

Adventist Review

General Organ of the Seventh-day Adventist Church

December 29, 1983

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THIS WEEK

Several weeks ago we shared with readers the story of veteran missionary to West Africa Aime Cosendai ("His Job Isn't a Sacrifice, Says Cameroon Worker," ADVENTIST REVIEW, Nov. 17). After the story had gone to press, additional information came to us that is truly amazing—a story of modern manna.

When the Cosendais went to Africa they had to grow in their own garden those vegetables, fruits, and legumes that they were accustomed to eating. The relatively short days of the equatorial climate, however, did not allow the plants enough growing time to produce seeds, although they would produce fruit. The problem was easily overcome by having seeds sent from Europe each year.

When World War II interrupted the flow of mail between the Cosendais and their homeland, the incredible happened—a few of each kind of plant produced seeds, just



enough for the next year's planting needs. Each year of the war the phenomenon was repeated. When the mail service from Europe resumed, try as they might, the Cosendais could not induce a single plant to mature sufficiently to bear seed.

Thirteenth Sabbath Offering: In an effort to sow seeds that will produce eternal fruit, a different part of Africa, the Eastern Africa Division, is inviting church members around the world to help them provide Picture Rolls that are adapted to their region both pictorially and linguistically.

The Thirteenth Sabbath Offering provides an opportunity for each member to have a part in an ongoing modern miracle in Africa.

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LETTERS

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

Found wanting?

Yes, "the [decision-making] process had been tested again" at Annual Council, but perhaps tested and found wanting?

Perspective (Nov. 17) raises some distressing questions. We read that "during the first day's debate, speeches were limited to delegates from Africa. . . . The motion lost handily, 152 to 117."

Next we read, "So the discussion was carried over to a second day." Then, after further discussion from others, a final vote gave a narrow victory to the merger. Why was the first vote not good enough? And who were the people whose votes

swung the decision? North Americans who have never been to Africa and know nothing of its problems, desires, and progress?

If the African delegates had such strong feelings on the subject, should not a church the size of ours provide some process that grants credibility, trust, and power of action to their convictions?

MADELINE JOHNSTON
Berrien Springs, Michigan

Service unmentioned

We read with a great deal of pride the announcement (Sept. 29) of the appointment of our boss, Stanton Parker, to the presidency of GenCon, the church's insurance service.

That feeling was somewhat dampened, however, by the REVIEW's failure to mention that for the past eight years Mr. Parker ably has served as Director of Risk Management at Loma Linda University. During that tenure, the University and

the associated entities have benefited greatly from his expertise and exceptional abilities in the areas of risk management.

We would like to take this opportunity to register our enthusiastic endorsement of Stanton Parker in his new role as GenCon president. The church has made a wise decision.

BILL RUSSELL
Claims Administrator
Risk Management
Loma Linda University
Loma Linda, California

Disagreeing agreeably

"Transforming Power of Truth" (editorial, Oct. 27) dealt with a subject that has concerned me for some time. I tried several times to write expressing my distress at the bitterness with which, it seemed to me, readers would write in response to material contained in your publication.

I realize that we live in a
Continued on page 13

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A family for the birds

It was my sneak attack on family separatism—and it worked!

By ROXANE CHADWICK

Another weekend had slipped by with each member of our family going a separate way. I know everyone needs to pursue personal interests and growth, but our four busy schedules left little time for the whole family to be together.

As self-appointed activity director, I was determined to plan an event for the next weekend that we all could share. If

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Roxane Chadwick is a free-lance writer living in Stillwater, Oklahoma.

I had chosen an outing to a large amusement park or resort, the car would have been packed with eager people, but our budget could not bear the strain of an expensive weekend. Instead I chose an old standby, the family picnic, complete with frisbee.

It was a disaster. Chris, age 9, had been invited to go roller-skating with a friend. I said No. Chris came along on the picnic reluctantly and as disagreeably as possible and undermined the whole day's fun. Needless to say, our family relationships were not improved. The only good that came of the picnic was my discovery that forced fun is no way to strengthen family ties.

I wasn't ready to give up on family unity. I know relationships need constant attention. So I planned to entice my family to share a common interest and carefully selected something that I thought would catch on in our household.

My sneak attack

If I had boldly announced at dinner one night, "Now, family, we are all going to watch birds, and that will bring us closer together," they would have laughed me out of the house, down the street, and clear into the next suburb. Instead I made a sneak attack on family separatism, beginning with the purchase of a bird feeder. I secured it to a pole so that it was visible from the kitchen table. Everyone in our family eats at that table at least once a day and usually more often. And it seems to me that "they eat like birds"—not taking tiny bits of food, as the expression implies, but eating huge amounts the way birds really eat. Some baby birds eat close to their own weight in food in one day. My family, too, is constantly at the table, hungry. So I knew my bird station would be seen.

I filled the feeder with seed and waited. A simple plastic dish nailed to a piece of wood to keep it from blowing away would have been sufficient, but I needed to make the commitment that purchasing an \$8.95 feeder implies. The first day, only a few neighboring blackbirds came. But by the second day, our backyard was so full of birds that *The Birds, Part II*, could have been filmed there. My dog, Erin, enjoyed a few energetic barks and dashes at the speedy intruders before he lay down, content to share his territory with prey he had no hope of catching.

That afternoon, after Amy came home from kindergarten, she noticed some purple martins. She began flying around the house saying, "Caw, caw." I said nothing. No one else was particularly interested, but I found the birds' behavior fascinating. Some birds swooped down, grabbed a seed, and flew away like thieves. Others sat boldly at the feeder and ate, regardless of who shared their meal or stalked the backyard. As I watched, I began to forget that I had an ulterior motive in purchasing the feeder.

As the days went by, my husband and son noticed cardinals, bluejays, sparrows, and chickadees. One morning

at breakfast I noticed a list of birds among the scraps of papers Chris carried everywhere. Beside each bird's name were carefully etched lines, I presumed to record the number of sightings of that type of bird. There were also several question marks and some bird doodles. Again, I said nothing.

I went to the library and found a book on bird

HEALTH CAPSULES

Sponsored by the General Conference
Department of Health and Temperance

Pets—do you want one?

By IRIS HAYDEN, R.N., M.N.
Associate Director

Literature abounds with stories of the love, faithfulness, and courage of pets. Some people cannot imagine life without pets, but to others pets are a needless waste of time, energy, and money.

In technological society's dehumanizing environment, where many people live in isolation, pets have been found valuable in promoting emotional health. Clinical studies have shown that families with pets have fewer problems than those without pets. Pets improve family communication. They are always there, even though other family members are not.

While contributing to the emotional health of people of all ages, pets are especially conducive to wholesome child development. The pet may be an emotional outlet for handling the frustrations of the child relating to peers and adults. He learns to defer pleasure by putting the needs of a loved one before his own. His kindness is rewarded with love; teasing may solicit a bite.

Some children must be taught how to relate to a pet, but in the process they learn how to relate to people. Under parental guidance they learn independence and responsibility, as well as realistic attitudes toward life and death.

For people of all ages, pets provide boundless love, adoration, and unqualified approval. Sensory stimulation is provided by handling soft, cuddly pets. A pet may provide a means of meeting and talking with other people. The full list of benefits is too long to include in this capsule.

But not all is on the positive side. Pets cost something. They require food, care, veterinary checkups, and training. They may be destructive. Certain hotels and motels refuse them entrance, as do some apartment and home owners. They may carry disease. Some isolated persons use pets as substitute people—withdrawing from others in an unhealthy way.

If you decide a pet is for you, prepare for it and choose wisely. Do you want a soft and cuddly one, or does movement in a fish tank meet your needs? Does your schedule or physical ability allow time for walking a dog regularly? Does the singing of a canary provide you companionship? Encouraging the growth of a plant may be your definition of a pet. Whatever your choice, the rewards are worth the effort.

identification. I put it on the coffee table. On one of Chris's slam-bang races through the house, he found the book, and it disappeared into the jumble of his bedroom.

One evening my husband turned up at the sliding-glass doors with his camera pointed at the birds. A week later we watched two boxes of bird slides, which included an excellent shot of a yellow goldfinch.

On Amy's birthday I gave her a seed cake, a commercially prepared bell of birdseed and suet. Amy hung the bell from our redbud tree. She and I sat in the sandbox while several speckled sparrows hung onto the twirling bell. They rode it like a merry-go-round, eating as they spun.

At her birthday dinner that night Amy excitedly told the story of her seed bell, which was already reduced to a string and a piece of cardboard.

Chris listened for a while. "That's nothing," he said. Chris always had to top his sister's stories. "Yesterday I saw a tufted titmouse. Bet you don't even know what that is!"

"I think I got a picture of one," Dad said.

As I put pieces of gooey pink cake on everyone's plate, I knew I had discovered an interest that our family could share, and yet one that would not tie them to a specific spot at a preappointed time. All I needed to do was foster their interest. Whether this shared interest would serve as a unifying force in our family I didn't know for sure, but I suspected it would.

In November the harsh winter winds began to blow. Many birds responded to their inner clocks and migrated south seeking their natural diet—seeds, insects, nuts, grains, and fruits—which was becoming scarce in the north. We were sad to see them leave.

The cardinals, bluejays, chickadees, downy woodpeckers, and many other birds continued to forage for food in the colder climates. In winters that are exceptionally cold, snowy, or icy, these nonmigrating birds have difficulty finding food. But not our birds! Our feeders were always full.

The main course at my feeder was seeds. We bought sunflower seeds and seeds for wild birds from the grocery, hardware, or garden store. Cardinals and goldfinches gobbled up the sunflower seeds. I substituted suet for the insects in their natural diet. The meat department of the grocery store gladly gave us the suet. Suet also attracted downy woodpeckers, chickadees, and nuthatches. I loved to watch the nuthatches creep down our tree headfirst, then fly to the feeding station.

One day when there was no school because of the bitter cold temperatures, our whole family made bird cakes from suet and seeds. We melted the chopped suet in a double boiler, then let it cool, then remelted it. The second melting made the suet form a stiffer base for the cakes. We filled small plastic containers with seeds and poured the melted suet into the containers. After cooling for about an hour, the suet was hard. We wrapped the cakes in mesh bags and hung them from trees. We had a great time together cooking for the birds.

The suet and seed balls on the lowest branches of the trees disappeared so quickly that our suspicions were aroused. We set up a stakeout to watch the trees. At about four o'clock detective Amy caught the family Shetland sheepdog with seeds on his whiskers and his paws on a tree. We moved the balls higher into the trees.

I was delighted with the fun we had together that day. We began speculating about what birds the cakes would bring. We were a family again, sharing and enjoying each other.

One day when Chris was home with the flu, he decided to make another bird feeder out of a plastic milk carton. He carefully taped over the sharp edges and when it was finished put his feeder on the other side of the yard.

Chris's restaurant featured his favorite food—peanuts in the shell. Bluejays and titmice were able to crack the shells. He also spread peanut butter mixed with an equal amount of cornmeal on pine cones. The cornmeal, Chris informed me, made the peanut butter less sticky and thus less likely to get stuck in the birds' throats.

Throughout the winter season my husband tried in vain to photograph a cardinal on an evergreen laced with snow. Amy continued to imitate the birds. She managed to capture the haughtiness of the cardinals, the sneakiness of the nut-hatches, and the nervousness of the sparrows. Bird feeding had become a family affair at our house and was becoming something we shared over breakfasts, lunches, and dinners.

After Christmas we borrowed the neighborhood's used Christmas trees and tied them to our chain-link fence to keep them from toppling over. We decorated our grove with edible ornaments for the birds.

We made more suet cakes. We tied cranberries in bunches that looked like miniature ornaments. We hung figs, raisins, and stale doughnuts on our trees. We ran a string through the core of a whole, skinned apple and hung it on a tree.

One blustery day our family, plus a visiting grandmother, strung kernels of popcorn to decorate our evergreen trees. That evening a large red-winged blackbird flew off dragging a three-foot-long string of popcorn. To prevent such grand larceny, we tied the garlands to the trees.

We enjoyed sharing our holiday trees with the birds. Many mornings we were awakened by the "what-cheer, cheer, cheer" of a happy cardinal thanking us for his breakfast. The trees in our evergreen grove lasted almost three months without losing their needles, although their color faded.

In the spring, when the robins and bluebirds returned, our family was unabashedly interested in attracting as many kinds of birds as possible to our feeders. My husband had a gallery of bird photographs on the wall next to the kitchen. Chris had a list of bird spottings posted on the refrigerator. Amy could sound like a number of birds, but the caustic jay was her favorite.

We experimented with a dish of food on the ground to attract mourning doves and white-throated sparrows. The mourning doves were so impressed that they moved into our maple tree, built a nest, and raised a family six feet from Amy's bedroom window. We tried half an orange to bait an oriole and berries to lure a bluebird. For our family, attracting birds had become a family project—something we all shared.

Sure, weekends still slip by with everyone going his own way. But small bits of precious time are spent together telling tales of special sightings of an oriole, of watching the newly-hatched mourning doves being fed by their parents, or of devising new culinary delights for our friends. Most important of all, we are sharing with each other our interests and keeping the lines of communication working.

We returned from a two-week vacation this summer to find the feeder almost empty. There by the sliding-glass doors stood a bold male cardinal. He looked at us. He seemed to peck at the glass. Chris insisted he was catching a bug, but to me he was asking the most popular question in our house, "Hey, Mom, what's for dinner?" □

SPEAKING OUT

On Adventist advertising

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. At times the editors disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented.

In recent years Adventists have begun to make considerable use of the media to reach the general public with our truths. While advertising has tremendous potential for creating awareness of us and changing the negative aspects of our image, if it is not used with caution it will result in many hearts being closed to our message.

