

# Adventist Review

General Organ of the Seventh-day Adventist Church

November 17, 1983

O give thanks  
to the Lord

**Page 3**

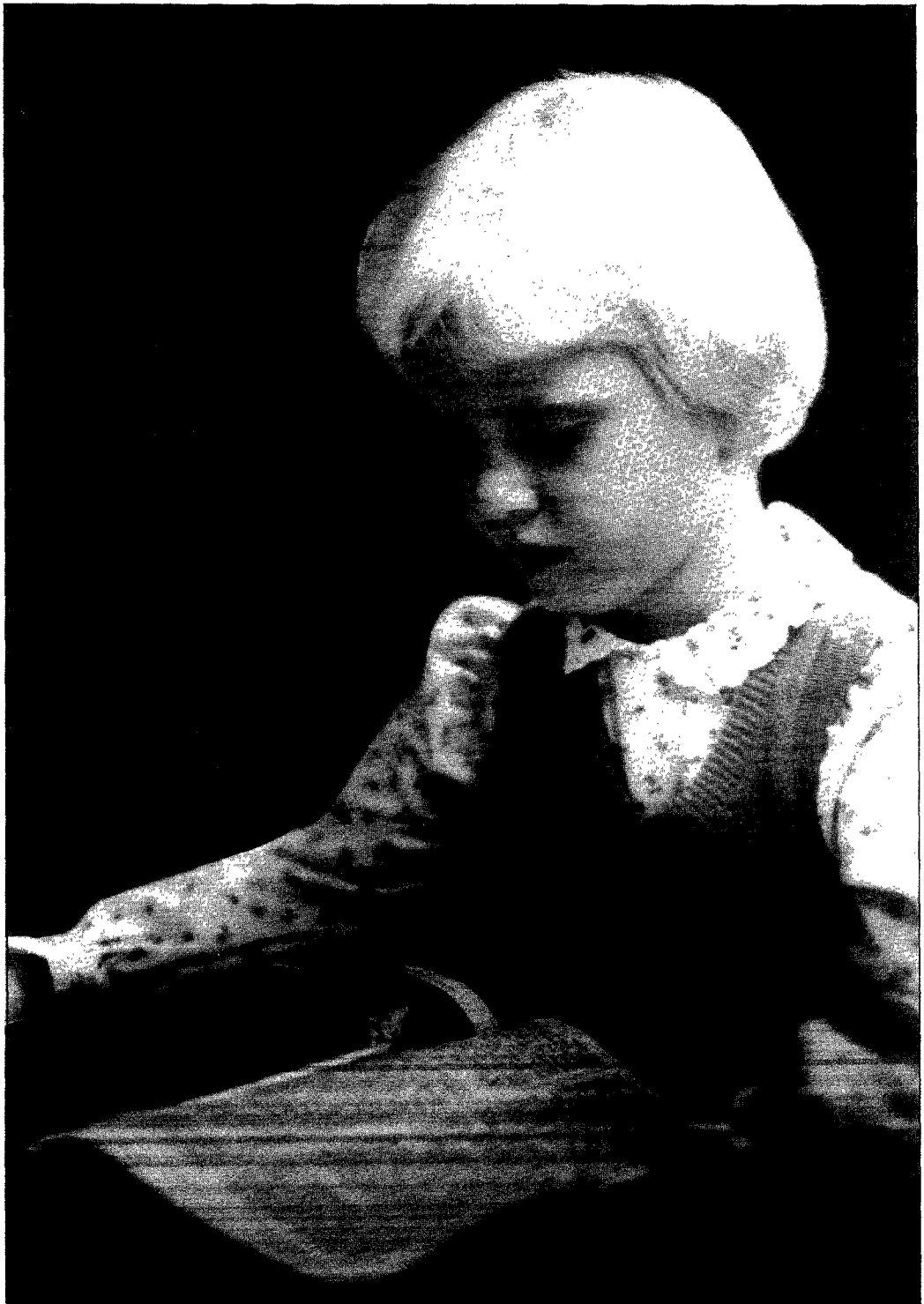
What about  
Romans?

**Page 5**

Seven  
functions  
of the  
Christian  
family

**Page 9**

During this Thanksgiving season, as Americans in particular recall something of their Bible-based roots, Adventists the world over can rejoice in their scriptural heritage. See This Week on page 2.



## THIS WEEK



Ivan T. Blazen

When we ran Ivan T. Blazen's six-part series, "Justification and Judgment" (July 21, 28; August 4, 11, 18, 25), we had a hunch that the material would have a widespread impact. Numerous reactions from readers have confirmed our expectation. Dr. Blazen's articles have enlightened and helped many Adventists, espe-

cially those in Adventist centers.

This week Dr. Blazen's byline reappears in the REVIEW. He is a longtime teacher of the book of Romans; his doctoral dissertation from Princeton was given to Romans 6. In "What About Romans?" (p. 5), he "interviews" the apostle Paul on his reason for writing this landmark Epistle and its meaning. Blazen's article is another in our ongoing series designed to open up the meaning of the books of the Bible and invite the reader to deeper study.

**Pictured on the cover is** Jodi Liebelt, one of more than 1,400 first-graders in the Pacific Union Conference who received illustrated, large-print Bibles when they entered church school during September. Recommended by the union-wide Elementary Curriculum Committee, the practice, begun during this Year of the

Bible, is set as an annual goal. For the first-graders the Bibles will serve as follow-along books. However, as the children learn to read, they will participate in unison reading of Scripture. Superintendents, teachers, and parents pray that this reading will lead the children to independent experiences with Jesus and appreciation of God's Word. Daughter of Mr. and Mrs. Lance Liebelt, of Newbury Park, California, Jodi attends Conejo Valley Adventist School.

### Art and photo credits:

Cover, Judi Krogstad; pp. 3, 11, Review; p. 4, Max Tharpe; p. 8, Holly Denton; p. 9, H. Armstrong Roberts; pp. 14, 15, S. E. Gooden; others, authors.

**Bible Credits:** The Scripture quotations marked R.S.V. in this publication are from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973.

## 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.

### Year-day principle

In "Three Years After Glacier View" (Editor's Viewpoint, Sept. 22) a comment was made regarding the year-day principle: "In the past . . . we could appeal only to Numbers 14:34 and Ezekiel 4:6—a rather weak case." To me this seems a most unfortunate statement. The evidence may be meager, but the case is far from weak. What other texts could have been used as keys to interpret the great time prophecies? What other interpretation has ever fit? If our traditional interpretation of the time prophecies is weak, what about the rest of our foundation? H. H. MATTISON  
Keene, Texas

### Abortion

Re "About Abortion" (editorial, Sept. 1).

This subject has been addressed many times by various writers in Adventist periodicals. Usually the articles are authored by men, who obviously cannot comprehend or have a knowledgeable understanding of the subject, and show this by their consideration of the subject. I am writing as an Adventist woman who has had an abortion. In my case I did not want the abortion, but wanted my child desperately. Regrettably, under the constant insistence of my husband, I had the abortion. Only a woman who has gone through this experience can understand the mental agony and pain, the memories for years to come, and the sensitivity of such a decision.

The view expressed in the editorial is the wisest, containing the best insights on the subject, that has been printed in our periodicals. It is no person's or church's right to judge a

woman whether it is right or wrong for her to have an abortion or to judge someone who does. It is a decision that must be made between God and each woman. She is the one who must live with the choice for the rest of her life.

NAME WITHHELD

### Assurance

Thanks to Ivan Blazen for expressing what many of us would like to express but fail for time to sit down and write it out in a clear, lucid manner ("Justification and Judgment," July 21, 28, Aug. 4, 11, 18, 25).

I resent others trying to tell me that I have no assurance because I believe in the investigative judgment. I have assurance, and the investigative judgment confirms that assurance. It will vindicate me when my name is found to be retained in the book of life because all of my evil deeds are covered with the blood of Christ, and "Forgiveness" is written next to my name.

EDWIN REYNOLDS  
Bulawayo, Zimbabwe

## Adventist Review



Published continuously since 1849

### EDITOR

William G. Johnsson

### ASSOCIATE EDITOR

George W. Reid

### MANAGING EDITOR

Jocelyn R. Fay

### ASSISTANT EDITORS

James N. Coffin, Eugene F. Durand  
Aileen Andres Sox

### ADMINISTRATIVE SECRETARY

Corinne Russ

### EDITORIAL SECRETARIES

Chitra Barnabas, Jeanne Jarnes

### ART

Director, Byron Steele  
Designer, G. W. Busch

### CONSULTING EDITORS

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

### SPECIAL CONTRIBUTORS

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

### SOUTHWESTERN UNION EDITION

Editor, Richard W. Bendall

### EASTERN AFRICA EDITION

Editor, Bill Edsell

### INTER-AMERICAN EDITIONS

Editor, Wanda Sample  
Associate Editors, Simone Dolevres, French; Humberto Rasi, Raul Villanueva, Spanish

### SOUTH AMERICAN EDITIONS

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

### CIRCULATION

Manager, Robert S. Smith  
Assistant, L. Rhea Harvey

### TO CONTRIBUTORS

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

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

The Adventist Review (ISSN 0161-1119) is published every Thursday. Copyright © 1983 Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740, U.S.A. Second-class postage paid at Hagerstown, Maryland. Postmaster: send form 3579 to same address. Subscriber: send address change to the above address. Subscriptions: one year, US\$30.95. Single copy, 90 cents U.S. currency. Prices subject to change without notice.

Address all editorial correspondence to 6840 Eastern Avenue NW., Washington, D.C. 20012.

Vol. 160, No. 46.

# O give thanks to the Lord

By ROSE M. FULLER

## Practical suggestions for filling Thanksgiving with joy.



**T**hanksgiving has always been a very special time for me. I have happy memories of childhood Thanksgivings. As I indulge in a little nostalgia maybe you will gather a few recollections of your own.

As a child I looked forward to Thanksgiving because it meant several days off from school—not that I didn't enjoy school, but you know how wonderfully refreshing it is to have a change of routine. Then too, it meant my two older brothers would come home from academy for a long weekend. Forgetting all the teasing and tormenting, and remembering only the fun times we had shared, I would wait anxiously for their late-night arrival. I think they were glad to see me, too, even if only for help to carry in all those bags of dirty clothes—don't boys ever wash their clothes between home leaves?

Mom never slept late on holidays (or any other time either), and by the time the rest of the family sleepily rolled out of bed, the house was perfumed with baking pumpkin pies and other delicacies. Dinner always was a feast: mashed potatoes, gravy, "chicken and dressing," corn—frozen

from the garden—green beans (also from the garden), salad, homemade rolls, and of course, to top all that off, *my* mom's pumpkin pie. You know why we had to waddle away from the table.

We had no TV where the men could vegetate with a national football game, so we had our own "Shafer Bowl Game." Touch football at its best, it soon became an annual event. Whatever we lacked in skill, we made up in enthusiasm and persistence.

Most Thanksgivings found one or more guests sharing our meal and day. Mother or Dad found someone lonely or alone and invited them to join our fun. Doubtless they were surprised to realize their invitation also included the chance to help in Mother's favorite recreation—splitting logs for the fireplace. About September she began hoarding wood for the winter, working frantically to make sure her brood would stay warm. On cold, windy winter nights as we enjoyed the blazing fire, we appreciated all the backbreaking work of preparing the wood.

Perhaps such pleasant memories have prevented my feeling deprived as a PK (preacher's kid), for having to move often, not seeing my grandparents as frequently as others, changing schools, and leaving friends. I am happy my

*Rose M. Fuller is a homemaker living in Jackson, Tennessee.*

parents took time to make those holidays special events for us children.

Why not put forth that little "extra effort" to make this Thanksgiving a special memory for your family? Not with fancy food dishes, rich desserts, or any other expensive way. You will need to plan, but perhaps some of the ideas listed below will get you started. Do not accept or reject family traditions until you have weighed them in light of your family's needs and personality.

First of all, what is your philosophy? Decide what you would like this Thanksgiving to mean to your family. To me Thanksgiving should be (1) a time of strengthening family ties, (2) a time for recounting our many blessings (sometimes we forget how well off we are) as well as thanking our gift-giving heavenly Father, (3) a time for creating happy memories for your family.

Let your family help you plan. Create an atmosphere where your children can express their ideas and know they will find approval and acceptance. It will help them learn to think creatively rather than depending on someone else. Even if you think their suggestions are preposterous, do not say so! List them and consider strengths as well as weaknesses of each idea presented. Let them know you value their opinion.

Now to some specific suggestions, not necessarily original but offering possibilities.

1. If you live too far away to visit grandparents, or if they are no longer alive, then "adopt" some grandparents. There have been several "grandpas" in my life, each of whom has added several pages to my "memory book" with stories and bits of humor and wisdom gained from years of living close to God. If your local church has no elderly people to adopt, try contacting a nearby nursing home to see if one of their residents with no close family could leave the facility for a

day. When children see our genuine concern for the aged they will absorb the same attitude. We may be the beneficiaries in years to come.

2. Take a basket of food to a poor family with many children and too little money, a widow trying to stretch her Social Security to cover each month's expenses, newlyweds struggling to get through school, young couples with a new baby and big bills, or maybe a new neighbor who still is unpacking. A plump loaf of fresh whole-wheat bread, tasty hot soup, wholesome cookies, or some other simple but nutritious food may be just what is needed to break through the formality barrier.

3. See whether other families in your church would like to get together for a Thanksgiving potluck and afternoon of recreation and games.

4. Check with your pastor about community Thanksgiving programs arranged by the local ministerial association, and join your friends and neighbors in praising God.

5. Make a list of your adversities (yes, you read that right). Then see how God is working for your best good, and how you can give Him thanks for strength to meet each trial. To some you may have to say, "I don't understand, but I trust You to work it out." At the moment I'm waiting to see how He will resolve an unsold-house-that-needs-to-be-sold problem.

6. Now make a list of your blessings—it will be much longer than the other list. A loving spouse, healthy children, a steady job, the blessed Word of God that guides us through circumstances both pleasant and adverse—the list could go on.

