

Adventist Review

General Paper of the Seventh-day Adventist Church

January 19, 1984

Preview of
tomorrow's
world

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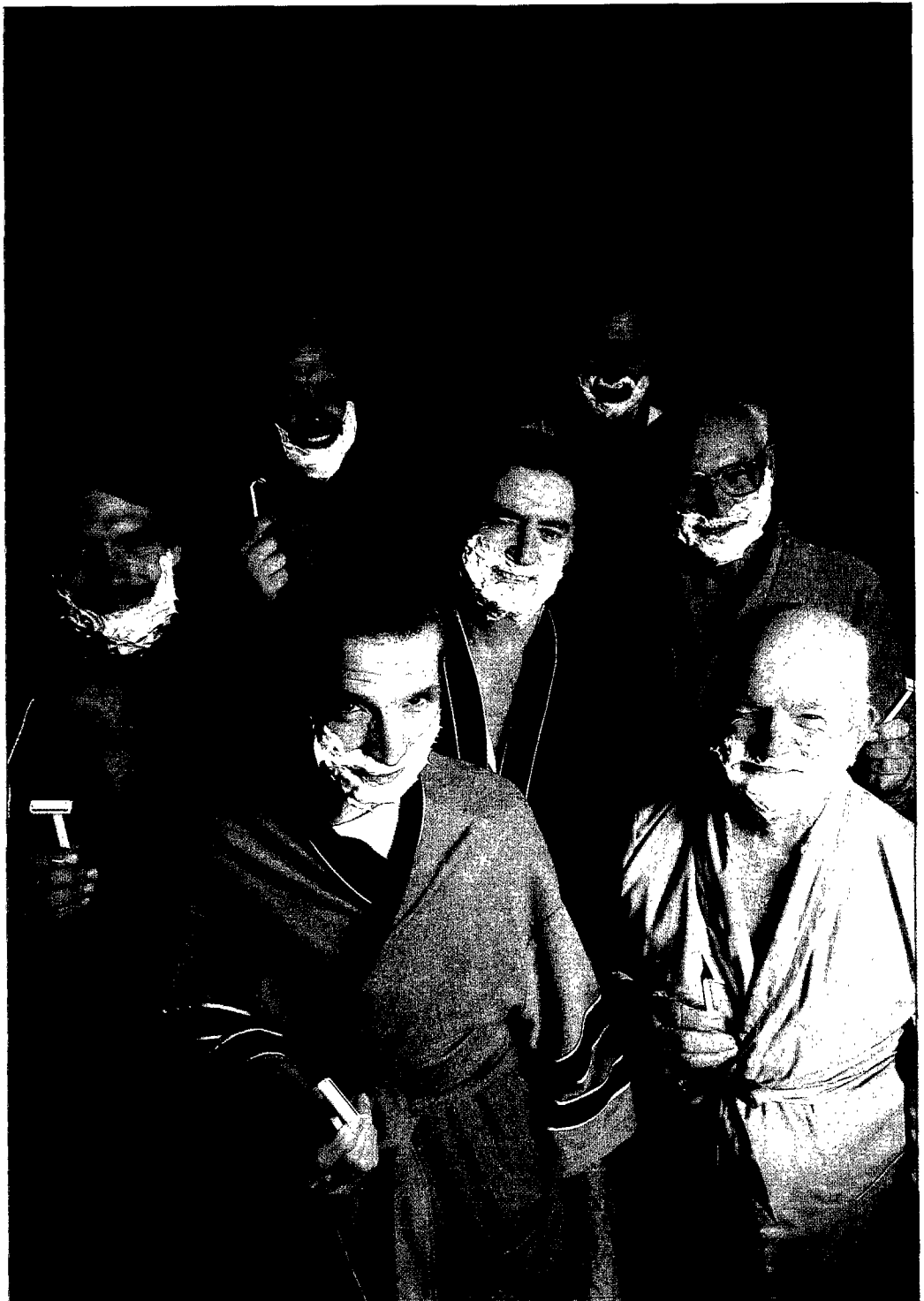
Wholistic
health

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Two peas
in a pod

Page 10

Read about these men
and their Bic shavers
on page 3: left to
right, front row—
Ben Baker, Robert
Johnson; middle row—
Ben Baker, Jr., John
Nuttall, Bill Lowe;
back row—Ed Kamaroski,
Bert Holder.



THIS WEEK

A letter written to the Vancouver *Sun* by White Rock, British Columbia, resident W. Baird Blackstone begins: "I never have written a letter of praise to the editor, to a politician, or to the Lord. If this one hits two out of three, might that be OK?"

Mr. Blackstone then proceeds to tell how he lost a 6-month-old malamute puppy named Kutja in the scenic Grouse Mountain area. While frantically searching for the pup, he encountered a cheerful woman who encouraged him and wished him "Godspeed."

Having all but given up hope after hours of fruitless searching, who should turn up with the animal but Anne, the cheery woman who had spoken to him earlier (who happens to be a Seventh-day Adventist from north Vancouver). When she outlined how she discovered the dog, it became apparent that it had been an extreme inconvenience for her to return it.

Mr. Blackstone asked Anne why she had gone to such

lengths, then quotes her as saying: "Oh no, it wasn't me. It was Jesus who brought us together. . . . So it's I who should be thanking the Lord for what's happened today." With that she left.

Obviously impressed, Mr. Blackstone goes on to state: "On her departure I made a silent vow never, never again to say anything nasty or even ironic about people who make a lot of fuss over Jesus, animals, and orange juice. . . . While their taste in religion, life style, and liquids may not be mine exactly, their hearts—or this one lady's, at least—are where ours *all* should be. Thanks, Anne, and God bless."

We felt that Anne's example and the impact it obviously made should be an encouragement and a challenge to each of us as we attempt to live each day for Christ in 1984. In addition to following Anne's example, a touch of Mr. Blackstone's tolerance also would be in order.

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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.

Statement of Affirmation

As an Adventist scientist, I wish to express my appreciation for your recent editorials on the Geoscience Field Conference (Nov. 17, Dec. 1, 8).

I am greatly encouraged to see the publication at this time of the Statement of Affirmation. FRANK L. MARSH
Berrien Springs, Michigan

I have been fighting for the position in the Statement of Affirmation for the past 50 years and have been disheartened many times at the failure of our leaders to take a firm stand on the matter. I am sure this posi-

tive approach will do much to stabilize our thinking on the problem of Creation versus evolution.

HAROLD W. CLARK
Calistoga, California

Depression Christmas

Re "Should We Observe Christmas?" (editorial, Dec. 1).

My mother, even during the depression, made Christmas special with her love and imagination. One Christmas my sister and I got a little broom, and Mother made a batch of fudge from the sugar she had managed to save. We had a tree with homemade ornaments, but with my parents there, it was perfect.

With love in our hearts, Christmas can be a day that knits families. In these days the world needs close family relationships.

WILMA J. NICHOLSON
Salem, Oregon

Discrepancy

On pages 14 and 15 of the December 1 issue, I read the account of our protest concerning the United States Government sending a diplomat to the Vatican.

I was glad for the protest, but in the column next to the story I read about Loma Linda University receiving a \$300,000 grant from the United States.

Could you tell me the difference between the Seventh-day Adventist Church becoming entangled with the government and the Vatican doing the same thing? WILLIS HILDE
Marysville, Washington

As religious liberty secretary of our local church, I find it embarrassing, if not compromising, to read of our leaders promoting separation with one hand, and accepting government handouts with the other.

GEORGE H. MEAD
Newark Valley, New York

Adventist Review



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They just keep Bic'kin'

By NOELENE JOHNSON

Week after week finds a sharp blade at the razor's edge.



Ben was shaving one morning, wondering what kind of partnership he and God could become involved in, when his mind wandered to the subject of shaving. The St. Augustine Seventh-day Adventist church in Florida had elected Ben Baker, Sr., as the Investment leader for 1983, but neither the members nor he realized what they had started.

Ben usually used Bic razors. Each was good for five to eight shaves before it pulled his beard and tore at his face. What would happen, he wondered, to the ten-cent razor he was using if he dedicated it to the Lord?

Deciding to try it, Ben bowed his head. "Lord, I'll give you 25 cents for every shave I get from this razor," he promised. Beginning March 1 and running until October 20, when Kurt Reichenbach photographed this quarter's Investment poster, the same razor was at work several times a week. "So far I've shaved 99 times with this razor," Ben said. "And the Lord has blessed."

But Ben's story has just begun. After his fortieth shave Ben wrote the manufacturer. The company responded by sending him a box of razors. Ben took them to Sabbath school and told the members about his project. He urged others to take one and try an Investment partnership.

"I recommend you try it," Ben said. "I believe that any project you undertake in partnership with God will succeed if you are sincere about it."

John Nuttall agrees. As Ben's assistant, he took over the personal ministries presentations when Ben attended lay-evangelism seminars during the summer.

John liked the idea of Ben's project, but people need a little help getting started, he thought. So he prepared Exercise in Faith kits, as he called them. He gathered soft-drink cans and attached a label to each, identifying each as a "Faith Kit." Into the opening of each can he slipped one of Ben's Bic razors.

"Would you participate in an Investment project if everything was laid out for you?" John asked the Sabbath school group the next week. Many heads nodded affirmatively as John introduced the kits, pointing out that a quarter would slip easily through the opening. Fifteen people accepted a kit, promising to begin a faith partnership.

John's own partnership began the following morning. By the time the Investment poster photograph was taken he had used his blade 62 times. "That's a big difference—from five shaves with one Bic to 62!" he says.

"When John gave me this can with the razor I thought it was worth a try," says Robert Johnson. "I put my can in the bathroom and put in a quarter or an IOU every time I shaved. And so far I've had 26 shaves, and the shaver is just like a new razor. I'm going to give John a run for his money," he teases.

"My razor gives me something to witness about," responds Burt Holder. "I used to get only three or four shaves from a disposable shaver before it began pulling out my whiskers by the roots." Burt's can of quarters has grown steadily as he feels the daily thrill of reporting to his colleagues at work.

"How's it going?" they ask each morning. As the number passed 60 one woman asked, "How does it feel, knowing that the Lord shaves you each morning?" Burt is pleased to share the joy of worshiping a real Lord who is an active partner.

Ben Baker, Jr., decided to use the shavers he already had before beginning with the kit his father gave him. "I was averaging eight shaves per razor," Ben says. When he had used up his stock of shavers he took out his Investment kit and dedicated the razor to the Lord. "Because I began late, I don't have any impressive figures to report," he says. "But after 12 shaves my razor is as good as new."

Ed Komorowski, the church pastor, says he was skeptical about being able to shave his heavy beard with a disposable razor. But as one of the team, he decided to try. Every morning he picks up his razor expecting to find a nick in the blade. But after 40 shaves his is like new.

What does the Bic company think of all this? Ben writes to the manager to keep him informed of progress. The company replies, acknowledging that the results are extraordinary and they are glad that the Lord has blessed Ben and his faithful group of Bic'kers. □

Noelene Johnson edits both senior and junior editions of Mission. She is the wife of ADVENTIST REVIEW editor William G. Johnson.

Preview of tomorrow's world

By DOUGLAS BENNETT

God has a prepared place for a prepared people. Jesus provides the needed preparation.

Ever since Thomas More penned his *Utopia* in the sixteenth century, people have been dreaming, planning, and striving to wave a magic wand to transform this chaotic world into a paradise where fear, war, and insecurity will be forever banished.

Some observers of the modern scene remain optimistic, stimulated by the thrill of new discoveries that render old ways archaic. They think that humanity stands on the verge of a second industrial revolution based on sophisticated computers guided by highly trained specialists. The electronic microprocessor is delivering a host of revolutionary inventions—digital watches that permit the owner to set an appointment date months ahead; control of spark-plug firing in auto engines, resulting in greater fuel economy; performance advisory systems for airlines; and, of course, the wizardry of space flight.

These “brains on chips” are transforming all areas of life, becoming part of the controls in washing machines, toasters, refrigerators, and clocks. Eventually practical aids such as programmed household robots will wash windows, vacuum rugs, place garbage on moving conveyor belts, and care for all domestic tasks, according to the experts. A dialed code system from the home instantly will obtain computerized information from the library.

In communication, fiber optics promises to revolutionize the industry, enabling conversations to be transmitted by light instead of standard electric current. A laser beam directed into the end of a hairlike, hollow glass strand replaces wire. By grouping hundreds of optical fibers into bundles, hundreds of thousands of conversations can be conducted simultaneously.

Bell Laboratories are working on a different approach called waveguide. Ordinary in appearance, it is extraordinary in performance. A hollow pipe two and a half inches wide, manufactured to rigid specifications, can carry more than 5 million telephone conversations simultaneously.

Science's promise

In an energy-depleted society racked with rising costs, limited resources, and Machiavellian practices, science's promise for the future offers some solace.

The prognosis for medicine in the 1990s is largely

encouraging. All parts of the body except the brain and spinal cord will be replaceable by transplant surgery. Hospitals will stock supplies of artificial body parts and organs for patients needing them. The blind and deaf will benefit from new radar-controlled sight and hearing aids. Seventy percent of cancers should be controllable. Personality problems will be alleviated by drugs. The aging process will be delayed, perhaps partially reversed.

Idealistic prophets envision a future paradise on an earth inhabited by healthy, wealthy, and lazy people who will be living in comfort and the ultimate in convenience. One thing, however, is overlooked that distorts this predicted future—namely, humanity itself.

The scenario ignores the human traits of moral laxity and spiritual degeneracy. Optimism about tomorrow's world is overshadowed by ominous clouds of war, death, crime, food shortages, and a population explosion that hangs like a Damoclean sword over earth's inhabitants.

We have succeeded to a large extent in conquering earth, air, water, and space, but we have failed to conquer ourselves. In technology we stand in the computer and space age, but morally we are still in the stone age.

An apocalyptic atmosphere prevailed when 400 scientists, scholars, businessmen, and political leaders met some time ago at Woodlands Conference Center near Houston to ponder the problems facing humankind. Many saw the plight of New York City and the starvation in Asia and Africa as early harbingers of unprecedented dangers facing the world of the future.