Ellen White emphasized

that "the manner in which the truth is presented often has much to do in determining whether it will be accepted or rejected."—*Evangelism*, p. 168. Elsewhere she said we should be careful "not to present the truth in a way that will drive men and women from it" (*ibid.*, p. 143).

Although, of course, Ellen White did not write about radio and television advertising, she did enunciate the basic principles of Adventist evangelism, which, with minor differences in detail, still apply today. Two basic principles repeated through-

out *Evangelism* are (1) dignity and (2) gradation in the presentation of the Adventist message.

Dignity. Ellen White repeatedly stressed that the message must be presented with dignity, tact, and discretion, and reverential awe (*ibid.*, pp. 66, 69, 122, 228). It should be set forth without anything theatrical, not creating excitement but deep consideration, calmly, and not aping the world (*ibid.*, pp. 137, 170, 206). Our truths are sacred and solemn.

Does this sound as if she would have favored light-hearted 60-second spot ads that present our sacred beliefs little differently from the way

Wheaties or McDonald's hamburgers are sold? (In some cases, the only difference is the absence of a jingle.) The effect on thoughtful people can only be negative. They resent being "sold" prepackaged ideas, especially ideas on something as important and personal as religion.

Gradation. A more serious problem with advertising is that it easily can abandon the principle of gradation. This principle is enunciated several times in *Evangelism*, and it is based on the examples of Christ and Paul. Christ met men where they were and unfolded the truth to them *little by little* as they were able

Continued on next page

to bear it. He made His message suit the audience and used tact with prejudiced minds (*ibid.*, pp. 141, 142, 231, 57, 123). He withheld many truths from His disciples until they were ready for them; similarly, He did not acknowledge His divinity until the end of His ministry.

Ellen White also refers to the wisdom of Paul, who presented the truth *step by step*, withholding what could be regarded objectionable (*ibid.*, pp. 141, 230, 231, 246). One of the ways the principle of gradation is stated is: "You should plan carefully what to say and what to leave unsaid. This is not practicing deception; it is to work as Paul worked."—*Ibid.*, p. 125.

The people must be met where they are, without presenting subjects that will arouse controversy. We are not to arouse controversy. The soil has to be prepared. We must dwell first on the points on which we agree, not on points of disagreement. The truths held in common must be dealt with first. The truth is strong meat to be dealt with judiciously. The strongest meat is not for babes. We must not present at the outset the most objectionable features of our faith—objectionable to non-Adventists, of course (*ibid.*, pp. 119, 144, 164, 165, 200, 201).

Specifically, Ellen White

warned that the Sabbath would be objectionable to nonbelievers. We should not start by saying, "We are Seventh-day Adventists and keep the Sabbath." The Sabbath should not be among the first presentations for the unconverted. The Sabbath should not be presented until people have surrendered to God (*ibid.*, pp. 248, 200, 226, 228). This applies even to where the work is well established: Ellen White counseled that the Sabbath doctrine should not be presented to the patients at the (Battle Creek) Health Institute without previous adequate explanation (see *Testimonies*, vol. 3, p. 167).

We can conclude, therefore, that spot advertising emphasizing Sabbathkeeping or other distinctive, objectionable Adventist beliefs is contrary to the example of Christ and Paul and to the express advice of the Spirit of Prophecy. Everything possible should be done to prevent the situation where the first contact a person has with our message involves an objectionable belief.

While Adventist doctors would not think of operating on a patient who is not prepared, Adventist teachers would not ask children to read stories before learning the alphabet, and Adventist lawyers would not dream of presenting their closing argu-

ments in court first, when it comes to presenting Adventist truths to the public these professionals as well as average Adventist members often lose sight of the principle of gradation. Perhaps this is because to an Adventist all our doctrines are equally acceptable. But they are not for non-Adventists. For them, many of our beliefs—the Sabbath, in particular—are objectionable and result in a negative reaction if the spiritual soil first has not been thoroughly prepared.

Spot advertising

Advocates of spot advertising presenting Sabbathkeeping and other distinctive Adventist beliefs claim this is a good way of reaching the secular mind. How mistaken they are! Imagine yourself for a moment as having a secular mind: You don't believe in God, you don't believe in the Bible, and you don't believe in Christ. How will you react to a radio or TV spot presenting a strange sect that goes to church on Saturday? You will reject it.

As to the few Christians whose interest may be aroused by a radio or TV spot on Sabbathkeeping, who will answer their questions? Baptist ministers, Catholic priests, and such. Trying to counteract this through a 60-second spot on "law and grace" is entirely inadequate—Paul needed entire books to deal with this topic, and it still is not clear to many.

So whether the listener is a secular person or a Christian, spot ads cause him to take a position for or against what he hears without providing the preparation or information needed to make the right choice. The ads do not need to ask for a decision for this to happen—consciously or unconsciously, we take positions for or against most things we hear and read. There may be a quick harvest of a few people who, because they are going through some kind of crisis, may be receptive to such a direct, tactless

approach; but in the process many thousands of minds will be closed to our message.

We should measure present expedients against future gains. Ellen White wrote that "surface plowing means a limited, scattered harvest."—*Evangelism*, p. 80. It would be a great pity if we disregarded the long-term effects of tactless advertising in order to, for example, meet quotas for the 1000 Days of Reaping, as commendable as meeting quotas may be.

Of course, there is nothing wrong with advertising if it is properly used. Advertising remains the surest way to reach large masses of people. The Mormons have shown that it can be used successfully. They have generated much awareness and good will with their low-key, nondoctrinal ads. Adventist advertising should aim at the same two goals: generating awareness and good will, which *later* can lead to presentation of our beliefs in person, that is, in ways that ensure adequate preparation, sufficient information, and a much greater likelihood of acceptance.

The Seventh-day Adventist Church should never become known as the church that attempts to sell its deep, solemn truths via brief radio/TV spots. The gospel in 60 seconds? Even Billy Graham, who is not particularly known for the depth of his presentations, needs at least 30 minutes.

Therefore, in order to follow the example of Christ and Paul and the counsel of Ellen White, all of whom stress the principles of dignity and gradation, Adventist advertising must emphasize the dignified presentation of our concerns in common with the general public, that is, our love for people and our spiritual, happiness, family, and health concerns and must avoid the presentation of distinctive Adventist beliefs that are objectionable to non-Adventists. HECTOR M. HAMMERLY

British Columbia, Canada

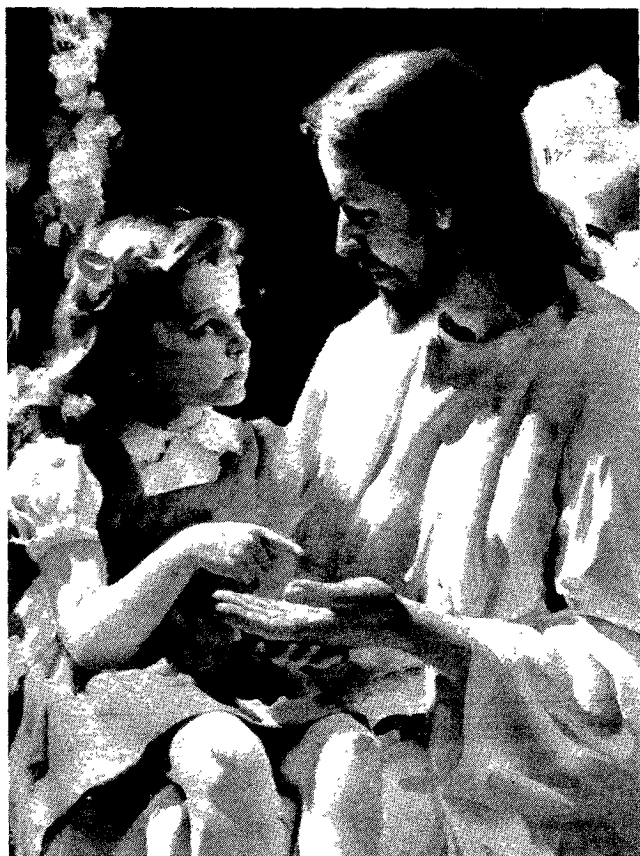
Greater love

By MARIAN FORSCHLER

*Let me count the ways I love Thee, Lord:
I love Thee deep and wide,
I love Thee high and low,
I love Thee long and fervent.
But I cannot love my nosy neighbor,
Until You repair my heart.*

How shall we look at God?

By FLOR B. CONOPIO



Free from our misconceptions, we see God as a loving Father.

In his own distinct way, each person reveals his concept of God. No matter how he speaks and behaves, he cannot help revealing in his life the place God has there.

There is limited knowledge and understanding of the true nature and character of God. This is evident in the way people worship Him and relate to one another. Consider the following situations: the merchant who shortchanges his customers; the businessman who exploits those who work for him; the boss who exacts blind obedience from his employees; the father who scolds and beats his child who cannot measure up to his expectations; the mother who threatens her children with "Do not tell a lie; God will cut off your tongue"; the man who claims his neighbor got sick because he displeased God; and the farmer who warns that the plague or calamity that destroyed a neighbor's farm is a sign of God's wrath.

These kinds of human relationships and reactions to

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adverse circumstances betray mistaken impressions about God. They show a relationship with Him based on doubt and fear when it should be grounded in love, trust, and confidence. This is unfortunate, because we cannot have a happy relationship with God unless we know and understand Him in truth.

But what is God really like?

In Psalm 103 the psalmist has expressed what God meant to him. The first five verses are revealing of his idea of the character of God: "Bless the Lord, O my soul; and all that is within me, bless his holy name!

"Bless the Lord, O my soul, and forget not all his benefits, who forgives all your iniquity, who heals all your diseases, who redeems your life from the Pit, who crowns you with steadfast love and mercy, who satisfies you with good as long as you live so that your youth is renewed like the eagle's" (R.S.V.).

These words show a wonderfully loving, caring, and compassionate God. A God who *forgives, heals, redeems, crowns, and satisfies*.

The Lord assures us of His ever-true love and care through the prophet Isaiah: "Can a woman forget her sucking child . . . ? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands" (chap. 49:15, 16).

Notice the apostle John's terse yet profound statement about God's character: "God loved the world so much that he gave his only Son, that everyone who has faith in him may not die but have eternal life" (John 3:16, N.E.B.).

God the Son Himself, Jesus Christ, revealed a picture of God very different from the one that many people hold. Love, compassion, and forgiveness were the insignia of His ministry. Even while His tormentors were beating Him, spitting at Him, and mocking Him, He prayed, "Father, forgive them, for they do not know what they are doing" (Luke 23:34, N.I.V.).

These evidences set us free from misconceptions about God's true nature. They affect our relationship to God. Instead of fear and anxiety, we have love and trust. We see God no longer as a heartless tyrant, but as a loving Father whose joy is to see His children happy and well.

This knowledge and understanding of God's true nature also affects a person's relationship with his fellows. The servant of the Lord wrote: "Love to Jesus will be manifested in a desire to work as He worked for the blessing and uplifting of humanity. It will lead to love, tenderness, and sympathy toward all the creatures of our heavenly Father's care."—*Steps to Christ*, pp. 77, 78. Prompted by God's love, the Christian practices Christ's admonition: "Love one another, as I have loved you." Forgive as I forgive you. Give as you have received from Me.

How we relate to our neighbors reflects our relationship with our Maker. □

Why the angels sang over Bethlehem—2

By HERBERT E. DOUGLASS

To set forth God's character in unmistakable terms, His Son took the mantle of humanity.

In the previous article in this series we saw some of the reasons why the angels sang over Bethlehem nearly 2,000 years ago. For too long they had listened to the taunts and ridicule of their former colleagues, the fallen angels, who argued that God could not be trusted. He was presented as unfair, arbitrary, and severe, one who would not exercise the self-denial that He asked from the rest of creation.

But on that dark night in Palestine they knew that the tide of battle in the awful cosmic controversy was about to turn. Their wonderful Lord became man! Why? To tell the truth about God and to show Planet Earth what it means to be restored to the image of God.

Jesus came to prove Satan wrong about God, that God was not "claiming all, and giving nothing,"¹ not "severe, exacting, revengeful, and arbitrary,"² not unjust in making laws for His creatures that either could not be kept or were mere bondage.³ Our Lord's *life and death* showed the universe that all these charges against God were false.

But Jesus also came "to show what every human being might become; what, through the indwelling of humanity by divinity, all who received Him would become. . . . He came to show how men are to be trained as befits the sons of God; how on earth they are to practice the principles and to live the life of heaven."⁴

Ellen White, along with others through the years, emphasized that the Augustinian-Calvinist concept of a

limited atonement and of a limited (or exempted) humanity for Jesus would not serve His purpose or fulfill His mission. "In this earth He performed His mission and fulfilled His office, and, by obedience to the law of God, He testified to all its immutable character, while at the same time proving that its precepts could be perfectly

obeyed through His grace by every son and daughter of Adam."⁵ "He came to fulfill all righteousness, and, as the head of humanity, to show man that he can do the same work, meeting every specification of the requirements of God."⁶

But this emphasis on our Lord's identification with fallen humanity, this union with "his brothers in every way" (Heb. 2:17),* must not be misunderstood. Although Bible scholars and Ellen White

describe Jesus as taking "our fallen nature,"⁷ "the place of fallen Adam,"⁸ "human nature . . . in the likeness of sinful flesh, and was tempted of Satan as all children are tempted,"⁹ "the nature of Adam, the transgressor,"¹⁰ "the offending nature of man,"¹¹ and many other similar expressions, these scholars and Ellen White are clear that our Lord's fallen, degraded human equipment did not force Him to sin either in thought or act. He remained unsullied and untainted even though He was tempted from within and without.¹²

Resisting the "clamors of our fallen nature,"¹³ Jesus did not overcome temptation to sin because He had a special kind of human nature not available to the sons and daughters of Adam. He overcame because He willed to resist, depending upon enabling grace as every Christian may.¹⁴

What Jesus did not identify with in becoming a member of the human family was His brothers' and sisters' sinful performance. He chose to be loyal and was loyal to His Father's will—even though He had the same human disadvantages as His brothers and sisters. "Not for one moment was there in Him an evil propensity."¹⁵ "Christ did not possess the same sinful, corrupt, fallen *disloyalty* we possess, for then He could not be a perfect offering."¹⁶ He earned the right to be man's Redeemer and example because in Him there was no "sinful, corrupt, fallen *disloyalty*" in sinful, corrupt fallen human nature!