7. Read and memorize Psalm 100 as your expression of love to the greatest of Givers.

Thanksgiving will become a joy to you and those who share your love. □



## November

By RUBY KING PHILLIPS

*I walked today in the garden of God.  
The plantings He tended there  
Were burning their golden banners  
In the smoky November air.  
Tucked in blankets of lavender mists  
The dreaming hills in sleep  
Lay nestled one on another  
Under the azure deep.*

# What about Romans? —an interview with Paul

By IVAN T. BLAZEN

## Tiptoe with Paul through the book of Romans.

**P**aul, your colleague Peter once said that you wrote some things hard to be understood (2 Peter 3:16). There are those who think that Romans fits this description. What would you say about this?

Peter was right. After all, there are many deep truths of God that are hard to express. Do you remember what I said in Romans 11:33: "O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways!" \*

But keep in mind what Peter really said. Peter acknowledged that I wrote according to the wisdom the Lord gave me (2 Peter 3:15) and that, while some of what I wrote was difficult to comprehend, the problem was with the ignorant and unstable who *twist* my writings to their own destruction (verse 16).

The way to avoid this when reading Romans is to pray for wisdom from the same One who gave it to me, and to study my book sincerely and earnestly from the first chapter to the last.

**But Romans seems to be such a heavy theological book. Were you writing for scholars?**

Not at all! I wrote for all kinds of Christian believers, and my purpose was not so much theological as evangelistic and practical. I wrote as a *missionary* seeking further outreach and as a *pastor* with the burdens of the church on my heart.

**What evangelistic or missionary purpose did you have in mind?**

You can read about it in Romans 15. As an apostle to the Gentiles, I had as one of my greatest goals the preaching of the gospel of Jesus throughout the Roman Empire. I spent years working in the region, starting with Jerusalem and extending as far round as Illyricum, or Yugoslavia (verses 18, 19). Although I was eager to visit Rome during those years, my evangelistic work kept me from doing so (verses 20, 22). When my work there was finished I planned to come to Rome, and from there to go on my way to proclaim Christ in Spain, the western edge of the Roman Empire (verses 23, 24, 28).

In anticipation of this final thrust of my missionary work, I wrote Romans. The Roman church, located in the capital of the empire, was, as you might imagine, a church whose support could be of great benefit to a missionary like me. I had not founded this church and as yet had never visited it. So in my book I set forth the gospel I preach (chapters 1-11) and

how it relates to everyday life (chapters 12-16). This way I hoped to gain the moral and material support of the Roman Christians in bringing the good news of Jesus to Spain. In fact, I wanted the Roman Christians to launch me on my way (chap. 15:24).

**If your only purpose in writing and then visiting Rome was to get help to go to Spain, wouldn't the Romans feel slighted? Didn't you have anything to give them, as well?**

I surely did! In my letter I told the Romans I would come to them "in the fulness of the blessing of Christ" (verse 29). Part of this blessing had to do with preaching the gospel in Rome itself. Since Christ put me under obligation to everyone, I wanted to reap some harvest among the Romans as among the rest of the Gentiles (chap. 1:13-15). In that way the ranks of believers in the capital of the empire would be swelled, to the glory of God. And with such a practical demonstration of how God would work through my preaching of the gospel among them, the Romans might be encouraged to help me preach the gospel to others.

**You spoke also of your pastoral concern in writing Romans. Was this concern for the Roman Christians themselves?**

Yes. I knew that the fullness of Christ's blessing would attend me not only in gaining new converts to the Roman church but in strengthening those who already believed. I meant it when I said to the Romans, "For I long to see you, that I may impart to you some spiritual gift to strengthen you" (verse 11). My letter was a forerunner of the strengthening that would be climaxed when I came to Rome.

But keep in mind, it could have happened that I never actually would have gotten to Rome. As I mentioned in Romans 15:25-27, 30, 31, before I could go to Rome I had to deliver an offering from the Gentile churches to the poor Jewish Christians in Jerusalem. The offering was to bring about unity between Jewish and Gentile Christians, and in a material way symbolize the spiritual debt Gentiles owe to the Jewish people of God. So a lot was at stake in this offering, and my life was on the line. I needed the prayers of the Romans for me to be delivered from the unbelievers in Jerusalem. If I should die my Epistle could become a kind of last will and testament from me, giving the content of my gospel and how it affects Christian living and relations between believers, whether they are Jews or Gentiles.

**Did the Roman Christians have special problems requiring the application of the gospel to their lives?**

Yes they did. Maybe a little history will help you to understand better. If you read Acts 18:2 you will see that in A.D. 49 the emperor Claudius commanded all Jews, including Jewish Christians, to leave Rome. Riots had broken out in the synagogues of Rome where Jewish Christian missionaries were preaching that Jesus was the

*Ivan T. Blazen is chairman of the Department of New Testament, Seventh-day Adventist Theological Seminary, Andrews University, Berrien Springs, Michigan.*

\* All Scripture quotations in this article are from the Revised Standard Version.

promised Messiah and leading Jews to become Christians. By the time the Jewish Christians returned to Rome some years later, Gentile Christians were in the majority and had taken over the positions of leadership in the church formerly held by Jewish Christians.

Tensions, disunity, and disputes developed between these groups. Gentile Christians were tempted to look down at their Jewish Christian brothers and sisters. Just as the offering I took from Gentiles to the Jewish Christians in Jerusalem was meant to bring unity between Jewish and Gentile believers, so my letter to the Romans was designed to do the same. In my letter I emphasize how God shows no partiality (Rom. 2:11; 3:22); how Abraham is the spiritual father of both the uncircumcised and the circumcised (chap. 4:11, 12); how God has called people not only from the Jews but also from the Gentiles (chap. 9:24); and how the same Lord is Lord of all, bestowing His riches upon all who call upon Him (chap. 10:12).

And I make it clear to the Gentiles, who have been grafted into God's olive tree (His people), that they should not boast over the Jewish branches (chap. 11:18), or become proud (verse 20), or be wise in their own conceits (verse 25). Since Christ has done so much for all of us, we should therefore welcome one another as Christ has welcomed us, for the glory of God (chap. 15:7).

**Would it be correct to say, then, that Romans 1-11 shows how Christ has welcomed us, and Romans 12-16 shows how we should welcome and deal with one another?**

That's it exactly. Once we see how God has treated us we know how we ought to treat one another. And this means that the last part of Romans, starting with chapter 12, is not just something extra in the Epistle. In chapters 1-11, I wrote all that "heavy" theology, as you called it, not only so the gospel could be clear but so that I could build upon this foundation the way Christians ought to live and treat one another. The world needs not only the gospel message but gospel people in whom its principles are alive and working.

**We have talked a lot so far about the intent of Romans. Would you now be willing to go through the letter with us and help us better understand its content?**

By all means. From the very first words of Romans you can see that my task is to present the good news of the gospel (chap. 1:1). Human life lived apart from God has been filled with nothing but bad news. I have been commissioned to announce God's good news of forgiveness and freedom, joy and hope, peace and life.

**What is the relationship between Christ and the gospel?**

Jesus Christ *is* the gospel. He is the center and circumference of the good news and the fulfillment of the Old Testament. As one who entered into the realm of flesh as the Son of David and rose from the dead to reign in power as the Son of God, *Jesus Christ is our Lord*. We are called to witness to His lordship so that people everywhere might believe. To bring Christ to the nations and the nations to Christ—that is what witnessing is all about (verses 2-5).

**But don't you feel awkward or embarrassed to preach that One who was nailed to a cross like a common criminal is our Lord?**

Not at all. As I said in Romans 1:16, 17, the keynote

passage of my Epistle, I am not ashamed of the gospel, for it is the power that most certainly leads to salvation for everyone who believes. What makes the gospel such a saving power is that *God's righteousness is revealed* in it. What this means is that when the good news about Christ is proclaimed, God is *active* to bring sinful people into a right relation to Himself. This right relationship is effective through faith alone.

**How do you see the situation of human beings apart from the gospel?**

Frankly, the situation is utterly hopeless, as I indicated in Romans 1:18-3:20. On the one hand, there are those, like the Gentiles, who suppress the truth of God and in the unthankfulness of their hearts do not give glory to God, but choose to worship the things of this world and to engage in the world's immoral practices (chap. 1:18-32).

On the other hand, there are those, like the Jews, who affirm the truth of God and His law but who in arrogant self-righteousness condemn others. They forget that they too are sinners who do some of the same things they condemn (chap. 2).

Rebellion and self-righteousness—these two sins of self-sufficient and self-serving humanity—have caught all in their embrace. The verdict at the divine tribunal is clear: Every person in the world is guilty before God and subject to His wrath, with no possibility of being justified by works (chaps. 3:9, 19, 20, 23; 1:18; 2:5).

**How then can people be justified, or become right, with God?**

The good news is simply and wonderfully this: Justification is God's gift made available through the atoning sacrifice of Christ, which procured our redemption, or release, from sin. It was at the cross that God exhibited His righteousness (that is, acted to set people, who were in the wrong, right with Himself), and He sets right (justifies) all who place their faith in Jesus (chap. 3:21-26).

**Is your teaching on justification by faith something new?**

Absolutely not! As I urge in Romans 4, look at Genesis 15:6 and the case of our forefather Abraham. He did nothing more than believe God's word, fully convinced that God was able to do what He had promised, and God reckoned righteousness to him. A statement of David in Psalm 32:1, 2 makes crystal clear what reckoning righteousness, or justifying, means on the practical level. "Blessed are those whose iniquities are forgiven, and whose sins are covered; blessed is the man against whom the Lord will not reckon his sin" (verses 7, 8). This will be the experience of all who believe on Him who raised Jesus our Lord (verses 23, 24).

**But even if we are justified now, can we be sure that we will be saved at the end?**

I wrote Romans 5 to answer this question. This chapter is about the Christian's confident assurance of final salvation. The main point is this: If Christ has done what is hardest—to *die* for His *enemies*, don't you think He will much more do what is easier—to *live* for His *friends*, those whom He has reconciled, and to save them from wrath at the judgment (verses 8-10)? It is certain: The justified will one day share the glory of God (verse 2). Until that day they should realize that justification brings them peace with God, access to His favor, joy, and hope (verses 1, 2).



## **But doesn't our inheritance from Adam make it difficult to be sure about our final salvation?**

Remember, Christ has reversed the effects of Adam's fall. Where sin abounded, grace abounded even more. Although we were all lost in sin, condemnation, and death, Christ has brought us righteousness, acquittal, and eternal life (verses 12-21). In view of this, believers ought not to remain stuck in the mud of Adam's sin, but come up to the higher ground of Christ's victory over sin.

## **Some have charged that your teaching on the justification of the ungodly by faith alone means that the Christian can continue in sin.**

God forbid! That is condemnable slander, as I indicated earlier in my letter (chap. 3:8). We who have been justified have died to sin as lord of our lives. Through baptism we were united to Christ and His death, so that as Christ was

raised from the dead we might walk in newness of life. Crucified with Him, we need no longer be enslaved to sin or yield our members to sin as instruments of wickedness. Rather we yield our members to God as instruments of righteousness. Sin's dominion is over, because of the grace of God (chap. 6:1-14). Indeed, our old slavery to sin has been replaced by our becoming servants of righteousness (verses 15-23).

And though we have been discharged from the law, as a way to freedom and life, we have been joined to the living Christ. In Him we bear fruit for God, and through the Spirit we serve God in a new way (chap. 7:1-6). If you will read Romans 12-15 you will see that the gospel requires in the life of every truly justified believer the fruits of righteousness, and that love for one another that fulfills the law (chap. 13:8-10).

## **When you speak of discharge from the law, as you do in Romans 7:6, does that mean that there is something wrong with the law?**

No, not at all. Although sin finds an opportunity in God's commands to manifest its rebellion against the will of God, God's law is holy, just, and good. It exposes sin for the terrible thing it is (verses 7-13).

However, acknowledging that the law is good can never help us perform the good. There is something the law cannot do (chap. 8:3). The law cannot deliver from indwelling sin. Only Christ can (chap. 7:14-25).

### **How does Christ do it?**

Through the power of the indwelling Spirit, whose work I describe in Romans 8:1-13. The Spirit, in harmony with Christ's condemnation of sin at the cross, frees the believer from the law of sin and fulfills the righteous requirement of the law in him. Furthermore, the Spirit ends the believer's debt to the flesh and enables him to put to death the sinful deeds the body would like to do.

## **How would you summarize God's saving action on our behalf?**

I would say that if God be for us, *nothing* in all this decaying, groaning, and often hostile universe in which we suffer will be able to separate us from His love in Christ Jesus our Lord (verses 14-39).

### **What, then, of your separated brethren, the Jews?**

My anguish for them is great, but their separation from Christ and His righteousness will not last forever. Their present state does not cancel God's sovereign promise and purpose (chap. 9:1-29), even though they are personally responsible for seeking righteousness by works in disobedience to God's word (chaps. 9:30-10:21).

But God has not rejected His covenant people. They indeed have stumbled, but they have not fallen forever. They will be stirred to jealousy when they see the Gentiles, whom they formerly condemned (chap. 2:1-3), possessing the salvation that should have come to Israel. Many Jews will still turn to the Messiah, find God's mercy, and be saved along with the justified Gentiles. For God has judged everyone to be disobedient that He may have mercy upon all (chap. 11:1-32).

