifetime church membership in Papua New Guinea grew from 1,000 to 65,000.

Euro-Africa

■ Nedeljko Malentin, acting president of the coordinating committee for the Yugoslavian Adventist churches in the United States and Canada, who himself pastors a Yugoslavian church in Chicago, visited several churches in his home country. He led out in workers' meetings, where he lectured on pastoral theology. By attending district conferences, as well as church inaugurations and ordination services, he was able to

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foster ties between Yugoslavian believers at home and overseas.

■ Two of the most recent Adventist radio stations in France, Radio Cristal, in Épinal, and Radio Semnoz, in Annecy—both of which were started in 1982—have already received official recognition. This means that they are authorized to continue broadcasting for an indefinite time, whereas other French Adventist stations are still awaiting final governmental approval.

■ The Seventh-day Adventist college and seminary in Florence, Italy, has been the only institution to celebrate the five-hundredth anniversary of Savonarola's ministry in the city. T. Centi, one of the best Catholic scholars on Savonarola; L. Santini, a Protestant scholar; E. Balducci, a famous Catholic personality; and P. Caporali, principal of the Seventh-day Adventist Secondary School, presented four

aspects about this remarkable pre-Reformer in the seventeenth century chapel of the college. A unique series of pictures about Savonarola, released for the first time by V. Biscalchin, professor of communication at the seminary, was bought for the city's archives by the city's cultural department.

Inter-American

■ The new Grenada Mission was organized in January. Grenada has a population of 110,000. As one of the Windward Islands, the territory was formerly a part of the East Caribbean Conference. There are now almost 5,000 Seventh-day Adventist members on the island. Nord C. Punch was appointed president of the new field, and Walter Milliard will serve as secretary-treasurer. Two departmental directors were elected: T. Leo Fleary and Christopher Williams.

■ The administrators of the East Jamaica Conference, M. E. Weir, L. G. Kelly, and G. A. James, president, secretary, and treasurer, respectively, along with the office staff, and churches in the Upper Hills of Saint Andrew, recently conducted a successful gospel-and-health tent crusade. As a direct result, the Guava Gap Seventh-day Adventist church was organized, with more than 100 members.

■ On the opening night of a Word of Life crusade held in Georgetown, Guyana, (September 26, 1982), thousands assembled from all parts of the city. Evangelist Don Crowder preached six nights per week for nine weeks, and 586 converts resulted from a single crusade.

■ The new Soconusco Mission in Mexico was inaugurated officially January 6-8, with headquarters in Tapachula, in the state of Chiapas. Delegates from 35 organized churches and

about the same number of companies participated in the inaugural session. The new mission, with 16,000 baptized believers, approved an aggressive evangelistic outreach for the One Thousand Days of Reaping: the addition of 5,000 members.

North American Atlantic Union

■ Southern New England evangelist O. J. Mills recently completed a seminar on "Studies in Daniel and Revelation" that continued for 12 weeks in North Haven, Connecticut. At the conclusion 16 persons expressed a desire for baptism, and 27 indicated that they wished to keep the Sabbath.

■ Save-a-Life Sunday, January 2, saw a record number of blood donors in the Ithaca, New York, area. The Ithaca church was asked to provide volunteer nurses and other personnel to

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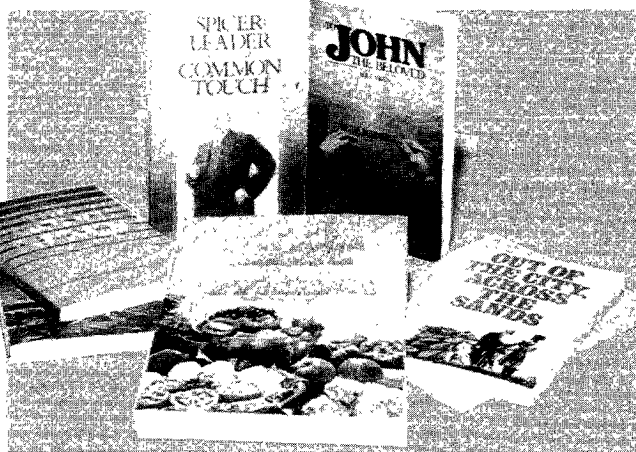
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REVIEW AND HERALD PUBLISHING ASSOCIATION

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assist at the bloodmobile. The church also provided lunch for the other community volunteers who assisted.