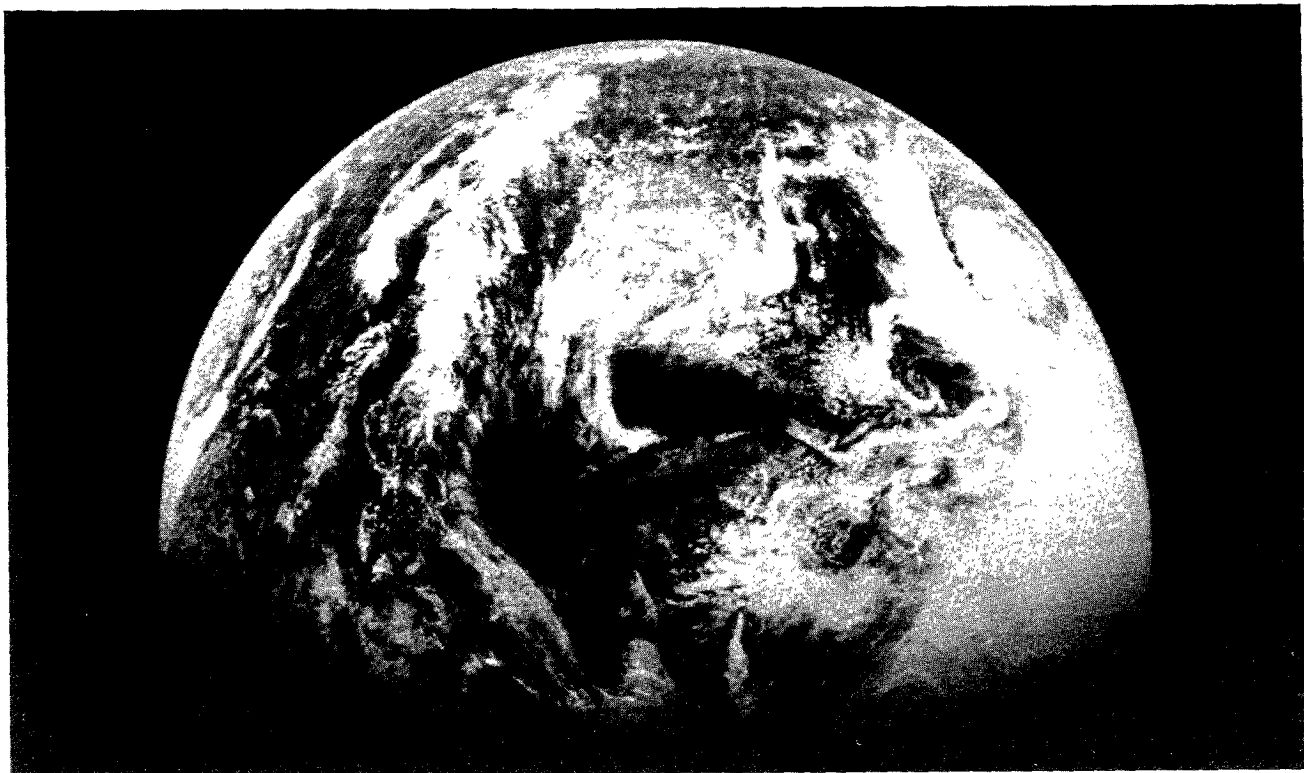
Although many of the discoveries of technology are remarkable and helpful, some are dangerous and destructive. But none has succeeded in constructing a bridge leading to the city of God. The greatest discovery humanity can make is the discovery of how to control itself.

Spiritual breakthrough

Such a spiritual breakthrough took place 1,900 years ago when a pure, humble man—One who was far ahead of His age—came to earth. He taught truth with confidence and authority—truth that, if accepted, would revolutionize the human family. While He was on earth the principles He taught and practiced changed the lives of many. Hate yielded to love, the dead were raised, sight was restored to the blind, and hope flooded the lives of the despairing and discouraged. He came from another world to restore to humanity what had been lost; He came to give earth's inhabitants a preview of a better world, where love, peace, joy, and security prevail in place of hate, fear, sadness, and insecurity.

Because the Saviour is not accepted by the masses, tomorrow's world will not become progressively better until our world is transformed into a utopia by God Himself. Jesus said, “As were the days of Noah, so will be the coming of the Son of man. For as in those days before the flood they were

Douglas Bennett teaches in the religion department of Southern College of Seventh-day Adventists, Collegedale, Tennessee.



eating and drinking, marrying and giving in marriage . . . until the flood came and swept them all away, so will be the coming of the Son of man" (Matt. 24:37-39).*

Although the Bible predicts a grim future for an earth progressively more distraught, it concludes with a grand, renewed world fashioned not by people but by the intervention of God. "But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up. . . . But according to his promise we wait for new heavens and a new earth in which righteousness dwells" (2 Peter 3:10-13).

The Bible speaks of an approaching end to the present world and the institution of a radically new world—new in quality. John the Revelator, given a preview, wrote: "Then I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea was no more" (Rev. 21:1).

At present three fourths of earth's surface is covered by water, but it appears that much of the land now submerged will be elevated to provide more habitable area. At the same time this will remove the barriers that isolate friends and families from one another.

Not only will the physical world change, but apparently the basic conditions found in Eden prior to the default of humanity will be restored—no more extremes in climate, floods, earthquakes, pollution, and smog.

Somewhere in the lake of space is a city where Jesus, the Father, and the tree of life exist (see chap. 22:1, 2). Jesus said, "In my Father's house are many rooms; if it were not so, would I have told you that I go to prepare a place for you? And when I go and prepare a place for you, I will come again

and I will take you to myself, that where I am there you may be also" (John 14:2, 3).

This city will one day descend to a renewed earth and become its capital center. John describes the event: "And I saw the holy city, new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband" (Rev. 21:2).

God the Father and Jesus will descend to live in this city on earth among the redeemed of all ages. "Behold, the dwelling of God is with men. He will dwell with them, and they shall be his people" (verse 3). Life in that land will be pleasantly different, the pall of sickness that wracks human bodies will be forever banished.

Outside the city will lie the renewed earth, the habitation of the redeemed. "They shall build houses and inhabit them; they shall plant vineyards and eat their fruit. They shall not build and another inhabit; they shall not plant and another eat" (Isa. 65:21, 22).

The Biblical picture of tomorrow's world is one of real people doing real things in a tangible but unpolluted land. As Jesus had a body following His resurrection (Phil. 3:21), so the redeemed will have real bodies made sinless and immortal like that of Jesus. They will know one another (John 20:28; 21:7).

Mark Twain was once asked, "Who do you suppose will get to heaven?" He replied, "I suppose the ones who will feel at home there." Tomorrow's world is a prepared place for a prepared people. Jesus came to provide the preparation that enables heaven to begin now in our hearts, homes, and work.

Tomorrow's world will be one that surpasses our fondest dreams. The Saviour declared, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom" (Luke 12:32). □

* All Bible texts in this article are from the Revised Standard Version.

Let's avoid infant mortality

By JORGE A. IUORNO

New members need to be fed, protected, helped, and integrated into the church.

At birth a human being is one of the most helpless of creatures. Most animals, and even birds, possess instincts tending toward finding their own food a few moments after birth. But if humans were not given the special care and attention they usually receive at birth and for years afterward, how many would be able to survive?

In times past infant mortality was extremely high in most countries. Without the necessary knowledge or appropriate means, young lives were forfeited by the thousands. During the Middle Ages life expectancy was only 18 years in some European countries. Plagues, epidemics, and ignorance exacted a high tribute, especially in the lives of infants.

Today, thanks to God's revelation through the advance of medical science, the average human life span is increasing in many countries. This has come about not only because adults and the elderly live longer but also because the fields of pediatrics and child health have competent personnel, modern techniques, and better equipment. The centuries-long battle against infant mortality is being won, although there is doubtless still much to attempt and achieve.

On a spiritual level, to an alarming degree our church still suffers the effects of infant mortality. The experience of one who begins to know and walk in the ways of the Lord is similar to that of the beginning of life. There is no alternative possible: "Except a man be born again, he cannot see the kingdom of God" (John 3:3). This tender new creature needs all the help, wisdom, and love possible in order to feel the spiritual warmth that will permit it to grow. Potentially it is a spiritual adult, but meanwhile it is "a new creature."

When a person joins the church the members are pleased, but they often take for granted that the new believer already has a complete understanding of our doctrines. They expect the novice to act like a veteran—as though one who has just begun to walk should know as much of the road as others who have walked it for years. In other words, they leave the person to his own fate.

The person who gave the Bible studies and visited with faithful regularity now comes no more; his many obligations cause his time to be spent on other visits and studies. The new member is treated somewhat like a statistic.

But if this new spiritual creature is neglected he soon may become another statistic—one we prefer to ignore but that unfortunately follows us like a shadow. He will become one more missing member. In some cases such losses reach 50 percent of our baptisms.

Just as each undernourished and uncared-for child is a candidate to become part of the infant mortality statistics, so our new brothers and sisters if not well fed, protected, helped, and integrated into the church are also prime potential candidates to leave through the back door.

The work of confirming the new member in the faith through postbaptismal studies is essential. If the pastor or Bible worker cannot continue these, someone else should do so. The pastor or worker should accompany the new teacher until he or she is accepted.

Participation of the new convert in church activities is important. Opportunity should be provided for each member to do something for the Lord according to his talents and aptitudes. Various kinds of missionary activity, musical groups, and recreational activities are a few of the areas in which new members may be incorporated.

Integration into the whole life of the church includes helping the convert feel the need to attend all church meetings, including the midweek prayer meeting. For a while some brother or sister may need to go to the person's home to accompany him or her to church. If we succeed in helping those recently baptized to identify with the church, leaving will be very difficult.

Adventist publications in every Adventist home are vital. The church board should see that denominational reading matter is not lacking in any home, particularly those of new converts.

Let us offer love and Christian warmth, for kindness and spontaneous sympathy have no substitute. Let us see that Christian joy is a real experience in our lives and share it affectionately with our brethren. Let us weep with those who weep, rejoice with those who rejoice, suffer with those who suffer. If the new believer finds warmth in our lives and in the church in general his attachment to the truth will grow constantly, and his Christian development will be harmonious and symmetrical.

These suggestions in no way are intended to be complete. The church will have to pray, work, and strive under the ministry of the Holy Spirit to continue rescuing souls from the darkness of sin, but it also will have to redouble its efforts in order that the ones rescued by the precious blood of Christ do not return to the world.

This is not achieved by being a Christian for a few years or by having known the truth, "but he that endureth to the end shall be saved" (Matt. 10:22).

If the church can avert spiritual infant mortality it will have eliminated a malady that dwarfs it and robs it of vitality as tens of thousands of souls annually abandon the faith. Let us not accept these lamentable desertions with resignation. If it were a matter of our children in the flesh, would we not resort to all possible and legitimate means to save their lives? As members all of us are responsible for those who make up our congregation, especially the new believers. □

Jorge A. Iuorno is manager of the Buenos Aires Publishing House (Chile Branch), in Santiago, Chile.

Wholistic health—the Adventist slant

By V. NORSKOV OLSEN

Jesus was less concerned about healing the sick than about making people whole.

During the past few decades psychosomatic medicine has come to the forefront. The relationship between mind and body has become so well understood that current estimates indicate that as many as 80 percent of all patients admitted to hospitals have recognized psychic symptoms. Many people are sick because of joylessness, and we can remedy that. There is nothing Christian about being grim. The Bible tells us that “a merry heart makes a cheerful countenance,” and to the contrary, “low spirits sap a man’s strength” (Prov. 17:22, N.E.B.).

James F. Jekel, associate professor of public health at Yale Medical School, has stated: “One myth about medical care is that most medical care is given by health professionals. . . . In fact, perhaps 75 percent of all health care in this country is given by individuals to themselves or to members of their families.”¹ Most practicing physicians would agree that “illness involving either physical or mental symptoms results in a change in personality.”² Ellen G. White says: “Every influence that affects the health of the body has its bearing upon mind and character.”³ “Many are suffering from maladies of the soul far more than from diseases of the body, and they will find no relief until they shall come to Christ, the wellspring of life. Complaints of weariness, loneliness, and dissatisfaction will then cease. Satisfying joys will give vigor to the mind and health and vital energy to the body.”⁴

One of the authentic experiences we passed through in the seventies—as representative of America as were the social protest gatherings of the sixties—was the holistic health explosion.

A unified system

The basic strength of the holistic movement is in the concept of the human body and mind as a fully unified system. The patient’s requirements for emotional support have the same importance as his physical needs.

Paul Tillich has stated: “Man is a multidimensional unity . . . the different qualities of life in man are present within each other and do not lie alongside or above each other. One can expediently, but not necessarily, distinguish the physical, chemical, the biological, the psychological, the mental, the historical dimensions. . . . What is important, however, is that they do not lie alongside, but within each other.”⁵

While (w)holism itself is well known and widely accepted



today in professional and lay circles, a not-so-well-known fact is that there are two distinct conceptual forms of (w)holism. These two (w)holistic concepts are entirely incompatible, in fact are antagonistic to each other. Each represents a different world view that inevitably colors all our attitudes and influences all our actions. These concepts therefore affect virtually everything of our personal lives and professional existence.

One concept is Greek in origin; the other traces its origin to the Judeo-Christian religion. The first is humanistic in its approach; the second, religious.

The danger is that the holistic approach may bring pagan or non-Christian spiritual and religious values to the center of our endeavors. In the present upsurge of eastern religions and transcendentalism this danger is real, and the trends should be watched carefully. I believe that here we are touching the greatest attack of satanic power on the very center of the redemptive work of Christ. It is more real, more subtle, and more demonic than most people realize, and it pervades professional circles. In this connection the Seventh-day Adventist doctrine on the state of the dead is a significant theological landmark as important as the Sabbath.

V. Norskov Olsen is president of Loma Linda University, Loma Linda, California.

Loma Linda University has gone on record in these words: "Because of the present state of research and evaluation of these modalities of healing, those modalities based on eastern religious practices, cosmic-psychic beliefs, clairvoyance, and modalities based on the use of energy fields will be neither taught nor practiced in Loma Linda University at this time."

We have stated in a positive way that the aim of Seventh-day Adventist health work is to restore broken relationships and bring about the healing of people as total persons. This restoration can occur only in reconciliation with God through the saving grace of Jesus. For Christians, human wholeness finds its ultimate example in the life and ministry of Jesus Christ. The present popular movement for wholeness speaks about *holism* (without w). For the above-mentioned reasons we, with others, call our objectives *wholism* (spelled with a w).

In light of this, the motto of Loma Linda University—"To Make Man Whole"—becomes significant. It is an idea whose time has come. The motto was selected by the university in connection with its fiftieth anniversary, celebrated 25 years ago. J. B. Phillips, the British preacher and Bible translator, published a book in 1953 entitled *Making Men Whole*. In terms thoroughly fresh and contemporary he shows how Christ alone can bring "wholeness" to the individual and to all the scattered human family. The book is a religious statement of eternal truths that enable people to face this present life with courage, hope, and joy. It was the title of this book that gave the idea for our present motto.

Physical healing and redemptive ministry characterized the activities of Jesus. In the New Testament greater space is given to Christ's healing ministry than to His teaching or preaching; however, they are interlocked. The word *savior* comes from a Greek verb used to express both healing and saving. There is a legitimate relationship between health and salvation.

As I read the Gospels I find that Jesus was less concerned about healing the sick than about making people whole. His focus was not merely on making the sick well but on bringing a new kind of life to all people, sick or well.

The story of Christ's healing of the ten lepers illustrates this point. Only one leper returned to thank Him, and Jesus said: "Your faith has made you *sozo* [Greek]" (Luke 17:19).

Comparing various Bible translations, we find the shades of meaning of this one word very illuminating. Phillips' *New Testament in Modern English* reads: "Your faith . . . has made you well." *The New English Bible*: "Your faith has cured you." *The Jerusalem Bible*: "Your faith has saved you." The King James Version: "Thy faith hath made thee whole." Christ said all ten were "cleansed," but only the one was "made whole." His faith in Christ made the difference.

The Hebrew word for peace, *shalom*, has both a medical and spiritual meaning. The Hebrew *shalem*, which means "healthy" or "whole," is a cognate of "*shalom*." Together they suggest a total well-being, a wholeness of personhood. The Mosaic benediction blends health with a wholeness identified by peace and joy.