"O the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! . . . To him be glory forever. Amen" (verses 33-36). □

## **Outline of Romans**

### **Introduction (1:1-17)**

- A. Paul's gospel commission and missionary purpose (1:1-15)
- B. Paul's theme: the revelation of God's saving righteousness to everyone who has faith (1:16, 17)
- I. God's righteousness and faith (1:18-4:25)
  - A. God's righteousness needed by sinful humanity (1:18-3:20)
  - B. God's righteousness provided through the sacrifice of Christ (3:21-26)
  - C. God's righteousness received through faith (3:27-4:25)
- II. God's righteousness and victory (5:1-8:39)
  - A. The confident hope of final salvation and eternal life (5:1-21)
  - B. Death to sin's power and obedience to God's righteousness in union with Christ (6:1-23)
  - C. Freedom from captivity under law so as to serve God anew through the Spirit (7:1-6)
  - D. The holiness of God's law despite the unholiness of sin-ruled flesh (7:7-25)
  - E. Walking by the Spirit the pledge of victory over the flesh (8:1-13)
  - F. The suffering of God's children the prelude to glorification with Christ (8:14-30)
  - G. The confident assurance of the victory of God's love over all hostile powers (8:31-39)
- III. God's righteousness and Israel (9:1-11:36)
  - A. God's sovereign promise and purpose not canceled by Israel's unfaithfulness (9:1-29)
  - B. Israel's present failure owing to lack of faith in God's Word and righteousness (9:30-10:21)
  - C. The future realization of God's redemptive purpose for Israel and the world (11:1-36)
- IV. God's righteousness and practical Christian living (12:1-15:13)
  - A. General moral principles (12:1-21)
  - B. The Christian and governmental authority (13:1-7)
  - C. The fulfillment of God's law through love (13:8-10)
  - D. The way to live in view of the nearness of the end (13:11-14)
  - E. Relations between the weak and the strong under the example of Christ (14:1-15:13)
- Conclusion (15:14-16:27)
  - A. Paul's gospel commission and missionary purpose restated (15:14-33)
  - B. Commendations and greetings, warnings and blessings (16:1-24)
  - C. Doxology (16:25-27)

## Testing the process

*"If you are going to apologize, be sure to bow low."*—Neal C. Wilson, quoting an old Chinese proverb.

Sometimes the decision-making process of the church seems cut and dried. At the 1983 Annual Council, for instance, the agenda contained 144 items of business. All of them had been discussed in a prior forum; many were voted on the floor in a *pro forma* manner.

But in every Annual Council the process is tested, at least to some extent. Occasionally a major issue rivets the attention of delegates and debate assumes historic proportions.

It happened in 1978, when the council sat all day and into the night over the question of black unions in the North American Division, eventually (at 10:30 P.M.) rejecting the proposal to have them.

It happened in 1962, when the question of the location of the primary teaching facilities for the School of Medicine of Loma Linda University—in Los Angeles or at Loma Linda—was hotly contested.

And it happened in 1983 over the proposal to reorganize our work in Africa.

For two days the Annual Council was locked in a debate marked by deep emotions, some tension, and statesmanlike stances. It was a parting of the ways, a time to stand by convictions, to take a stand. And—inevitably—to test the process once again.

Africa is a huge continent—5,000 miles from south to north, 4,600 from east to west. More than 750,000 Adventists now live in Africa.

In 1957 the first nation of emergent Africa gained independence—Ghana. Eventually more than 50 others would follow. As the map of Africa was recast, so would be church structures on the continent. The ties with European divisions would be progressively severed, with the last link cut in 1980 at the Dallas General Conference session.

Three African divisions emerged from Dallas—the Trans-

Africa Division, with headquarters in Harare, Zimbabwe; the Eastern Africa Division, with offices in Nairobi, Kenya; and the Africa-Indian Ocean Division, with Abidjan, Ivory Coast, as administrative center. The Africa-Indian Ocean Division is composed principally of French-speaking areas; in the Trans-Africa and Eastern Africa divisions English is the common language.

But the Dallas session also had instructed the General Conference officers to work toward a consolidation of the Trans-Africa and Eastern Africa divisions.

General Conference president Neal C. Wilson and secretary G. Ralph Thompson spent five weeks in Africa earlier this year, listening and counseling. At first they pressed for a combined division of all countries in the Eastern Africa Division and the Trans-Africa Division. But the political realities of Africa—the political isolation of the Union of South Africa—soon squelched this plan. The Eastern Africa Division could be joined with the Trans-Africa Division only by detaching South Africa from the combined unit.

As the proposal for consolidation came to the floor of the Annual Council, the arguments pro and con merger began to crystallize. Pro: efficiency of operation, with large financial savings (nearly \$1 million annually). Con: disruption of the work in two presently successful divisions (both the Trans-Africa and Eastern Africa divisions have high growth rates).

The most poignant factor, however, was South Africa. Cradle of the early Adventist work in Africa, its funds and missionaries sent out throughout the continent—was it now to be excised and become attached directly to the General Conference?

"We may save money, but how do you quantify pain?" cried Alf Birch, secretary of the Trans-Africa Division. Black delegates from the countries bordering South Africa also rose to oppose the motion.

During the first day's debate, speeches were limited to delegates from Africa. (The three divisions' officers and all union presidents of each division had been invited to the council). Late in the day, seeking to move the assembly to action, Elder Wilson came down heavily for passage of the proposal so that the council could proceed with other business. But when the chairman-for-the-day Francis Wernick took a straw vote by secret ballot, the motion lost handily, 152 to 117.

So the discussion was carried over to a second day. Although it was the Sunday of the council, delegate pews were full and interest remained intense throughout the day of speeches.

The most telling remarks came from Elder Wilson. Leading off the discussion, he apologized for appearing to direct delegates on how they should have voted. He reviewed the history of the administrative work in Africa, rehearsed the reasons for merger of the divisions, and appealed to each delegate to vote his convictions.

During this second day of debate delegates heard from other General Conference officers as well as representatives from Africa. And at last they had heard enough; by 4:30 P.M. they were ready for the final vote. Again the ushers distributed secret ballots.

The Takoma Park church buzzed with anticipation as the ballots were counted. Then, in an electric moment, chairman-for-the-day Lowell Bock announced: "Yes: 145. No: 136. I declare the motion passed."

The process had been tested again.



The final vote: Neal C. Wilson and Maurice Battle look on as J. W. Bothe, left, and Charles Watson tally the ballots.



# Seven functions of the Christian family

**Is your family doing its job well? Try this seven-point test to measure it.**

By CONRAD A. REICHERT

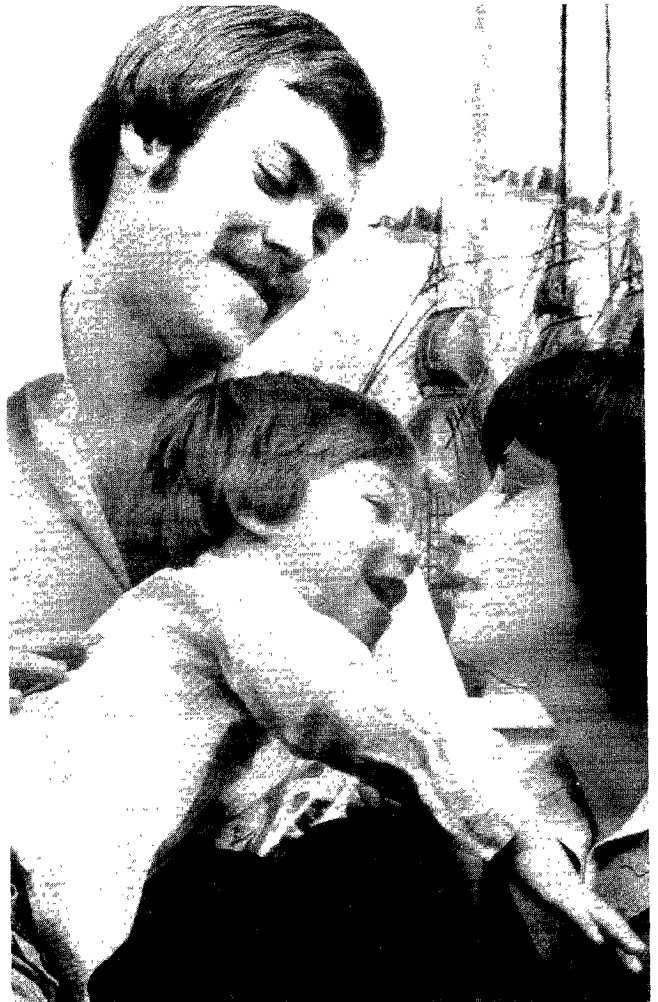
The first two chapters of Genesis give us the charter for the human family. "And God said, Let us make man in our image. . . . In the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." "And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh" (Gen. 1:26-28, 2:22-24).

In these chapters we see that the family was instituted in Eden on the sixth day of Creation. What God made was good. He had a purpose in everything He did. When we study the structure of the family analytically we begin to see the wisdom of God.

The family performs a number of major functions. The remarkable thing is that these functions are performed whether the family members are paying any particular attention to the family or not. These functions may produce happy, healthy persons and societies, or they may produce just the opposite.

These functions create the bonds that hold families together. When a person says that "blood is thicker than water," he means that fathers, mothers, sisters, brothers, and other family-related persons are bonded together in a special way that he and his neighbor are not. Even though we are in contact with a neighbor for 50 years, we do not develop the same bond with that person that we develop with the members of our family.

The Bible is filled with stories about families, for the family is the backbone of humanity. The entire story of the Hebrew people is the story of a family. Abraham begat Isaac,



Isaac begat Jacob, and Jacob begat the founders of the 12 tribes of Israel. All Hebrews traced their bloodlines back to "Father Abraham."

In this article we will identify seven distinct things that every family accomplishes for the better or for the worse of its members. The seven functions are universal in that they exist in all human families, have existed during all time, and exist in all geographic locations. These functions are vital to the continuance of a family, and their absence leaves the system no alternative but to dissolve.

1. *The reproductive function.* God instructed both Adam and Noah to be fruitful, multiply, and replenish the earth (Gen. 1:28; 9:1). So one of the functions of the family is to maintain the family itself. This is the reproductive function of the family.

So important was the reproductive function to God's people in the Hebrew culture that a law provided that if a man died without having children, his brother was obligated to

*Conrad A. Reichert, Ph.D., is in the private practice of clinical psychology in St. Joseph, Michigan.*

marry the widow and beget children in the name of the dead brother (Deut. 25:5, 6; Luke 20:28). One example of this practice is given in the story of the woman who married seven brothers. As each brother died without her bearing children, she was married to the next younger brother, whose duty was to father children for the deceased brother. Finally all of the brothers died and left no children (Luke 20:28-32).

A romantic example appears in detail in the story of Ruth. In Ruth's case both of Naomi's sons were dead; therefore the next nearest kinsman was now under obligation to beget children for Ruth's deceased husband. Naomi and Ruth mistakenly identified Boaz as the nearest kinsman and set the plan into operation. As the account develops, Boaz knows that he is not the nearest kinsman, but by now he is in love with Ruth. Therefore he assembles the local elders to witness a business conversation between him and the nearest kinsman, and Boaz wins the hand of Ruth.

In addition to continuing family lines, marriage provides for meeting human sexual needs in a responsible manner.

2. *The economic function.* An appropriate helper was provided for Adam in order to share in the work, as well as in the wealth (see Gen. 2:18-23).

In this function a system based upon the individual abilities of family members operates to satisfy efficiently the family's material needs. A division of labor exists so that each member of the family has certain responsibilities to perform relative to one's sex, age, and physical ability. Certain members bring in money, others assume responsibility for the cooking, certain members mow the lawn or shovel snow, and the material needs of the family are met to a greater or lesser extent, depending upon the needs, interests, and abilities of the family.

3. *The protective function.* The family makes rules, enforces rules, and administers punishment for their infractions. This rule-making develops a system of expected behavior that allows members to relate to one another in a consistent way within the family. It also protects members from threatening situations outside the family. Recall the story of Abraham and Lot (chapter 14). Although Lot lived miles away, when Abraham heard he had been kidnapped he took 318 servants with him and restored Lot safely to his home.

It is interesting to note that the Biblical narrator in Genesis 14 refers to Lot as Abraham's "brother" (verses 14 and 16), even though other verses (verse 12 in this chapter, for instance) make it clear that Lot was Abraham's nephew. If you were a family member you were a "brother."

Solomon, fabled for his wisdom, emphasized the strength of the bond between family members by referring to a certain friend "that sticketh closer than a brother" (Prov. 18:24). In current speech we bestow a special significance upon nonrelatives when we refer to them as though members of the family. These are the "moms," "dads," "uncles," and "aunts" we have who are not directly related to us by blood.

4. *The nurturing function.* This function meets basic emotional needs of the members of the family—psychological needs of love, security, and esteem. Normal family activities and relationships result in emotional gratification and tension management that lead to the development of stable personalities.

Joyful, playing, recreational activities are therapeutic.

Recreation allows family members to engage in major change from the routine. Children may act like adults, and adults may act like children. During such times of recreation close interpersonal bonds within the family are strengthened.

The family is a major source of love, comfort, sympathy, and security. How the family reacts to the emotional stresses and strains of its members is directly related to the emotional health and personality development of the members.

5. *The socialization function.* This function is important for personality development in children, and it also exerts an influence on the continuing personality development of adults. The family largely provides answers to the questions Who am I? and What am I? relative to other persons. Age roles, sex roles, social statuses, and family peculiarities are taught to children through the daily activities of the family. Rights and responsibilities within and outside of the family are clarified for each individual, and family members are taught how to meet social expectations placed upon them. This function is so thorough that if you know only one member of a family you have a fairly good idea of what the other members of the family are like, even if you have never met them.

Each family has a distinctive code by which it lives, and often individuals will go to great lengths to live up to the code. Of course, members are always admonished to avoid those things that would bring shame to the family name.

This status-giving influence is so strong that it puts an indelible stamp on each member that can never be totally erased. The people of Nazareth had difficulty in perceiving Jesus in any way except as a member of the family of Joseph (Mark 6:1-3).

## Development of personality

6. *The personalization function.* This function is responsible for the development of the individualistic elements of personality. They are the personality elements unique to the person, elements that are not socially determined. They include biologically based personality traits like body build, skin pigmentation, sex, basic intellectual and emotional ability, and other genetically oriented personality characteristics. These inheritances lead to a personality distinctively different from those of the other members of the family.

The socialization and the personalization functions together account for most of the personality development of the child. Ellen White often discussed personality development. She felt that a child's personality was to a large degree formed by the age of 5. Some psychologists believe that the basic elements of personality have been mostly formed by the age of 3. It takes little effort to imagine the psychological significance of being a member of a household for 18 to 20 years. The influence of the family on a growing personality is strong indeed. The Scriptures say, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6). Children are almost mirror images of the family in which they grew up, and the effects of their upbringing last a lifetime.