■ Four persons recently were baptized at the South Brooklyn Hispanic church as a result of the work of Herbert Williams, a literature evangelist in the Greater New York Conference.

■ In harmony with the One Thousand Days of Reaping, the Capital district of Maine got off to a good start in September when local pastor Fred Bell and conference evangelist Rocky Gale conducted a prophecy lecture. As a result, 12 persons have been added to the church, and another 35 are receiving studies.

■ During the third quarter of 1982, Northeastern Conference pastors reported a total of 295 baptisms, as well as 42 new members accepted on profession of faith. Rupert Young, pastor of the Hanson Place church in Brooklyn, New York, baptized 47 people during the quarter. Samuel Sampson, pastor of the Goshen Temple and South Brooklyn churches in Brooklyn, New York, baptized 32 people.

Canadian Union

■ The Chatham, Ontario, church, with a membership of 92, received ten new members into fellowship during the latter part of 1982. One family was brought to a decision for Christ by the influence of relatives and the ministry of The Quiet Hour. The others also were won through personal soul winning.

■ Paul Ramalingam, biology professor at Canadian Union College in Alberta, currently is doing research in controlling mosquito populations and in wildlife parasitology. He recently was encouraged by the University of Alberta to apply to the Canadian Government for a \$12,000 grant for equipment for the Canadian Union College biology laboratories. If the grant is approved it will provide both ultracentrifuge and advanced electrophoresis equipment that not only will benefit his own research but will

be used for regular class work, as well.

■ Thirty-seven individuals were baptized in the Rimbe, Alberta, crusade conducted by Verne Snow during November and December.

Columbia Union

■ Twenty-five pastors and evangelists of the Columbia Union Conference spent four intense days at Ohio's youth camp participating in a union-sponsored evangelistic council. Kimbleton Wiggins, evangelist for Caribbean Union College, was the guest speaker.

■ Members of the Winchester, Virginia, church are worshipping again in the church building they sold in 1976. Since the sale numerous pieces of land were looked at, but not one was found suitable for the needs of the congregation. Recently they began negotiations to repurchase their former church.

■ Freshly baked loaves of cranberry and zucchini bread were distributed to more than 400 homes as a gesture of good will by the Seabrook, Maryland, church. A printed message of friendship and a copy of the book *How to Survive the '80s* were included. The gifts were accepted with surprise and gratitude.

■ Members of the Manassas youth group released helium-filled balloons containing Bible-study request cards. So far eight have been returned—with one coming from a person 250 miles away.

Lake Union

■ Two persons were baptized recently in the Manistee, Michigan, church by Leonard Andrews. One of the new members, Sally Denis, has witnessed to her brother and sister-in-law. As a result, they are attending the Adventist church in Grand Rapids.

■ John A. Kroncke, who has been pastor of the Pioneer Memorial church on the campus of Andrews University for the past 16½ years, was unanimously voted pastor emeritus

during ceremonies following his farewell sermon on February 19. The announcement was made when he was given a large plaque at a luncheon after the church services, at which more than 1,000 persons were present. A perpetual scholarship to benefit undergraduate students also was presented in the name of Pastor and Mrs. Kroncke.

Mid-America Union

■ A Bible more than 400 years old highlighted a Bible Expo sponsored by the Piedmont Park church for the community of Lincoln, Nebraska. One hundred and twenty-five Bibles were displayed, including the Torah and the Bible on computer. The largest Bible was nine inches thick, the smallest one inch thick. The most unique Bible had been brought to America by followers of Reformer John Huss. The oldest was handwritten in 1576. Lincoln's mayor, Helen Boosalis, presented the awards for the various categories.