God's *shalom*

Old Testament scholar J. Barton Payne has captured the special quality of God's *shalom*: "This term carries with it, positively the rich implications of soundness and wholeness, of that full integration of life which becomes possible only for those who live in tune with the One who is Master of all that a person may encounter."⁶

James Jekel states, "There are suggestions that those who wholeheartedly embrace the full theological meaning of the Bible are better able to live, and to die, in health."⁷

In the history of Protestant Christian medical missionaries the early men of medicine were not considered more than assistants to the "real" missionaries, the preachers and evangelists. The transition from this early view to the present concept of medical missions is admirably illustrated by a series of three reports. The first, dated 1885, represented the medical policy of the *Church Missionary Society* in its statement that medical missions were thought of "simply as a means to an end; a helpful adjunct to the primary work of Christian evangelism." Insofar as medical and surgical skill, by overcoming opposition and prejudice, could win a hearing for the Gospel, its use was to be commended. But the report underlines the fact that "the medical work should always be subordinate to the spiritual."⁸ However, the 1939 report of this organization declared: "No presentation of the Gospel is complete unless it includes the care of the body and the enlightening of the mind, for only thus will that new value to human life be given to humanity which came into the world through the Incarnation."⁹ Finally, in 1948, this report was headed *The Health of the Whole Man*.

From its earliest history educational and medical work were an integral part of the gospel ministry in the Seventh-day Adventist Church. Speaking of health-work involvement in our world program, Ellen White wrote unequivocally: "The gospel of health is to be firmly linked with the ministry of the Word. It is the Lord's design that the restoring influence of health reform shall be a part of the last great effort to proclaim the gospel message."¹⁰

Through the counsel of Ellen G. White these activities, generally called institutional and social, became Christ-centered. To save people means to make them whole. She wrote: "In all your work remember that you are bound up with Christ, a part of the great plan of redemption. The love of Christ, in a healing, life-giving current, is to flow through your life. As you seek to draw others within the circle of His

The deaconess

By KATHLEEN S. CREECH

Wisps of silver hair
Stray across
Her life-lined face
As confident arms
Move with a steady rhythm,
Smoothing
Pressing
Rolling

The grainy brown dough.
All afternoon
She bakes
The flattened
Square-marked sheets,
Carefully
Prayerfully.
Her home
And her heart
Fill with
The aromatic fragrance
Of communion.

love, let . . . the joyfulness of your demeanor bear witness to the power of His grace.”¹¹

Recently at a conference on whole-person medicine at Oral Roberts University John R. Brobeck gave a lecture entitled, “Whole-Person Medicine and Scientific Medicine.” In it he said: “If spiritual factors must be included with physical, environmental, cultural, and emotional elements in the composite that is health, how can a curriculum sponsoring the whole-person concept be developed by the faculty of a secular medical school? It seems to me that this conference must face this issue head-on. It possibly represents one more example of the exclusiveness of the Christian position. Christians believe that we have a valid whole-person concept (whereas those who are not Christian believers cannot). Herein may lie the greatest opportunity presented to Oral Roberts University and to Loma Linda University.”¹²

Science has found that the chemical reactions that take place in the body and the psychological reaction of the individual can be different facets of the same reaction. Ellen White writes: “Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings—as much a duty as it is to pray.”¹³

In his lecture, “A Biblical Basis for Whole-Person Health Care,” James Jekel quotes Max Warren’s book *The Christian Imperative*: “The fundamental sicknesses of men have always been sicknesses of the spirit and the mind. Never, perhaps, was this more obviously so than today. . . . Only a healing which makes a man whole and integrates him with his fellows in a true community, living in a right relationship with God and with the good earth which God has given man, only such a healing is adequate to the imperative ‘go heal.’ For this reason the Church must not imagine that it can relegate the responsibilities of its healing mission to a representative company of physicians and nurses, surgeons, and anesthetists, pathologists, and dispensers.”¹⁴

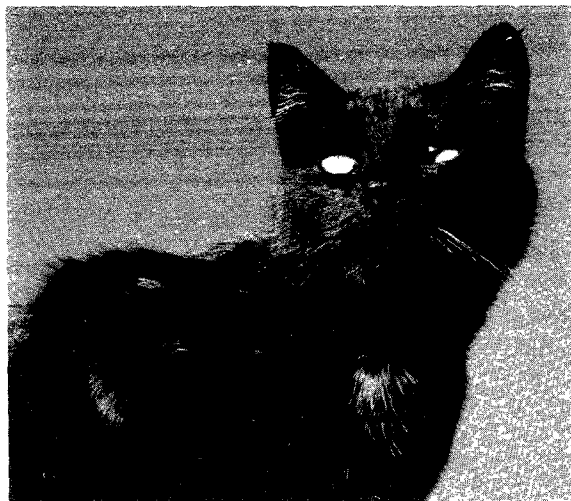
We are urged to follow Christ’s example in these words: “You need to soften your hearts and be imbued with the Spirit of Christ, that you may, while living in an atmosphere of cheerfulness and benevolence, help those about you to be healthy and happy.”¹⁵

As redeemed Christians, our lives are a joyous fellowship with that Lord who saved us, and our work is to communicate our joy made complete in Christ. “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost” (Rom. 15:13). □

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FOR THE YOUNGER SET



Marmaduke

By AUDREY LOGAN

Patricia and Don were delighted when Marmaduke came to live at their house. Marmaduke is the grand name of a handsome black cat.

Mother agreed to have Marmaduke when his owners left the country to live in Australia. After all, with his magnificent coat, friendly eyes, and elegant purr, who could resist him? But Marmaduke, despite his good looks and charm, is by no means a good cat!

He settled down happily with the Kirk family and made himself at home. Within a few days of arriving he began showing off some of his tricks. Mother and the children watched in astonishment the first time they saw Marmaduke open the refrigerator. Standing on his hind legs, he put his front paws between the rubber seals of the refrigerator door. Then, with a strong pull, he swung his body out and the door flew open!

But that wasn’t the end of Marmaduke’s cunning. He

also likes cheese. And a cat who can open refrigerator doors found it easy to open a sealed pack of cheese and eat it.

Patricia and Don shrieked with delight, but Mother was *not* amused when she saw her cheese disappear.

Despite the scoldings he receives, Marmaduke still likes to raid the refrigerator—that is, when he can get into the kitchen. Mother has ordered that the greedy puss must be locked out.

The family chuckles at Marmaduke’s tricks. After all, he doesn’t understand he is doing wrong as humans can understand it.

Daddy smiles ruefully. “We hope he will learn there are certain things he must not do. I suppose in a way he is a bit like people. He’s nice, but he does have his faults.

“But I’m glad God created animals for us to love and train. They give such pleasure, faults and all.”

Don and Patricia think so too.

Two peas in a pod

By GARY B. PATTERSON

Doing the right things for the wrong reasons can be as destructive of a relationship as can open rejection.

Though neither of them knew it and both would have denied it, they were as alike as two peas in a pod. Even the cause of their opposite actions was the same—a misunderstanding of their father.

Of all the parables of Jesus, probably none is better known than the story of the prodigal son. Yet, in spite of our familiarity with it, we often have overlooked the deep

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implications of this beautiful story of love. In the parable Jesus sought to give hope and extend an invitation to two groups in His audience, to bring both the wayward and the rigid back to their heavenly Father. The younger son assumed that because of his sonship he was entitled to a portion of his father's possessions. His request was on a legal level; he failed to comprehend the higher opportunity of sharing a relationship and possessions with his father. The same sad oversight plagued his older brother.

The prodigal decided he must find himself apart from his father. He became a member of the cult of "I," those who must find themselves regardless of the feelings and rights of others or the cost to themselves.

A few years ago Margaret Halsey described such individuals in a *Newsweek* essay (April 17, 1978). The Cult of "I" is based on the false premise that inside every human

SPEAKING OUT

The new church music: clean from unclean?

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.

A new musical style has captured the Western world. From TV commercials to symphonies, this generation has placed its seal of approval on the sound of "rock." Soloists and groups charm our senses with frantic gyrations, dramatic dance steps, and pyrotechnic vibrations.

They are doing it not only in the discotheque but in the church. Rock has burst its secular bounds and now threatens to make secular and sacred music indistinguishable. Even old favorites are given a syncopated melody that makes them nearly unrecognizable. Traditional church music seems to be losing ground. Christian music teachers ask, "Should we

continue to teach classical and sacred music, or should jazz, gospel-rock, and country-western dominate the musical experience of our students?" Similar questions are being asked by church musicians everywhere.

In black Holiness and Baptist churches generations have worshiped with shouting, speaking in tongues, laughing, dancing, and falling limp at the altar, to the rhythmic beat of soulful sound. Even without these roots, whites, too, are making rock prominent in their religious musical tradition. The early 1970s introduced *Jesus Christ Superstar* to the rockers of the world. A 36-year-old Australian nun has earned a gold record by recording "The Lord's Prayer" with a rock background. Rock masses draw thousands of Catholic youth. Charismatics around the world seek the Spirit through the rhythm of rock.

How did this style of music originate? We need go back no further than the second half of the nineteenth century to find the roots of rock in the innovations of Wagner, the great romantic who broke the rules of traditional form. Casting aside the tonic and ordered chordal progression, he plunged the musical world into confusion.

New mode

When the Wagnerian cult graduated to an exaggerated use of chromaticism, Edward Hanslick, a music critic and theorist from Prague, wrote essays defending the beauty of traditional music against the form in which emotions ruled over musical laws. But the new mode was not turned back; already it permeated church music.

In the New World further change came, influenced by the music of Negro slaves. Ragtime and jazz gave an

emancipated sense of rhythm; blues and swing added their counter rhythms. These styles, created for entertainment or to accompany erotic songs, now baptized "gospel," have penetrated the churches.

Soon after joining the Pilgrim Baptist church in 1921, Thomas A. Dorsey was electrified when he heard A. W. Nix sing, "I've Started Out to Find a Better Home." Dorsey resolved to write church music that would affect people in the same way. Going from church to church and from convention to convention, he promoted his songs. Eventually the Dorsey gospel caught on; soon not only Negro congregations but white as well were stirred by swinging, rocking rhythms and blues-like melodies.

"Gospel songs invaded the theater, the nightclub, the gambling casino, the jazz festival, and the concert hall. . . . Every ghetto church had its

being, however unprepossessing he or she may be, "there is a glorious, talented, and overwhelmingly attractive personality. This personality—so runs the erroneous belief—will be revealed in all its splendor if the individual just forgets about courtesy, cooperativeness, and consideration for others and proceeds to do exactly what he or she feels like doing. Nonsense. Inside each of us is a mess of unruly primitive impulses." Through grace, discipline, and dedication these impulses can result in useful creativity. But there is no such thing as a pure, crystalline, well-organized personality waiting to be set free.

We hear talk today of an identity crisis. It is trendy to say, "I don't know who I am." "But," says Margaret Halsey, "this sentence has no meaning unless spoken by an amnesia victim." It is not so much that we don't know who we are as that we don't want to admit what we are like, least of all to ourselves. A search for identity is as predestined to failure as was the foolish fling of the younger son. Identity is not stumbled upon in a serendipitous manner such as the daughter of Pharaoh accidentally discovering the baby Moses in the bulrushes. "Identity is built. It is built every day and every minute throughout the day. The myriad choices, small and large, that human beings make all the time determine identity," according to Halsey.

The self is not an innate inner wonderfulness. If it were, we would be perfect beings needing no change or growth. "The 'self' is not a handsome god or goddess waiting coyly to be revealed," notes the *Newsweek* essay. On the contrary, it is something that becomes lost when one is functioning at the peak of creativity and compassion. We speak of losing ourselves in our work.

That which counts is not Who am I? but Whose am I? Jesus said, "By their fruits ye shall know them" (Matt. 7:20). By our fruits we shall know ourselves.

When the younger son came to himself after wasting his assets, he did not perceive the grace that his father was prepared to bestow upon him. Seeking to return home as a hired servant, hoping for some small measure of mercy, he was unprepared for the generosity of his father's love.

Meanwhile, back at the ranch, the older brother had been doing all the right things, but for the wrong reasons. Most church members are like the older brother, having been faithful for many years, perhaps even having grown up in the church. Hence they tend to see the older brother in an indulgent light. After all, he deserved to be a little miffed, didn't he? Though his attitude was not right, he seems so much better than his lecherous imp of a brother.

The older son in his narrow view of life, based on reward

gospel choir. . . . By the 1940s the recording industry was discovering that the recordings of gospel singers quickly became 'best sellers,' particularly those of Rosetta Thorpe, Clara Ward, and Mahalia Jackson."—Eileen Southern, *The Music of Black Americans*, p. 404.

Rosetta Thorpe has described the new music form: "Gospel is a physical vocation . . . emotional gestures . . . a cry. Gospel is sexual music. Its performers sing with their bodies and move with a thrilling grace of physical abandonment."—Tony Heilput, *The Gospel Sound*, pp. 219-232.

Willie Mae Ford explains: "Gospel is note-bending slurs to fit any hymn tune. Not the music or words are important; it's the way you demonstrate. Have a talk-up sermonette to weave a spell; then sing all in around a note. Gospel is Christian blues."—*Ibid.*, pp. 244-252.

When Wagner turned from previous laws of music, he

confronted audiences with new sonorities that tended toward anarchy. In the twenties, when Dorsey incorporated the rhythm patterns of jazz and the tunes of blues into church music, he led the church into its own anarchy and confusion.

To exalt God

Church music serves a higher end than mere entertainment. Its mission is to exalt not human beings, but God. It is much more than pretty sounds to amuse the ear. Never should it express revolt or sensuous excitement, or be a sedative to dull the senses. It is instead a language from heaven, true soul music, designed to lift our spirits heavenward.

What type of music should we present for our students and our churches? The answer must be that we reject the anarchy of rock and uphold gospel songs rooted in traditional sacred forms.

The slave in the New World gave birth to a unique expres-

sion that pervades much of the world's music. But what is the effect of this music? Obviously it has blurred the line between the sacred and the profane. Must it continue to degrade the most sacred precincts of our faith and worship?

Considerable instruction has been given to the Seventh-day Adventist community regarding the baleful effects of an unregenerate music, the heathenish rhythms and sensuous wails that accompany the so-called "gospel" song.

"Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse. It excites, but does not impart . . . strength and courage."—*Testimonies*, vol. 1, p. 497. "It is often made one of Satan's most attractive agencies to ensnare souls."—*Ibid.*, p. 506.

"There is the sound of vocal and instrumental music. Christians are gathered . . . but what is that you hear? It is a song, a frivolous ditty, fit for

the dance hall. . . . The angels are moving from the scene. Sadness is upon their countenances. Behold, they are weeping. This I saw repeated a number of times all through the ranks of Sabbath-keepers."—*Messages to Young People*, p. 295.

There is a simple law with respect to music that we might follow here. It is the law of love, and this is the way it ought to speak to our members old and young:

Whatever there is in note or cadence that weakens body or mind, that affects self-control, must be ruled out, for we are the temple of the Lord.

Whatever in rhythm or chord harms the clarity of our witness to Jesus before others must be ruled out, for we are His witnesses.

Whatever in dissonance or frivolous tone lessens in any way the effect of our service must be ruled out, for to influence men and women for Him is to be the passion of our lives.

FRANCES L. MOUZON
Huntsville, Alabama

and punishment, saw his father's action toward the wayward son as weak and permissive. He complained that his life of virtue had gone unrewarded, while his brother's dissipation and vice were celebrated with a feast. His jealousy may have been motivated not so much by his lack of reward as by what his brother had gotten away with. He did not see that he was exhibiting much the same selfish spirit as his brother.

Doing the right things for the wrong reasons can be as destructive to a father-son relationship as can open rejection. Both are rebellion. The first is covert; the second is overt.

In order to enjoy their share of the inheritance, both sons relied on separation from their father. The younger blatantly rejected family ties and in self-imposed exile wasted his fortune. The older waited in a sinister but socially acceptable

manner in order to enjoy his father's possessions alone, perhaps waiting impatiently for that day when he would receive his inheritance at his father's death. Neither had learned what it meant to be a son. They could have possessed at home all that the father had if only they would have entered into a true relationship of sonship with him.