7. *The religious function.* The family is the basic agent of instruction in attitudes, values, ethics, morality, worship, and religious beliefs. Life's basic values are learned in the home. Even the way a person interprets Scripture is considerably influenced by his childhood experiences. This

is why it is important for the church to show concern about the homes of church members and to provide a system of religious education for children, as well as adults.

"And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." "And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is at this day" (Deut. 6:6-9, 24).

### Family meets human needs

God knew what He was doing when He created the family. Sociologists have identified the universal activities of people: working, loving, playing, governing, fighting, protecting, and worshipping. The family is so constructed as to meet virtually all of these needs.

The seven functions of the family, identified briefly in this article, all work together toward meeting mental, social, emotional, biological, and spiritual needs.

An individual family will continue to exist as long as it meets the needs of its members. When one or more of the seven basic functions break down so that the needs associated with those particular functions are not met, the strength of the bonds holding the family together weaken. If too many needs that these functions provide for are unmet, the family becomes dysfunctional and dissolves. Divorce, desertion, separation of the members, or even death may occur.

Too often we are misled into feeling that the love relationship between husband and wife is the only ingredient in a successful home. This is not true. Each of the seven functions meets certain human needs that are important if family members—children as well as adults, young as well as old—are to be well-adjusted persons, capable of dealing constructively with life. All of life involves obtaining satisfaction of one's needs, and God's design for the family provides for satisfaction of these needs.

God's people cannot be content to sit back and merely hope these seven functions will occur. When we want to go somewhere in our automobile we do not simply get in and give it the gas. We take the steering wheel and steer toward the place we have in mind. The Christian family must be managed in a similar way.

God has outlined a plan of the family that He knows will meet human needs. We must take hold of the steering wheel and head in that direction. If we develop the family according to God's design, we and our family members will be happy and healthy both physically and mentally. We must plan for the ideal family, then work toward that plan.

The prime place where we can look for the ideal pattern of the family is in the Bible. It is filled with family pictures and patterns, and describes the results of different family practices.

The family was designed by God to meet human needs. When it performs well in each of the seven identified areas, marriage and family life will result in happy, healthy personalities in parents and children. □

## FOR THE YOUNGER SET

# The children's story

By SHARON LANDIS

"If all the children will come to the front, we'll have the children's story now," said Pastor Robbins as he walked down to the front pews of the church.

All the smaller children hurried out of their seats and to the front two rows.

In the front were so many children that there wasn't enough room for Frankie to sit down on a pew. Angry feelings came into his heart. He wanted to sit on the pew, and thought his friend David should be the one to sit on the floor.

Frankie gave David a big push and almost knocked him out of his seat.

David looked at his friend and said, "I'll share my place with you."

"NO!" shouted Frankie. "You get up and let me have your seat!"

Pastor Robbins said calmly, "Now, boys, let's be nice and quiet."

David let Frankie have his seat. After the story David said to Frankie, "I'll forgive

you, and let's still be friends."

Now Frankie felt embarrassed, and he knew he shouldn't have acted so mean and naughty.

It seemed to Frankie that church would never end. He wanted to be home, away from all the eyes that he felt were looking at him and thinking he wasn't a very nice boy.

On the way home Daddy had a few choice words for Frankie that he knew he very well deserved.

While Mom and Emilee were preparing dinner, Frankie slipped into the living room, where Daddy was reading. "Daddy," Frankie said shyly, "will you pray with me and ask Jesus to forgive me? And ask Him to help me remember to be a better boy in church?"

"Of course, son," said Daddy as he put his arms around Frankie. "That would mean a lot to Jesus and to me."

After their prayer Daddy reached for the book he'd been reading (*Child Guidance*, p. 547). "Here are some very important words I think you should hear. 'God sees every irreverent thought or action, and it is registered in the books of heaven.' Do you understand that?"

"Yes, Daddy," Frankie said. "I promise that I will try to be better in church and remember that Jesus is there watching me. I sure don't want to make Jesus sad."

"He knows that, Frankie," Daddy said. "And He will forgive you and keep on loving you."



Geoscience Field Conference—1

## In search of a planet's past

On September 13 about 30 Adventists from all parts of the world checked into an otherwise idle resort hotel in West Yellowstone, Montana. Summer tourists had departed, leaving an unnatural hush on sun-washed streets and sidewalks perched high in the thin, crisp air of the Rockies. Shopkeepers were crowding leftover trinkets into boxes, for West Yellowstone goes dormant early before howling winter winds arrive and temperatures plunge as low as  $-50^{\circ}\text{F}$ .

Although the town owes its existence to tourism, the hotel desk clerk scarcely could believe what he saw in this group. They came from London, Abidjan, Brasilia, Singapore, Nairobi, Washington, D.C., Loma Linda, Harare, and a half-dozen other places, but acted like members of a single family.

To be sure, we were an extraordinary group, composed of General Conference officers: the president, three vice-presidents, and the secretary; ten presidents and three secretaries of world divisions; the director of the Ministerial Association; and two editors associated with major Adventist publications. A half-dozen other resource personnel, principally from the Geoscience Research Institute, a church-sponsored community of scientists housed at Loma Linda University, had come to guide us participants through an intensive 16-day field conference in natural studies related to creationism.

Beginning the next morning with

a two-mile trek up a mountain trail, we suffered instant initiation to the rigors of field study with a hands-and-feet scramble several hundred feet up a 50-degree escarpment faced with crumbling rock. The panting group, spaced out across the mountainside by varying degrees of exhaustion, came at last to a series of standing petrified trees, some above others. Their upright positioning and placement seem to imply that thousands of years must have elapsed to allow numerous successive forests to grow, be buried in volcanic debris, then grow again.

Here were the famous Yellowstone fossil forests, the first of a series of challenges to take the measure of our ability to relate natural phenomena to God's revealed Word.

### Not a casual vacation

As we returned some miles through forested ravines to the waiting bus, the day was not quite ended, but we were. Clearly, field conferences are a far cry from casual vacations.

The area immediately west of the Rocky Mountains provides one of earth's finest display windows for study of the distant past. Extensive upthrusts, faulting, and erosion have exposed huge cross sections of sedimentary earth layers. Just when this happened is the subject of controversy, the popular scientific world having opted for a means requiring vast sweeps of time, cre-

ationists insisting that it took place in comparatively recent times.

From Yellowstone the group moved southward through Wyoming's Wind River Canyon, whose soaring walls provide opportunity to study numerous layers of a stone blanket that lies widespread over the earth's base material. How did these layers come to exist? When? Why are different kinds of fossils—both animal and vegetable—trapped in certain formations but not others? How did countless fish become entrapped to be impeccably preserved as fossils in the Green River shale?

Nightly lectures by the Geoscience staff and several other specialists often brought us face to face with enigma, but the tension was softened by reviews of how scholars are attempting to wrestle with apparent anomalies. Alongside the traditional explanations, we searched for suggestions compatible with the creationist viewpoint.

Utah's Dinosaur National Monument is a veritable graveyard of dinosaur bones, where hundreds of skeletons remaining from those mighty beasts lie immobile, trapped in layers of solid stone. What kind of disaster suddenly destroyed so many—all in one place? Would not a great flood explain it? But why are their fossilized remains confined almost exclusively to the Morrison Formation? They were mobile creatures: Why are they not in other layers?

Widespread buried coal beds stretch for miles across southeastern Utah. Could enough vegetation have grown in this now-arid land to make such deposits, or was the material transported from afar? Or was the climate wholly different at another time, allowing for such growth?

On the brink of the Grand Can-

yon we wrestled with the question of how and when it came to be. If, as the park rangers tell tourists, the river cut its way through a vertical mile of stone layers, how long did it take? And where did all that eroded material go? And why is the Kaibab limestone, a layer belonging halfway to the bottom of the geological column, found at the surface here around the canyon rim? If everything above it was swept away, how, when, and to where did it go?

Days spent gazing at soaring cliffs and into yawning chasms, and tramping up gullies and over scrub-littered deserts left us exhausted, but overwhelmed by evidence of our earth's tortured past. Were we seeing the marks of God's handi-craft or only the relentless tread of nature in solo performance? We peppered our scientist guides with hundreds of questions and listened intently to their answers, organized lectures, audio-visual presentations, and comment.

From Bryce Canyon to Zion National Park to the Wasatch Mountain Range—step by step we prayed together, wrestled with issues, and searched for an understanding satisfying to faith as well as reason.

What was it like to travel, study, eat, and share experiences with such a group? And did we discover those satisfying answers we wanted? We will deal with both these questions in future pages of the REVIEW.

And about our sneak trip across the threshold of winter: Eight days after our departure from Yellowstone, word reached us at the Grand Canyon's north rim that the temperature in West Yellowstone had slipped to zero and a foot of new-fallen snow lay on the escarpment of our initiation.

G. W. R.  
*To be continued*

## Our magazine's advisors meet

On October 5, a few hours before Annual Council began, the ADVENTIST REVIEW Advisory Council met for the first time. The council was formed by the General Conference Committee in December of 1982 at the request of the REVIEW editors. It is to serve as a sounding board for the editors—to provide reaction to editorial policy, recommend changes and improvements, and relay to the field the concerns of the editors. The council meets at least once a year, at Annual Council time.

Members include some General Conference personnel, presidents of the world divisions and North American union conferences, and a number of other persons (some of them lay members) selected to represent various interest groups in the church.

### Introductory meeting

The October 5 meeting was an introductory one—a time for council members to meet the editors and for the editors to learn what kind of ideas would come from these people selected to advise them.

To begin, the editor introduced the staff, then reported on the past ten months—our first experience as employees of the General Conference rather than the Review and Herald Publishing Association. He also presented plans for 1984. But his statement that “the largest challenge confronting the paper is circulation” opened up the liveliest and lengthiest discussion of the afternoon.

Circulation in North America is about 70,000, with total circulation about 80,000. Council members expressed their conviction that it should be as easy to subscribe to the REVIEW as to any secular magazine. They suggested that subscribers (1) should have direct access to

the publisher for subscription services, (2) should be able to call the publishing house on a toll-free number regarding subscriptions and address changes, and (3) should be able to charge their subscriptions to their major charge accounts, such as Visa or MasterCard.

In their only official action of the afternoon, council members voted to pass on these suggestions to the Publishing Taskforce, which is studying the church's publishing work in North America.

With Tom Kapusta, of the Review and Herald's marketing and advertising department, council members discussed the ADVENTIST REVIEW's advertising policies; the current free six-week offer of the REVIEW to nonsubscribers in the Southern, North Pacific, and Atlantic unions; and ABC advertising inserts to all members in North America four times next year. The council favored a moderate increase in the amount of advertising in order to hold down or reduce the price of the REVIEW.

Aileen Sox gave a brief report on the monthly REVIEW, and James Coffin conducted a survey to determine in what areas council members see the REVIEW's strengths and weaknesses, and what changes they recommend.

We editors left our first advisory council with many suggestions—some conflicting, some impossible to implement, but also a considerable number with merit. We felt the meeting was a fruitful one that provided useful input as we chart our course for the next few months and years. We appreciate the constructive criticism these good people offered in a warm and friendly spirit, and look forward to their continued suggestions. J. R. F.

## Atlanta campaign raises up church of 500

By KYNA D. HINSON

A 1983 summer tent meeting in Atlanta, Georgia, has raised up a new church of more than 500 people.

Services were held under a huge red canvas, 190 by 90 feet, by Oscar Lane, a former minister of the Church of God in Christ. In addition to his own small staff of musicians, bookkeepers, and public-relations personnel, Lane was backed by a team consisting of nearly every South Atlantic Conference official and departmental director and some local pastors.

"The big red tent," as it came to be known, attracted considerable community and media attention. Stories ran in the daily newspapers, in the black papers, and on local television news programs. The Cable News Network (CNN) filmed a segment. Air time was purchased for radio spots, and a service was videotaped for broadcast on a local channel.

This was Atlanta—home of a sophisticated, black metropolitan government, a well-defined black middle class, and home to more than a score of Adventist churches. Still, thousands came to hear.

There were no nightly Bible quizzes, seminar-styled lectures, or multimedia slide presentations, but there was *always* an abundance of music by musicians of many faiths.

Weeknight crowds varied from 2,500 to 3,000. Sabbath congregations swelled to 5,000. Two smaller tents were pitched close to the big tent for the

overflow, and to accommodate those dressing for baptism. A mobile home was placed just behind the main tent, where Evangelist Lane held counseling sessions. Two city-block size vacant lots were cleared and mowed for parking. They were filled to capacity each time I attended the services. The worshipers heard prayer requests and testimonies. Joys were multiplied, sorrows divided. God's Spirit was felt moving hearts, mending wounds, and changing lives.

The testimony periods that preceded many sermons were full of encouragement. Josephine Petway, though suffering, made her way to the rostrum to tell her story. She had a breast tumor, and the lump was visible to the hushed

congregation. She asked for prayer and for healing, and prayer was offered.

The next night she entered the tent, and a shout of joy poured from her soul. The lump was gone. Tears streamed down her face, and others wept. Her faith had been rewarded.

A 16-year-old girl from Cambodia, Ry Ream, described the horrors of war she had seen. She told about the last terrible attack that destroyed her village. Ry wanted others to know how grateful she is to Jesus for letting her live. Now, He is her best friend. Later in the revival Ry was baptized along with members of her family.

Those who came to the big red tent also heard the speaker's deliberately unadorned preaching of the gospel. Accounts from his own experience were woven into many sermons. His father is a Church of God in Christ minister, his mother a church organist. They are, in his words, "godly, sincere people, and all nine of their children are Christians." The six brothers all became preachers. When

Lane was 14, he felt the urging of God's call. Late one night he prayed, "Lord, what can you do with me? I'm just a boy. Can you use me?" In answer, he saw a large hand. It scooped him up and placed him above the deck of a moving ship. On that deck were thousands of people, and the teen-ager heard a voice say, "Preach to them. Tell them about Me."

His father bought him a Bible the next day, and Lane began to share God's Word with his Texas high school classmates. These beginnings led him to treks across the United States and around the world. He preached to large crowds and to television audiences. The money given to him as he greeted such crowds was enough to produce a security problem. Making a bank deposit sometimes meant carrying a load of currency in the trunk of a car!