In other words, Jesus was not born in some way exempt



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* Unless otherwise indicated, Bible texts in this article are taken from *The New International Version*.

from the bloodstream of His ancestors. But accepting the results of the working of the great law of heredity in no way made Him a sinner. Sin is not a virus transmitted in the human bloodstream.

Some Protestant theologians have seen this central truth. Karl Barth, after marshaling the Biblical texts to substantiate his conclusion, stated categorically: "But there must be no weakening or obscuring of the saving truth that the nature which God assumed in Christ is identical with our nature as we see it in the light of the Fall. If it were otherwise, how could Christ be really like us?"¹⁷ Barth recognized that this position has been underemphasized through the years.

Another internationally recognized authority, C. E. B. Cranfield, commentator on Romans in the International Critical Commentary, reviewed the positions taken through the years regarding the nature of Christ's humanity, especially noting the weakness of the Augustinian-Calvinist position. Cranfield wrote: "We . . . understand Paul's thought to be that the Son of God assumed the selfsame fallen human nature that is ours. . . ."

"If we recognize that Paul believed it was fallen human nature which the Son of God assumed, we shall probably be inclined to see here also a reference to the unintermittent warfare of His whole earthly life by which He forced our rebellious nature to render a perfect obedience to God." Here Cranfield places a footnote in which he says, "Those who believe that it was fallen human nature which was assumed have even more cause than had the authors of the Heidelberg Catechism [Calvinist Reformationist theology] to see the whole of Christ's life on earth as having redemptive significance; for on this view, Christ's life before His actual ministry and death was not just a standing where unfallen Adam had stood without yielding to the temptation to which Adam succumbed, but a matter of starting from where we start, subjected to all the evil pressures which we inherit. And using the altogether unpromising and unsuitable material of our corrupt nature to work out a perfect, sinless obedience."¹⁸

Adventists generally through the years have united our Lord's work as Substitute and Example—not in some kind of theological tension, or mysterious paradox, but in a wonderful double emphasis that belongs together in one sense, like two sides of a pane of glass. "In His life and character He not only reveals the character of God, but the possibility of man. He was the representative of God and the Exemplar of humanity. He presented to the world what humanity might become when united by faith with divinity."¹⁹

A God who awakens our love

As Redeemer/Substitute we see a God who awakens our love and trust, who overwhelms us by the redemption He freely offers. By His example we now know what it means to be healed by Jesus, "to be conformed to the likeness of his Son" (Rom. 8:29), to have restored "in man the image of His Maker . . . that the divine purpose of his creation might be realized."²⁰

But another question is raised: What does this beautiful picture of what God can do for, in, and through men and women have to do with finishing up the great controversy and ending Satan's reign of sin and misery?

The answer lies in our Lord's commission to His church: "As you sent me into the world, I have sent them into the world. For them I sanctify myself, that they too may be truly sanctified" (John 17:18, 19).

That is a high calling—and an awesome responsibility. To help God answer Satan's charges, to say what is right about God to a world under so many misconceptions, to bring men and women to a decision about God and His loving claims on all—all this and more is summarized in Ellen White's common description of the Christian's privilege: "When Christ left the world, He committed His work to His followers. He came to represent the character of God to the world, and we are left to represent Christ to the world."²¹

Especially in these last days the church's high responsibility is most urgent. Among His people, set apart from the world's principles, God desires witnesses of His character.²²

Final vindication

How and when the church fulfills its duty appears to have much to do with the final vindication of the integrity of God and His government throughout the universe and when Jesus will return. The Christian's responsibility to represent Christ to the world not only answers Satan's further charge that Christ's sinless life was a sham and not a real test because He had some kind of divine advantage,²³ but also proves that humanity, when united with divinity as God has promised, need not sin. Thus God is indeed proved to be fair, not unjust, in making His laws the way he did.

That is why Ellen White wrote: "The very image of God is to be reproduced in humanity. The honor of God, the honor of Christ, is involved in the perfection of the character of His people."²⁴ "If there was ever a people in need of constantly increasing light from heaven, it is the people that, in this time of peril, God has called to be the depositories of His holy law and to vindicate His character before the world."²⁵

But the church does not fulfill its task in its own strength and ingenuity, no matter how well organized. Helping the church fulfill its part in the great controversy is the primary purpose of Christ's work as high priest. Jesus stands today in the Most Holy Place as our "atoning sacrifice and an all-powerful Mediator"—two great truths that Satan "hates."²⁶ For this reason, "the sanctuary in heaven is the very center of Christ's work in behalf of men"²⁷ and the very center of Adventist theology.

For more than a century Adventists have taught that "the intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven."²⁸

Satan has been trying his best to counteract Christ's intercessory role by "constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf His wounded hands, His bruised body; and He declares to all who would follow Him, 'My grace is sufficient for thee.' . . . Let none, then, regard their defects as incurable. God will give faith and grace to overcome them."²⁹

Such is the plan that Jesus has rested His case upon in the great controversy—upon His people who one day will grasp more fully His twofold role as their Redeemer/Substitute and

Example. A genuine, compelling Christlike love for souls—and thus a missionary effort of truly global impact—may be impossible apart from seeing Jesus as He truly is, as humanity's Saviour and example.

Who is right about God's law, sin, and love? Jesus or Satan? When one looks around at human greed, violence, hatred, and infidelity, it would seem that Satan is right in his

charges—at least in regard to created beings. It may seem to some that God either is unrealistic in expecting consistent, predictable love and unselfishness from His followers, or He has been unable to cope with the sin problem.

In the end the issue focuses on whether Jesus is able to fulfill His promises; "that is, whether He is an all-powerful Mediator. If He cannot 'cleanse' the sinner from his sins (1 John 1:9), if His 'grace to help in time of need' (Heb. 4:16) is not sufficient to keep His followers from falling into sin, if His heavenly intercession is flawed by an inability to 'keep you from falling and to present you without blemish before the presence of his glory with rejoicing' (Jude 24), then Satan is ultimately right. The great controversy would then be settled—God would then have been exposed as unfair, in asking too much from His creation. And He would appear to be incompetent, in not being able to handle rebellion."³⁰

Thank God, throughout Planet Earth that is *not* what is happening! The glorious news is that human beings, uniting with the indwelling power of the Holy Spirit, can cope with temptation and be overcomers. For standing at the heart of the universe is our Example and Redeemer/Substitute, who permitted Himself to be "made like his brothers in every way, in order that he might become a merciful and faithful high priest" (Heb. 2:17); "one who has been tempted in every way, just as we are—yet was without sin" (chap. 4:15); one who "learned obedience from what he suffered and, once made perfect, he became the source of eternal salvation for all who obey him" (chap. 5:8, 9); one who has pledged Himself to provide "mercy and . . . grace to help . . . [men and women in their] time of need" (chap. 4:18).

To help His followers overcome, "just as I [Jesus] overcame" (Rev. 3:21), is our Lord's work as our intercessory high priest. "He is the High Priest of the church, and He has a work to do which no other can perform. By His grace He is able to keep every man from transgression."³¹

Jesus, as our intercessor, has won the right to intercede, not only as our mediator and representative in the heavenly courts but also in the lives of His followers on earth. He intercedes between His people and the great deceiver, rushing between them and "the flaming arrows of the evil one" (Eph. 6:16). He stands with His praying earthly brethren, interceding in every way, either to change the neural patterns of the brain that habitually turn to sin or to assist His followers in chasing off fresh attacks of Satan.

This kind of intercession men and women need now, daily, and until Jesus returns. "Everyone who will break from the slavery and service of Satan, and will stand under the blood-stained banner of Prince Immanuel will be kept by Christ's intercessions. Christ, as our Mediator, at the right hand of the Father, ever keeps us in view, for it is as necessary that He should keep us by His intercessions as that He should redeem us with His blood. If He lets go His hold of us for one moment, Satan stands ready to destroy. Those purchased by His blood, He now keeps by His intercession."³²

Soon now, men and women will have decided whether to heed the personal, inward call of the Spirit and to respond to the outward call of God's representatives or to continue in Babylon and receive her plagues. Seekers of truth in every land, in every religious community, everywhere and anywhere, are listening and deciding. The plan still works:

Prayer changes people

By MARTIN RUSS

As far as the weather was concerned, the day started in a normal way for late November in America's Southland. My wife and I were returning to Maryland from a Thanksgiving holiday in Tennessee. Normally, Interstate 81 is a beautiful scenic highway up from Tennessee into Virginia and north into Maryland. It follows the mountain ranges paralleling Skyline Drive.

After we left Bristol, on the Tennessee-Virginia border, the altitude increased, and the weather changed rapidly. Half an hour before reaching Wytheville, Virginia, snow began falling heavily. Soon the snowfall was so heavy the trees on each side of the highway were barely visible. It began to pile up on the windshield wipers. The radio announced the temperature was 35 degrees. The snow on the highway was mainly slush. Traffic, although heavy with vacation returnees and trucks beginning their weekly runs, slowed from 55 miles per hour to 40.

Rounding the last curve approaching Wytheville, we could see brake lights appearing on the cars ahead. Suddenly all traffic halted. When traffic comes to a complete stop on an interstate system there is trouble ahead, but the heavy snowflakes shortened our vision. We were at the mercy of the traffic.

Anxious minutes passed until sirens from State patrol cars, ambulances, wreckers, and fire-fighting equipment broke the silence. Still we sat, knowing that something bad had happened ahead.

For one hour we sat without moving. Tension was building. Why can't we move along if only a little at a time? We may be here all afternoon. I began to pray silently, "Lord, help us get through and on our way safely." I rubbed the back of my aching neck.

Two of the ambulances approached us from the direction of the accident. It was then that I realized how selfish my prayer had been. There was real trouble ahead, a serious accident, and my only thought was of my inconvenience, not the welfare of those in serious trouble.

I bowed my head and again prayed silently, "Lord, my selfishness has been exposed. Please forgive. Be with those in trouble ahead and give me the patience to endure the trials before me and accept the situation in which we find ourselves." Peace came over me. I eased my head back on the headrest.

By now most of the vehicles had their engines turned off to conserve fuel and for another full hour we sat calmly reading and watching until the highway was cleared. We learned of the deaths of two people in the crash of a semitrailer truck, two autos, and a camper truck. The experience taught me that prayer may not always change circumstances, but it always can change people—the people who pray.

When God's people reveal the truth in word and life about Jesus as their Redeemer and example, the gospel still finds its target. John calls this growing group "those who keep the commandments of God and the faith of Jesus" (Rev. 14:12, R.S.V.).

The Bethlehem Baby came on an expensive mission. The security of the universe was at stake. Not long from now His mission will have been completed. All questions will have been answered. Not the slightest excuse will ever again be raised for sin, for doubting God.

And the mighty chorus will sing the grand finale after all has been made clear and all questions answered. Even now we hear the distant music. "Hallelujah! Salvation and glory and power belong to our God, for true and just are his judgments" (chap. 19:1, 2).

No wonder the angels sang above Bethlehem! They knew something the world had yet to hear. They knew it was the beginning of the end. But how long must we keep them waiting before they can sing their glorious anthem that lowers the final curtain on the great controversy? □

Concluded

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- ¹⁵ *The SDA Bible Commentary*, Ellen G. White Comments, on John 1:1-3, 14, p. 1128.
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- ¹⁸ C. E. Cranfield, *Commentary on Romans*, International Critical Commentary (Edinburgh: T. & T. Clark Limited, 1980), pp. 381-383.
- ¹⁹ *Selected Messages*, book 1, p. 349.
- ²⁰ *Education*, pp. 15, 16. "It was His mission to bring to men complete restoration; He came to give them health and peace and perfection of character."—*The Ministry of Healing*, p. 17.
- ²¹ Ellen G. White, in *Signs of the Times*, April 15, 1889.
- ²² "It is God's purpose to manifest through His people the principles of His kingdom. That in life and character they may reveal these principles, He desires to separate them from the customs, habits, and practices of the world." "The Lord desires through His people to answer Satan's charges by showing the result of obedience to right principles." "Not to this world only but to the universe are we to make manifest the principles of His kingdom."—*Testimonies*, vol. 6, pp. 9, 11, 13.
- ²³ "We need not place the obedience of Christ by itself as something for which He was particularly adapted, because of His divine nature; for He stood before God as man's representative, and was tempted as man's substitute and surety. If Christ had a special power which it is not the privilege of a man to have, Satan would have made capital of this matter. But the work of Christ was to take from Satan his control of man, and He could do this only in a straightforward way. He came as a man, to be tempted as a man, rendering the obedience of a man. Christ rendered obedience to God, and overcame as humanity must overcome. We are led to make wrong conclusions because of erroneous views of the nature of our Lord. To attribute to His nature a power that it is not possible for man to have in his conflicts with Satan, is to destroy the completeness of His humanity. The obedience of Christ to His Father was the same obedience that is required of man. Man cannot overcome Satan's temptations except as divine power works through humanity. The Lord Jesus came to our world, not to reveal what God in His own divine person could do, but what He could do through humanity."—Ellen G. White, in *Signs of the Times*, Aug. 29, 1911. See also Ellen G. White manuscript 1, 1892, reprinted in the *ADVENTIST REVIEW*, June 17, 1976; *The Desire of Ages*, p. 664.
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FOR THE YOUNGER SET

Right signals

By EDNA MAY OLSEN

"Why do you signal every time you turn a corner, Daddy?" asked Michael from the back seat of the car.