■ The newly organized and newly built Fredonia Adventist School at Fredonia, Kansas, recently held an open house. Mary Stimatz teaches the seven students. At the school is a lighted volleyball court that is available for use by the public.

■ The Investment goal device of the Norfolk, Nebraska, church was a painting by Joyce Gray of the second coming of Jesus. Another person waiting for Jesus' return was painted into the scene for each \$25 received. A total of \$1,258 was raised.

■ A \$55,000 Title III grant from the Federal Government will enable the Union College division of science and math to improve teaching methods through the purchase of new science equipment. The purchases, which will be used for classes ranging from anatomy and physiology to physics, include ten microscopes, worth about \$11,000; 12 human anatomic models, valued at a total of \$2,000; and audiovisual equipment, which will be used to introduce labs and analyze teaching methods.

North Pacific Union

■ Pendleton, Oregon, might well be called the Investment capital of the Upper Columbia Conference. Members met their \$6,500 goal and went on to raise the \$7,000 supergoal. The final total was \$8,019.

■ Thanks to the interest of a number of lay members, Mount Ellis Academy plans to have its ski hill open for use next winter. Under the direction of Gary Andregg, of Shelby, a T-bar was purchased. Steve Duffy, a Bozeman resident, is heading a drive to raise funds for its installation. Students also have participated in a campaign for needed money. The academy owns an excellent ski hill just a few miles from the school.

■ Students at the Jesse Clark church school in Pocatello, Idaho, soon will be enjoying a new computer. Under the direction of their teachers, Mark and Lisa Sprague, they sold fruitcakes to raise money for the project.

Southern Union

■ Thirty-five religion teachers from junior and senior academies met February 4-6 for what is thought to be the Southern Union's first Academy Bible Teachers' Conference. The meeting, held at Camp Alamisco, Dadeville, Alabama, was primarily for inspiration and fellowship, according to D. K. Griffith, Southern Union education director. Speaker for the conference was George H. Akers, professor of religious education at the Andrews University School of Graduate Studies.

■ The Madison, Tennessee, Campus church personal ministries department is engaged in an exchange tape program using 24 cassette tapes of studies in Revelation and similar topics. Interests are obtained from It Is Written, personal contacts, and literature evangelists. Cassette players are provided when needed. Barbara Allen, personal ministries leader, reports that presently more than 50 people are receiving tapes each week from faithful members.

To new posts

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

NORTH AMERICAN DIVISION

Hazael Bustos, pastor, Illinois Conference; formerly pastor, Greater New York Conference.

John Neff, pastor, Illinois Conference; formerly pastor, Georgia-Cumberland Conference.

Brad Newton, pastor, Illinois Conference; from Andrews University.

Sergio Ortiz, Spanish evangelist, Southern California Conference; formerly Spanish evangelist, Illinois Conference.

Harold Reiner, planned-giving consultant, department of legal affairs, Southern California Conference; formerly manager, Adventist Media Productions.

Regular Missionary Service

James Jay Bechtel (WWC '73), to serve as head of industries-Bible teacher, San Salvador Junior Secondary School, San Salvador, El Salvador, and **Lavonne Lois (Bovee) Bechtel**, of College Place, Washington, crossed the border at Calexico, California, February 17.

George R. Burgdorff (AU '68), to serve as instructor in agriculture, University College of Eastern Africa, Baraton, Kenya, and **Dorothy Ann (Carty) Burgdorff** (LLU '72), of Riverside, California, left New York City, February 13.

Alfred de la Torre (LLU '79), to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Juvenilda (Muniz) de la Torre**, of Glendale, California, left Miami, February 20.

James Emery Hamer (AU '78), to serve as maintenance director, Central Zaire Field, Kananga, Zaire, of Huntsville, Alabama, left New York City, February 9.

Donald Glen Johnson (W. Wash. St. U. '82), to serve as industrial arts teacher, Lukanga Adventist Secondary School, Butembo, Kivu, Zaire, **Terry Kay (Roberds) Johnson** (SW. Mo. St. U. '72), and three children, of Bellingham, Washington, left Boston, February 16.