But there remained an emptiness in his soul. He tried to fill it with things—classic cars, modern luxury cars, even a custom-built racing car for his 9-year-



Two portable pools at the front of the "big red tent" were used for the baptismal services.

Kyna D. Hinson is assistant editor of *Message*.





**Evangelist Oscar Lane sits down to play the piano during one of the meetings, while others join in the singing. Musicians of many faiths participated in this nightly series in Atlanta.**

old son. Finally one night after preaching to another packed house in Mobile, Alabama, Lane heard a distinct voice telling him he had not done *anything*, that he was only "sounding brass or a tinkling cymbal."

Crushed and angry, Lane left the ministry and refused to attend church for more than two years. Eventually though, he began to study the Bible again. Like clockwork, roadblocks came to keep him from yielding fully to God. The money stopped flowing, friends fell away, his marriage dissolved. But God did not fail him. Rod Perry, a television actor, took Lane to an evangelistic meeting in Los Angeles where he recently had been converted. Lane listened, studied, and believed. Soon he was a baptized Seventh-day Adventist.

He had much to tell about Jesus, and the listeners who came night by night to the big red tent had much to learn. Then came the reaping. As he made calls for commitment on Friday evenings, the candidates were asked to come dressed for baptism the next morning. Sections were reserved for the hundreds who came prepared, and for the many others who would make poolside decisions Sabbath morning. They came—young and old, one by one, often by entire families. I witnessed the baptism of 15 members from one family—uncles, aunts, cousins, husbands, and wives.

They filled both the large portable pools at the front of the big tent!

A blind man came—young, intelligent, and willing. He remained physically blind after baptism, but rejoiced in his newly found spiritual eyesight.

A young father held one daughter in his arms while another locked her fingers through his belt loop. A minister in the pool grasped the older child, but the younger one decided to "stay in Daddy's arms" for her baptism. The three emerged from the pool smiling, together.

Evangelist Lane had his own moment of joy near the close of the first baptism when his two oldest children, a son and a daughter, made their decisions to join the church. Lane, with a father's exuberance, borrowed a dripping wet robe from a minister who had already been in the water, climbed into the pool, and baptized his children.

Of course, no outpouring of God's Spirit on this earth will remain unopposed. After the second baptism at the big red tent, it was obvious that another church home would be needed to accommodate the new members who then totaled about 940. They also would need a meeting place in the meantime. Just down the street from the tent was the West Hunter Street Baptist church, pastored by Ralph Abernathy, longtime friend of Martin Luther King, Jr., who succeeded King as

president of the Southern Christian Leadership Conference. When approached by the evangelistic team for permission to use his church, Dr. Abernathy felt that his personal approval would need only the formal consent of his church board.

Before the board could meet, however, a coalition of Atlanta ministers—angry and resolute—moved to prevent *any* accommodation for the new congregation anywhere in the city. The evangelistic team requested an extension of their permit to keep the tent up awhile longer, but another crusade group had plans to use the lot, and they would not consider rescheduling their meetings.

After the tent was taken down, the new congregation met for a time in a school gymnasium. But soon the West Hunter Street Baptist church board convened, and under the leadership of Dr. Abernathy

they consented to share their church. Each Sabbath brings new meaning to the word "fellowship" for those in both congregations.

At this writing, more than \$100,000 has been pledged toward the purchase of a church home for this new congregation. One newly baptized couple, Wade and Juliana Barlow, in the spirit of the early church, wanted to give more than pledges. With radiant faces, they brought a diamond ring, appraised at \$13,000, as an offering.

The baptisms, gifts, and offerings mark a great surge in church growth. The fellowship uplifts everyone. Each person bears a testimony. Each face reflects a deep joy. The atmosphere reveals a marked similarity to Pentecost. Even so, although there have been countless miracles, each happened one by one.

## Pioneering in Pakistan: a challenge and a reward

By A. M. AKBAR



**A. M. Akbar**

The Pakistan Union of the Southern Asia Division consists of four major provinces—the North-West Frontier Province, the Punjab, Sind, and Baluchistan. A different language is spoken in each province, although at least some people in each area can speak either Urdu or English. Since its begin-

*A. M. Akbar was president of the Pakistan Union from 1973 until he retired.*

nings, the Adventist work in Pakistan has been most prominent in the Punjab. However, Karachi, the nation's former capital, has a modern Adventist hospital that is making a significant impact in that region.

Until 20 years ago, the Adventist Church had done practically nothing in the vast Sind Province. The area was undeveloped in other ways as well. Roads were poor, much of the land was uncultivated, and the people were not receptive to Christian evangelization. Understandably, most Adventist ministers and teachers preferred to stay in the Punjab where the customs and language were familiar, and where Adventism was more established.

After the postwar partition of India and Pakistan, a number of Adventist families migrated to the Sind region for economic reasons. As time passed, they

repeatedly requested that a minister be sent to them. Because I knew many of the people who had settled there and also was president of the Punjab Section, I urged that their requests be filled.

Unlike the response of Isaiah—"Here am I, send me"—any mention of the need of a worker in the Sind Province brought rehearsals of its many negative aspects: It was hot and dusty, the roads were not good, the country was wild, people were hostile, there were flies, mosquitoes, bedbugs, wild animals, thieves, and it was a long way back home to the Punjab. Everything appeared uninviting to Adventist workers. The mere mention that a certain worker might do well establishing the Adventist work in the Sind region was viewed as punishment.

As I had introduced Adventism in another remote area, the Pakistan Union committee voted that I be relieved of my duties in the Punjab so I could establish the work in this infamous area. Of course, other workers viewed this as my punishment for having promoted so vocally the needs for a worker there. No doubt they were relieved that someone else had been given the assignment. In May, 1962, two other workers, John Barkat and G. P. Arshad, joined me for a venture into the unknown.

When the British Government had withdrawn in 1947, both the Roman Catholic Church and the Church of England had benefited from the assets left behind. They had schools, churches, many workers, properties, transport facilities, and a number of other material resources that gave them a decided advantage. In contrast, we had no place to live, virtually no financial base, no schools, no churches, no transport facilities, and only three workers—in short, we had nothing that suggested that we could accomplish anything. But we did have God's precious Word, and His Spirit was with us.

I moved to Hyderabad, the province's second-largest city. Pastor Barkat was 200 miles

away in Sukkur, the third-largest city in Sind. Pastor Arshad was about 72 miles from me in Nawabshah. We all lived in rented quarters, and bicycles provided transport to some areas. At other times we rode donkeys, horses, or camels. We sat in horse carts and bullock carts. We rode in trains. But much of the time we had to walk as we went from place to place to encourage believers and to make converts. We preached to anyone who would listen, whether Moslem, Hindu, Christian, or of any other religion. And our efforts paid off.

### Village churches

Pastor Barkat began to visit Rohri, about three miles from Sukkur. Then he went further afield to Khairpur, about 15 miles from Rohri. Soon he was going 50 to 80 miles from his home base. As a result, today there are church members in Sukkur, Rohri, Gambat, Ghotki, and numerous other villages. In Sukkur, a pleasant home has been built for the worker, and in Ghotki, about 30 miles north of Sukkur, a worker's house and a school are being built. Of the three workers in the Sukkur region, two are converts, tangible evidence that the efforts put forth were worthwhile.

Pastor Arshad, who went to Nawabshah, likewise ministered to the surrounding area. In one of the nearby towns, Mirpur Khas, there was a particularly good response. I had the opportunity of working there for a period of time, and my wife was the first teacher in the school that was established there. Today there is a fine mission compound, with a worker's home, a church, and a school.

While Pastor Arshad was working in the Nawabshah area, I was working in Hyderabad. Because housing was unavailable in or near the city, I had to rent a house three miles out of town. Every morning I would ride my bicycle into town, labor all day to win converts, then late in the evening I would pedal home, often having to buck the strong head wind that quite regularly blew in the open space between my rented quarters and

the city. But head winds were but one of the things that could have been discouraging.

Not only did the Roman Catholic Church and the Church of England own churches, schools, fine properties, and hospitals, but they also owned cemeteries. People began to question whether they could be buried if they became Adventists, as the Adventist Church did not own cemeteries. I used to say that Adventists didn't have as much need for cemeteries as some other people because God blessed them for their adherence to health laws; furthermore, Jesus soon would be taking His true followers to heaven. Still, there was considerable concern as to just how the Adventists were going to deal with anyone who died.

People also were warned by members of other denominations that the Adventist ministers were not authorized to conduct marriages. Rumors were spread that Adventists would have to go to other churches to be married, and if any Adventist requested marriage at another church, they would be turned down. The disposal of the dead may have seemed insignificant compared to not being able to get married! Nonetheless, these rumors were disproved, and the work progressed despite the potential problems. Today there is a fine church building, a worker's house, and a school in Hyderabad. There likewise is a good

church membership in a number of the surrounding towns. But the hardships and trials that preceded such successes were many.

On one occasion two other workers and I wanted to visit a village that was about eight miles from the railroad and about 125 miles from Hyderabad. We hired a camel to traverse the last eight miles, as no other method of transport was available, and the condition of the road did not make walking desirable. All three of us plus the camel driver climbed aboard. For one reason or another the camel did not seem enthusiastic about traveling down the lonely jungle track. Because we were not particularly comfortable with four of us on his back, we urged the driver to hurry the beast along. However, whenever the driver hit the camel with his whip, the camel would turn his head and bite the nearest passenger's leg. As we changed positions regularly for the sake of comfort, all of us received nasty bites and arrived at our destination with blood running down our legs.

After we had held our meeting the next morning, it was a clear consensus that we would not utilize the camel's services for the return journey. We would walk, irrespective of the condition of the road. Taking off our shoes and carrying them in our hands, we walked the eight miles back to the railway station. We were tired, sore,



hungry, and thirsty, but we were happy that we had accomplished our mission.

On another occasion, two associates and I walked six miles from a train station down lonely desolate roads through areas inhabited by wild animals and, worse still, robbers, to the village of Padidan. The next morning we performed a wedding, the purpose of our coming, and prepared to leave, as we wanted to get back that day. It was raining heavily, but we hoped that it would clear up soon. With our shoes tied around our necks, we set off—but the rain didn't stop. We reached the train station soaked, discouraged, and wondering why we were in our line of work—yet deep down inside glad to be working for God.

### Men with guns

Once two of us were walking along a canal bank in a remote jungle area when we saw five men with guns sitting under trees. The men looked very rough, and as we approached, they loaded their guns and pointed them at us, saying, "Stop." We did!

One of the men approached us and asked gruffly, "Why did you come here? Don't you know that this is our territory? Who are you, anyway?"

We didn't understand his words—although we fairly accurately interpreted his gestures—until a second outlaw translated for us (the man had been speaking in Sindhi).

We explained that we were Christian preachers, "padres," and that we were on our way to see some of the people in the nearby village. He said he had never seen Christians before and seemed uncertain as to just what they were. We explained that we were sort of holy men (for lack of a better analogy). He asked for proof, and we showed him our Bibles.

After taking us to his leader, he escorted us toward the village, impressing upon us that never were we to pass through their territory again. Needless to say, we returned another way.

In an equally frightening situation another worker and I found ourselves on a narrow

trail in a barren, lonely place when we suddenly came face to face with a pack of wolves. They were obviously hungry and out foraging for food—and we no doubt would have qualified quite satisfactorily.

We quickly tried to assess the situation. Should we attempt to return the way we had come? Should we rush toward the wolves, shouting, in the hope that they would be frightened? Our one consolation was that the Lord was with us and not with them, and we prayed as we seldom had before. We didn't have much time to lay our strategy, because the wolves were bold and began moving toward us for the attack. Suddenly we became aware of a big tree near us. We climbed it with a great sense of relief as the wolves milled around below.

We were certain that we would be spending the night in the tree when the sound of gunfire sent the wolves scurrying. Our joy at being delivered was somewhat restrained. Gunfire might mean hunters—it also might mean robbers.

We climbed down the tree and ran as quickly as possible along the path, hoping to put as much distance as we could between ourselves and the wolves. We scarcely had run 200 yards when we encountered the men with the guns. Unfortunately, they were not hunters.

When the ruffians demanded to know who we were, we explained that we were Christian pastors, and we told them of our escape from the wolves. "It is too dangerous for you to come this way. Don't ever do it again," they admonished us.

"By the way, how much money do you have?" they asked. When we replied that we had only two rupees (about 20 cents), they searched us to see if we were telling the truth. Satisfied that we were, they sent us on our way—without the two rupees, of course.

While robbers and wild animals were a constant menace to us as we visited remote areas through the Sind Province, smaller creatures could be equally disconcerting. Another pastor and I were visiting a man in a small village about 40 miles

from Hyderabad who had shown an interest in Adventism. On the way to the village we had talked of the "foolishness of preaching." Here we were trudging through mud and sand, heat and mosquitoes, when we could be back in the city where there were paved roads, taxis, and all the other amenities. If anything ever happened to us, who would help us?

### Scorpions

After visiting with the man and his family, we prepared to bed down for the night. As there was no flooring in the hut provided for our use, we lay down on the ground—which, unbeknown to us, was infested with scorpions. Suddenly we were aware that the place was swarming with them—but not until one particularly friendly scorpion had injected his venom into my companion's foot. Leaping into the air, he began to cry and shouted, "Oh, I am dying! I am dying! Who will tell my family if I die out here?"

I tried to calm him. I had no first-aid equipment with me, and where could I go to get help? There was only one place. I prayed. Others prayed. Even the man we had come to visit prayed. We washed the swollen area with onion water, we washed it with ink, we tried plain water, then garlic water, but do what we would, it was three hours before he calmed down completely. That night has been memorable for us not only because of the scorpion ordeal but also because the man we visited and his family later accepted Jesus. Today the Adventists have a vibrant program in that village.

The needs are great in the Sind Province of Pakistan. But God has blessed the work there, keeping His representatives from harm and bringing sincere people to an understanding of Biblical truth. The greatest need of the Sind area, of Southern Asia, and of the world is Adventists who are willing to go where the people are who need to be reached. Our need is not for more office workers. We need more dedicated field workers. Harvests are produced in the field.