In the attitude of the elder brother, one sees the blind self-complacency of the Pharisee, trusting for righteousness in the scrupulous observance of the letter of the law. By living on the level of wages for labor, the older son placed himself in the category of a hired servant.

It is a son's privilege to live above this materialistic, legalistic level. The elder brother was indeed doing his duty, but not in a loving spirit. His view of his relationship to his father was altogether a servile one. Because of this attitude he ended up envying his brother, who only a short time before had been envying swine!

The parable ends abruptly without satisfying our curiosity as to whether the older son ever accepted the younger or how the younger behaved afterward. The intent of the parable is to persuade the Pharisee type to come in and share the Father's affection and heavenly joy, and to encourage outcasts and sinners to accept His generous welcome home and forgiveness.

One easily could draw libertine conclusions from a shallow reading of this parable. Yet all that was given to the wayward son was equally available to his older brother if only he had asked. And all this would have come to him without the hunger, the degrading misery, and the stark humiliation that preceded the coming of the younger son into a new relationship with his father.

The story features judgment as well as forgiveness. The prodigal suffered famine for his foolishness. He experienced shame that brought him as low as the swine. He lived with loneliness, feeling all the wretchedness of a soul alienated from both man and God. His was no easy pardon, for the younger son bore all the sorrow and agony of sin, reaping in his own body the dreadful harvest of his waywardness.

The older son viewed the father's attitude toward his brother as cheap grace, failing to recognize that his father would have been equally generous toward him. If he had been given a kid with which to make merry with his friends, probably he would not have known how. He asked for nothing. He desired nothing. He received nothing. He enjoyed nothing. He sought to save everything for himself to be enjoyed alone at some later date, and in so doing never learned how to enjoy life in the present with his family.

The parable invites us to move from externally imposed law to a sense of relationship and responsibility. Finding oneself need not be preceded, as in the case of the prodigal son, by the flagrant violation of good sense or by broken relationships with one's family. But to remain outside that loving relationship, as in the case of the older son, is an even worse tragedy than the foolish fling of the younger that finally brought him to his senses.

It was no idle tale that Jesus told; it was true to life. In it God, our Father, is offering to share His kingdom with His children. They are not to be hired hands, but family. Wages are earned and paid, but an inheritance can only be given and received. Our salvation and relationship with God are an inheritance. □

Importance of the family

In an address given at the Fourth World Congress of the International Commission for the Prevention of Alcoholism in Nairobi (1982), Lothar Schmidt, M.D., president of the German Council on Alcohol and Addictions, highlighted the role of the family as the "nursery of human nature."

Today we know that during the early span of life vital developments take place that influence significantly the whole course of life. The family, therefore, becomes one of the most important institutions of education. . . .

Children acquire a set of values from their parents, and mental attitudes and behavior toward themselves and others. Thus the family is the most important mediator of attitudes and values in the process of socialization. Experience demonstrates that the actions of parents have a greater influence than their words. For this reason parents occupy an important leadership function within the social structure. Today many children and adolescents search for a positive guiding model and are often disappointed by parental conduct.

An important function of the family is immunization against the misleading influences of society. For this a psychohygienic family environment is essential.

The example of parents has a tremendous impact on the attitude of children toward the consumption of alcohol. . . . The Berkeley study of Knupfer demonstrated that those families in which parents disapproved of the first experiences with alcohol by their children presented a high percentage of total abstainers. However, when father and mother tolerated the consumption of alcohol by their children, they tended to consume more than the children of abstaining parents.

In 1972 also, Wieser, in his research study in Germany, came to the conclusion that of all factors that were analyzed, the attitudes and habits of the family and the distinct example of the parents—perhaps more the example of the mother than of the father—influenced decisively the drinking habits of their children.

The visible example proved to be more effective as an educational measure than the spoken word.

There is no doubt about it that the family is the most important institution for the prevention of alcoholism.

Sabbathkeeping for children

With creative planning, children will come to look forward to Sabbath.

By DAWN CLAUSEN BAUMGARTNER

Sabbath is the day when the *created* should be reminded of the *Creator*, a day when we especially remember our Saviour. Preschool children cannot comprehend someone they do not know about, therefore Sabbath should be a day to acquaint them with Jesus as our Creator. It is a time to show them the works of His hands, teaching them lessons from nature.

We read, "He who had made all things studied the lessons which His own hand had written in earth and sea and sky. . . . He gathered stores of scientific knowledge from nature. He studied the life of plants and animals, and the life of man."—*The Desire of Ages*, p. 70. Jesus acquired lessons from nature that He used in His public ministry later.

Children can experience God's creation by using their five senses: touch, sight, hearing, smell, and taste. Sabbath activities should be planned ahead of time to help children develop these senses. On each Sabbath a different sense can be highlighted. The whole day can be planned around that sense.

Let us consider a typical Sabbath day. Felt boards and books with specific felts made up for any particular subject of the day can be used for children in church as well as for special afternoon activities. For example, if hearing is being emphasized, the child will be hearing birds and animals and perhaps insects, so he should have felts of these to learn to identify names.

Soon after church a special meal planned, with children's help, for nutrition and attractiveness can begin the afternoon by showing how Jesus satisfies the sense of taste He gave us. We enjoy the food He has made for us. Object lessons can be brought up at appropriate times. Spontaneous, unplanned nonpreachy examples are best. Bread, what does it do for us? How is it made? It begins with a small seed, develops into wheat stalks and grain, and then is made into flour, dough, and finally—bread. It is the staple of our physical life. So

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Jesus is the bread of life, the center of our spiritual life. As dough is raised only with leaven on its way to becoming a whole loaf, so Jesus' Spirit is the only active agent to make us a whole and happy person.

Afternoon activities can be more specifically geared to the senses. Consider hearing. On a walk children can listen intently for sounds—birds chirping, wind blowing, frogs croaking, sheep bleating, chickens peeping. A recorder can be used to allow them to tape these sounds for evening worship. This special tape can be played back when the children get home, and the children will love reidentifying them. The tape can be played back many times on a Sabbath when it is raining outside. Parents can help children imitate these sounds, learning to enhance speech and language development. This tape can be placed in the Sabbath treasure chest. Commercial tapes and books are available.

Another sense is touch. Children can experience many textures in nature: soft, smooth, rough, sticky, prickly. They can walk down a narrow path in the woods with their eyes closed and feel their way with their feet. Children also can rub soil between their fingers, and sense textures. They can touch different objects, and parents can ask them what they

feel—rocks, stems, bark of trees, leaves. Objects can be collected in boxes, brought home, and reviewed for an evening worship, letting children, blindfolded, reach into a box and touch the objects. Pictures can be placed in the Sabbath treasure chest. Commercial filmstrips showing textures are available.¹

Another sense is sight. Children's eyes are developing, and they need three-dimensional objects and sights to aid in visual development. Walks can provide this experience. Children can look for colors, shapes, sizes, and categories of animals, insects, and birds. Three-dimensional viewmasters are available and can be used on rainy days to show these sights.² Colors serve specific functions in nature. Grass has chlorophyll, a green food producer. Some colors attract insect pollinators. Dark colors (such as in the purple-brown hood of the skunk cabbage flower) help attract flies and beetles as pollen carriers. Objects with various colors can be captured in pictures for the Sabbath treasure chest.

We can see patterns-shapes such as ovals, squares, rectangles, triangles, zigzags, crosses, spirals, hexagons, and radiating lines. Draw attention to these patterns-shapes so children can review them later and know what they have learned on a special day. Commercial filmstrips of such patterns and shapes in nature are available.³

Animals and insects provide the greatest enjoyment and develop the best object lessons for children. Jesus learned from the beasts of burden (farm animals), the creatures of the grove (forest animals), and insects. Farm animals help us to eat, sleep, and live. The little animals obey when their mother calls. They live to serve. We can too.

Forest animals are marvelously made creatures. Their coverings are made especially for their habitat. Animals and insects teach us lessons in industry, loyalty, and courage.

Ant farms and bee farms encased in glass can be purchased to show children how they work together. Honeycombs can be purchased to eat, and children may observe the intricate work. Books and filmstrips showing the life and work of insects are available.⁴ Such books can be placed in the Sabbath treasure chest.

Smell is perhaps the hardest sense to develop creative experiences for children, but it is just as vital. Smells can be camouflaged out in the open, and children should bend low to differentiate them. Flowers give tremendous variations, as well as some plants and soils, and children can capture these smells as they develop their senses. Small books with smells engrained where children can scratch and smell are available, and can be placed in their Sabbath treasure chest.

What is a Sabbath treasure chest? It is a special chest full of toys for Sabbath only, which cannot be played with any other day of the week. Sabbath is the day to collect objects, pictures, and so on for this treasure chest, but when family trips come up, children can find special objects to put into the treasure chest also. Books showing parables and object lessons to be observed in nature are available for mothers interested in developing a collection of treasures for the Sabbath chest.⁵

Organization and creativity lead to a special Sabbath week for your children, and if you plan ahead you will find your children looking forward to Sabbath more than any other day of the week. After all, shouldn't they? □

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The tricycle

By BOB HASTINGS

Is it as wrong to plot evil as to actually carry it out? Is the dream as bad as the deed?

Jesus taught that a person can commit murder in his heart, even without spilling blood (Matthew 5:21-22). He warned that adultery can happen in the mind as well as on the bed (Matthew 5:27-28).

Does this mean every wayward thought is a sin, even though I control my actions? Would we sentence someone to life imprisonment because he hated his neighbor, even though he did him no bodily harm? Hardly. Yet Jesus clearly taught there is some guilt in desiring wrong, as well as in doing wrong.

I like to illustrate it this way. Susan, a 4-year-old, is riding her tricycle in the back yard. Her mother comes outside to burn trash. At first Susan barely notices, for she's having such a good time playing. Then the fire catches her eye; it's almost spellbinding. She wonders what would happen if she gathered up other bits of sticks and papers to throw on the fire.

So she gets off her tricycle and is soon lost in the excitement of feeding, stirring, and poking the fire, until now



it blazes higher and higher. And then . . . a spark ignites her dress, and she runs screaming to her mother.

At what point did Susan's dress catch on fire? With a stopwatch you could pinpoint the very second. But in a moral sense, she was afire when she left her tricycle.

When we imagine evil, then daydream about it, then plot it, we have already started to sin. And that cycle is easy to start, for as Robert Louis Stevenson wrote, "All of us have thoughts that would shame hell."

Sabbathkeeping in Jerusalem

A new \$700,000 church building for Jerusalem's Baptist church is nearing the construction stage, replacing one destroyed last year by fire of suspicious origin, thought by many to be the work of a Jewish extremist group. Funding is coming from many sources, including a \$200,000 gift from Southern Baptists in the United States.

No city is more concerned with religion than Jerusalem. Pilgrims of Jewish, Christian, and Islamic persuasion crowd the old walled city's alleylike streets and bring financial lifeblood to the hotels in the new city outside the walls.

Although Christian shrines abound in the old city and Christian organizations (particularly the Franciscans) control a large proportion of the property within the walls, Protestant presence in the city is low, almost to the vanishing point, a fact that draws special attention to the Baptist church.

Israel regards itself a homeland for Jews; therefore the state firmly supports the Jewish faith. Regulations, special requirements for government approval, and shortage of land combine to suppress the erection of new church buildings or offices for religious organizations. Sabbath laws halt activities around the city, including public transportation, although within the walls of the Christian-dominated old city Sabbath quiet is replaced by the circuslike hubbub of hundreds of souvenir shops.

Jerusalem's original Baptist church was built in 1933 when Palestine was under British trustee-

ship. Its location in a Jewish area has led to an interesting adaptation: Since 1949 the Jerusalem Baptist church has held its regular worship services on Sabbath morning.

Robert Lindsay, the congregation's pastor who came from the United States in 1939, repeatedly finds himself explaining his church's practice to thousands of Baptist visitors who come to the city each year. "I answer that we pray on the same day that Jesus did." The pastor also is quoted as saying that he has not learned of any truly compelling reason why Christian worship must be on Sunday.

We find both Pastor Lindsay's reasons sound. Luke reports that Jesus "came to Nazareth, where he had been brought up, and went to synagogue on the Sabbath day as he regularly did" (Luke 4:16, N.E.B.).

By observing the Sabbath, Jesus was fulfilling His own intent, for at Creation He Himself rested on the seventh day to inaugurate it as the Sabbath, marking it forever as sacred time (Heb. 1:2, Gen. 2:2, 3). Reversal of its sacred character could be brought about only by an act of its author—Jesus Christ. The Scriptures report no such reversal.

Pastor Lindsay's failure to find Biblical justification for Sunday observance likewise is understandable. Not only does the Bible describe Sabbath sacredness throughout, but it nowhere suggests that Sunday is anything other than an ordinary day, suitable, of

course, for worship, but still an ordinary day.

Largely as a result of Adventist efforts for more than a century, few Christian leaders today attempt to construct a Biblical defense for Sunday sacredness. We wish sincerely that, recognizing the feebleness of the argument for Sunday observance, these leaders would accept Christ's everlasting claim upon us as our Creator as well as our Redeemer, and return to faithful observance of His Sabbath day. Sentimental arguments based on giving God one seventh of our time fall short of meeting the specific description of holy time according to the Biblical account.

The book of Acts describes the Jerusalem church as the mother congregation of the Christian movement. We hope a pragmatic decision made by the Baptist church in Jerusalem will open doors to a deeper understanding of the significance of Christ's Sabbath, not only for Baptist tourists but for all people everywhere.

G. W. R.

Great teacher, great deceiver

No comforter is so effective as the one who has passed through fires of affliction similar to those that the sufferer is trying to cope with. People who have had children usually are more understanding than are nonparents when they see a harried mother or father trying to cope with energetic, inquisitive children while shopping or sitting in church. Such qualities come from experience.

In developing sensitivity, providing insight, creating balance, experience is a teacher without a peer. The crucial question is whether the

student has come to grips with the entire lesson or has absorbed only scattered fragments. "A little learning is a dangerous thing," whatever the source of knowledge. While experience may produce positive results, it is equally capable of making one insensitive and narrow-minded.

Few are so callous as those who *feel* that they have passed through the sufferer's experience, coped with it easily, and are certain that everyone else should be capable of the same. If through sound child-rearing practices or genetic fluke (they invariably maintain it is the former) parents have had children who sit placidly with folded hands, learn to whisper before learning to shout, and never speak with a mouth full of food, the parents may find any lesser behavior despicable. Such people *know from experience* that perfect parenting guarantees a perfect product (despite the fact that the first three chapters of the Bible invalidate their position).

Experience-engendered intolerance is widespread. "I have met [x number of] people from [such and such a background]. Every one of them was lazy, dishonest, stupid; therefore, I *know* . . ." Or, "I traveled through [blank country]—spent two whole days there. You can't tell me . . ."

The person who was receptive immediately to the truths of Adventism may judge as insincere those for whom conviction comes more slowly. The person who never has been attracted to a certain type of sin may view someone who *is* as degenerate. The highly educated or wealthy may be incapable of appreciating the perspectives of the average person—and the reverse phenomenon is equally true.

Although experience usually provides a degree of realism not present at the theoretical level, there exists a fine line between realism and pessimism. For example, experience may have revealed—correctly—that people in different

parts of the world vary greatly in temperament. That does not mean, however, that a program proven successful in one area never could succeed in another simply because of the difference in temperaments. Similarly, the fact that something was tried unsuccessfully years ago does not mean that it must remain on the scrapheap forever. And because a person behaved in a certain way at some time in the past does not mean that such a person will never change. Time passes. New factors are introduced. People mature. The Holy Spirit guides.