"To let anyone who is nearby know what I'm going to do," his father answered. "If I have the left signal flashing, it tells them I am about to turn left, and if the right, then I will turn right. I wonder, Michael, if you realize we all give signals constantly, not just when on the road?" Daddy continued, "Can you think of some?"

Michael wrinkled up his nose as he always did when

thinking hard. "I know," he said suddenly. "My teacher raps the desk as a signal he wants us to listen. And you bite your lip just before you tell Philip and me we're making too much noise."

"I didn't know you were so observant," chuckled his father.

"We send signals when we smile," said Philip, "and also when we frown."

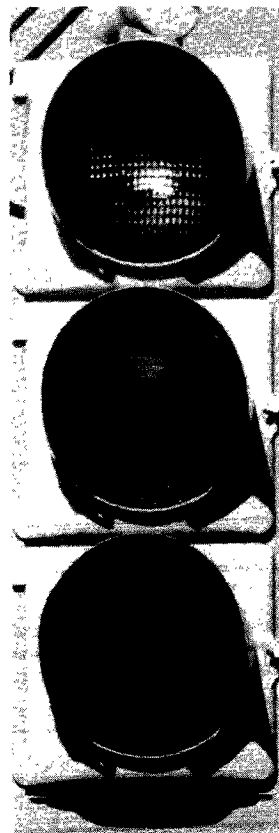
"True," said Daddy, "and it's very important we send out correct signals to those around us. As Christians, we must send out signals that we are happy people because we love Jesus; then other people will want to know Him too."

"Don't forget about the animals," Michael said a little later. "When a rabbit or a deer scents danger, it will warn others by giving a signal with its tail. And birds will chatter and scream as a signal to other birds."

"It seems that everything in the world sends out signals of one kind or another," said Daddy. "Remember when Jesus told the Pharisees that although they knew that a red sky in the evening meant fair weather and red in the morning meant stormy, they couldn't see the signs of the times. God is sending the world signals of the soon return of Jesus, and yet few people can read these signs."

"I suppose," Michael said thoughtfully, "it's up to us to tell them."

"Yes, indeed," his father replied, "and above all to make sure that we too can read God's signals."



Grace abounding

It was a few days before Christmas. My wife and I sat in the home of friends, enjoying food and fellowship with a group of Adventists. The lights on the Christmas tree in the window twinkled as we exchanged ideas.

In one of those unexpected and incongruous turns that conversation sometimes takes, talk changed to the threat of atomic war. One by one people began to describe how they would react to nuclear attack.

"I'd go into my living room, put on Mozart, and turn up the stereo," said one.

"I think I'd run outside and look up into the sky," said another.

And the lights kept twinkling on the Christmas tree.

That happened just one year ago. The radical contrasts of the scene—the threat of the final Big Bang and the lights on the Christmas tree—were a cameo of the year that would come, our year 1983 now passing into eternity.

In many respects it was a ghastly year. Think of the images that crowd into mind: the bomb massacre in Beirut, the starving faces of African children, the blood-spattered bodies of assassination victims. Violence. Crime. Nations teetering on the brink of economic collapse. And always war: war in Afghanistan, war in the Middle East, war in Central America, war in the Caribbean.

The problems only multiplied. Arms-reduction talks went on and on, but seemed to make no progress. Tensions between East and

West rose to a new level of hostility. The United Nations appeared impotent to reduce conflict among the nations significantly.

But—the lights on the Christmas tree are still twinkling. They affirm the faith of the believer in the midst of evil. They tell us that where sin abounds grace much more abounds (see Rom. 5:20).

For each of us, grace signifies God's undeserved favor, His pardoning love. Grace is love reaching down to the sinner and lifting him up out of the pit, giving him a new standing and a new life.

Breathtaking grace

Grace is marvelous, breathtaking. It's too good to be true—from a worldly perspective. Our life in the world conditions us to look for the "bottom line," the "catch," the fine print, the hidden agenda. But grace centers in the kingdom of heaven, not this world. And God's thoughts are not our thoughts, nor are His ways our ways (see Isa. 55:8). So grace means that God offers each of us salvation as a free gift in Jesus Christ.

Is this possible? No, says the skeptic. Ridiculous, says the man or woman of the world.

But we have seen Jesus, and we know that grace is real. Jesus is grace embodied. He is "full of grace and truth" (John 1:14). And "from the fullness of His grace we have all received one blessing after another" (verse 16, N.I.V.).

Grace has a wider dimension, however. The God who is interested in each of us individually, who knows our name and numbers the hairs on our heads, also cares for the world.

Long ago He promised: "I will put enmity between thee and the woman, and between thy seed and her seed" (Gen. 3:15). Thereby He guaranteed that the rule of evil would not go unchecked in the world, that for every assault of the powers of darkness the powers of heaven would have both counterthrust and victory. "The gates of hell shall not prevail against it," assured Jesus of His church (Matt. 16:18).

And so 1983, a year of abounding evil, was also a year of abounding grace. In fact, Paul would remind us, it was a year of super-abounding grace.

It was a year of enormous advance in understanding of the cause of cancer. With that advance comes the hope of eventual treatment to prevent or cure this scourge. The strides forward in cancer research were but part of the progress on a broad front in the field of medicine. The store of human knowledge continued to expand dramatically; technology surged ahead unabated.

God's church went forward also. The goal of 1,000 baptisms a day was attained and surpassed.

And God's amazing grace was manifested day by day in the lives of men and women, boys and girls the world around. Lonely people found courage and strength to face the day—or the night. The unsung heroes and heroines of the church and the world went about their duties, performing deeds of kind-

As we leave the old year and step out into the new, we may do so confidently.

ness and thoughtfulness, tending the needs of a neighbor, an aged parent, a retarded child.

Throughout the year in the REVIEW office we were impressed and amazed by the stories of service and God's leading that came by mail or by word of mouth. Some came in articles that we have shared with readers; some came in private letters—just a sentence or a paragraph that pointed to a moving but untold story.

Just one example: A young

worker in India, asked to be principal of an Adventist school, found a leper colony nearby. Visiting the lepers, he was stirred by the sight of their children. "I have fallen in love with those children," he wrote. "I am concerned about the welfare of the lepers, but I am more concerned about their children who are not afflicted by leprosy—God's lovely children living with lepers. After seeing these children, I have spent many a sleepless night thinking of how to help them." Recently he informed us that he has been instrumental in forming the

"Lepers' Children's Fund," a society legally registered to help these little ones.

The lights on the Christmas tree still shone in 1983.

And they will shine in 1984, too. As we leave the old year and step out into the new, we may do so confidently, boldly, with faith in Jesus Christ.

" 'Tis grace hath brought me safe thus far,

And grace will lead me home."

W. G. J.

LETTERS Continued from page 2

world in which polarization is on the increase, but I do not think that should characterize our lives as Christians.

DARRELL D. HOLTZ, SR.
Dalhart, Texas

Guitars and David's harp

Three cheers for "Dear Miriam" (Nov. 10) and her excellent reply to the letter expressing concern about "this awful modern music and . . . guitar music" being included in the new church hymnal.

Though I would not advocate replacing pipe organs with guitars for Adventist churches, nor do I see a need for including any great volume of modern music in the new hymnal, still I believe the time has come for young people to be able to enjoy contemporary Christian music within their own churches and schools without criticism and condemnation for a taste in music that differs from that of previous generations. How can we expect teen-agers of today to be content with the same religious music their parents listened to 30 or 40 years ago?

No doubt King David himself would feel right at home

attending some of today's Christian youth gatherings. The harp he lugged around the hills of Judea was probably more like our modern guitars than our modern harps. EILEEN KURTZ
Lodi, California

To be considered

It is my hope that every Seventh-day Adventist, whether serving on a board or committee or not, will prayerfully consider the thoughts in "Accountability" (editorial, Oct. 27). DOROTHY W. CAREY
Ocala, Florida

Silversong

We read with interest the comments in letters to the editor (Nov. 3) concerning the advertisement in the REVIEW about the record *Secrets of the Kingdom*.

The letter writers need to listen to the record with a 3-year-old. Silversong, the guide through the kingdom, gets through to our little grandson better than anything we have tried. His parents are non-Adventists, and we have him every Sabbath. He has learned

and understands more about faith, sharing, forgiveness, and love in the three weeks since we purchased the record than he had learned in the rest of his short life.

To us this record is a children's version of *Pilgrim's Progress*.

MR. and MRS. L. A.
MONTGOMERY
Percy, Arkansas

Often children have a hard time picturing difficult concepts such as faith. *Secrets of the Kingdom*, told to them by Silversong, can allow them to envision the way to heaven by giving them a friend that they can see experience faith and joy. KAREN M. KETCHAM
Redlands, California

Letter from Zambia

The August 4 REVIEW has just arrived at the office of the Zambia Union in Lusaka, and President Ken Thomas' volunteer secretary and I have taken the liberty of the "first look."

I was overjoyed to see that the very first article was by Emilio Knechtle. The news of his father's conversion comes as

the triumph of both his and his mother's faith, hope, and love. Thank you for giving us the privilege of reading the letter Mr. Knechtle wrote to his father, which is an example to everyone who is still praying for a loved one's acceptance of Jesus Christ. CATHERINE BLISS
Lusaka, Zambia

Added words

More than passing interest should reflect our concern over Martin Luther adding words to the Bible. As was stated in "The Monk Who Shook the World—2" (Nov. 10): "In his translating he sometimes forced the text. For example, in Romans 3:28 he added the famous word *alone*."

He also called the letter of James "an Epistle of straw," and would have omitted it if he could have gotten away with it.

As he was "hesitant" about the book of Revelation, it is no wonder that he ignored the warning given in 22:18, "If any man shall add unto these things, God shall add unto him the plagues that are written in this book."

BOB MITCHELL
Joshua Tree, California

Adventist teamwork gives Mexican new lease on life

By KIM PECKHAM

Seventh-day Adventists have given a new lease on life to Felipe Rojas García. Until September, the 19-year-old ranch hand from the mountains of central Mexico was afflicted with a life-threatening case of "elephant-man's disease." Wildly growing nerve fibers had formed a cantaloupe-sized disfiguration on the right side of his face and had eaten through his skull, pressing against his brain.

Because of a network of Adventist organizations and people, together with donated surgical expertise, Felipe now holds his head high, proud of his new appearance.

The Catholic teen-ager's only previous contact with Adventists was at the church's medical clinic for the Huichol Indians in the Sierra Madre. He often came to watch the excitement surrounding the landing of the mission plane and the work of the medical students from the *Universidad Autónoma de Guadalajara*. Ashamed of showing his face to strangers, he usually watched the world from behind bushes, a waterfall of black hair covering his deformity.

Karen Kotoske, the Adventist director of Amistad, the foundation supporting the clinic, saw Felipe by the airstrip one day and determined to find help for him somewhere. His condition was far too complex for the skills of the medical students or any of the hospitals in the area.

Returning to her home in Palo Alto, California, with photographs of Felipe, Ms. Kotoske showed them to staffers at Interplast, Inc., a worldwide organization of surgeons and other medical professionals who provide reconstructive surgery to Third World children. Interplast board member John Zimmerman volunteered to lead out in the operation, and plans for the mercy mission began to evolve. Ms. Kotoske says that God's leading was obvious

throughout the process. "After seeing Felipe's picture, the immigration official simply asked me how long he would need to stay, and gave us a visa without hesitation," she adds.

St. Helena Hospital and Health Center, situated in California's Napa Valley and a member of Adventist Health System/West, was willing to provide surgical support and nursing care. The Alejandro González family from the Spanish-speaking Adventist church in the city of Napa offered to keep Felipe in their home after he left the hospital. Transportation costs were covered by Amistad.

Early on the morning of September 13, Felipe was wheeled into surgery, where seven physicians worked for six

hours to remove the growths. After the operation, Dr. Zimmerman brought Polaroid pictures of Felipe before and after to hospital president Leonard Yost. "This is what our mission is all about," the administrator replied.

During the ten days of his hospital recovery, Spanish-speaking staff members often stopped by to visit and have prayer. Estelle Harrison, nutritional care secretary, says that at the end of her visits, Felipe would take her hand and say, "You can pray for me now."

Felipe's posthospital recovery has gone well. He spends his days in the González home practicing his guitar and writing love songs.

In a few weeks he will be back home in Mexico, playing



Love and concern brought 19-year-old Felipe Rojas García from central Mexico to St. Helena Hospital and Health Center in California, where seven physicians removed growths from his face.

Kim Peckham is public-relations officer at St. Helena Hospital.

in a *mariachi* band and working on the ranch for a dollar and five cents each day. He may never fully comprehend the \$75,000 in services that he received at the hands of Adventists and other caring professionals, but he will not forget the love and concern that brought him to St. Helena Hospital and the prayers offered while holding his hand.

MALAWI

Lemon reward for bitter story turned sweet

Today I am a rich man; I have seven lemons and three eggs—payment for medical services rendered several months ago. More important, though, I have experienced the joy of seeing how such services have affected lives in one African family.

This year in May I visited the dispensary and maternity clinic at the Chambo Dispensary, some 30 miles (48 kilometers) south of Chitipa. While I was there, a baby with badly burned feet and burns on its hands was brought in to the dispensary. The baby, about one year old, had toddled into the fire at home. The wounds were infected, and we could see a bone protruding from one of the toes.

After treating the child with crystalline penicillin, we noticed some improvement. But on Sabbath morning things looked worse. Instead of preaching at the Chambo church, I worshiped the Lord by taking the mother and the child in my car six hours south to the Rhumphi District Government Hospital. There, after speaking with the medical doctor on duty, I left the mother with the nursing staff.