## NIGERIA

### Juju priests burn shrines

Flames crackled and church members shouted "Amen" as with solemn satisfaction two elderly juju priests in eastern Nigeria watched their shrines and idols burn. Both had just given their lives to Christ and wanted to dramatize their permanent break with witchcraft and idolatry.

For many of his 110 years, Pa Eze Nwankwoala was the head of all the juju worshippers in Umuohua Amala, Eastern Nigeria. But the throbbing drums, frenzied dancing, and hypnotic chanting of juju brought him no peace as he tried to communicate with the spirits of the dead and with the gods of the forest.

Troubled and searching, he one day contacted M. A. Nwokeji, Adventist leader of the Amala District. With love and patience, Pastor Nwokeji taught him about Jesus, and he finally accepted Him as Lord and Saviour.

Attending his first Sabbath service at the local church, the elderly priest asked the church members to burn his juju shrine, which they did gladly. A few weeks later he and his wife were baptized, to the amazement of all the people in the village.

The 85-year-old former juju priest Pa Ujoununna Azubuine lives in the Umumpata village in Akpaa I, Osokwa. A local church elder, Josiah Nwandire, studied with him. Pa Ujoununna, who has many wives and children, many of whom are already members of the church, now is enrolled in the baptismal class himself.

According to D. U. Nwadike, communication secretary of the East Nigerian Conference, 1983 is turning out to be the year of the battle against juju worship. "The conference is involved in 'Operation Wipeout'—attempting to wipe out juju worship in some districts. With the Lord on our side we shall conquer," says Pastor Nwadike. JAMES L. FLY

*Director of Media Services  
Africa-Indian Ocean Division*

# The Advent message reaches Korea's Cheju Island

By J. H. ZACHARY

It was a small town restaurant. The rather tiny room was filled with the sounds of Korean speech, and the smell of kimchi and fish. We waited until the waiter had time to clear a space for us. Over to one side were three private eating rooms. The rows of shoes at the doorways indicated that the rooms all were in use. Through the open kitchen door we could see women preparing seafood and vegetables. In the center of the restaurant, an old potbellied stove radiated its warmth to the nearby customers, while a pot of barley tea announced its presence by whistling a merry high-pitched tune. As bits of the conversation of those around me were translated for my benefit, I learned a beautiful story.

We were in the village of Pyosun, on Cheju Island, located several miles south of Pusan, South Korea. The meal marked the close of the second day of my visit to Cheju, accompanied by Sang Do Kim, Ministerial secretary of the Korean Union Mission. What an interesting island Cheju is! Some 360 volcanoes have helped to build this 90-by-40-kilometer (56-by-25-mile) piece of land. Energetic citizens throughout past millenniums have removed countless tons of basalt rock to create tillable fields. It is a land of stone fences and many orange groves. On tiny irregular plots of land the diligent farmers raise their crops.

Soon the waiter began to bring the food. In all, I counted 22 dishes, all of which were tasty, on the table. Of the 22 dishes, the only food that my family back home would have recognized was the rice! Having hiked over several volcanoes that morning, we had worked up

an appetite, and we eagerly dug into the steaming bowls of rice and soup. Chopsticks picked up bits of the other dishes to enjoy with the rice.

Ju Mu Ryong, our host at the table, is the head elder of the Adventist church in Pyosun. He moved to Cheju in 1974, coming from the east coast of South Korea. His business there had not been very successful. I was interested in his previous employment, which had been to assist the "sea women," hundreds of whom take to the Korean coastal waters each day. Each one wears a weighted wet suit to protect her from the cold ocean waters. Each takes two things with her: a large styrofoam ball with a 40-foot (12.2-meter) rope attached, and a big net bag. Swimming out to areas where the sea is filled with life, they dive down to gather seaweed, edible crustaceans, octopuses, and fish. Within a few hours a woman may earn as much as W40,000 to W50,000 (US\$51-\$64). Because the sea women often work great distances from the coast, men will take out boats to assist them; this had been Mr. Ju's former work.

Upon his arrival in Pyosun, Mr. Ju and his wife immediately felt a great burden for the people. They were the only Sabbathkeepers in the town. When they prayed for an opening to share what they knew about Jesus and His soon return, the Lord guided them to the children of the town. Opening their home, they encouraged middle school-aged children to come for Bible study. Week by week, for two years, the children of the community came to their home.

In the meantime, Mr. Ju decided that he would learn a new trade. Discouraged with the results of his work with the sea women, he decided to open a watch salesroom and repair



**Elders of the Pyosun, Korea, church kneel to pray. In many small Korean churches there are no pews; members sit on the floor.**

shop. Again he and his wife prayed for the Lord's blessing on their business and looked for ways to win persons to the Saviour through their business.

"We decided that we would be very friendly and helpful to everyone who entered our shop," he said. In a short time he was known as the kindest and most honest watch repairman on the island. Business began to grow. Interested customers soon joined the adult Bible study that Mr. Ju started in his home. In 1976, just two years after his arrival, he organized a Sabbath school with five adults and about 20 children.

The little group of Sabbathkeepers began to grow. By 1979 the group no longer could meet in the tiny room at the back of his store, so he rented a house and removed all the furnishings. Later a wall was removed to make room for the number of people who come to worship with them.

New persons brought their friends, the group continued to grow, until in 1980 Mr. and Mrs. Ju took almost W4 million (US\$5,128) from their savings

to purchase a house for use as a permanent meeting place. The little company of Adventists soon modified the entrance and constructed a cross on a steeple to distinguish it clearly as a church.

When the meal was over, Mr. Ju took us to his shop. His wife greeted us with a large plate of the delicious tangerines that are grown on Cheju. The assistant elder joined us as we sat on the floor around the fruit. I cannot speak Korean, but I could detect the enthusiasm and optimism in their voices. The group of Sabbathkeepers in Pyosun are rejoicing in what God has done for them.

After the tangerines were reduced to piles of peelings stacked neatly on the floor beside each person, Mr. Ju invited me to see the Pyosun church. The little group followed him down a narrow street past one of the thatched-roofed houses common to Cheju Island. Some of these humble buildings are more than 500 years old and still being used. Periodically, new grass is placed on the wooden frame that

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

rests upon the ancient basalt stone walls.

I could feel the joy and pride of my hosts. They had put almost nine years of their lives into working and praying to establish this little house church. We continued until, over the top of one of the stone walls, I could see the cross rising from the steeple.

Mr. Ju and the assistant elder entered first. By the time I had untied my shoes and removed them to enter the church, I had the memorable experience of seeing these two dear Christian brothers kneeling on the floor of the church in prayer. I dropped to my knees to share the precious and sacred moment and to praise God for the little house church, a living testimony to the power of God to transform lives.

The church had no pews. In my mind I could see the church family on a Sabbath morning, each member quietly coming in, first kneeling in prayer, then sitting on the floor with hymnal and Bible in hand. Currently a company of some 20 adults and more than 20 children meet there.

How does the church in Pyosun grow? The members, who tend to be shop owners and artisans, treat each customer with kindness and honesty. Each day they pray for opportunities to find others who would be interested in learning more about God and the Bible. Their goal is to win more converts and eventually to sell the house and build a new church. With the help of God they will soon achieve their goal.

## His job isn't a sacrifice, says Cameroon worker

By HEINZ HOPF

*A genuine missionary is not easily found. In fact, a genuine missionary is developed, educated in a school that offers an advanced course not available at any university. The curriculum is tailored to the individual. The expectations are high. But the Instructor is without a peer.*

*Experience suggests that God's formula for a successful missionary might be as follows: Take anyone who is willing to surrender his all to Christ's service—preferably a healthy person—one well acquainted with hard labor, happy to deal with the obstacles posed by both nature and human nature, open-minded, and well balanced. If such qualifications are lacking, proper training and experience can make up for deficiencies.*

*Let the person rest for a while, unnoticed, to develop perseverance and an ability to*

*cope with frustrations. Move him to many places to develop versatility. Grant victories and success—but not too frequently. Allow the person to suffer defeat and hardship, to develop total dependence on God's grace.*

*Utilize time, talents, physical strength, and mental powers to the limit, but feed the soul well through continual communion. Sometimes grant miracles as an encouragement. Provide a family, in order to engender a deeper sense of love and mercy for all humanity. Then you will have a candidate well prepared for missionary service in some foreign country.*

\* \* \*

Veteran missionary Aime Cosendai was born on a farm in Switzerland. When he was 14, two literature evangelists stayed in his home a few days. The spark of Adventist truth fell onto receptive tinder. And when Jules Rey, Adventist pioneer in that region of Switzerland, said to him, "Aime, you ought to become a missionary," the boy responded.

He was baptized in 1928, went to the French Adventist Seminary in Collonges, and graduated five years later. When he was not employed by the church he was not discouraged, but worked as a self-supporting missionary (a euphemism for literature evangelist) in the French cities of Marseille and Toulon.

Having stood the test, he began his formal internship in 1935. He was transferred many times to different French churches. Finally another call arrived, this time to Cameroon

in Africa. During the last week of August, 1937, he was married; the second week of September the newlyweds set off for Africa.

Pastor Cosendai recalls his arrival in Africa: "The 200 kilometers (125 miles) between the Douala harbor and the capital, Yaoundé, were connected by railroad. Except for the rails and the engine, almost everything was made of wood. Furthermore, the locomotive depended on wood for its steam. The firebox consumed it in such quantities that the train frequently had to stop and replenish the wood supply from the forests beside the railroad, which is one reason why the trip took 12 hours. Woodcutters were a crucial part of the train's crew.

"Unfortunately the smoke-stack not only belched dark clouds of soot but spewed forth burning embers, as well. Each railroad car had its own bucket of sand to extinguish the fires that periodically started on board. All the passengers had to work as firemen. Here I had come to Africa to *ignite* a fire, the fire of truth; but my first task was to *extinguish* fires!"

More than 45 years have passed since that train ride—45 years of hardship, as well as rewards. The Cosendais buried one of their two children, a girl of 9 years, in African soil. But on the reward side, Pastor



When a government official asked Aime Cosendai why Adventists did not use radio for mission outreach in Cameroon he was startled. But he accepted the government's offer of free air time.

## Newsbeat

By VICTOR COOPER



Cosendai has baptized scores of people, established churches, educated children, and shared his love for Christ. When asked, "Wasn't it a sacrifice?" he interrupts, "I wouldn't call it a sacrifice; it was a privilege."

Although Pastor Cosendai calls it a privilege, one must not forget the obstacles he had to overcome. But often what appears to be an obstacle is not as formidable as it seems. For example, quite a number of the Adventists in Cameroon do not know how to read or write. So before six o'clock every morning except Sabbath the chapels are crowded with church members, children, neighbors, and friends. A person who can read recites the Bible texts for that day's section of the Sabbath school lesson, and the whole assembly repeats the texts until every person knows them by heart.

When Sabbath comes, the class is well prepared to share in a meaningful discussion, for the members know their Bible—perhaps better than many well-educated Adventists. Samuel, Pastor and Mrs. Cosendai's gardener, for example, knows all the Bible texts used in the Sabbath school lessons during the past four years—more than 1,400 passages! Even though he can neither read nor write, he scarcely could be considered an illiterate. In fact, the mission feels that if at least one person in each church can read, that congregation will be Biblically astute.

For years Pastor Cosendai pondered how to penetrate with the gospel message the villages scattered in the vast plains, the endless savannas, and the dark forests of Central Africa. Again and again he wrestled with the problem. Then one day the Cameroonian Government's High Commissioner for Information telephoned him.

"Why don't you Adventists use radio for your mission outreach?" he asked.

"I was startled," Pastor Cosendai admits. "Here was a member of the government offering air time to the Adventist Church. Of course I accepted, and programs from France were aired weekly on the

national network—free of charge. The response was exciting."

But once more the government officer called: "Why don't you produce your programs right here in Africa?" So we started a second weekly program in a small studio that we hastily put together. It was a success from the start. Thousands of people enrolled in the Bible correspondence course—including the High Commissioner himself. When he offered us a third program slot, my wife, Madeleine, and Christine Awo, a local nurse, presented a program titled 'Our Children—Our Future.'

"Soon the studio was well equipped and our programs well accepted, and we extended our radio outreach to the neighboring countries of Gabon and the Central African Republic. Radio Libreville, Radio Bangui, Bertoua, Bamenda, and several smaller stations all aired Adventist programs. And we never paid a dollar for it!

"But most encouraging, hundreds of people were baptized as a result of the radio ministry. I conducted one-week follow-up seminars in all the larger cities where we had aired radio programs. The local evangelists completed the instruction thus begun, and the harvest was bountiful. One of the people baptized in the capital, Yaoundé, was the High Commissioner. Today he is a radiant Adventist and a fervent supporter of the radio work that helped him find his Saviour."

Having spent more than 45 years in Africa, Pastor Cosendai should have retired by now. But he cannot. He has accepted a call to direct the Cameroun Mission Hospital as an SOS (Sustentation Overseas Service) worker.

Pastor Cosendai would rather tour with his wife by minibus through the unentered areas of Cameroon and stop at village after village to conduct public meetings, to instruct people, and to establish even more new churches. As soon as an administrator and two physicians for the hospital can be found he will be able to begin his dreamed-of evangelistic tour.

■ **Evangelistic slide series:** A series of 30 multimedia slide sets, developed by evangelist Don Gray, now is in the hands of the Ministerial Association. W. B. Quigley, who is coordinating the One Thousand Days of Reaping program for the General Conference, says the slides, which require three projectors and a computer for showing, will be used in evangelistic meetings around the world.

■ **Study-at-home degree:** An on-the-job study program leading to an M.A. degree in pastoral ministry is one of a number of graduate courses to be made available from the Center of Continuing Education, an extension of the Seventh-day Adventist Theological Seminary at Andrews University and the General Conference Ministerial Association. Authorized by the Andrews University board of trustees, the Center of Continuing Education is to be operated as part of the Institute of Church Ministry. The institute's director, Raoul Dederen, says study programs will be offered to ministers (Adventist and non-Adventist) and their spouses, administrators, and lay leaders who wish to develop their skills in the service of the church. The program is not designed to replace the formal training of Adventist ministers but to aid the 60 percent in North America serving the church without a Master's degree.