We are not denying the inestimable value of experience. We are suggesting, however, that if our experience has not demonstrated that *experience itself*, like theoretical knowledge, often is limited—a part, rather than the whole—then we are in danger of being misguided. What has potential to be a great teacher can in fact become a great deceiver.

J. N. C.

All or none

Dr. Bowditch, a famous Boston physiologist, years ago discovered that all plants and animals obey a principle known as the all-or-none law. "When stimulated to act, they respond to the fullest possible extent of their ability."—Mervyn G. Hardinge, in *Life & Health*, February, 1975. Or they do not respond at all.

"He showed that when a heart muscle fiber is stimulated by a nerve impulse sufficiently to act, it contracts to the maximum of its ability; it could not contract or shorten any better. All through the natural world living things obey this law. Responses are carried out at the highest level of performance possible. The only living thing that does not always function according to this principle is man. We are the only biological system that tends to do things halfheartedly."—*Ibid*.

For this reason God gave counsel to humans: "Whatever your hand finds to do, do it with your might" (Eccl. 9:10, R.S.V.). Other living things do not need this counsel, for

they always obey it. Humans, however, have been given free choice, therefore they may choose to break the all-or-none law. They may decide to do things halfheartedly.

This law also is at work in the spiritual world. The halfhearted individual—called "lukewarm" in the Bible—does not surrender his heart to God with all his might because he is not prepared to break off with the world; on the other hand, he does not commit himself to the world with all his might because he feels it impossible to give up completely his faith in God.

In brief, he cannot enjoy the pleasures of this world to the full because of his ties with the church, and cannot genuinely enjoy the blessings of fellowship with God because of his ties with the world. Therefore he is bound to reap the greatest frustration of all; he will make the best of neither this world nor the world to come, for both demand full dedication. Entire enjoyment of either of them requires that we be either "cold or hot" (Rev. 3:15).

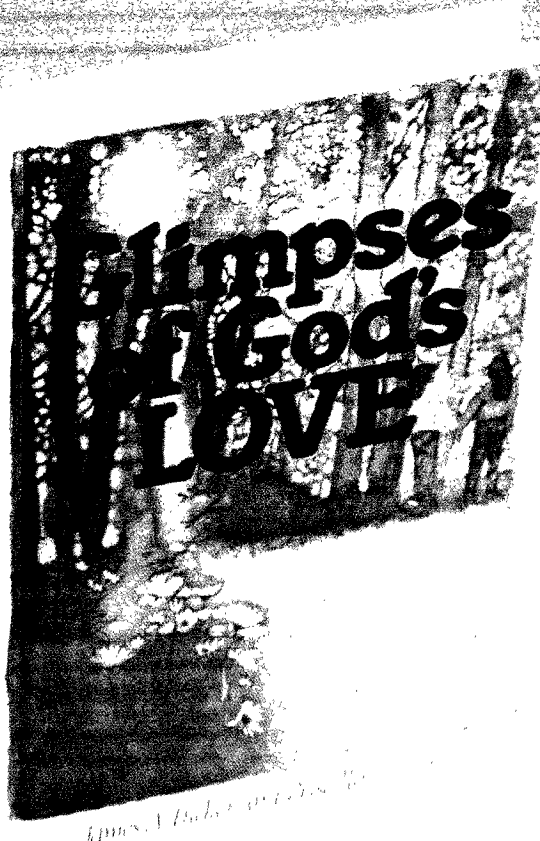
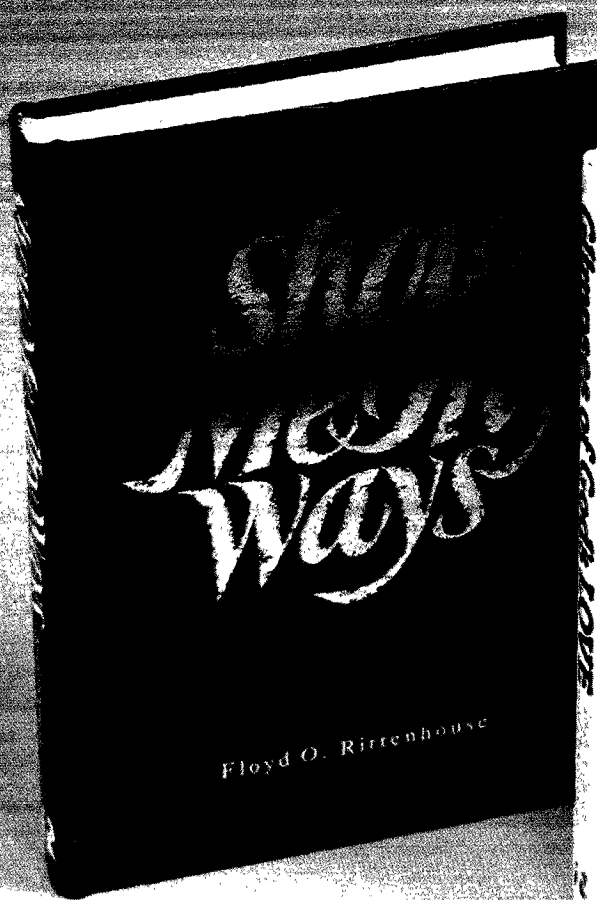
If a pilot wants to take off he must accelerate his plane to full speed. He must not hesitate. It is all or none.

God does not force decisions, but He urges us to decide on which side we stand. We can belong either to God or to the prince of this world. There is no neutral ground. The Bible repeatedly states that there can be no compromise between two masters (Matt. 6:24), between righteousness and iniquity, light and darkness, Christ and Belial, belief and unbelief, true worship and idolatry (2 Cor. 6:14).

There can be no accord between good and evil. We cannot love Christ and the present world. Either we set our goals for heaven or we stay here. It is either everlasting life or eternal death, all or none.

God has set before us "life and death, blessing and curse" (Deut. 30:19, R.S.V.). Earnestly He desires us to choose life that we may live.

R. M. S.



FOR YOUR FAMILY'S DEVOTIONS

Would you name your baby Praise-god Hallelujah Barebones Smith? Are you having a problem with scrupulosity? Or do you have a New England conscience? Dr. Floyd Rittenhouse has woven interesting personal experiences and historical anecdotes throughout the 1984 senior devotional book, *Show Me Thy Ways*. This treasury of inspirational thoughts will provide insights into the never-failing patience and grace of God. Each morning *Show Me Thy Ways* will bring you inspiration for that new day. Available in English and Spanish, US\$6.95.

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Booking in at the Adventist University of Eastern Africa

By WOLFHARD TOUCHARD and JENNIFER ONGALO

When a businessman from Nairobi who was contemplating furthering his education visited the Adventist University of Eastern Africa some time ago, we gave him a tour of the university's library. Three times during the tour he expressed his surprise that such a library could exist in the remote western part of Kenya.

Actually, the university has not been in Kenya all that long. When in November, 1978, the second phase of the fighting in Beirut, Lebanon, became intense, the Afro-Mideast Division decided to close Middle East College and construct a school in a safer location. Since most of the constituency of the then-Afro-Mideast Division lived in Eastern Africa, church leaders looked toward that part of Africa for a possible site for a new college.

While the search for property was under way, the division sent me from Middle East College to Washington, D.C., to begin selecting and buying books for the new university being planned. I went to the Library of Congress to evaluate books and take advantage of the library's computer facilities for processing them.

Shortly after I arrived I was advised to go to the Gift and Exchange section. When I explained the reason for my coming, I was told that I could select up to 16 titles with the

understanding that we would exchange books when we began publishing at the new university's press. I ended up with 25 free reference books valued at \$800, and the Library of Congress paid the shipping costs to Kenya.

A visit to five major publishers of theological books paid off handsomely. I averaged a 42 percent discount on purchases from them, nearly doubling my budget for theological books. As a result, we have a limited but good theological library. A European who was doing research in African theological libraries declared it the best theological library he had seen in Africa.

When I arrived in Kenya in October, 1979, I had with me some 280 boxes of books—

more than 5,000 volumes. I contacted the Technical Services Department of the University of Nairobi Library and found their professional knowledge and bibliographic and reference tools a great help, especially in books and periodicals dealing with African studies.

The building designated temporarily to house the new university's library formerly had been a feed barn. To be honest, I was disappointed as I entered its dark, dreary atmosphere. However, something caught my attention. I noticed the cathedral ceiling with its solid mahogany beams. Soon I began to visualize an unusual but attractive library.

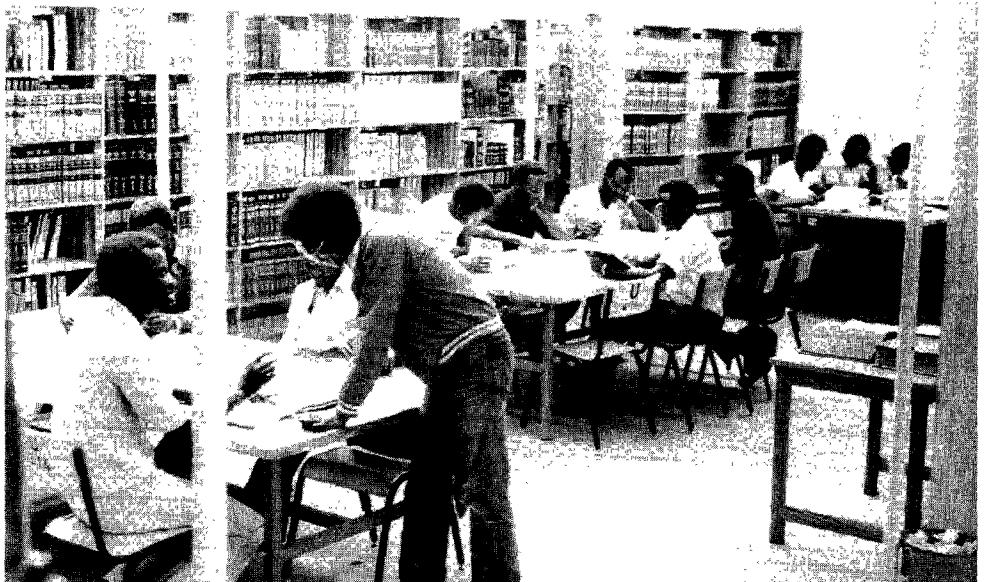
From this humble feed barn background the new library has emerged. The first part of the "train" (so called because of the carriagelike appearance of the building from the outside) housed an office, a workroom large enough for two typing tables, a reference section with space for 2,700 volumes, and stacks for 4,800 volumes.

The train had no study tables

at first. We borrowed some from the cafeteria, but they had to be returned when more students arrived. Later they were replaced by study carrels designed and built in the university's shop.

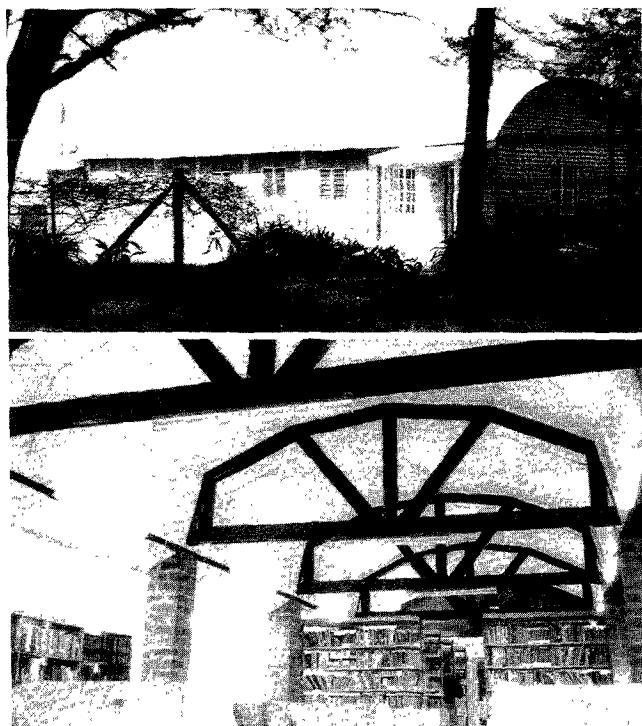
With more students arriving and more books being bought, the train's facilities became inadequate. Last summer we extended the library on three sides, doubling its size. Today we can seat more than 90 students and have shelf space for some 16,500 volumes. There are more than 12,200 volumes on the shelves, and we receive 141 periodicals. Our card catalog consists of more than 38,000 cards with appropriate guides.

A date has not been set for the construction of the permanent library. When built, the new structure will be capable of housing 120,000 volumes and will seat 670 students. It will provide space for an E. G. White vault—composed of a microfiche collection from the Ellen G. White Estate—in connection with a Heritage Room.



The library at the Adventist University of Eastern Africa has shelf space for 16,500 volumes and can seat more than 90 students. More than 12,200 volumes are on its shelves for student use.

Wolfhard Touchard is librarian of the Adventist University of Eastern Africa; Jennifer Ongalo is a recent graduate with a major in English.



Top: The library, once a feed barn, is known as the "train" because of its carriagelike appearance. Bottom: Solid mahogany beams inside make the building unusual but attractive.

Because we are a new institution, many people want to give us books—many of which turn out to be obsolete, for various reasons. We are not granting the same degrees today that we did ten years ago. This applies especially to universities and colleges affiliated with either Andrews University or Loma Linda University. The affiliation requires that our teaching, curriculum, and library meet the standards of the governing accrediting association. This means, in the case of our library, for example, that we must quickly work toward 35,000 volumes and 225 professional magazine subscriptions. Not achieving this could mean loss of the affiliation and loss of a recognized degree that will allow students to continue their education at any university in the world, to teach at any public school, or to take any job wherever such a degree is required.

With this in mind, let me say something about gifts. While selecting and buying books in Washington, D.C., I received various calls from retiring ministers and other church members offering us books from their

private libraries. I was grateful that I was allowed to select, because not every book suited our needs. In the event some of our readers may want to donate books to a library at a developing school, the following information could be helpful.

Compile a simplified bibliography, such as: Christensen, Otto H. *Mission Mongolia, the Untold Story*. Review, 1974. Good condition. List the author's last name first, then his first name, and then underline the book's title. (Copy this information from the title page, since cover titles sometimes vary.) Include both publisher and date of publication. Stating the condition of the book is helpful, especially for rare books. Supplying this list in alphabetical order enhances its usefulness, since it can be checked more easily against the card catalog (to see if the book is already in the library) and against the current order file (so as not to duplicate if the book is already on order).

Not every old book is useless. *A Dictionary of Geography*, published in the 1950s, definitely is of no benefit to our

library. It does not include names of new nations, and its statistics are badly out of date. On the other hand, most Adventist publications pertaining to doctrine or history are useful (for example, any book of the Berean Library series is valuable). We also have copies of the *SDA Yearbook* beginning with 1885. This publication lists all mission workers, dates and places where they served, and much other useful information.

Textbooks are useful for a departmental and/or a curriculum library but not for the main library. Why? The textbook is an introduction to a subject. If a library has two or three textbooks in a given subject area, they do not need more introductions. The library needs only a couple of textbooks for quick reference.

One important reason for selecting only the best books is shipping cost. In the summer of 1982 it cost 43 cents per pound by "direct sack"—the least expensive and most convenient way of shipping books to Kenya. Inquire at your local post office to ascertain if this applies to other countries, should you be sending books to some other school. Even processing—catalog cards, book pocket, book cards, glue, and time—runs about 45 cents per book. So we wish to receive and process only those books that most effectively utilize the mission dollar.