I was interested in the outcome of the case, and upon returning to the Chambo mission station yesterday, I decided to try to find out what had happened.

While en route to the child's home, the medical assistant and I met the mother, walking to the clinic with the child on her back (a common way of carrying small children in Malawi).

To my delight, the child's feet and hands had healed well, with only limited scar tissue. The grateful mother expressed her appreciation with the gift of seven lemons and three eggs—and I thanked God for the opportunity to work in Malawi.

Such experiences are rewarding, and I am thankful for the care given by the staff at the Rhumphi Government Hospital, which helped to save the child's feet and toes.

The Adventist Church operates 12 dispensaries and eight maternity clinics in Malawi. Through these clinics we are seeking to bring health of body and soul to the people in the surrounding areas.

TOM SHEPHERD
Adventist Health Services
Director
South-East Africa Union

BRAZIL

Publication coordinators meet in Rio

"Spanish- and Portuguese-speaking people constitute one of the fastest growing segments of the Seventh-day Adventist Church. According to present growth rates, by 1990 this group will be the major language group within the denomination. In recent years the Spanish-Portuguese Publications Coordinating Committee has contributed to the stability and rapid growth of the Adventist Church among these people." With these words, General Conference vice-president Enoch Oliveira initiated the work of the seventh Spanish-Portuguese Publications Coordinating Committee in Rio de Janeiro, Brazil, August 31-September 3.

Representatives of the Pacific Press, the Brazil Publishing House, the Buenos Aires Publishing House, the Spanish Publishing House, the Portuguese Publishing House, and the new Inter-American Publishing Association met to coordinate their efforts to serve the church and reading public with Adventist literature. They faced the challenges of inflation, currency exchange problems, and

disparities in the hard- and soft-currency areas.

The Spanish-Portuguese Publications Coordinating Committee is responsible for equitable assignment of major publishing projects to the individual publishing institutions and maintenance of a proper balance in the production and distribution of Adventist publications in each of the Spanish- and Portuguese-speaking areas.

At the committee's biennial meetings a candid exchange of both short-range and long-range editorial plans takes place. In addition, 37 agenda items were

addressed, including the coordinating of *Revista Adventista* circulation in Spanish- and Portuguese-speaking areas, details of the Pacific Press's release of the third volume (and subsequent volumes) of the Spanish edition of *The SDA Bible Commentary*, and the Inter-American Publishing Association's plans for publication of the nine volumes of *Testimonies for the Church*.

Joaquim Sabino, general manager of the Portuguese Publishing House, typified the group's enthusiasm for the printed page. "Notwithstand-

God's elephants stronger than the devil's lions

Following the annual Zambia Union session in December, 1980, the men and women of the Kaputa Mission District who attended felt moved to do something special to spread the gospel. Upon their return home, the members of the Kasongole church held a lay activities council. (Kasongole, the only organized church in the Kaputa District, is surrounded by twelve companies and many unentered areas.) During the council it was decided to work in a previously unentered area about a quarter of a mile (.4 kilometers) inside a game reserve populated with lions, elephants, hippos, and crocodiles.

It would take some time to travel to the game reserve, so on a selected Thursday afternoon, eight members of the Kasongole church climbed aboard a truck for the trip to New Nsenga. The old vehicle labored over the rough roads. When but three quarters of the distance had been covered, however, it stopped abruptly. When no amount of coaxing could get it started, the eight missionaries spent the night beside the road.

In the morning they decided to continue their journey by foot. All day they walked, knowing that danger from wild animals was ever present—yet certain of divine protection.

Just before sunset they stopped by the side of the road to pray. Rising from their knees, they continued walking, drawing courage as they sang, "O let me walk with Thee, my God, as Enoch walked in days of old."

Suddenly, two huge lions appeared on the road behind them. Sniffing the air to determine the direction of the human scent, one of them roared. The frightened men huddled together again, knelt, and prayed.

When they rose from their knees, the sun had set. But as they continued down the road, to their dismay, they saw the form of a huge elephant on the road ahead—and another behind them, between them and the lions. Throughout the night the two elephants kept their positions, escorting the eight men all the way to their destination.

The planned evangelistic outreach was held as scheduled. Today there are in that place some 20 baptized members of the Adventist Church, and 60 Bible class members, all looking forward to the second coming of Christ.

J. KATEMPA
Pastor, North Zambia Field

ing our relatively small membership of 5,817 in Portugal," he stated, "we already have achieved a missionary journal circulation of more than 30,000. This attainment is based on our church members' goal of six subscriptions of *Sinais dos Tempos* per member. Now that we have reached that goal, the members are volunteering to increase their goal to ten subscriptions per member—and we expect to attain this expanded goal within the One Thousand Days of Reaping."

The seventh Spanish-Portuguese Publications Coordinating Committee coincided with the "Año Máximo de Publicaciones—1983" (The Greatest Year of Publications—1983). According to Nelci Viegas,

publishing director of the South American Division, the division's plans to recruit 55,000 literature evangelists are proceeding nicely. The entire membership of the South American Division has used the book *Colporteur Ministry* as the Spirit of Prophecy book of the year for 1983; corresponding studies were prepared by Fernando Chaij to encourage all church members to circulate the printed page.

The next meeting of the Spanish-Portuguese Publications Coordinating Committee is scheduled to be held in the Inter-American Division territory in 1985. L. A. RAMÍREZ
Publishing Department
Director
General Conference



New church dedicated in Illinois

The 86-member West Frankfort, Illinois, Seventh-day Adventist church was dedicated debt-free on August 6.

Outgrowing their old church in 1977, members purchased land from a neighbor who was impressed through a dream to sell her land to the Adventists for a church. Built almost entirely by volunteers, the new church sanctuary is valued at \$150,000. The pastor during construction was Jack Carpenter; the current pastor is Terry Campbell.

JEFFREY K. WILSON
Communication Director
Illinois Conference

Adventists: the need to be heard

A shofar, smoke signals, or radio? How do you communicate with the people in your city?

Of the 54 districts in the South Central Conference, 22 support a radiobroadcast. They believe that the Adventist preacher's voice should be heard in the community.

Antoine Maycock, of Pensacola, Florida, has a Sunday morning program at seven entitled *The Real Truth*. The 15-minute program is broadcast live from the studios of WBOP, and a Bible course is offered free. The broadcast, which costs the church \$25 each week, is funded by Sabbath morning "love offerings."

Recently Pastor Maycock baptized a woman who was reared an Adventist but had left the church. She heard the broadcast, sent for the Bible lessons, looked up the church, and found her way back into the Adventist flock.

Pastor Maycock got his inspiration from Joseph Jones, who broadcast five-minute daily spots during an evangelistic tent meeting in Hazlehurst, Mississippi. Eighty new members were added as a result of the series. Pastor Jones, now of Nashville, Tennessee, conducts a 15-minute daily program at 4:30 P.M. on WWGM 1560.

Norman G. Simons, who also lives in Nashville, has been broadcasting for 25 years. His program is called *Wings of Love*. Though now retired, Mr. Simons says he wants to continue broadcasting. He intends to use part of his income to form a corporation with other Adventist broadcasters to reach the masses from large radio stations in St. Louis, Missouri, and other cities.

"We'll start a newsletter, offer Bible lessons, and try to make it self-sustaining," he said. "I'm an American Negro. Halfway through life I discovered black history. I use black history to bait the Gospel Book. I have contact with 150 people who became interested through the broadcasts. It's an evangelistic service to the community, but it does something for me, too. Not only do I feel I am helping others, but it feeds my own soul."

Eric C. Ward told me that the weekly Sabbath service at

the Oakwood College campus church is broadcast not only over the college radio station but also over Huntsville's station WEUP, a venture that costs \$150 an hour.

"Many people do not know how Adventists worship," commented Elder Ward, who has been a pastor for 36 years. "Prejudice is broken down when people identify with you in worship. It's not enough for people to see us behind desks and in hospitals; the people of America need to see us as a church in worship. I think we're missing the boat if we do not capitalize upon this age of mass communication. We need greater usage of the major media—radio, television, and the press."

Elder Ward, an evangelist responsible for some 10,000 baptisms, thinks we should use our college communities in a nationwide network of Sunday broadcasts, showing Adventists in worship. The cost, he suggested, should be shared by the General Conference, division, unions, conferences, and local churches. "It's good community relations," he added; "people feel as though they know you."

The South Central Conference's energetic communication director, Isaac J. Johnson, has helped spark communication by radio. Some pastors started with help from the Radio Script Service provided by the General Conference. Others caught the communication bug from them.

The use of radio is spreading. There is an Adventist voice in several Alabama cities, such as Irondale, Huntsville, Eutaw, Montgomery, Mobile, Tuskegee, and Birmingham. In fact, more than 40 percent of the districts in the South Central Conference sponsor a radio program followed up with free Bible correspondence lessons. Such communities enjoy listening to a variety of Adventist programs, like *Family Hour*, *Wings of Love*, *Daybreak*, *Your Bible Speaks*, *Voice of Hope*, and *Moments of Meditation*.

Does the voice of anyone in your church reach the community?

VICTOR COOPER
Communication Department
General Conference



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KETTERING MEDICAL CENTER

SDAs applaud dramatic turn in Canadian Sunday law issue

By D. DOUGLAS DEVNICH

A remarkable court reversal and the Seventh-day Adventist Church's successful intervention in the Alberta Court of Appeal have strengthened the cause of religious liberty in Canada.

For the past two years challenges against the Lord's Day Act of Canada have provided an opportunity for the Seventh-day Adventist Church to draw the country's attention to the true nature of state laws that enforce religious dogma. An earlier report in the *ADVENTIST REVIEW* (Aug. 4, 1983) outlined the broad implications of the Sunday-closing legislation in question.

At one point the church cooperated in a legal case that tested the validity of the Lord's Day Act under the Canadian constitution. The provincial court judge ruled that the Lord's Day Act is inconsistent with the provisions of freedom of conscience and religion in the Canadian constitution. This decision was appealed to the Alberta Court of Appeal by the attorneys general of Alberta and Canada.

Immediately the Adventist Church applied for intervenor status in order to ensure that certain arguments concerning church-state relations not be overlooked.

At first the church's application for intervention was refused. However, in an unusual turn of events, the request ultimately was granted.

On the day that the case came before the five justices of the appeal court, the chief justice addressed one of the attorneys, saying, "I see that you are here on behalf of the Seventh-day Adventist Church."

The lawyer, taken by sur-

prise, replied, "Your Lordship, I must inform you that I am in the court representing another intervenor. I would be happy to represent the Seventh-day Adventists, but I cannot without proper instructions."

The chief justice then adjourned the court and said, "You may seek the instructions you need, because I want you to know that the Seventh-day Adventist Church is welcome to be represented in this court."

The next day Adventist counsel T. W. Wakeling gave full exposure to Seventh-day Adventist concerns about Sunday laws, outlining the church-state position Adventism historically has supported.

On November 2, 1983, the appeal court's decision was handed down, a three-to-two decision. The appeal was dismissed, and in a 34-page transcript Justice Laycraft outlined the reasons—which essentially centered on the principles that the church had put forward in the court. He wrote: "It is not desirable, in my view, at this stage of Charter history to attempt a comprehensive definition of 'freedom of religion' or 'freedom of conscience.' . . . Whatever is comprehended by the terms, however, at the very least they mean that henceforth in Canada, government shall not choose sides in sectarian controversy. Standards shall not be imposed for purely sectarian purposes. Sectarian observance shall neither be enforced nor forbidden whether by economic sanction or the more subtle (but even more devastating) means of imposing the moral power of the state on one side or the other."

In 1963, prior to the Constitution Act, 1982, a Supreme Court of Canada justice had ruled that Sunday-closing laws have a minimal effect upon those who observe a day other than Sunday. In contrast, the

majority decision in this post-Charter test has said that "the effect of the Lord's Day Act is hardly minimal. Apart altogether from economic disincentives, the moral power of the state has been imposed on one side of the dispute between its citizens in which the state must take no part. Thereby, there has occurred a serious infringement of the fundamental freedom of conscience and religion."

Seventh-day Adventists have cause for rejoicing in such a decision at the provincial appeal court level. Nevertheless, we

must keep in mind that two of the five justices dissented, and that the issue is not resolved absolutely, because the Supreme Court of Canada has not yet dealt with it.

At this time it is not known whether the appeal court decision will be appealed to the Supreme Court of Canada. Undoubtedly, in one form or another the matter eventually will come to the highest court of the land. Until then, we must pray that God will intervene to sustain the principles so eloquently articulated by the majority in the Alberta cases.



Library in Philippines named

The library of the Seventh-day Adventist Theological Seminary, Far East, and the Graduate School of Philippine Union College officially was named Leslie Hardinge Library in a simple but impressive ceremony in early August. Miriam P. Hardinge, wife of Leslie Hardinge, dean and president of the seminary, unveiled the nameplate at the door of the library.

Dr. Hardinge, who retired in September, donated a considerable number of books, periodicals, pamphlets, and cassette tapes—most of which are rare and hard to obtain, such as a 1535 edition of the New Testament in Greek, first editions of some of Ellen G. White's writings, and books authored by Adventist writers. He also donated publications on the history of Christianity and general history, editions printed as long ago as the eighteenth century.

Currently, the Leslie Hardinge Library has approximately 17,000 books and volumes, 2,000 periodicals, 5,000 audio-visual items, and 2,000 pieces of material in the vertical file.

The library also houses the only Ellen G. White Research Center in Asia and the Far East, for which Esmeraldo de Leon serves as curator. The center has two microfiche machines, a considerable number of films, and Millerite and early Adventist documents.