■ **Upcoming major events:** European Youth Congress, July 24-29, 1984, Exeter University, England. World Congress of the International Commission for the Prevention of Alcoholism, August 26-30, 1984, Rio de Janeiro, Brazil. Second International Religious Liberty Association Congress, September 3-6, 1984, Rome, Italy. Pan American Youth Congress, December 18-22, 1984, Mexico City, Mexico. General Conference Session, June 27-July 7, 1985, New Orleans, Louisiana, U.S.A. North American Division Pathfinder Camporee, July 31-August 7, 1985, Camp Hale, Colorado, U.S.A. Pan African Youth Congress, 1986, Nairobi, Kenya.

■ **Ministers to meet in New Orleans:** Prior to the General Conference session to be held in the New Orleans Superdome June 27-July 7, 1985, the Ministerial Association will hold meetings for ministers, Sunday, June 23, to Wednesday, June 26.

■ **SDA retirees:** As of December 31, 1982, there were 7,286 retired Seventh-day Adventist workers receiving monthly support under the General Conference Retirement Plan—276 more than at the close of 1981.

■ **The Marked Word** contains a new Bible marking program available from the General Conference Youth Department. A two-volume aid (\$7.50) written by retired Bible instructor Gertrude Battle, of Collegedale, Tennessee, *The Marked Word* provides chains of texts in conjunction with Ellen G. White references and comprehensive Bible study outlines. "It enables new believers to grow spiritually and gives confidence to members as they give Bible studies," states Youth Department assistant Norman Middag.

■ **"Care enough to say 'I love you' "** is the musical theme of 12 Seventh-day Adventist spots that have been playing on radio stations across North America. A set of 12 spots is sent each quarter to every station in the United States and Canada. The project, which is funded by the General Conference and produced by Sunspot Productions, enables millions of people to hear the name of the church in conjunction with a Christian theme. Radio stations play the 30-second spots without charge. If Adventists had to pay for air time, producer John Robertson estimates it would cost between \$800,000 and \$1 million.



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

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

UNIVERSITIES: Andrews, Andrea Steele; Loma Linda, Richard Weismeyer

## Africa-Indian Ocean

■ The church membership in Kigali, capital of Rwanda, has grown so much that services are conducted each Sabbath under a newly constructed open-air shelter.

■ Emmanuel Bilikunzira, a Protestant schoolteacher before he joined the church after taking Voice of Prophecy lessons, has conducted six evangelistic campaigns during the One Thousand Days of Reaping, resulting in 125 baptisms.

■ Although only 185 of the 462 inhabitants of a small island in a lake in north Rwanda are Seventh-day Adventists, because of their influence the others put aside their work each Sabbath.

■ Zangum Agricultural Project in North Ghana has begun construction of a dam. Sponsored by SAWS, the project will provide water for irrigating villagers' gardens during the long dry period from October to March.

## South American

■ A number of metropolitan evangelistic endeavors are being held throughout the South American Division. Plans for São Paulo, South America's largest city, include ten major campaigns by evangelists, 150 campaigns by pastors, 900 campaigns by lay people, and a goal of 10,000 conversions.

■ Sponsored by their respective fields, associations of Adventist university students were organized in São Paulo and in Belo Horizonte.

■ The youth department of the new East São Paulo Conference held its first regional congress (attended by 2,000 young people) for couples contemplating marriage.

■ During a "trophy" hour held by the São Paulo Adventist Hospital, chaplains presented to a church audience a group helped by their caring medical staff. Among them was Shirlei Campos. With her life at stake, she underwent four surgeries during 34 days of intensive care. Her recovery was considered miraculous and is one of the reasons that Dr. Campos has decided to become a Seventh-day Adventist.

■ The Adventist Institute of Study by Correspondence, under the auspices of Brazil College and a branch of Home Study International, Takoma Park, Maryland, has 500 students in Brazil, Canada, and Portuguese-speaking African countries.

## PLANNING FOR RETIREMENT?

### 7 Reasons to Consider PUEBLO NORTE

#### An Adventist-Sponsored Retirement Life Care Community

Located in Arizona's sunny Scottsdale, Pueblo Norte offers quiet walks, beautiful gardens, deluxe apartments and cottage homes, a skilled nursing center—and more. In addition to a comfortable, affordable lifestyle, it offers:

- An active social life—with new friends and experiences
- Religious outreach opportunities
- Educational, fitness and cultural activities
- Delicious meals and nutritional care
- Immediate, round-the-clock health care
- A safe, secure environment

And, because Pueblo Norte is a life care community, these benefits are yours to enjoy for a lifetime.

**P**lan now for a healthy, happy and fulfilling retirement. Send for our free booklet, "Planning for Your Retirement," and for more information about Pueblo Norte.

Name \_\_\_\_\_

Address \_\_\_\_\_

City \_\_\_\_\_ State \_\_\_\_\_ Zip \_\_\_\_\_

Telephone (\_\_\_\_\_) \_\_\_\_\_ Age \_\_\_\_\_

Mail to: Pueblo Norte, 10900 No. Scottsdale Rd., Scottsdale, AZ 85254.

Or call (602) 951-0165.

AR01

## To new posts

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

### NORTH AMERICAN DIVISION

#### Regular Missionary Service

**Patricia Sandra (Cates) Bailey**, to serve as associate director of Sabbath school department in child evangelism, Far Eastern Division, Singapore, and two children, of Oshawa, Ontario, Canada, left San Francisco, September 18.

**Daniel Robert Flinn** (AU '78), returning to serve as instructor, Adventist University of Eastern Africa, Eldoret, Kenya, **Cheryl Jenine (Northrop) Flinn**, and three children left Portland, Oregon, September 20.

**Arlene Harriet Foster**, returning to serve as secretary, Eastern Africa Division, Nairobi, Kenya, left New York City, September 4.

**Richard Dee Gibbon** (LLU '62), to serve as principal, Konola Academy, Monrovia, Liberia, **Carol Elaine (Nelson) Gibbon** (U. of So. Miss. '83), and one child, of Lumberton, Mississippi, left New York City, September 1.

**Edward Bruce Holm** (LLU '74), returning to serve as physician, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Barbara Joyce (Tritt) Holm** (LLU '77), and two children left San Francisco, September 20.

**Melvin Gordon Holm** (U. of Mo. '72), to serve as chairman, industrial arts department, Adventist University of Eastern Africa, Eldoret, Kenya, and **Dorothy Lilian (Kuhn) Holm** (LLU '74), of Riverside, California, left Chicago, September 18.

**Jack Krall** (AU '75), returning to serve as teacher, Solusi College, Bulawayo, Zimbabwe, **Helen Lavinia (Elliott) Krall** (SC '60), and one child left New York City, September 20.

**Edwin Earl Reynolds** (PUC '76), returning to serve as industrial education teacher, Solusi College, Bulawayo, Zimbabwe, **Connie Lee (Tucker) Reynolds** (PUC '76), and two children left Los Angeles, September 18.

**Larry Arnold Siemens** (PUC '71), returning to serve as biology instructor, Adventist University of Eastern Africa, Eldoret, Kenya, **Virginia Ann (Strube) Siemens** (PUC '71), and two children left Chicago, September 21.

**Garold Ray Wagner** (AU '80), returning to serve as district leader,

Marshall Islands, Guam-Micronesia Mission, Majuro, Marshall Islands, **Deena Lynne (Bartel) Wagner** (UC '78), and two children left Los Angeles, September 30.

**Doris Irene (Christensen) Wooster** (U. of N.C. '67), to serve as domestic science teacher, Seventh-day Adventist Secondary School, Magburaka, Sierra Leone, of Redlands, California, left New York City, August 23.

#### Nationals Returning

**Lee Clinton Buddy** (U. of N.Y. '82), to serve as principal, St. Croix Seventh-day Adventist School, Christiansted, St. Croix, Virgin Islands, **Charmyn Margaret Buddy** (AU '79), and two children left New York City, August 9.

**Marco Aurelio Carrillo** (AU '83), to serve as computer science teacher and programmer, Colombia-Venezuela Union College, Medellin, Colombia, left and is in the field working as of June 30.

**Tommy Falk Kofoed** (LLU '77), to serve as health/temperance director, Northern European Division, Hertfordshire, England, **Grete Alice (Rasmussen) Kofoed**, and two children, left Denver, August 31.

**Peter Obel Krumbein**, to serve as physics teacher, Montemorelos University, Montemorelos, Nuevo Leon, Mexico, **Beatriz (Mejia) Krumbein**, and two children left and are in the field working as of June 30.

**Danny Siew-Leng Oh** (LLU '74), to serve as physician, Penang Adventist Hospital, Penang, Malaysia, left San Francisco, July 26. **Nancy Elaine (Tupper) Oh** (WWC '75) and two children left Aug. 23.

**Linda Siwardi** (WWC '83), to serve as secretarial science teacher, Solusi College, Bulawayo, Zimbabwe, left Chicago, August 21.

#### Volunteer Service

**Kathryn L. Hayes** (Medical Elective Service), to serve as medical assistant, Scheer Memorial Hospital, Kathmandu, Nepal, of Loma Linda, California, left Los Angeles, September 4.

**Hugh Carroll Love** (LLU '61) (Special Service), to serve as dentist, Seventh-day Adventist Dental Service, Rawalpindi, Pakistan, of Loma Linda, California, left New York City, September 21.

**Charles Edwin Michaelis** (LLU '53) (Special Service), to serve as anesthesiologist, Antillean Adventist Hospital, Curacao, Netherlands Antilles, left Miami, August 8 and **Naomi Alpha (Smith) Michaelis**,

of Kenersville, North Carolina, left Miami, August 22.

**Wilbert M. Schneider** (USCA '52) (SOS), to serve as business teacher, Solusi College, Bulawayo, Zimbabwe, and **Ardith Maxine (Chase) Schneider**, of Ukiah, California, left Los Angeles, September 18.

**Robert James Steele** (LLU '51) (SOS), to serve as physician, Youngberg Memorial Adventist Hospital, Singapore, and **Ethel Margaret (Payne) Steele**, of Kelowna, British Columbia, Canada, left Seattle, September 19.

**Vernon Koyu Yamashiro** (Medical Elective Service) and **Cathey Ann (Putnam) Yamashiro** (Medical Elective Service), to serve as medical assistants, Giffard Memorial Hospital, Andhra Pradesh, India, of Loma Linda, California, left Los Angeles, September 21.

**Tate VanEman Zytoskee** (UC '49) (SOS), to serve as director, Servicemen's Center, Korean Union Mission, Seoul, Korea, and **Mary Alice (Fernald) Zytoskee**, of Altamonte Springs, Florida, left San Francisco, September 19.

#### Student Missionaries

**Bruce Kevin Forbes** (UC), of Shelton, Nebraska, to serve as assistant industrial arts program teacher and maintenance assistant, Lukanga Industrial Arts School, Kivu, Zaire, left New York City, September 2.

**Joni Rachelle King** (SC), of Montecito, California, to serve as teacher, Seventh-day Adventist English Language Institutes, Seoul, Korea, left San Francisco, August 23.

### AUSTRALASIAN DIVISION

#### Regular Missionary Service

**Helena Alexis**, of New Caledonia, to serve as teacher, Fulton College, Fiji, left January.

**Kevin Amos** (and **Beryl** and family), of Australia, returning to serve as president, Sepik Mission, Papua New Guinea, left March.

**Richard Anderson** (and **Jillian** and family), of Australia, returning to serve as principal, Sonoma Adventist College, Rabaul, Papua New Guinea, left Feb. 1.

**Peter Bacon** (and **Carol** and family), of Australia, to serve as teacher, Betikama High School, Solomon Islands, left Jan. 26.

**Lyndon Bidmead**, of Australia, to serve as teacher, Kabiufa High School, Goroka, Papua New Guinea, left Feb. 7.

**Les Bone** (and **Kerry** and family), of Australia, to serve as hospital administrator, Karachi Adventist Hospital, Pakistan, left April 14.

**Dennis Brownie** (and **Sharon** and family), of New Zealand, to serve as teacher, Fulton College, Fiji, left Jan. 26.

**Lyndon Butcher** (and **Susette** and family), of Australia, to serve as teacher, Fulton College, Fiji, left Jan. 26.

**Bruce Campbell** (and **Beryl** and family), of New Zealand, to serve as publishing director, Papua New Guinea Union Mission, Lae, Papua New Guinea, left Feb. 2.

**Paul Cavanagh**, of New Zealand, returning to serve as teacher, Fulton College, Fiji, left January.

**Graeme Chester** (and **Janette** and family), of Australia, to serve as teacher, Kosena College, Samoa, left Jan. 24.

**Glen Cozens** (and **Julie** and family), of Australia, returning to serve as teacher, Kabiufa High School, Goroka, Papua New Guinea, left Feb. 23.

**Herbert Eisele** (and **Deborah** and family), of Australia, to serve as teacher, Kabiufa High School, Goroka, Papua New Guinea, left Feb. 23.

**Naomi Esau**, of Australia, returning to serve as OB Supervisor, Karachi Adventist Hospital, Pakistan, left Jan. 26.

**Chris Foote** (and **Marlene**), of New Zealand, to serve as district director, Santo, Vanuatu, left June 8.

**Donald Gay** (and **Susan** and family), of Australia, returning to serve as teacher, Beulah College, Tonga, left Jan. 18.

**John Golding** (and **Susan** and family), of Australia, to serve as associate administrator, Karachi Adventist Hospital, Pakistan, left March 27.

**Don Halliday** (and **Daphne**), of Australia, returning to serve as teacher, Pacific Adventist College, Papua New Guinea, left February.

**Susan Haywood**, of Australia, to serve as nurse/tutor, Maluti and Malamulo hospitals, Lesotho, South Africa, left June 27.

**Ronald Herbert** (and **Margaret** and family), of Australia, to serve as assistant treasurer, Papua New Guinea Union Mission, Lae, Papua New Guinea, left Feb. 2.