Book costs vary

Average book costs for an overseas library vary according to subject matter. For example, a book on agriculture averaged \$27 in 1982; a history book, \$12.50 (many of them are paperbacks); and a book related to English, \$8.50. The cost of reference books is much higher. *The New Grove's Dictionary of Music and Musicians*, in 20 volumes, was \$1,700 prior to September, 1981. After that date the price rose to \$2,100. Fortunately the publisher's representative here in Kenya made me aware of the price change in time. It is not uncommon for a reference book to cost more than \$50. To get an idea of what we have invested in our refer-

ence books, simply multiply 2,700 volumes by \$50.

At this time, we may have only a renovated feed barn for a library, but we take courage in knowing that our "train" is on the right track, and moving full steam ahead.

FAR EAST

A Macedonian call given in the Philippines

About 3,000 persons attended a five-night Adventist-sponsored temperance seminar held recently in the town plaza of San Vicente, Davao del Norte, Philippines. Rudy R. Yap, acting temperance director of South Philippine Union Mission, presented the spiritual side of temperance, and Jerry J. Emverda, temperance and youth director of Davao Mission, lectured on the physical effects of drugs, tobacco, and alcohol. Following each lecture, temperance films were shown.

The people were so impressed by what they heard and saw that they requested that the length of the seminar be extended. When the city's mayor, Pampilo Amoren, repeated the request, Pastor Yap explained that the speakers had a schedule to follow and appointments in other places where people would be waiting. But the mayor insisted.

"I know that your appointments in other places are to spread the gospel as you have begun to do here in our town," he said. "But the people here are very interested in your message. They are thirsty for the truth you present. They need the spiritual water that you offer to quench their thirsty souls. Can you afford to leave us?"

In response to such a Macedonian call, the team stayed for another day and another night. In addition, they told the mayor that they would come back and conduct a longer seminar, one that would last 21 nights. The mayor, happy to hear the plan, said, "Please don't fail us, for we will be waiting for that day." JERRY J. EMVERDA

Adventism in Iceland: warmth in a cold world

By CHARLES R. TAYLOR

Often I had dreamed of visiting Iceland, the land of fire and ice between the North Atlantic Ocean and the Arctic Ocean, and a few months ago it was my privilege to do so. My plane touched down at Keflavik, on Iceland's southwest corner, and a bus took us from the airport to the capital 45 kilometers (28 miles) away. Approaching Reykjavik, we passed a large aluminum plant that utilizes Iceland's abundant hydroelectric power to process bauxite from the far corners of the world. In a few minutes, Erling Snorrason, leader of the Adventist work in Iceland, was giving me a guided tour of the island.

The first Adventist missionary to Iceland, David Östlund, was sent by the Denmark Conference in 1897. He was followed in 1911 by O. J. Olsen, of the Scandinavian Union. Today in Iceland there are churches in the cities of Reykjavik, Keflavik, and Selfoss, as well as in the Westman Islands. The membership of 620 bears approximately the same ratio to Iceland's population of 250,200 as does the North American Division's membership of 600,000 to its 254 million inhabitants.

Although the active membership is perhaps only half or two thirds of that which appears on the church books, the government census shows even many more who label themselves Seventh-day Adventists. Such a situation provides a challenge to take the warmth of fellowship to those who already believe the doctrines and who may need only the healing of a hurt or someone's caring concern to bring them back into full and active membership.

Regretfully, the conference

president reports the closing of a church school that operated for 50 years in the Westman Islands. The volcanic eruption on Heimaey in 1973 caused the population to flee, and only half of our members returned. The crippled enrollment caused the school to close two years ago.

Christian education continues, however, with church schools in Reykjavik and Keflavik, and a boarding school on the coast. The Reykjavik school, with eight students, functions downstairs in the president's home, and is taught by his American wife, the former Jeanette Hafdel from Colorado. The two met at Andrews University and taught for three years in Rockford, Illinois, before going to Iceland.

A new property of 1.25 hectares (3.1 acres) has been acquired in a quiet spot beside the highway to the international airport. The conference administration dreams of Maranatha Flights International building a new school. Brenya and Marina, the Snorrasons' girls, are among the students who look forward to that event.

Located on what is perhaps the largest Seventh-day Adventist academy property in the world, and the farthest north, Hlidardalsskoli is built on a gentle slope facing south toward the sea. The school farm, purchased in 1950, covers 100 square kilometers (38.6 square miles, or 24,710 acres). One must drive 15 kilometers (9 miles) beyond the entrance to the property before sighting the school buildings. Far to the left rises Hekla, the snowcapped volcano that erupts approximately once a century. In 1947 it sent a pillar of ash 33,000 feet (10,000 meters) into the stratosphere, which then drifted as far as Denmark and Norway.

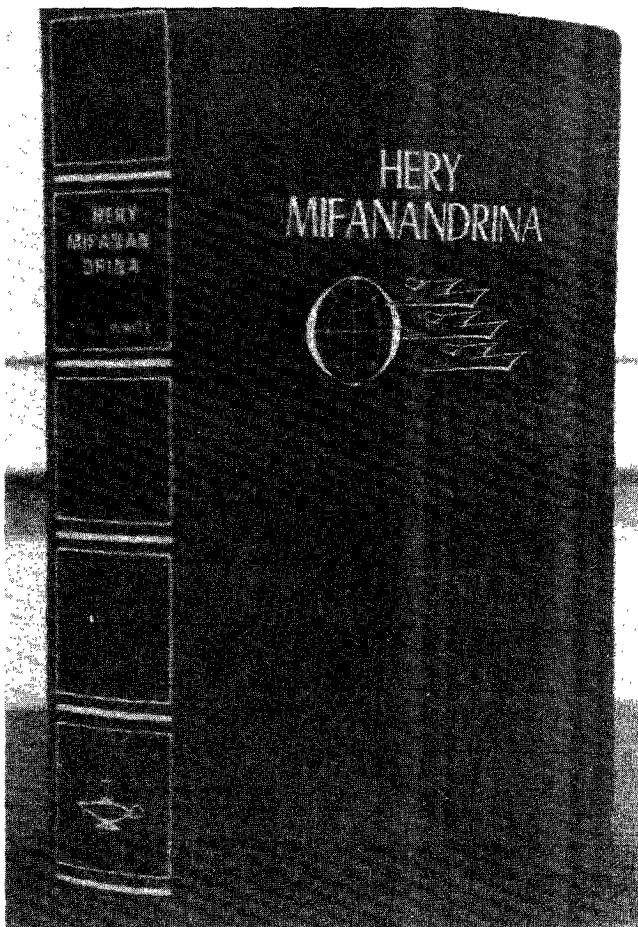
This past winter, when snow was piled up to the second-story windows of the boys' dormi-

tory, the outdoor swimming pool was blue and warm with hot water gushing from almost a mile below the earth's surface. The curriculum includes swimming, and no student can graduate from the ninth grade in Iceland unless he knows how to swim. Fishing is a way of life for most of the people, and model boats and swimming in Adventist schools reflect this aspect of the nation's life.

Natural hot water heats not

only the buildings but also the greenhouse, where tomatoes grow even when snow covers the ground. Current plans are to pipe natural hot water through more than a hectare (2.5 acres) of farmland to encourage the growth of early crops for market. Cows, sheep, and ponies make working on the school farm attractive to the students, as does the genial, fatherly person of the farm manager.

Arni Holm, who holds a



First edition of *The Great Controversy* published in Malagasy

The first complete edition of *The Great Controversy* in the Malagasy language, *Hery Mifanandrina*, has been published by the Malagasy Publishing House in Antananarivo, the capital of Madagascar.

Literature evangelists now are selling the book throughout Madagascar, the world's fourth-largest island, located in the Indian Ocean off the southeastern coast of Africa.

The paper for the book was imported from France, but local material was used for the cover.

Hery Mifanandrina becomes the second complete Ellen G. White book to be published in the Malagasy language, which is related to languages in the East Indies.

JAMES L. FLY
Director, Media Services

Charles Taylor is director of the General Conference Education Department.

doctorate from Andrews University, serves as principal. However, the school is struggling for survival. It teaches only the eighth and ninth grades to its 47 boarding students, only one fourth of whom are Adventists. The school is preparing once again to offer two more years in order to articulate with Adventist tertiary education abroad.

Bible teachers use English Bible texts, and students make their own notebooks, enriched by Arthur Maxwell's *The Bible Story* in Icelandic. The printing of the latter is made feasible because of the voracious appetite for books of the isolated Icelandic people. Student literature evangelists from Newbold College do well in Iceland, and the publishing office at the conference headquarters owns a new computer that will pay for itself in three years doing the composition for Sabbath school quarterlies and other local printing.

Literature evangelists' sales leaped from 500,000 krónur (US\$15,625) in 1981 to 1,500,000 krónur (US\$46,875) in 1982, which, allowing for inflation, still is more than a 100 percent increase. The windows of the The Adventist Book Center display English and Icelandic Adventist publications and Granose health foods from England. I found the book written by my grandfather, *The Marked Bible*, on display, and gave a copy to the young reporter from Iceland's main newspaper who came to photograph and interview me.

Jon Jonsson, the conference communication director and pastor in Reykjavik, who had arranged for the interview, gave the interviewer a brochure (produced in Plymouth, England, by a layman who owns a printing business) that presents the history, statistics, and doctrines of the Adventist Church.

Another layman had donated a new Xerox copier to the Hlidardalsskoli office, valued in Iceland at US\$3,500. The donor, Mr. Smari, is a layman who runs a silk-screen-process advertising business in Reykjavik, where half of Iceland's population lives. He so appreci-

ates the school that he wants to live on the campus with his family, and to that end has built and donated to the school a house situated next to the faculty housing. He regularly contributes 20 percent of his business income to the school, typical of the lay members who are the heart and soul of the church in every land.

Elections in Iceland always have taken place on Sunday. Sensing the loss of Monday productivity because people watch election returns on television far into Sunday night, the government recently changed election day to Saturday.

Approached by Adventist leaders, the authorities have shown their respect for the church—which has been enhanced by the reputation of Hlidardalsskoli—by using the absentee ballot provision in electoral law to grant the right to vote in advance of election day to any voter who identifies himself as an Adventist.

Although far from the beaten track of world travel, Adventists in Iceland have the stamina to persevere. Like the volcanoes and geysers that grace their country's shores, they inject wonderful warmth into a cold, cold world.

Young adults and retirees establish church in New Mexico

By EUNICE FISHER

The exact beginning of any miracle story is difficult to pinpoint; maybe this one began in Hobbs, New Mexico, where in 1969 a lone 69-year-old literature evangelist and his wife were working to spread the gospel and a way of better living. Maybe it began at the

Loma Linda Campus Hill church in the fall of 1974, when a young-adult project was launched there by J. W. Lehman and Arnold Trujillo, the church's pastors. However it began, the results have been impressive.

Elders Lehman and Trujillo believed that missionaries should be sent not only to other nations but also to people in North America who have not

yet heard the complete salvation story, people living where there are no Seventh-day Adventist churches and where the message of Jesus' soon coming is not being preached. Furthermore, the two pastors believed the words of Ellen White: "There should also be in our larger churches special training schools for young men and women, to fit them to become workers for God."—*Gospel Workers*, p. 75.

Suiting action to idea, the pastors formulated the 3-AMEN (Three Angels' Messages to Everyone Now) training program. The specific purpose of the nine-month course was to prepare young adults to spread the truths of Adventism in previously unentered areas. The course included training in how to give Bible studies, conduct Sabbath schools, and lead out in child-evangelism programs. Trainees also learned basic skills in teaching, preaching, health training, home gardening, and nutrition, as well as the practical aspects of construction.

While all this was going on in Loma Linda, Ben Richard and his wife, Josephine, who had moved to Hobbs in 1969 after he had retired from auto-body-repair work in California, faithfully were carrying on their literature ministry. They regularly prayed that more Adventists would come to the Hobbs



The Hobbs congregation dedicated a new church building early this year. Among those attending were, left to right, Lewis Dinwiddie; Grant and Erma Graham; Reuben Yaeger, architect of the project; N. A. and Dovie McNally; and Ben E. Leach, president of the Southwestern Union.



Top: The original group of "missionaries" to Hobbs, New Mexico, from California, are still members of the Hobbs church. **Bottom left:** Ben Richard, an active literature evangelist in Hobbs before the "missionaries" arrived, was chosen first elder in 1976. **Bottom right:** Elder and Mrs. Lewis Dinwiddie chose to retire in Hobbs, where he became pastor for the group late in 1975.

area, for they had generated a number of interests from having visited every home in the community at least twice. As far as he and his wife knew, there was only one other Adventist in the community.

Because Mr. and Mrs. Richard had been members of the Livermore, California, church during Elder Lehman's pastorate there, it was natural that Hobbs, New Mexico, came into the discussion as the Campus Hill group sought an area in which to put their learning into practice. Since Hobbs was adjacent to several "dark counties" in western Texas, it was considered an ideal target area. The potential missionaries from Loma Linda wanted to be far enough away to be on their own, but close enough to receive

encouragement and support from their mother church.

Information about Hobbs, New Mexico, was gathered from every available source—the chamber of commerce, the library, and the Texico Conference, where the town was located. The young people wanted to know about the climate, geography, work opportunities, and availability of housing. Uppermost was their desire to learn about the people in the community.

In March, 1975, three months before their training class ended, Elder Trujillo took about a dozen serious candidates to Hobbs to "spy out the land." They interviewed real estate agents about housing, filled out job applications, and became slightly acquainted with

community leaders. Not wishing to hide the purpose of their move, the young people explained their desire to serve the Hobbs community through stop-smoking clinics and Better Living classes, to help people find a healthier and happier way of life. The response seemed positive, and prospects for work and housing, as well as for evangelism, looked promising.

Twenty-two adults and children from the training class chose Hobbs as their destination, while other single-family units selected locations as far away as Mississippi, New Jersey, and Montana. Relationships between those who planned to go to New Mexico became more closely knit in the months immediately preceding their departure. Sabbath evenings were a time of fellowship in one another's homes as they prayed and studied together with Elder Trujillo. Then in mid-1975, the Alway, Brown, Lickey, Schlinkert, and Palmer families left Loma Linda to find new jobs and new places to live. Later they were joined by two other families who had not participated in the 3-AMEN program—the Murphys and the Warrens.

Talents among the group were as varied as their personalities, ranging from nursing to carpentry to piano teaching to respiratory therapy. Most of them were not in a financial position to make such a move independently, so Campus Hill church members cooperated with the Texico Conference in providing financial help.

At this time, Lewis Dinwiddie, pastor of the Calimesa, California, church, retired. Having participated in the 3-AMEN program, and aware of the outreach of the Campus Hill church, he and his wife, Blanche, moved to Hobbs in December, 1975, to serve as pastor for the new group and the members of the Lovington, New Mexico, church. Prior to the Dinwiddies' arrival, the laymen took turns delivering Sabbath sermons.

There was great rejoicing when a church of 24 charter members was organized officially at Hobbs on January 17,

1976. Immediately the newly formed church began its ministry to the community. The *Daily News-Sun* of March 18, 1976, called attention to a stop-smoking clinic: "The week-long intensive clinic is sponsored by the Hobbs Seventh-day Adventists. . . . The program's goal is to help participants find solutions to other problems of life, as well as their smoking problems." The wife of the *Daily News-Sun* editor was among those who participated in that first stop-smoking clinic.

Realizing the importance of establishing a school, the group purchased a five-acre plot of land soon after the church was organized. The first Adventist church school began in September, 1976, in the home of the Always. The dining room table and chairs served as desks for the children for two terms. A three-bedroom trailer was purchased later and set on the church's land to be used as a school as well as for church services and children's Sabbath school divisions.