NELSON S. PALLASA
Public-Relations Director
Philippine Union College

D. Douglas Devnich is director of the Canadian Union Conference department of public affairs.

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In general, in the first issue of each month appear From the President, Family Living, and Ross Report; in the second issue, Dear Miriam; in the third issue, Family Living and Perspective; in the fourth issue, Windows on the Word and Single Life.

List of abbreviations

AP Adventist People
AV Another Viewpoint
BS Invitation to Bible Study
DM Dear Miriam
E Editorial
FL Family Living
FP From the President
GE Guest Editorial
HC Health Capsule
HM Hymnspiration
P Perspective
RO Ross Report
RC Report to the Church
RR Response From Readers
SL Single Life
SO Speaking Out
TE Taking Exception
WW Windows on the Word

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BECA encourages class performance

To stimulate continued and increased unrestricted support among the 82,000 alumni of the 11 North American Division colleges and universities, the Business Executives' Challenge to Alumni (BECA) initiated the Class Performance Program during the 1982-1983 fiscal year. This effort involved more than 350 alumni leaders representing the colleges to their peers—through letters, telephone calls, and personal contacts—to solicit support for their alma maters' annual funds.

Winton Beaven, assistant to the president of Kettering Medical Center and a 1937 graduate of Atlantic Union College (AUC), received top honors in the program for achieving 100 percent participation from AUC's 1935-1939 graduates. In recognition of his outstanding work as a class agent, Dr. Beaven (left) received a plaque from the North American Board of Higher Education. Milton Murray (right), director of the General Conference office of Philanthropic Service for Institutions, made the presentation on behalf of the board at AUC's annual faculty colloquium. In addition to the \$4,595 Beaven raised from his alumni peers, AUC was awarded \$6,000 from the Class Performance Program as a result of his leadership.

Other class agents who achieved top marks in the program were Clement Counter, Don Hunter, Milton Murray, and Lowell Welch. Their colleges also received awards in recognition of their pace-setting class agent work. In all, the 11 colleges participating in the alumni incentive programs received \$365,366 from BECA in 1983—including \$53,500 in the Class Performance Program—for increasing unrestricted alumni support.

The Class Performance Program is continuing this year with even more alumni taking leadership roles as class agents in an effort to increase alumni participation in the annual funds, from last year's 19.7 percent to 21.9 percent by June 30, 1984—on the way to the national average of 23.2 percent for private colleges.

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- New Meanings of Federal Assistance (RO). Nov 3: 23
- Nondiscrimination and the Free Exercise of Religion (RO). Jul 7: 20
- Tax Credits for Tuition (RO). Sep 1: 18
- Vatican Connection (RO). Dec 1: 16
- Roth, Don A. Singles in Mission Service (SL). Jul 28: 11
- Russ, Martin. Prayer Changes People. Dec 29: 10
- Savage, Miriam. Robbed—and Glad. Dec 15: 8
- Scheffel, Rubem M. Buried Alive (E). Aug 11: 14
- Schwarz, Richard W. Ministry of Health. Adventist History Issue. Sep 15: 14
- Scrags, Walter R. L. Garments for God's Chosen People. Oct 27: 5
- Sceley, M. E. Maud. "Where Have All the Children Gone?" Aug 18: 10
- Shewmake, Carrol Johnson. Taming the Tongue. Sep 29: 4
- Smith, Glenn E. Crossing the Red Ink Sea. Oct 6: 3
- Smith, Reva I. Garage Sale. Jul 21: 3
- Sox, Aileen Andres. Heralds, Hymns, Hosannas (AP). Dec 8: 7
- Honoring the Giver (E). Dec 22: 12
- Husbands, if the Apron Fits . . . (E). Nov 10: 19
- Thank You, Mr. Cunningham! (E). Jul 21: 14
- Staples, Russell. Mission: The Adventist History Issue. Sep 15: 18
- Steed, Ernest H. J. Hitting the "Soft Spots." Dec 1: 3
- Stellmaker, Mary. One Book—Ten Ministers. Sep 1: 3
- Swanson, Gary B. Candles. Jul 21: 13
- Teague, Donna. Come, Rest a While. Jul 14: 13
- Thomas, Jean. What Marriage Is All About (FL). Jul 21: 12
- Thompson, G. Ralph. From Everywhere to Everywhere. Oct 20: 8
- Todd, Sharon R. Teaching the Preschooler Reverence (FL). Jul 7: 10
- Tonn-Oliver, Katie. Starting Over: Life After Divorce. Sep 29: 11
- When Marriage Falls Apart. Sep 22: 12
- Truby, Bill. God's Last Name. Sep 22: 10
- Walther, Daniel. Monk Who Shook the World. Nov 3: 3
- Monk Who Shook the World—2. Nov 10: 11
- Watts, Kit. International Students at Andrews University. Oct 20: 10
- Wearner, Robert G. Mission to the World—1894. Oct 20: 5
- Wheeler, Gerald. God Speaks With a Human Accent. Jul 14: 3
- White, Edward E. " . . . And Home, Rejoicing, Brought Me" (HM). Aug 18: 11
- White, Ellen G. Bible Is for Everyone. Sep 8: 3
- God's Purpose for His Church. Oct 13: 3
- Wilson, Neal C. Church and Her Commission. Oct 13: 21
- Our Middle Name. Oct 20: 31
- Womack, Dorothy. Unique Tool for Healing. Jul 28: 3
- Wood, Miriam. Accountability for Husband (DM). Sep 8: 14
- Harmony on the Hymnal (DM). Nov 10: 18
- On Women's Liberation (DM). Aug 11: 11
- Smudge on the Mirror (DM). Dec 8: 13
- Subsidies to Church Schools (DM). Oct 6: 9
- Whiner on the Phone (DM). Jul 14: 11
- Wright, Harold L. Falling Stars, Rising Hopes. Nov 24: 4
- Wright, Henry M. Genuine Stewardship. Oct 13: 13
- Yost, F. Donald. Power of the Press. Adventist History Issue. Sep 15: 11
- Young, Opal Hoover. It's Hard to Ignore the Nazarene. Dec 1: 8
- Young, Samuel. Power of an Awakened Laity, a United Movement. Sep 1: 5
- Zachary, J. H. Meaning of the Cross. Oct 6: 7
- Buried Alive (E). Rubem M. Scheffel. Aug 11: 14
- "But It's a Missionary Airplane!" J. A. De Pasquale. Sep 29: 10
- Candles. Gary B. Swanson. Jul 21: 13
- Christ—Saviour and Lord. Justification and Judgment—5. Ivan T. Blazen. Aug 18: 6
- Christ the Pillar. William McCall. Sep 29: 3
- Christmas Customs Can Honor Christ. Dec 8: 5
- Christmas Journey. Andrea Luxton. Dec 15: 3
- Christ's Remnant People. C. Mervyn Maxwell. Oct 13: 19
- Church and a Concerned Christ. J. W. Lehman. Oct 13: 5
- Church and Her Commission. Neal C. Wilson. Oct 13: 21
- Church and Her Unity. George W. Brown. Oct 13: 10
- Church and the Scriptures. Geoffrey E. Game. Oct 13: 7
- Church of the Cross. David Lin. Oct 13: 15
- Come, Rest a While. Donna Teague. Jul 14: 13
- Coping With Unanswered Questions. Robert Moon. Dec 8: 10
- Crossed Paths. Virginia Hansen. Nov 10: 17
- Crossing the Red Ink Sea. Glenn E. Smith. Oct 6: 3
- Day at the Sixth Assembly. Report From Vancouver—2. William G. Johnsson. Aug 25: 4
- Did Jesus Die the Second Death? (WW). George W. Reid. Sep 22: 11
- Divine Bridge. Eugene Lincoln. Nov 24: 3
- Do Christians Need Psychologists? (FL). Arthur A. Atwell. Dec 1: 10
- Eden's Third Institution. Elmer L. Malcolm. Sep 29: 7
- Ellen White and Modern Medicine. Albert E. Hirst. Jul 7: 8; Jul 14: 8
- Ellen White's Attitude Toward Medical Progress. Ellen White and Modern Medicine—3. Albert E. Hirst. Jul 14: 8
- Facts About Faith (E). James Coffin. Aug 11: 13
- Falling Stars, Rising Hopes. Harold L. Wright. Nov 24: 4
- Family for the Birds. Roxane Chadwick. Dec 29: 3
- Farm on the Road to Katmandu. John Graz. Dec 8: 3
- Following Prophetic Guidance. Eugene F. Durand. Adventist History Issue. Sep 15: 9
- \$40 Million Sabbath (E). Eugene F. Durand. Jul 21: 15
- From Everywhere to Everywhere. G. Ralph Thompson. Oct 20: 8
- Garage Sale. Reva I. Smith. Jul 21: 3
- Garments for God's Chosen People. Walter R. L. Scragg. Oct 27: 5
- Genuine Stewardship. Henry M. Wright. Oct 13: 13
- Geoscience Express (E). Geoscience Field Conference—2. George W. Reid. Dec 1: 12

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- A Few Answers (E). Jocelyn R. Fay. Jul 14: 15
- A Tension Resolved. Justification and Judgment—4. Ivan T. Blazen. Aug 11: 7
- About Abortion (E). Eugene F. Durand. Sep 1: 13
- Accountability (E). James Coffin. Oct 27: 11
- Accountability for Husband (DM). Miriam Wood. Sep 8: 14
- Actions of General Interest From the Annual Council—2. Dec 1: 16
- Adventist Alcohols? Greg Goodchild. Sep 1: 9
- Adventist Literature: A Salute (E). William G. Johnsson. Jul 28: 16
- Adventists and the Trinity. Roy Allan Anderson. Sep 8: 4
- After Everything (RO). Gary M. Ross. Aug 4: 17
- After the Revolution (E). William G. Johnsson. Aug 18: 13
- Alcoholism: the Real Culprit (FL). Donald W. Hewitt. Nov 3: 12
- Analysis Paralysis (E). James Coffin. Aug 18: 12
- " . . . And Home, Rejoicing, Brought Me" (HM). Edward E. White. Aug 18: 11
- Annual Council Actions of Major Interest. Nov 24: 11
- Annual Council 1983: Change and Commitment. James Coffin. Nov 10: 3
- Appetate (HC). Mervyn G. Harding. M.D. Jul 21: 5
- Bending the Twig (E). George W. Reid. Sep 29: 13
- Bible Is for Everyone. Ellen G. White. Sep 8: 3
- Bob Jones v. United States (E). James Coffin. Jul 7: 11
- Book of Acts. James Londis. Sep 22: 4

SDA youth camps: an evangelistic outreach

When I visited the Vienna, Virginia, church early in the summer, the class teacher introduced the members of the youth Sabbath school, noting that Todd Fahrner, a 17-year-old, had become an Adventist only a year before as a result of the Adventist camping program. Interviewing Todd later, I discovered a fascinating story.

At the age of 11 he lived in central California. His father, an executive in a nationally known company, was handed a summer camping brochure one day by an office colleague. The attractive Pine Springs Ranch Summer Camp brochure persuaded him to send young Todd to camp—Todd's first experience with any religion. Todd was pleased with the atmosphere, formed a friendship with the camp director, Dennis Nutter, and was back the next year.

The second year he spent two weeks at camp; the following year, three weeks. His idealism was ignited, and he returned home influenced by the example of the camp staff—only to find that his vegetarian diet was scoffed at by his parents and peers.

Finally, deciding to follow his conscience, he asked for baptism. Although Don Spaulding, pastor of the Pomona church, received the notice from the youth camp director

telling of the boy's decision, Todd himself also contacted the pastor, who then prepared him for baptism. Mr. Briffelston, a church member living nearby, faithfully took Todd to church week by week. Meanwhile, Todd's parents were passive toward his newfound faith.

When his family moved to the Washington, D.C., area, Todd decided to attend Blue Ridge Youth Camp in Virginia. Camp director Dennis Nutter, who also had moved east, welcomed Todd—now an Adventist—onto his camp staff.

Todd's ultimate aim is to teach theology. Until then, he expects to spend some of his summers working at Blue Ridge Camp, one of the 68 Adventist camps in the North American Division.

Last year, 1982, was a banner year in the Adventist camping program, when 151,856 young people attended 1,942 camps. The 50-percent increase in attendance was due largely to a 30-percent increase in the number of camps. More significantly, however, some 11,030 young people—some from Adventist homes and others, like Todd, from non-Adventist backgrounds—made decisions to follow Jesus while at camp.