**Eric Hursey** (and **Lavina**), of Australia, returning to serve as interunion publishing department director, Suva, Fiji, left February.

**David Iredale** (and **Corey** and family), of Australia, returning to serve as principal, Aore Adventist High School, Vanuatu, left March.

**Aaron Jeffries** (and **Glenda** and family), of Australia, returning to serve as district director, Maprik, Papua New Guinea, left March 17.

**Arthur Johnson** (and **Sibilla** and family), of Australia, returning to serve as manager, Sanitarium Health Food Company, Papua New Guinea, left Jan. 30.

**Raymond Jull** (and **Marion** and family), of Australia, to serve as teacher, Sonoma Adventist College, Rabaul, Papua New Guinea, left Jan. 21.

**Andrews Kingston** (and **Janette** and family), of Australia, returning to serve as teacher, Sonoma College, Rabaul, Papua New Guinea, left Feb. 2.

**Colin Lees** (and **Lynda** and family), of Australia, returning to serve as teacher, Kambubu High School, Rabaul, Papua New Guinea, left February.

**Robert Manners** (and **Merrilyn** and family), of Australia, returning to serve as health and temperance department director, South India Union, Bangalore, India, left March 7.

**Marc Michel**, of Mauritius, to serve as teacher, Aore Adventist High School, Santo, Vanuatu, left February.

**Raymond Minns** (and **Pamela** and family), of Australia, to serve as teacher, Fulton College, Fiji, left Feb. 9.

**Judith Newman**, of Australia, returning to serve as director of nursing services, Singapore Adventist Hospital, left May.

**Maree Potter**, of Australia, to serve as teacher, Betikama High School, Solomon Islands, left Jan. 26.

**Walter Potter** (and **Beryl**), of Australia, returning to serve as

production manager, National True Foods, Transvaal, South Africa, left April 19.

**David Rogers** (and **Danielle**), returning to serve as teacher, Aore High School, Santo, Vanuatu, left Jan. 25.

**Walter R. L. Scragg** (and **Betty**), of Australia, returning to serve as president, Northern European Division, England, left April 7.

**Colin Spain** (and **Lynette** and family), of Australia, returning to serve as secretary-treasurer, Central Papuan Mission, Papua New Guinea, left June 25.

**Gordon Stafford** (and **Mary** and family), returning to serve as district supervisor and pilot, Tari, Papua New Guinea, left March.

**Chester Stanley** (and **Robyn** and family), of Australia, returning to serve as chaplain, university and college, Port Moresby, Papua New Guinea, left March.

**David Tasker** (and **Carol** and family), of New Zealand, to serve as president, Western Solomon Islands Mission, Solomon Islands, left Jan. 31.

**Neville Tosen** (and **Rhonda** and family), of Australia, to serve as academic dean, Pacific Adventist College, Papua New Guinea, left Jan. 31.

**Brian Townend** (and **Daphne**), of Australia, to serve as librarian, Pacific Adventist College, Papua New Guinea, left Feb. 25.

**Lynn Weber** (and **Susanne** and family), of Australia, returning to serve as Ministerial Association secretary, Papua New Guinea Union Mission, Lae, Papua New Guinea, left January.

**Kenneth Westlake** (and **Julie** and family), of Australia, returning

to serve as teacher, Kabiufa High School, Goroka, Papua New Guinea, left February.

**Raymond Wilkinson** (and **Ruth** and family), of Australia, to serve as principal, Pacific Adventist College, Papua New Guinea, left Jan. 19.

**Rodney Williams** (and **Maria** and family), of Australia, to serve as a teacher, Kabiufa High School, Goroka, Papua New Guinea, left Jan. 21.

**John Wilson** (and **Joyce**), of Australia, returning to serve as principal, Fulton College, Fiji, left Jan. 19.

**Russell Woolley** (and **Laurel** and family), of New Zealand, returning to serve as headmaster, Betikama High School, Solomon Islands, left June.

## Volunteer Services:

Adventist Volunteer Service Corps: 27

Student Missionaries: 4

## Literature requests

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mission office. Individual requests ordinarily will be published only once during each calendar year. In the list below, when only name and address are given, send general missionary supplies.

### Burma

S. Maung Maung Htay, 68 U. Wisara Road, Rangoon, Burma: Books, magazines, Spirit of Prophecy books, used greeting cards.

### Ghana

Lay Activities Leader, Ash Town SDA Church, P.O. Box 2771, Ashanti New Town, Kumasi, Ghana, West Africa: Magazines, Spirit of Prophecy books, Bibles, hymnals, Picture Rolls, evangelistic materials and visual aids, evangelistic cassette tapes.

James Mensah Kofi, SDA Church, P.O. Box 4, Ntonso-Ash, Ghana, West Africa: ADVENTIST REVIEW, *Your Life and Health*, *These Times*, *Ministry*.

S. K. Twumasi, SDA Church, Box 3736, Kumasi, Ghana, West Africa: Spirit of Prophecy books, evangelistic materials, magazines, prophetic charts, Picture Rolls, Chapel records, evangelistic cassette tapes.

### India

J. R. L. Astleford, Health and Temperance Director, Northern Union of SDA, 11 Hailley Road, New Delhi 110 001, India: Health-education materials, *Your Life and Health*, *Alert*, *Smoke Signals*.

V. Thansjama, Regional Director, SDA Mission, Burma Camp, Dimapur, Nagaland 797 112, India: Spirit of Prophecy books, Picture Rolls, Bible games, prophetic charts, visual aids, Conflict series (standard size), *Signs*, *Your Life and Health*.

### Nigeria

S. H. Jensen, President, SDA Church in Northern Nigeria, P.O. Box 88, Bukuru, Plateau State, Nigeria.

### Tonga

Pastor Palu Fuatapu, District Director, SDA Mission, Box 5, Pangai, Ha'apai, Tonga: Bibles, *The Desire of Ages*, *The Great Controversy*, *Greatest Love*, Picture Rolls, storybooks, evangelistic sermons and charts.

### Uganda

Y. R. Tibenda, Lay Activities Director, Central Uganda Field, P.O. Box 22, Kampala, Uganda: Bibles, *Signs*, *Liberty*, *Your Life and Health*, books on doctrine, adult and child evangelism materials.

### United States

Health Education Department, Wildwood Sanitarium, Wildwood, Georgia 30757: *Your Life & Health*, *Listen*, *Guide*, *Primary Treasure*, *Our Little Friend*.

### Zambia

Thorn Park SDA Company, c/o A. B. Phiri, Collector of Taxes, P.O. Box 34567, Lusaka, Zambia: ADVENTIST REVIEW, *Signs*, *These Times*, *Message*, and other literature.

## Ordinations

**Floyd O. Arnold**, pastor of the Startup, Washington, church, on August 27 in the Startup church.

**Ewart Brown**, on May 14 in the Maranatha, Washington, church.

**Victor F. Brown**, Shenandoah Valley Academy chaplain and Bible teacher, on September 2 at the academy in New Market, Virginia.

**James Pedersen**, pastor of the Oxnard, California, church, on September 17 in the Oxnard church.

**Harvey Byram**, principal, Highland View Academy; **Lyle Litzenberger**, secretary-treasurer, Chesapeake Conference; **Roy Ray**, pastor, Dundalk, Parkville-Essex, Maryland, churches; **Laurel Roehl**, Bible teacher and pastor, Highland View Academy, and **Donald Shietzelt**, pastor, Chester-ton and Rock Hall, Maryland, churches, on June 18 at the Chesapeake Conference camp meeting.

## Church calendar

### December

3 Ingathering Emphasis  
3 Church Lay Activities Offering  
10 Stewardship Day  
24 Thirteenth Sabbath Offering (Eastern Africa Division)

### 1984

#### January

7 Soul-Winning Commitment  
7 Church Lay Activities Offering  
14 Inner City Offering  
14-21 Liberty Magazine Emphasis Week  
21 Religious Liberty Offering  
28 Health Ministries Day

#### February

4 Bible Evangelism  
4 Church Lay Activities Offering  
11 Faith for Today Offering  
18-25 Christian Home and Family Altar Week  
25 Listen Magazine Emphasis

#### March

3 Tract Evangelism  
3 Church Lay Activities Offering

## Statement of Ownership, Management, and Circulation

Statement of Ownership, Management, and Circulation of the ADVENTIST REVIEW, published and printed weekly at 55 West Oak Ridge Drive, Hagerstown, Maryland 21740.

Printing and Circulation: Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Editor: William G. Johanson, 6840 Eastern Avenue NW., Washington, D.C. 20012. Managing Editor: Jocelyn R. Fay, 6840 Eastern Avenue, NW., Washington, D.C. 20012. Owner: General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012; a nonprofit, charitable corporation. There are no bondholders, mortgagees, or other security holders owning or holding one percent or more of bonds, mortgages, or other securities.

	Average No. Copies Each Issue During Preceding 12 Months	Single Issue Nearest to Filing Date
Total number copies printed	72,236	59,500
Paid circulation through dealers, etc.	none	none
Mail subscriptions	67,342	57,050
Total paid circulation	67,342	57,050
Free distribution	804	808
Total number copies dis- tributed	68,146	57,858

I certify that the statements made by me above are correct and complete.

ROBERT S. SMITH, *Circulation Manager*

## New easy English lesson quarterly

Acting upon information gleaned from surveys, the General Conference Sabbath School Department has been working with editors employed by the Christian Record Braille Foundation to prepare an easy English edition of the adult lesson quarterly. Designed for those whose first language is not English, those who prefer larger print for easy reading, those who have a hearing impairment, and those who prefer less technical language in the quarterly, the easy English edition will be available for use the first quarter of 1984.

The easy English edition, published by the Pacific Press, will retail for \$1.75. Churches need to place their orders with the Adventist Book Center as soon as possible in order to have supplies of the new quarterly on hand for the first quarter of 1984. LEO R. VAN DOLSON

## Recordings and films sought

The Loma Linda University Library's Heritage Room is seeking recordings of prominent Adventists—as well as movies of Adventist institutions, mission stations, graduations, or social outings that include prominent workers—that were made before 1950.

Especially needed are early wire and disc recordings of W. A. Spicer, C. H. Watson, A. G. Daniells, P. T. Magan, C. T. Everson, Lora Clement, W. W. Prescott, J. H. Kellogg, L. Flora Plummer, W. C. White, and George McCready Price, to name but a few. Recordings made at college radio stations or at General Conference sessions during or before 1950 are wanted also.

Also needed are 8-mm or 16-mm movies that show for-

mer General Conference presidents R. R. Figuhr, W. H. Branson, J. L. McElhany, C. H. Watson, W. A. Spicer, and A. G. Daniells. Movies of other prominent Adventists or of denominational institutions or mission work—especially any taken before 1940—are also needed.

Donations to this growing collection are appreciated. In instances where the owner wishes to retain the original, copies can be made.

If you have or know of anyone else who has such items, please contact the Heritage Room, Loma Linda University Library, Loma Linda, California 92350. JAMES NIX

## Many Ellen White books in Spanish and Portuguese

According to reports given at the first Lusitanian-Hispanic editorial council held recently in Rio de Janeiro, Brazil, the Portuguese edition of *Steps to Christ*, by Ellen White, has appeared in its twenty-eighth edition, with almost one million copies now in print.

The Hispanic translations of Ellen White's books have reached almost 1.5 million copies, distributed as follows: Pacific Press Publishing Association, 880,587; Spanish Publishing House (Spain), 62,000; and Buenos Aires Publishing House, 475,722. The first two figures represent publication for the decade ending in 1983; the third figure covers publication for only the past seven years.

More of Ellen White's books—50, in fact—have been translated into Portuguese than into any other language. Close behind is Spanish, with 47 books in print. In both languages, new translations currently are in progress.

ELBIO PEREYRA

## First union-wide Caring Church seminar held

The first union-wide Caring Church seminar conducted in North America was held at the Mid-America Union Conference headquarters in Lincoln, Nebraska, September 15-19. Some 125 men and women representing ministry and laity from churches throughout the union came together to study the Caring Church concept.

Guest speakers included: Robert Dale, administrative assistant to the General Conference vice-president for North America; Floyd Bresee, associate secretary of the General Conference Ministerial Association; Thomas Ashlock, Maurice Bascom, Rudolf Klimes, and William Scales, all North American Division representatives; and Ralph Martin, president of the Nevada-Utah Conference. The seminar was planned and directed by Ron Halvorsen, Mid-America's Ministerial director at the time, and William E. Peeke, Mid-America's personal ministries director.

## For the record

**Share a historical event:** Churches may share in recent church history simply by writing to the Review and Herald Publishing Association to request loan of an 80-slide audio-visual program that tells the story of its new publishing facility in Hagerstown. The program, suitable for Sabbath-hours viewing, is available to churches on a loan basis for the cost of return postage only. To reserve your copy, write to Multimedia Department, Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. All programs

must be returned to the Review and Herald within 14 days, insured.

**President Nixon:** Robert W. Nixon, of the General Conference Office of General Counsel, was elected president of Americans United for Separation of Church and State (AUSCS). Gordon Engen, associate director of the General Conference Public Affairs and Religious Liberty Department, was elected to the AUSCS's 125-member National Advisory Council. Also elected to the council were Lee Kretz, of the Atlantic Union Conference; Rhonda Visser, a member of Sligo church in Takoma Park, Maryland; Ernest Wendth, of the Columbia Union Conference; and W. V. Wiist, of the Southwestern Union Conference.

**New positions:** K. D. Thomas, North Pacific Union publishing director, to be Northern European Division publishing director, replacing Ronald E. Appenzeller, new General Conference Publishing Department associate director.

**Available:** *Competent Helping, With Examples From the Master*, a new volume just published by the General Conference Lay Activities Department. The author, Ronalee Whittington, is an Adventist professional social worker in Hawaii. Each of the nine chapters deals with a different element of the helping process, and the book is illustrated with more than 100 original line drawings. Designed as a guide for Community Services volunteers and as an aid to workers in all helping professions, the book is available from conference or mission personal ministries departments.

**Died:** C. L. Paddock, Jr., former general manager of the Southern Publishing Association, October 4, De Funiak Springs, Florida.