In April, 1977, Maranatha builder John Betts, from Nevada, Iowa, began construction of a church school. When it was finished, worship services were held in it, with the trailer continuing to provide Sabbath school rooms.

Retired contractor Reuben Yaeger, a Calimesa, California, member in his late 70s, served as architect and drew the plans for the church. He, along with Grant and Erma Graham, made five trips from California to help with the actual construction. (Members of the Calimesa church continued to support the project. In the 1982 Christmas season alone nearly \$8,000 was sent to help pay for the Hobbs church.)

Elder Dinwiddie, although in his 70s, actively joined others in roofing and finishing the building. The Dinwiddies celebrated their golden wedding anniversary in 1982, but they looked forward to an even greater celebration—the dedication of the new church.

However, they did not sit back and wait for that date before beginning to use the new building for soul winning. In

March, 1983, Dale Tunnell, Ministerial secretary of the Texico Conference, held a series of evangelistic meetings in it, and 11 people were baptized.

In the meantime, literature evangelist Ben Richard, the first elder ever selected by the church, continued to sell Christian literature. In 1979 (when he was 79 years old) he had higher sales than any other literature evangelist in the entire Southwestern Union Conference! For the first six months of 1983 (at age 83) his sales were \$16,408.

The long-awaited day of celebration came March 19, 1983, when the church was dedicated free of debt. What excitement and tears of joy! Newly baptized members sang praises beside some from the original families who had come from California and stayed through the years. Others who had been connected with the project made long journeys in order to be present for the dedication ceremonies.

Angels must have rejoiced as they witnessed the result of

what God can do when young adults join hands with retirees to spread the light of truth. Faith had been rewarded, the 3-AMEN program had been a success, and one can almost imagine the angels saying, "Amen, amen, amen!"

MEXICO

Murderer's life transformed by gospel

Some years ago when government engineers decided to build a huge dam not far from Huimanguillo, on the banks of the Mescalapa River in southern Mexico, the quiet little village suddenly became a boom town almost overnight. Bars proliferated, as did the type of people attracted to such places. Among them was Eduardo Gómez, who was there to make money and enjoy the "good" life.

After several drinks during a night on the town, Eduardo became involved in a fight.

Whipping out the gun he always carried, he shot one of his opponents. A few days later he was captured and eventually was sent to prison.

In his prison cell he received an *El Centinela* (the Spanish missionary magazine) from a literature evangelist who was visiting the prisoners. Although he read all the articles, he was not attracted. Then two laymen from the Seventh-day Adventist church visited the prison and talked with him, and he found himself responding to their personal interest.

Nicanor Alfaro, an experienced lay preacher, began visiting the prison inmates, offering them the Voice of Prophecy Bible lessons. He started a branch Sabbath school and a baptismal class, at which Eduardo requested baptism.

Eduardo's baptism was a simple ceremony. The guards took him to the river, where he was baptized with his handcuffs still on, and under strict surveillance. When he came up from the water he thanked the

guards for the help they had given him, and requested that they free his hands. "I am a different man," he said. "You can trust me because Christ has come into my life and I am totally changed."

The guards recognized the truth of his words, and from that day Eduardo dedicated his life to work in the prison for the spiritual progress of his cellmates. He took charge of the branch Sabbath school behind prison bars. Soon he was released from prison because of good conduct.

Spurred on by his love for Christ and manifestations of God's power, Nicanor Alfaro is continuing his prison ministry in Mexico, winning members to the Adventist Church, transforming convicts into Christians, and most of all, fulfilling Christ's command to visit those in prison. They too are candidates for the kingdom of God.

SERGIO MOCTEZUMA
Lay Activities and Sabbath
School Director
Inter-American Division

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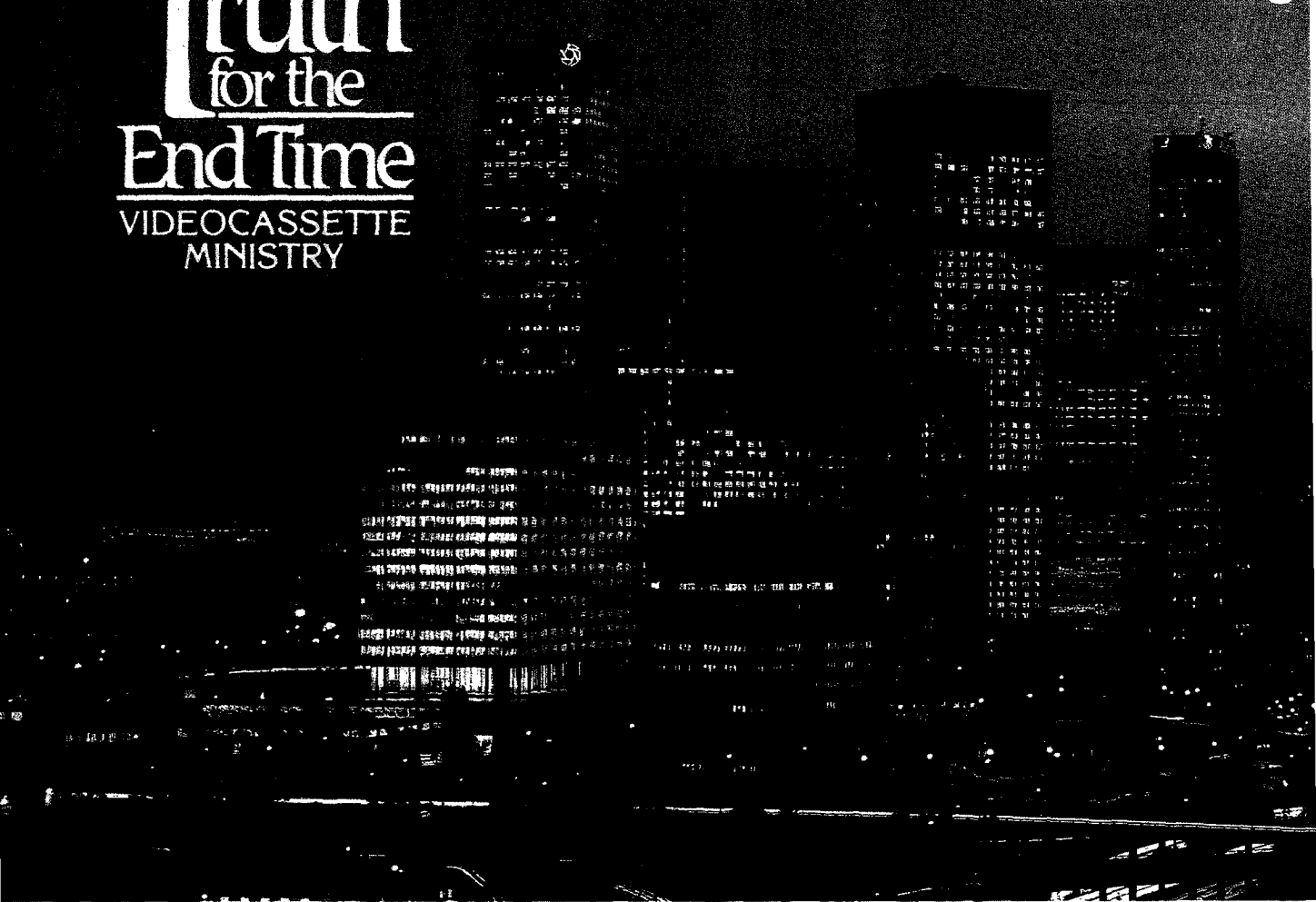
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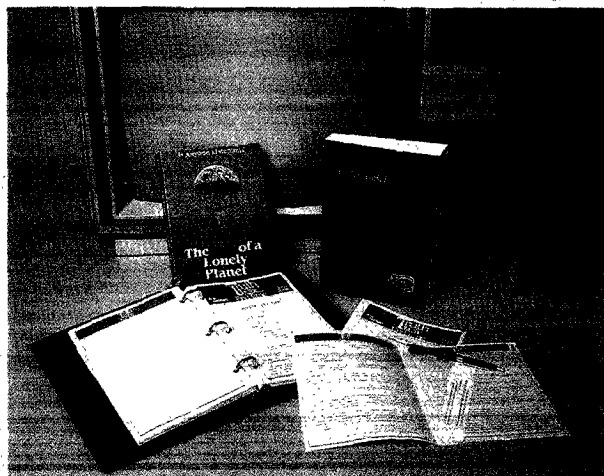
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Outreach in Czechoslovakia: the future looks bright

By ALF LOHNE

It does not take long for a traveler in Czechoslovakia to discover that the country ranks among the highly developed nations of the world both technologically and commercially. Bordered by Poland, the Soviet Union, Hungary, Austria, the Federal Republic of Germany, and the German Democratic Republic, Czechoslovakia lies at the very heart of Europe. One third of its products are marked for export, and its intellectual and cultural climate is evidenced by the fact that its 15 million people have access to approximately 13,000 public libraries. Large bookstores abound in the city of Prague, and the country boasts no less than 40 universities and independent faculties.

Immediately upon my arrival in the country, Czechoslovakian Union president O. Sladek took me to a reception that he had arranged with the leading government officials who deal with religious and cultural matters in Czechoslovakia. Although they were busy preparing for the World Assembly for

Peace, Life, and Against Nuclear War, which was to open a few days later, they took time to spend a whole evening with us. Present were Ingenieur V. Janku, director of Church Affairs for the federal government; F. Jelinek, director of Church Affairs and Ministry of Culture for the Czechoslovak Socialist Republic; and his vice-president, P. Cerny. In a friendly atmosphere, several matters of importance to the church were discussed with these men and the leaders of the Czechoslovakian Union, who also attended the reception.

Because it is strategically located in the central part of Europe between Eastern and Western powers, Czechoslovakia has suffered much from battles between nations. During World War II more than 350,000 Czechs lost their lives, including 17,000 children. Many scars still remain. One of the most dreadful memories is tied to the small village of Lidice, 30 kilometers (19 miles) northwest of Prague.

When Czech paratroopers killed a Nazi leader, the occupying army took cruel revenge. Selecting the 483 inhabitants of Lidice as the target for their

inhuman terror, they shot and killed all males 16 years of age or older. The women were sent to concentration camps, and the children were placed in Nazi homes for "reeducation." All 96 houses in the village were destroyed.

Today a simple monument marks the site where the village once stood. Roses from all over the world grow here. Only the wall where all the men were murdered still stands, and a new Lidice has been built nearby. It is understandable that a nation that lives with this and other painful reminders of war is keenly interested in peace. The last shots in World War II's European theater were fired in Czechoslovakia. Its people hope, and many pray, that the shooting never will start again.

Prague, the capital city, which has a population of more than one million, is itself a great lesson book in the history of man and the arts. It is a treasure house of architecture and historical monuments from different ages. Heavy traffic crowds the streets, and a modern metro system functions effectively underground.

For an Adventist, who believes in religious liberty, a visit to Bethlehem Chapel, where John Huss addressed up to 3,000 people at a time, is a must. The authorities are to be commended for restoring this building after the Jesuits and Dominicans completely ruined it. Today one can see the room where Huss lived, and on the

walls of the church are the text of the six points expressing his main objections to Roman Catholic doctrines. Part of the original Latin text he had put there is still legible. It was for this "heresy" that he was sentenced and burned at the stake in Constance in 1415.

For the Seventh-day Adventist Church in Czechoslovakia, good things are happening. Compared to a few years ago, the present and future outlook has dramatically changed for the better. Today the church enjoys the same privileges as the 18 other denominations that operate legally in the country, such as the Orthodox Church, the Roman Catholic Church, the Baptists, the Bohemian Brethren, the Hussites, and others.

Actually, it seems as though Seventh-day Adventists enjoy special understanding, as you will see by some facts I noted during my recent visit there. In Prague there are three Adventist congregations at present, but no church building of our own. This situation soon will be solved because a new Adventist church building is under construction. It is the first church building to be erected in Prague by any denomination since World War II. How did this come about?

In negotiating with the authorities for permission to build, Pastor Sladek and his fellow administrators pointed out the unique needs of the Adventist Church. During four difficult years between 1952 and 1956, all Adventist activities were forbidden, and all our church buildings were lost. Few, if any, of the other denominations who feel they need new church buildings are in this situation.

Another difficulty was finding a suitable building site. But the Adventist leaders discovered an unused Jewish cemetery in a fine area of western Prague. The purchase agreement included funding the removal of 40 Jewish graves and paying for a family house that had to be torn down along with the synagogue. However, with prayer and patience everything finally was worked out to the satisfaction of the Jewish rabbis and all



Adventists are building the first church to be constructed in Prague since World War II.

the other people concerned.

Today an impressive, functional building is nearing completion. It will contain a fine sanctuary with a seating capacity of 550, which can be expanded for special occasions. A unique feature of the project is that all the builders are members of the church. An Adventist architect prepared the plans. The Ministry of Culture made the final detailed drawings and approved the project. Six Adventist construction workers labor full time at the building site, and on Sundays they are joined by up to 60 volunteers. If any congregation deserves its building, the one in Prague certainly does.

Another fact worth noting is that Adventists are the only denomination in the country that pays the salaries of its workers. This was worked out carefully with the authorities, who respect our practice of covering such expenses from the tithes and offerings of members.

The Adventist Church operates no schools or training colleges, because education is a function of the state. But the Minister of Culture has approved a four-year, full-time course by correspondence for ministers. At present 35 students are enrolled. These students are recommended by the local churches and approved by the union. The church provides the lessons and study materials free of charge. In addition, the students are brought together with their teachers once a month. Many more than the present number would like to enroll, but the administration limits the number to the actual needs of the conferences and the union. It is considered a privilege to be selected for these special studies.

In addition to the correspondence-school preparation of future workers, three carefully selected young men receive a stipend for a five-year course at Comenius Theological Faculty, a conservative Protestant institution. Besides the stipend, the students live in an apartment provided by the union, and keep in close contact with the church during their studies.

SUDAN

From worship of spirits to the spirit of worship

For the past 11 years the Magwi region of the Sudan (160 kilometers [100 miles] south of Juba, the regional capital of southern Sudan) had been without any Christian churches.

The people had abandoned the worship practices taught them by the first missionaries some 100 years ago. Both the young and adults were given to drinking. They were content with their way of life.

In addition, they were superstitious. Any mishap, illness, or misfortune was attributed to the displeasure of evil spirits or dead parents. The witch doctors enjoyed a thriving business, divining both the source of problems and the means of appeasing the spirits. Such practitioners had a strong hold on the people.

Despite such an unpromising situation, a group of laymen, two Sudanese evangelists, and I decided to launch an evangelistic campaign at Magwi. Obtaining a permit from the assistant commissioner and the local chief, we started the meetings. But the people would not listen.

For 15 minutes they tried to shout down the speaker, asking him to leave the area—arguing that their beer trade, which bore poverty as its only fruit, would suffer.

We responded with fasting and prayer, and the following evening 150 people attended. The message touched their hearts, and an average of 230 came out each night afterward.

After five weeks of preaching, studying, and visiting, 100 people stood for Christ when the first call was made. Ten of them had walked faithfully more than ten kilometers (six miles) to hear the messages. They accepted the Sabbath truth and requested baptism. A bonfire was ignited, and their idols and amulets were burned. So far, 55 people have been baptized and 25 are in the baptismal class.