MIKE STEVENSON
Associate Youth Director, General Conference

- Geoscience Field Conference. George W. Reid. Nov 17; 12; Dec 1: 12; Dec 8: 14
- Geoscience Field Trip Participants' Statement of Affirmation. Dec 8: 15
- God Speaks With a Human Accent. Gerald Wheeler. Jul 14: 3
- God Who Surprises. James J. Londis. Dec 15: 10
- God's Last Name. Bill Truby. Sep 22: 10
- God's Providence at Work. Laurice Durrant. Nov 10: 13
- God's Purpose for His Church. Ellen G. White. Oct 13: 3
- Gold. Edna May Olsen. Aug 25: 3
- Grace Abounding (E). William G. Johnsson. Dec 29: 12
- Grateful Heart (E). William G. Johnsson. Nov 24: 15
- "Guru of Gurus, Lord of Lords, King of Kings." Selliah Amirthalingam. Jul 7: 6
- Handwriting on the Wall (E). George W. Reid. Aug 25: 15
- Happy Single; Happy Married (SL). Deborah Anfonson-Vance. Aug 25: 13
- Harmony on the Hymnal (DM). Miriam Wood. Nov 10: 18
- Have You Heard . . . ? (E). Eugene F. Durand. Dec 22: 12
- Health Professionals Ask Churches to Join Assault on Alcoholism. William Bole. Dec 1: 7
- Heralds. Hymns, Hosannas (AP). Aileen Andres Sox. Dec 8: 7
- Hitting the "Soft Spots." Ernest H. J. Steed. Dec 1: 3
- Home Reformers as Commandment Keepers (FL). Floyd and Ellen Breese. Aug 4: 9
- Honoring the Giver (E). Aileen Andres Sox. Dec 22: 12
- How Shall We Look at God? Flor B. Conopio. Dec 29: 7
- How to Become a Missionary. Rowena Olson. Oct 20: 9
- How to Help Your Children Study (FL). Esther Lausten. Sep 1: 11
- Husbands, if the Apron Fits . . . (E). Aileen Andres Sox. Nov 10: 19
- Immortal Souls? (WW). George W. Reid. Dec 22: 9
- "In Full Assurance" (E). William G. Johnsson. Jul 21: 14
- In Search of a Planet's Past (E). Geoscience Field Conference—1. George W. Reid. Nov 17: 12
- In War-torn Beirut. Donald O. Eichner. Aug 18: 3
- International Students at Andrews University. Kit Watts. Oct 20: 10
- Invasion From Space (E). Eugene F. Durand. Aug 4: 11
- Issues at Stake (E). Geoscience Field Conference—3. George W. Reid. Dec 8: 14
- It's Hard to Ignore the Nazarene. Opai Hoover Young. Dec 1: 8
- J. N. Andrews: An Era Begins. Ron Graybill. Oct 20: 3
- Jasper Wayne—Adventist Innovator. Richard G. Bowes. Oct 27: 3
- Jasper Wayne—Adventist Innovator—2. Richard G. Bowes. Nov 3: 9
- Jewel of an Aunt. James L. Fly. Nov 24: 12
- Judgment and Assurance. Justification and Judgment—3. Ivan T. Blazen. Aug 4: 5
- Judgment—in Favor of the Saints! (BS). Rosalee Halfner Lee. Jul 14: 9
- Justification and Assurance. Justification and Judgment—2. Ivan T. Blazen. Jul 28: 6
- Justification and Judgment. Ivan T. Blazen. Jul 21: 4; Jul 28: 6; Aug 4: 5; Aug 11: 7; Aug 18: 6; Aug 25: 9
- Justification by Faith and Judgment According to Works. Justification and Judgment—1. Ivan T. Blazen. Jul 21: 4
- Lamb Among the Monsters (E). William G. Johnsson. Sep 8: 15
- Landmarks and Landscape. Arthur N. Patrick. Oct 27: 4
- Last Days of Pompeii. Lindsay J. Laws. Jul 21: 7
- Legislating About Prayer (RO). Gary M. Ross. Oct 6: 18
- Life With My Mother-in-law. Ed Christian. Jul 7: 3
- Luther Revisited (E). William G. Johnsson. Nov 3: 14
- Luther's Interpretation of the Prophet Daniel. Johann Heinz. Nov 3: 5
- Meaning of the Cross. J. H. Zachary. Oct 6: 7
- Metamorphosis (E). James Coffin. Sep 22: 14
- Ministry of Health. Richard W. Schwarz. Adventist History Issue. Sep 15: 14
- Mission: the World—1894. Robert G. Wearner. Oct 20: 5
- Missionaries—Are They Still Needed? Noeleen Johnsson. Oct 20: 28
- Monk Who Shook the World. Daniel Walther. Nov 3: 3
- Monk Who Shook the World—2. Daniel Walther. Nov 10: 11
- Morbus Sabbaticus. Enoch Oliveira. Aug 11: 3
- More Than Happenstance (AP). Tom E. Becraft. Oct 6: 4
- Mother's Prayers Led Father to Baptism. Emilio B. Knechtie. Aug 4: 3
- New Meanings of Federal Assistance (RO). Gary M. Ross. Nov 3: 23
- Nondiscrimination and the Free Exercise of Religion (RO). Gary M. Ross. Jul 7: 20
- Nordic Wisdom (P). William G. Johnsson. Dec 15: 7
- Now I Know Why the Caged Bird Sings. S. S. Logan. Sep 29: 8
- O Give Thanks to the Lord. Rose M. Fuller. Nov 17: 3
- On Adventist Advertising (SO). Hector M. Hammerly. Dec 29: 5
- "On the Verge of the Kingdom" (E). Eugene F. Durand. Nov 3: 14
- On Women's Liberation (DM). Miriam Wood. Aug 11: 11
- One Book—Ten Ministers. Mary Stellmaker. Sep 1: 3
- Our Magazine's Advisors Meet (E). Jocelyn R. Fay. Nov 17: 13
- Our Middle Name. Neal C. Wilson. Oct 20: 31
- Pets—Do You Want One? (HC). Iris Hayden. Dec 29: 4
- Power of an Awakened Laity, a United Movement. Samuel Young. Sep 1: 5
- Power of the Press. F. Donald Yost. Adventist History Issue. Sep 15: 11
- Prayer Changes People. Martin Russ. Dec 29: 10
- Pre-Advent Judgment and John's Judgment. Justification and Judgment—6. Ivan T. Blazen. Aug 25: 9
- Preparing Youth for Service. Gary G. Land. Adventist History Issue. Sep 15: 27
- Proclaimers of Good News. B. Russell Holt. Adventist History Issue. Sep 15: 22
- Publishing: Other Views (RR). Jul 21: 9
- Publishing Work Task Force—First Session. Charles B. Hirsch. Jul 14: 12
- R. R. Fighur—A Tribute. W. R. Beach. Nov 24: 14
- Raising Corn and Building Character (AP). William Rankin. Jul 28: 9
- Reading Resources for Singles (SL). Dec 22: 10
- Recipe for Stress Stew. Manzoor R. Massey. Sep 22: 7
- Reflections on Zion (E). William G. Johnsson. Jul 14: 14
- Report From Vancouver. William G. Johnsson. Aug 11: 4; Aug 25: 4; Sep 8: 8
- Retired but Not Tired (FL). D. A. Delafield. Dec 15: 11
- Review and Herald Celebrates Grand Opening. Rose Otis. Sep 8: 6
- Robbed—and Glad. Miriam Savage. Dec 15: 8
- Roots in a Worldwide Movement. Jerome L. Clark. Adventist History Issue. Sep 15: 3
- Search for Truth. Robert M. Johnston. Adventist History Issue. Sep 15: 6
- See You at Camp Meeting. Tom Kohls. Aug 4: 7
- Servants, Followers, Leaders (SO). Milton Murray. Oct 6: 12
- Seven Functions of the Christian Family (FL). Conrad A. Reichert. Nov 17: 9
- Should We Observe Christmas? (E). William G. Johnsson. Dec 1: 12
- Siberian Adventists Welcome First Visitor From Headquarters. Alf Lohne. Nov 24: 7
- Singles in Mission Service (SL). Don A. Roth. Jul 28: 11
- Smudge on the Mirror (DM). Miriam Wood. Dec 8: 13
- Something Special at Christian Record (E). Jocelyn R. Fay. Dec 15: 14
- Song of the Crickets. La Von Ray. Dec 22: 11
- Starting Over: Life After Divorce. Katie Tonn-Oliver. Sep 29: 11
- Statistics of Change in Worldwide Churches. Bruce Best. Oct 20: 27
- Subsidies to Church Schools (DM). Miriam Wood. Oct 6: 9
- Suing God (E). Eugene F. Durand. Oct 6: 13
- Taming the Tongue. Carol Johnson Shewmake. Sep 29: 4
- Tax Credits for Tuition (RO). Gary M. Ross. Sep 1: 18
- Teaching the Preschooler Reverence (FL). Sharon R. Todd. Jul 7: 10
- Tears at Our Fingertips. D. A. Delafield. Sep 1: 18
- Testimony of a Rose. Jeanne Kravig. Sep 1: 8
- Testing the Process (P). William G. Johnsson. Nov 17: 7
- Thank You, Mr. Cunningham! (E). Aileen Andres Sox. Jul 21: 14
- Those Moon Men in Long Black Coats (E). Reflections on Zion—3. William G. Johnsson. Jul 14: 14
- Three Years After Glacier View (E). William G. Johnsson. Sep 22: 3
- Time to Reorder the Church? (E). George W. Reid. Jul 28: 14
- Tobacco-induced Vision Loss (HC). Balf B. Bond. Sep 1: 7
- Trace Elements in Human Nutrition. Winston J. Craig. Oct 6: 6
- Transforming Power of Truth (E). William G. Johnsson. Oct 27: 10
- Trinity in 1 John (WW). George W. Reid. Aug 25: 12
- Under the Gulmohar Tree (P). William G. Johnsson. Jul 28: 13
- Unique Tool for Healing. Dorothy Womack. Jul 28: 3
- Unreached Peoples and the Unfinished Task. Noeleen Johnsson. Oct 20: 30
- Vatican Connection (RO). Gary M. Ross. Dec 1: 16
- Vatican State in the Modern World. Roald Guleng. Nov 10: 16
- View From Abroad (P). William G. Johnsson. Sep 29: 9
- Virgin Birth in Isaiah? (WW). George W. Reid. Jul 21: 8
- Was It My Fault? Becky McLeod. Jul 14: 6
- Was Jesus Ever Cruel? (WW). George W. Reid. Nov 3: 11
- Was Jesus "in the Flesh"? (WW). George W. Reid. Oct 27: 7
- What About Romans?—An Interview With Paul. Ivan T. Blazen. Nov 17: 5
- What Marriage Is All About (FL). Jean Thomas. Jul 21: 12
- When Life Begins . . . and Ends (E). James Coffin. Dec 15: 13
- When Marriage Falls Apart. Katie Tonn-Oliver. Sep 22: 12
- When the "Magic" Goes Out of Marriage (FL). Roger L. Dudley. Oct 6: 10
- "Where Have All the Children Gone?" M. E. Maud Sealey. Aug 18: 10
- Whiner on the Phone (DM). Miriam Wood. Jul 14: 11
- Whither the World Council of Churches? Report From Vancouver—3. William G. Johnsson. Sep 8: 8
- Whose Hand Is on the Wheel? Theodore Carich. Jul 28: 5
- Why Lions Roar. Geoffrey E. Garne. Nov 10: 15
- "Why Me, Lord?" Kermit L. Netteburg. Dec 22: 8
- Why the Angels Sang Over Bethlehem. Herbert E. Douglass. Dec 22: 4; Dec 29: 8
- Why the Jews Rejected Jesus as the Messiah. F. C. Gilbert. Dec 15: 5
- Widowhood: Instant Singleness (SL). Shirley Gast Lynn. Oct 27: 8
- World Council of Churches Meets in Vancouver. Report From Vancouver—1. William G. Johnsson. Aug 11: 4
- Would Ellen White Favor Medicines Used Today? Ellen White and Modern Medicine—2. Albert E. Hirst. Jul 7: 8

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- Abortion: SDA position on. About Abortion (E). Eugene F. Durand. Sep 1: 13
- Accountability: we are not accountable for actions of others. Accountability for Husband (DM). Miriam Wood. Sep 8: 14
- Acts: relevance for today. Book of Acts. James Londis. Sep 22: 4
- Adventist Review: advisory council meets. Our Magazine's Advisors Meet (E) Jocelyn R. Fay. Nov 17: 13
- Advertising: SDA must adapt to audience. On Adventist Advertising (SO). Hector M. Hammerly. Dec 29: 5
- Alcoholism: caused by alcohol, greed for money. Alcoholism: the Real Culprit (FL). Donald W. Hewitt. Nov 3: 12
- churches asked to combat. Health Professionals Ask Churches to Join Assault on Alcoholism. Dec 1: 7
- interview re work of ICFA. Hitting the "Soft Spots." Ernest H. J. Steed. Dec 1: 3
- Andrews, J. N.: SDA's first missionary. J. N. Andrews: An Era Begins. Ron Graybill. Oct 20: 3
- Andrews University: international composition of student body. International Students at Andrews University. Kit Watts. Oct 20: 10
- Annual Council: actions of general interest. Actions of General Interest From the Annual Council—2. Dec 1: 16
- actions of major interest from. Annual Council Actions of Major Interest. Nov 24: 11
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- votes on African divisions. Testing the Process (P). William G. Johnsson. Nov 17: 8
- Appetite: best controlled by exercise. Appetat (HC). Mervyn G. Hardinge. M.D. Jul 21: 5
- Bascom, Victor: story of his service to Platte Valley Academy. Raising Corn and Building Character (AP). William Rankin. Jul 28: 9
- Bible: church's need for return to study of. Church and the Scriptures. Geoffrey E. Garne. Oct 13: 7
- may be understood by humblest. Bible Is for Everyone. Ellen G. White. Sep 8: 3
- Caring: marriage saved by stranger's. Crossed Paths. Virginia Hansen. Nov 10: 17
- Children: blessed by their own church service. "Where Have All the Children Gone?" M. E. Maud Sealey. Aug 18: 10
- early training most important. Bending the Twig (E). George W. Reid. Sep 29: 13
- Christian Record: spirit of service SDA blind ministry. Something Special at Christian Record (E). Jocelyn R. Fay. Dec 15: 14
- Christianity: worldwide racial composition of. Statistics of Change in Worldwide Churches. Bruce Best. Oct 20: 27
- Christmas: child's response to. "Why Me, Lord?" Kermit L. Netteburg. Dec 22: 8
- Christ comes in unexpected ways. God Who Surprises. James J. Londis. Dec 15: 10
- family customs emphasize meaning of. Christmas Customs Can Honor Christ. Dec 8: 5
- meaning of, in light of parents' death at. Christmas Journey. Andrea Luxton. Dec 15: 3
- SDA attitude toward. Should We Observe Christmas? (E). William G. Johnsson. Dec 1: 12
- Church: SDA began with Millerite movement. Roots in a Worldwide Movement. Jerome L. Clark. Adventist History Issue. Sep 15: 3
- beliefs that identify true remnant. Christ's Remnant People. C. Mervyn Maxwell. Oct 13: 19
- need for cooperation between leaders, laity in SDA. Power of an Awakened Laity, a United Movement. Samuel Young. Sep 1: 5
- needs servants most of all. Servants, Followers, Leaders (SO). Milton Murray. Oct 6: 12
- suggestions for balance in organization of SDA. Time to Reorder the Church? (E). George W. Reid. Jul 28: 14
- to do work Israel failed to do. God's Purpose for His Church. Ellen G. White. Oct 13: 3
- Committees: members must speak up on Accountability (E). James Coffin. Oct 27: 11
- Conversion: essential before baptism. Buried Alive (E). Ruben M. Scheffel. Aug 11: 14
- Hindu youth accepts Christianity. "Guru of Gurus, Lord of Lords, King of Kings." Selliah Amirthalingam. Jul 7: 6
- story of a father's. Mother's Prayers Led Father to Baptism. Emilio B. Knechtie. Aug 4: 3
- story of family's owing to book purchase. One Book—Ten Ministers. Mary Stellmaker. Sep 1: 3
- Copy editors: work of appreciated. Thank You, Mr. Cunningham! (E). Aileen Andres Sox. Jul 21: 14
- Creationism: SDA viewpoint of. Issues at Stake (E). Geoscience Field Conference—3. George W. Reid. Dec 8: 14
- Crises: financial, require love for church to overcome. Crossing the Red Ink Sea. Glenn E. Smith. Oct 6: 3
- Cross: central to church's life, work. Church of the Cross. David Lin. Oct 13: 15
- to carry means to follow Jesus' way of life. Meaning of the Cross. J. H. Zachary. Oct 6: 7
- Diet: importance of trace elements in. Trace Elements in Human Nutrition. Winston J. Craig. Oct 6: 6
- Divorce: dealing with frustrations following. Starting Over: Life After Divorce. Katie Tonn-Oliver. Sep 29: 11
- Drugs: modern, far better than in Ellen White's day. Would Ellen White Favor Medicines Used Today? Ellen White and Modern Medicine—2. Albert E. Hirst. Jul 7: 8
- Education: GC unable to subsidize SDA schools. Subsidies to Church Schools (DM). Miriam Wood. Oct 6: 9
- Empathy: many sad hearts need. Tears at Our Fingertips. D. A. Delafield. Sep 1: 10
- Evangelism: brief history of SDA. Proclaimers of Good News. B. Russell Holt. Adventist History Issue. Sep 15: 22
- Evolution: belief in requires faith, as does Creation. Facts About Faith (E). James Coffin. Aug 11: 13
- Family: bird feeding gives common interest to. Family for the Birds. Roxane Chadwick. Dec 29: 3
- should serve various purposes. Seven Functions of the Christian Family (FL). Conrad A. Reichert. Nov 17: 9
- Federal assistance: to schools, broader than supposed. New Meanings of Federal Assistance (RO). Gary M. Ross. Nov 3: 23
- Geoscience: church leaders study geological problems. Geoscience Express (E). Geo-