Twyla Dolores Reimche (LLU '82), to serve as sister-tutor, Mwami Adventist Hospital, Chipata, Zambia, of Winfield, British Columbia, Canada, left New York City, February 16.

George Richard Roos, Jr. (AUC '67), returning to serve as project

director, Mbandaka Project, Mbandaka, Equateur, Zaire, **Bonnie (Blair) Roos** (LLU '69), and one son left New York City, February 21.

Richard James White (Ind. U. '75), returning to serve as music teacher-chairman, music department, Colombia-Venezuela Union College, Medellin, Colombia, **Shirlee Jean (Rippert-Harrell) White**, and one child left Miami, January 25.

Volunteer Service

Clarence Albert Miller (Strayer Coll. '36) (SOS), to serve in hospital surveys, Far Eastern Division, Singapore, and **Lillian Violet (Trefz) Miller**, of Deer Park, California, left San Francisco, March 6, 1982.

Harvey Andrew Rudisaile, Sr. (SOS), to serve as administrator, Guam Seventh-day Adventist Clinic, Tamuning, Guam, and **Ila Florence Rudisaile**, of Banning, California, left Los Angeles, February 23.

George Monroe Walker (Special Service), to serve as art teacher, Montemorelos University, Montemorelos, N.L., Mexico, of Lakeside, California, crossed the border at Laredo, Texas, February 25.

Deaths

DAVIS, Amy B.—b. Sept. 24, 1895, Australia; d. Jan. 21, 1983, Loma Linda, Calif. She and her husband served as missionaries in China and Korea. She is survived by two daughters, Violet Bates, and Phyllis M. Edwards; two sons, Alwyn K. and Milton J.; one sister, Jessie A. Newby; 13 grandchildren; and 17 great-grandchildren.

HEALD, Margaret—b. Dec. 25, 1904; d. Nov. 14, 1982, Auburn, Calif. She taught at South Lake Tahoe church school and Pine Hills Jr. Academy in Auburn, California, before serving as a volunteer teacher in Japan. She is survived by her husband, Raleigh; her son, Raleigh, Jr.; and eight grandchildren.

LEWIS, Virgil K.—b. in Illinois; d. Oct. 20, 1982, in Nashville, Tenn. Age 64. He served as principal of Flint Junior Academy, chairman of the English department at Adelphi Academy, and public relations director of Madison Hospital. He is survived by his wife, Marian; two daughters, Madlyn Carol Hamblin and Diane Lea Hamblin; one son, Theodore Michael; one brother, Leonard Lewis; one half-brother, Carroll Shuler; one half-sister, Joan Herford; and five grandchildren.

MATSON, Julius J.—b. Jan. 15, 1900; d. Dec. 27, 1982, Deer Lodge, Tenn. He served as a literature evangelist in the New Jersey and West Virginia Conferences, as a medical evangelist in the Southern Asia Division, and in the

paramedical field at New England Sanitarium and Hospital and Washington Sanitarium and Hospital. He is survived by his wife, Beulah.

MOTE, Roy M.—b. Jan. 2, 1903, Darlington, Ind.; d. Jan. 23, 1983, Coalmont, Tenn. He served as a teacher in Indiana, director of ministerial/educational development in Northern and Southern Rhodesia, pastor in Kansas, principal of Shelton and Union Springs academies, religion department director and dean of West Indies College, and president of the Bahamas Mission. He is survived by his wife, Esther; two sons, Paul and Richard; one daughter, Patricia Prest; three brothers, Fred, Robert, and Lee; two sisters, Hazel Schell and Leta Marler; seven grandchildren; and five great-grandchildren.

MURPHY, Leon L.—b. Dec. 10, 1900, in Indiana; d. Jan. 2, 1983. He was a pastor in Michigan, Illinois, Indiana, and Minnesota, the MV secretary for the Michigan Conference, educational and MV secretary for the Indiana Conference, and a teacher at Indiana and Maplewood academies. He is survived by his wife, Glady; one son, Stanley; one sister, Joy Hosford, and two grandchildren.