- science Field Conference—2. George W. Reid. Dec 1: 12
- field trip members' declaration of faith. Geoscience Field Trip Participants' Statement of Affirmation. Dec 8: 15
- leaders study on field trip. In Search of a Planet's Past (E). Geoscience Field Conference—1. George W. Reid. Nov 17: 12
- Gifts: love shown by giving, receiving. Honoring the Giver (E). Aileen Andres Sox. Dec 22: 12
- Glacier View: report of developments stemming from Three Years After Glacier View (E). William G. Johnsson. Sep 2: 3
- God: our concept of revealed in dealings with others. How Shall We Look at God? Flor B. Conopio. Dec 29: 7
- revealed to others through us. God's Last Name. Bill Truby. Sep 22: 10
- Gold: search for earthly compared to heavenly riches. Gold. Edna May Olsen. Aug 25: 3
- Grace: God's, abounds amid evil. Grace Abounding (E). William G. Johnsson. Dec 29: 12
- Guilt: finding release from. Was It My Fault? Becky McLeod. Jul 14: 6
- Handicapped: young man's courage in spite of being. See You at Camp Meeting. Tom Kohls. Aug 4: 7
- Happiness: determined by attitude. Song of the Crickets. La Von Ray. Dec 22: 11
- Health: story of more than 150 years of Adventist emphasis on. Ministry of Health. Richard W. Schwarz. Adventist History Issue. Sep 15: 14
- Home: five commandments deal with. Home Reformers as Commendment Keepers (FL). Floyd and Ellen Breese. Aug 4: 9
- Hooper, Wayne: interview with re his life, new hymnal. Heralds, Hymns, Hosannas (AP). Aileen Andres Sox. Dec 8: 7
- Hymnal: new, will represent many views. Harmony on the Hymnal (DM). Miriam Wood. Nov 10: 18
- Hymns: thoughts on "The King of Love My Shepherd Is." . . . And Home, Rejoicing, Brought Me" (HM). Edward E. White. Aug 18: 11
- Immortality: relation of soul to body in Scripture. Immortal Souls? (WW). George W. Reid. Dec 22: 9
- Inspiration: comes through fallible prophets. God Speaks With a Human Accent. Gerald Wheeler. Jul 14: 3
- Jesus: affects all who contact Him. It's Hard to Ignore the Nazarene. Opal Hoover Young. Dec 1: 8
- appeals to church in love. Church and a Concerned Christ. J. W. Lehman. Oct 13: 5
- cannot be separated from His doctrine. Christ the Pillar. William McCall. Sep 29: 3
- how antichrist denies. Was Jesus "in the Flesh"? (WW). George W. Reid. Oct 27: 7
- importance of His humanity. Why the Angels Sang Over Bethlehem—2. Herbert E. Douglass. Dec 29: 8
- our Example as well as Saviour. Why the Angels Sang Over Bethlehem—1. Herbert E. Douglass. Dec 22: 4
- Scriptures indicate He died second death. Did Jesus Die the Second Death? (WW). George W. Reid. Dec 22: 11
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- Marriage: development through giving love is goal of. What Marriage Is All About (FL). Jean Thomas. Jul 21: 12
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Enrollment at NAD colleges

Enrollment for 1983-1984 at the SDA colleges and universities in North America, as of the close of the third week of school, can be seen on the chart below.

The figures reported in the first two columns represent those pursuing degree programs. Numbers in the first four columns are head counts and include full-time and part-time students, both on-campus students and those enrolled under some kind of extension program or who are studying abroad for the year. The FTE column represents the "full-time equivalents" of all the part-time and full-time students in each school. Also listed, for purposes of comparison, are the 1982-1983 total and FTE statistics.

The graduate category for Andrews University includes those enrolled in the Seminary and those pursuing graduate degrees in business, education, and in the School of Graduate Studies. For Loma Linda University, it represents those pursuing postbaccalaureate degrees in dentistry, medicine, educa-

tion, health, and in the Graduate School. Of the 4,853 at Loma Linda University, 2,343 are involved in programs based at La Sierra. DONALD E. LEE

Bomb damages church in Paris

Sometime during the night of November 16 a heavy explosion shook the Adventist church at 63 rue du Faubourg Poissonniere, in Paris, France. A bomb placed in front of the church's main gate caused considerable damage. The impact of the bomb was enhanced by the church's being surrounded on all four sides by multifloor buildings. All its windows were blown out, the solid double doors literally disappeared, and parts of the wall covering and ceiling in the main lobby came down. No one was injured, although a church member was sleeping in the building.

Minutes before the explosion, a similar attempt was made against the seat of the Catholic bishop of Paris. Three persons were slightly injured there. The responsibility for the bomb against the Catholic diocese was claimed by a group known as Direct Action, which

was protesting certain actions by the French bishops. The police have established no motive for the bomb attack against the Adventist church.

Despite the damage, there were positive aspects of this negative event. All major newspapers and television networks in France reported it, interviewing pastors and administrators. The Catholic bishop himself paid a sympathy visit. And the Adventist name and some of our doctrines were brought to the attention of a vast audience throughout France.

HEINZ HOPF

NAD Ingathering report—4

Personal contacts and personal assistance are a vital part of the Ingathering program.

Lee Hendrickson, coordinator for the Ingathering program in the Hamlet, Ohio, church recently noticed tears in a woman's eyes when she met him at the door. Speaking with her, he learned that her son had been killed in the Beirut bombing. Mr. Hendrickson and his Ingathering partner encouraged her, had prayer with her, and left her *Steps to Christ*.

In Loveland, Colorado, Donna Shaffer and Kay Ritchie met a woman who was very depressed. As a result of the Ingathering contact, the woman began coming to the Community Services center in Loveland to help with the center's work. When church member Bertha Eisenman began studying the Bible with her the woman said, "This is what I need; I wish I could study every day."

As of the preparation of this report, \$4,364,195.31 has been turned in for the 1983 Ingathering campaign. This is \$161,130.13 more than during the same period last year.

M. T. BASCOM

Inner-City Offering January 14

The needs of the inner city continue to abound. Needs are such that congregations in these areas simply are unable to keep up with the demand. For this reason, the North American Division has set aside one day each year so that Adventists in North America who are in less-troubled areas also may contribute in a specific way to make possible these worthwhile endeavors. While the economy is on a definite upswing, the inner city often is the last area to benefit from the improvement.

As Christians we must remember that those in need are not all beside some path in the country as in the parable of the good Samaritan. Many in crowded cities also need physical and spiritual support in their moments of distress.

Adventist leaders in the inner-city areas are counting on your strong support for the offering to be taken on January 14. The funds received will be for the inner-city projects decided upon by each union.

L. DELMER WOOD

1983 Enrollment at NAD colleges

	Graduate and Graduate					Statistics	
	Undergraduate	Professional	Unclassified	Total	FTE	Total	FTE
Andrews University	1,909	947	22	2,878	2,394	2,851	2,314
Atlantic Union College	534		69	603	466	597	503
Canadian Union College	294			294	257	263	241
Columbia Union College	874			874	543	915	513
Kettering College of Medical Arts	490			490	343	530	365
Loma Linda University	2,528	1,868	457	4,853	4,036	5,157	4,107
Oakwood College	1,408		53	1,461	1,350	1,412	1,312
Pacific Union College	1,353	2	88	1,443	1,317	1,592	1,463
Southern College	1,625			1,625	1,244	1,801	1,429
Southwestern Adventist College	645		63	708	582	712	600
Union College	961		79	1,040	939	1,024	904
Walla Walla College	1,518	19	88	1,625	1,452	1,802	1,563
TOTALS	14,139	2,836	919	17,894	14,923	18,656	15,319

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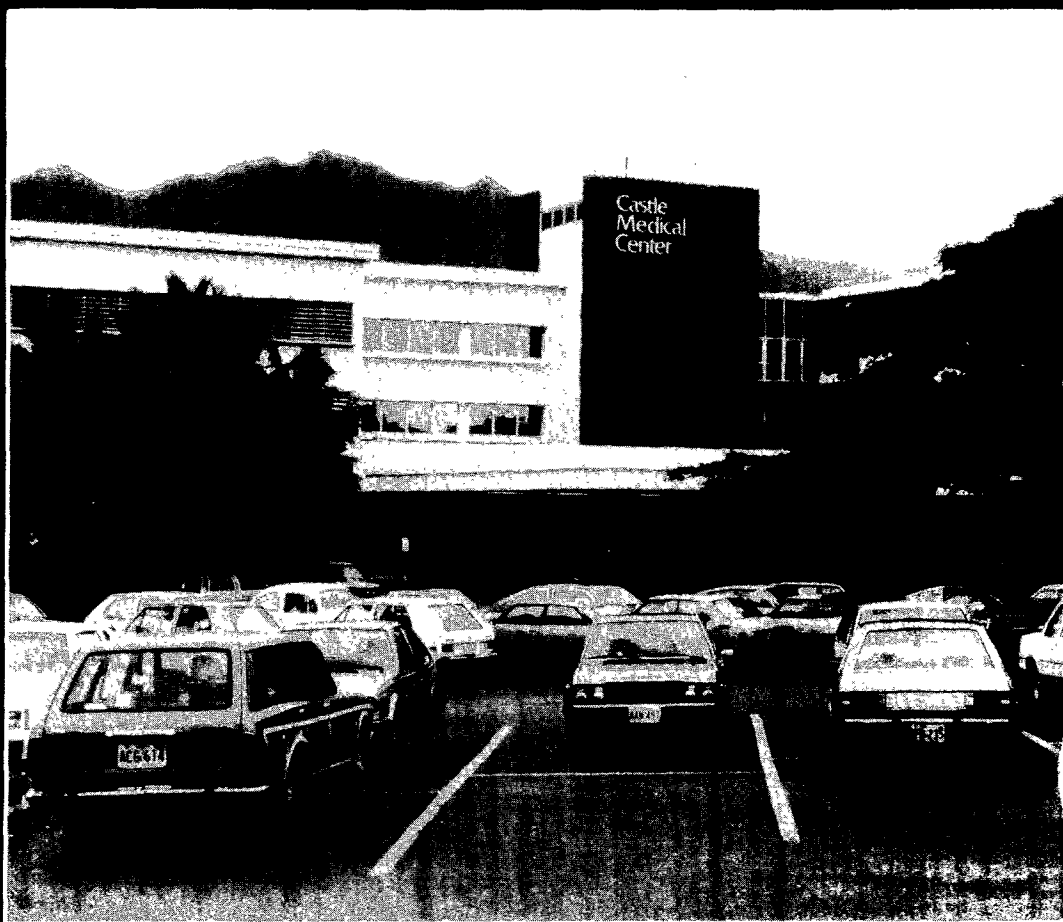
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Herbert Z. Shiroma, Ph.D., president, Castle Medical Center (left), and Elder Shigenobu Arakaki, president, Hawaii Conference of Seventh-day Adventists.