MURRAY, Walter E.—b. March 4, 1894, in Iowa; d. Jan. 27, 1983, Colorado Springs, Colo. He served in the educational field in South America, was principal of the Juliaca school in Peru, president of the Austral Union Conference, president of the South American Division, a vice-president of the General Conference, and after his retirement served for one year as acting president of the Southern European Division. He is survived by his wife, Mignon; two daughters, Cloe Niemack and Virginia Mendoza; one son, Milton; four grandchildren; and four great-grandchildren.

PRATT, Jennie V.—b. April 11, 1892, Orleans, Vt.; d. Nov. 24, 1982, Maitland, Fla. She served with her husband in several missions in the Far Eastern Division. She is survived by one son, Robert; one daughter, Ruth Cornog; one sister, Helen Thurlow; one brother, Victor Barrows, four grandchildren, and three great-grandchildren.

RANDALL, Elsie K.—b. Oct. 19, 1916, Madison, Wis.; d. Feb. 15, 1983, Elhjay, Ga. She served as a nurse at White Memorial, Walker Memorial, Putnam Memorial, Watkins Memorial, and Florida Adventist hospitals. She is survived by her husband, Lawrence, and a brother, Clarence N. Kohler.

SMITH, Mary E.—b. Nov. 16, 1892, Escanaba, Mich.; d. Dec. 19, 1982, Loma Linda, Calif. She served with her husband in the General Conference Education Department. Her husband, W. I. Smith, was president of Walla Walla, Pacific Union, and Newbold colleges. She is survived by two sons, Louis L. and Maurice E.; three sisters, Jennie Livingston, Helen Heidenreich, and Ruth Ammon; one brother, Louis Livingston; three grandchildren; and five great-grandchildren.

SMITHWICK, R. Allen—b. Feb. 17, 1895; d. Dec. 22, 1982, Nordland, Wash. He served as evangelist or pastor in California, Illinois, Oklahoma, Oregon, Southern Asia, and Washington. He was president of the Nevada-Utah and

British Columbia conferences. He is survived by his wife, Eunice.

SPALDING, Ronald W.—J. H. Kellogg attended his birth on Dec. 31, 1904, in Battle Creek, Mich.; d. Jan. 16, 1983. He was a physician who served in the Philippines and Taiwan for several years, the son of Arthur W. Spalding. He is survived by his wife, Helen; one son, Arthur; three daughters, Elaine Halenz, Carole Colburn, and Sylvia Davis; and ten grandchildren.

SYPE, Gertrude Hunt—b. Nov. 16, 1890, Polk City, Iowa; d. Sept. 11, 1982, Key Largo, Fla. She and her husband served as missionaries in Central America and the West Indies. She also assisted him in the ministry in Alabama, Iowa, Mississippi, Tennessee, Washington, British Columbia, and Florida. She is survived by her husband, Ross, Sr.; a son, Ross, Jr.; a daughter, Minnie Brown; a brother, Mearl Hunt; a sister, Georgia Coy; three grandchildren; and two great-grandchildren.

THOMPSON, John C.—b. Sept. 13, 1896, Willow Hill, Ill.; d. Jan. 4, 1983, Santa Barbara, Calif. He served as the educational and youth director of the Southern Union, associate secretary of the General Conference Sabbath School Department, president of the Alabama-Mississippi Conference, president of Southern Missionary College, associate secretary of the General Conference War Service Department, and associate secretary of the General Conference Religious Liberty Department. He is survived by his wife, Sue Dale; one daughter, Carolyn Williams; and two sisters, Pearl Larsen, and Eva Swedberg.

Church calendar

April	
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
4	Church Lay Activities Offering
11	Inner City Offering
18	North American Missions Offering
25	Thirteenth Sabbath Offering (Trans-Africa Division)
July	
2	Vacation Witnessing
2	Church Lay Activities Offering
9	Christian Record Braille Foundation Offering
August	
6	Unentered Territory Evangelism
6	Church Lay Activities Offering
13	Oakwood College Offering
September	
3	Lay Evangelists' Day
3	Church Lay Activities Offering
10	Mission Extension Offering

Goal surpassed: more baptisms than expected

Final figures have arrived at the General Conference Office of Archives and Statistics regarding accessions to the church during the final quarter of 1982—the first of the 11 quarters comprising the One Thousand Days of Reaping. Total accessions around the world were 107,726, or more than 1,183 per day. This represents the highest fourth quarter in the history of the church and the highest year in our history. Total accessions for 1982 were 342,424 (938 accessions per day), 40,696 more than in 1981.

The original "1,000 a day" goal anticipated that the church would accelerate in its per-day rate, but would not reach the 1,000 per day until approximately March, 1984. This report demonstrates that the church is ahead of schedule. Earth's final harvest, as we know, will break the bounds of our wildest imagination. May God so water the seed sown that the harvest may continue to far exceed our fondest expectations!

W. B. QUIGLEY

SDA publisher joins PCPA

In its continuing search for new avenues to market Adventist books and periodicals, the Review and Herald has accepted an invitation to become a member of the Protestant Church-owned Publishers' Association.

Recently Harold Otis, Jr., general manager, and Charles Williams, secretary, attended the PCPA directors' meeting. According to Elder Otis, this was an initial step toward developing dialogue with publishers who control the religious bookstore market.



Indian ambassador visits SDA headquarters

K. Raman Narayanan, Ambassador of India to the United States, was warmly welcomed by General Conference president Neal C. Wilson at an informal, get-acquainted reception and luncheon recently held at the Adventist Church's world headquarters. In attendance were officers of the General Conference, former missionaries to southern Asia, and members of the Indian community.

Speaking extemporaneously, Mr. Narayanan commented most favorably on the contribution made by the Seventh-day Adventist Church and its institutions to the life and life style of the people of India.

On behalf of those present, the ambassador was thanked appropriately by B. B. Beach, secretary-general of the International Religious Liberty Association. In addition, the ambassador was presented with a citation in recognition of his "conspicuous service to mankind in fostering international understanding and upholding human rights, freedom of conscience, and religious liberty."

Having received this citation, Mr. Narayanan joins the distinguished company of the International Religious Liberty Association's "Committee of Honor."

N. O. MATTHEWS

Although the newest member of the organization, the Review and Herald was the largest printer of religious materials of the 25 publishers represented. It ranked third in sales and was the only publishing house staffed solely by members of its own denomination.

"Although we had a lot in common," stated Elder Otis, "I must admit that I was proud of the organization I represented and the manner in which our

denomination operates its publishing houses. Mrs. White's inspired counsel regarding our publishing houses has saved a lot of grief and has set us apart from the world. I would not want to imply that membership in this organization will solve all our marketing problems, but I am convinced that it is a significant breakthrough."

Following a report given to the PCPA board concerning the work being carried on by the

Review and Herald, a number of participating managers made arrangements to visit the plant's new facility in Hagerstown, Maryland.

ROSE OTIS

IIW telecasts Forever Marked

January 30 was a milestone for It Is Written as it presented "Forever Marked"—a warm yet clear message on the mark of the beast. The day before, pastors and church members across North America joined together in earnest prayer for God's special blessing on this unique telecast message.

Feedback from both church members and nonmember viewers has been heartening. Although mere curiosity may have led some to view the program, most seemed to feel that "this was the most powerful message we ever have heard on It Is Written."

While all the requests for additional information are not tallied, early indications show that viewer response will be double the average weekly count, according to the viewer-service department. The office received many calls asking for "the exact script Pastor Vandeman used." DEREK MUSTOW

For the record

Assistance: Seventh-day Adventists came to help when more than one million Ghanaians recently were evicted from Nigeria. Pathfinders in uniform, under the direction of Youth Director Glenn Howell, daily served dry biscuits at the Trade Fair Grounds. Some 100,000 Ghanaians came in contact with the Adventists through the relief program, which was made possible through donations from the Netherlands Union of the Northern European Division.



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