D. I. OGILLO
Sudan Mission

Newsbeat

By VICTOR COOPER



■ **GC Session 1985:** In July, 1985, the General Conference session will be held at the Superdome in New Orleans. With a seating capacity of more than 70,000, the facility is expected to provide more than enough room for all who wish to attend. The ten-day session begins Thursday, June 27, and continues through Sabbath, July 6 (not July 7, as previously reported). The session's motto will be Christ Our Hope.

Preparations for the event now are under way at the General Conference offices in Washington, D.C. Assistant treasurer R. R. Drachenberg is in charge of physical arrangements. The General Conference president, secretary, and treasurer are overseeing daily program plans. Following a long tradition, the divisions are expected to present reports during the evening programs, and films and audio-visual programs for this purpose are in the planning stages. Associate Communication director Tulio Haylock says that happenings on the platform will be pictured on three large video screens so all can see. Assistant treasurer Frank Jones is in charge of exhibits, and Education director Charles Taylor is coordinating translations.

Accommodations for both delegates and nondelegates can be booked through Elder Drachenberg's office, 6840 Eastern Avenue NW., Washington, D.C. 20012. Evadeane Peters, of Texas, will be in charge of registration and information for nondelegates at the session.

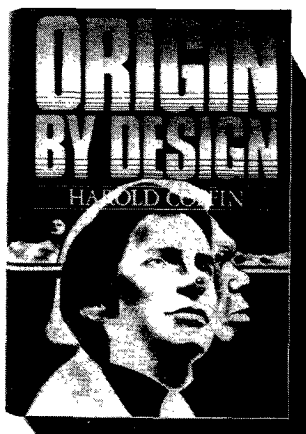
■ **An ambassador to the Vatican? No:** The General Conference recently paid for two half-page advertisements in the *Washington Post* on December 5 and 11. Similar ads ran in the *Washington Times* on December 12 and January 9, outlining reasons why the U.S. President should not have an ambassador from the United States to the Vatican. Members of the Department of Public Affairs and Religious Liberty who prepared the advertisement consider such an appointment to be a violation of the First Amendment of the Constitution.

■ **New corporation:** The General Conference has approved a new organization to be known as Adventist Broadcasting Service, Incorporated, which will administer a proposed shortwave radio station on the island of Guam and possibly other stations in the future. Directors will be David Baasch, GC undersecretary; Frank Jones, GC assistant treasurer; and Tulio Haylock, associate director of the GC Communication Department. The new corporation will be formed under the laws and statutes of the District of Columbia.

■ **Guidelines to freedom:** The Annual Council voted that study should be given to a 12-page statement on Theological Freedom and Accountability. The policy is intended to apply to all licensed and credentialed denominational employees. The statement offers guidelines for assessing divergent views and for the disciplining of dissidents both in academic and nonacademic roles. Suggestions for changes are to be addressed to Charles Hirsch at the General Conference before March 1.

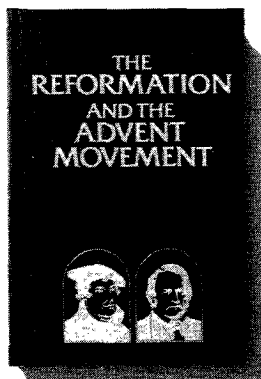
■ **Church planters:** There will be an estimated 40 unsponsored seminary graduates holding Master of Divinity degrees ready for ministry in 1984 for whom calls will not be available. By 1985 that number is expected to increase to approximately 70. To use the skills of some of these graduates in unentered-area evangelism, the General Conference is accepting responsibility for 50 percent of the cost of up to 18 annual stipends of \$12,000 each. Local conferences will fund the remainder as well as some additional expenses. The plan is to be reviewed after a two-year trial period.

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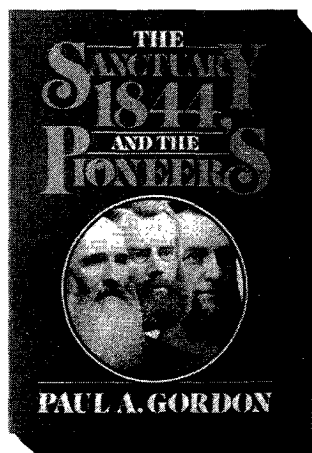


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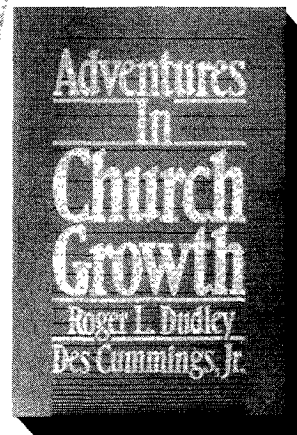


The Sanctuary, 1844, and the Pioneers. Critics have charged that Seventh-day Adventists did not derive the sanctuary teaching from Scripture, but rather from the writings of Ellen White. Paul Gordon decided to investigate this charge. He demonstrates that J. N. Andrews, James White, Uriah Smith, and other pioneer thought leaders based the sanctuary doctrine on the consensus they reached as the result of a long period of Bible study. \$8.95.



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Dig Deeper!

To new posts

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

NORTH AMERICAN DIVISION

Robert Heisler, pastor of the Eugene church, Oregon Conference; formerly of the Far Eastern Division.

Hubert Moog, treasurer, Michigan Conference; formerly treasurer, Potomac Conference.

Herman F. Ottshofski, pastor, Quincy-Warsaw, Illinois; formerly pastor of the Edmonton church in the Alberta Conference.

Herbert W. Pritchard, treasurer of the Lake Union Conference; formerly treasurer of the Michigan Conference.

Daniel Snider, pastor, Juneau church, Alaska Conference; formerly of the Hawaii Conference.

Olan Thomas, assistant publishing director for Michigan Conference's District 2; formerly assistant publishing director for the Greater New York Conference.

Regular Missionary Service

Steven Lee Bielias, returning to serve as builder, Adventist University of Central Africa, Gisenyi, Rwanda, **Mary Jane (Fraser) Bielias**, and two children, left Chicago, October 30.

Holman Carl Currie (AUC '40), returning to serve as president, Zambesi Union, Bulawayo, Zimbabwe, and **Eva Ruth (Longway) Currie**, left New York City, October 16.

Donald Oscar Eichner (American U. '69), returning to serve as president, Middle East College, Jeddah, Beirut, Lebanon, left New York City, October 4. **Bonavee Jean (Kyle) Eichner** (WWC '79), left Washington, D.C., October 18.

Wilbert Leroy Fuller (LLU '83), returning to serve as field agricultural director, Bangladesh Union, Dacca, Bangladesh, and **Joanne Vickie (Dasher) Fuller** (WWC '62), left San Francisco, October 16. One daughter left San Francisco, October 16, for Far Eastern Academy in Singapore.

Allan Robert Handsides (U. of Edinburgh '63), returning to serve as health and temperance director, Trans-Africa Division, Harare, Zimbabwe, **Janet Anne (Pyke) Handsides**, and two children, left Toronto, October 16.

Ralph Herbert Jones (U. of Idaho '80), returning to serve as teacher/pastor, Spicer Memorial

College, Poona, India, and **Viola Marie (Kendall) Jones** (Spicer Mem. Coll. '77), left New York City, October 23.

John Lavender (AU '74), returning to serve as academic dean/registrant/religion teacher, Tanzania Adventist Seminary and College, Tanzania, East Africa, **Mary Evelyn (Washington) Lavender** (OC '70), and three children, left New York City, October 14.

Chris Neibauer (U. of Mo. '76), returning to serve as dentist, Yaoundé Dental Clinic, Yaoundé, Cameroon, **Suzanne Virginia (Brigner) Neibauer**, and two children, left New York City, October 18.

Kenneth Walter Osborn (AU '73), returning to serve as assistant treasurer, Trans-Africa Division, Harare, Zimbabwe, **Ivonette Beth (Miklos) Osborn**, and two children, left New York City, October 30.

Byron Lewis Scheuneman (U. of Beverly Hills '82), returning to serve as assistant treasurer, Far Eastern Division, Singapore, **Sharon Louise (Snyder) Scheuneman**, and one child, left San Francisco, October 15.

Fred Edwin Schlehuber (WWC '44), returning to serve as director, trust services, Far Eastern Division, Singapore, and **Laura Marie (Mead) Schlehuber**, left Seattle, October 19.

Terry Lynn Schneider, to serve as cardiovascular X-ray technician, Hongkong Adventist Hospitals, Hong Kong, **Rhonda Susan (Trunkey) Schneider**, and two children, of Colton, California, left Los Angeles, October 22.

Larry Glendon Sibley (AU '80), returning to serve as teacher, Kamagambo High School and Teachers' College, Kisii, Kenya, and **Irene (Hecox) Sibley** (AU '80), left New York City, October 26.

Albert Dwight Smith, Jr. (LLU '77), returning to serve as science teacher, Adventist Seminary of West Africa, Ikeja, Lagos State, Nigeria, and **Ruth Ellen (Schwartz) Smith** (LLU '75), left Los Angeles, August 17.

Ruby Wilma Taylor (UC '56), to serve as matron, Masanga Leprosy Hospital, Magburaka, Sierra Leone, of Los Angeles, left New York City, May 10.

Peter John Trepper (Temple U. '81), to serve as dentist, Hongkong Adventist Hospitals, Hong Kong, **Janis Lorraine (Banks) Trepper** (AUC '70), and two children, of Burlington, Vermont, left Los Angeles, November 1.

Charles William Witter (SC '68), to serve as science/mathematics teacher, Beirut Overseas School, Beirut, Lebanon, **Norma Ellen (Ake) Witter** (SC '64), and two children, of Dayton, Tennessee, left Washington, D.C., October 18.

Alyce Ann Wombold, to serve as office secretary, Trans-Africa Division, Harare, Zimbabwe, of Olds, Alberta, Canada, left Toronto, October 18.

Richard Harvey Worley (AU '82), to serve as history teacher, Solusi College, Bulawayo, Zimbabwe, and two children, of Ann Arbor, Michigan, left New York City, October 30.

Nationals Returning

Phebe George (LLU '80), to serve as training officer for SAWS, Guyana Conference, Georgetown, Guyana, left New York City, October 20.

Rose Marie Henry (Columbia U. '80), to serve as nursing instructor, West Indies College, Mandeville, Jamaica, arrived in field September 1.

John Chueng-Sheng Liao (Taiwan Adv. Coll. '68), to serve as development officer, Taiwan Adventist Hospital, Taipei, Taiwan, and **Betty Fu-Mei Liao**, left Los Angeles, October 14.

Volunteer Service

Atom Biggs (Special Service), to serve as teacher, Kaohsiung Overseas Elementary School, Kaohsiung, Taiwan, of Weimar, California, left Los Angeles, September 11.

John Paul Goddard (LLU '82) (Special Service), to serve as physical education teacher, Middle East College, Jeddah, Beirut, Lebanon, and **Rosa Maria (Méndez) Goddard** (LLU '82), of Riverside, California, left Washington, D.C., October 18.

Ronald Carol Gregory (LLU '44) (Special Service), to serve as director, health conditioning program, Bangkok Adventist Hospital, Bangkok, Thailand, and **Mary Louise (Lee) Gregory**, of Angwin, California, left San Francisco, October 31.

Rudolf William Hack (U. of Ill. '35) (Special Service), to serve as physician, Phuket Mission Hospital, Phuket, Thailand, and **Willette (Drummond) Hack**, of San Bernardino, California, left Seattle, November 5.

Sandra Ann Kiehlbauch (WWC '83) (Special Service), to serve as dean of women, Middle East College, Jeddah, Beirut, Lebanon, of College Place, Washington, left Washington, D.C., October 18.

Donald Ray Miller (PUC '81) (Special Service), to serve as dean of men, Middle East College, Jeddah, Beirut, Lebanon, and **Heather Kay Miller**, of Angwin, California, left Washington, D.C., October 18.

Magy Narinian (PUC '83) (Special Service), to serve as music teacher, Middle East College, Jeddah, Beirut, Lebanon, of Pasadena, California, left Washington, D.C., October 18.

Janaune Marie Yankee (PUC '78) (Special Service), to serve as teacher, education department, Middle East College, Jeddah, Beirut, Lebanon, of Wilton, California, left Washington, D.C., October 18.

Janaune Marie Yankee (PUC '78) (Special Service), to serve as teacher, education department, Middle East College, Jeddah, Beirut, Lebanon, of Wilton, California, left Washington, D.C., October 18.

Church calendar

January

14-21 Liberty Magazine Emphasis Week
21 Religious Liberty Offering
28 Health Ministries Day

February

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

March

3 Tract Evangelism
3 Church Lay Activities Offering
10 Adventist World Radio Offering
17-24 Adventist Youth Week of Prayer
17 Adventist Youth Day
24 Sabbath School Community Guest Day
31 Thirteenth Sabbath Offering (South American Division)

April

7 Missionary Magazine Emphasis
7 Church Lay Activities Offering
14 Andrews University Offering
14 Youth Spiritual Commitment Celebration (Northern Hemisphere)
21 Literature Evangelism Rally Day
28 Educational Day and Elementary School Offering (Local Conferences)

May

5 Community Services Evangelism
5 Church Lay Activities Offering
12 Disaster and Famine Relief Offering
19 Spirit of Prophecy Day

June

2 Bible Correspondence School Emphasis
2 Church Lay Activities Offering
9 Servicemen's Literature Offering
30 Thirteenth Sabbath Offering (Northern European Division)

July

7 Vacation Witnessing
7 Church Lay Activities Offering
14 Christian Record Braille Foundation Offering

August

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Journal merger to be complete by April

For many years the Adventist Church in North America has sponsored two major missionary journals aimed at the general populace. One has been published by the Pacific Press, the other by the Southern Publishing Association (and later the Review and Herald).

Originally the two journals were quite different in format, frequency of publication, and paper quality. As they became more alike, however, a system developed wherein each journal was promoted exclusively in its own protected territory. In more recent years, with the journals redesigned with regard to size, format, price, and target audience, both have been promoted in all North American churches during the annual April campaign.

Although the church's major concern is to reach the largest number of homes possible with truth-filled literature, to offer affordable prices the church must streamline its publishing operations and, where possible, make larger press runs. To meet these objectives, the 1983 Annual Council approved the merger of the two journals, designating the Pacific Press as publisher. In subsequent actions, the Pacific Press Publishing Association board—with General Conference confirmation—has voted to call the new journal *Signs of the Times*. The former editor of *These Times*, Kenneth J. Holland, has been asked to serve as editor. B. Russell Holt, formerly executive editor of *Ministry* magazine, has accepted the position of associate editor.

Combined monthly circulation for both journals at present is approximately one-half million. By concentrating on one

outstanding journal, the publishing house hopes to see the subscription list increase to one million within a year—and then on to all-time subscription records. The first issue of the new magazine is scheduled to coincide with the annual missionary journal campaign in April.

We urge church members to rally behind the new journal, as well as those journals such as *Message* and *El Centinela*, which are designed for a specific segment of society.

Both the Pacific Press and the Review and Herald are cooperating to meet all current subscription obligations.

LOWELL BOCK

AWR moving toward global radio coverage

A new voice is being heard six days a week in Africa. Since October 31, Adventist World Radio (AWR) has been broadcasting from Gabon (West Africa) on powerful radio station Africa No. 1. Initial reports indicate that the programs are being heard as far away as Europe. Africa-Indian Ocean Division communication director James Kio says the broadcast can be heard at the division headquarters in Abidjan, Ivory Coast, as clearly as if it were a local station on the 31-meter band (9630 kHz).

AWR had been planning this project for some time, but programs needed to be produced in French, since that is the language spoken in a number of countries in West Africa, the target audience. This task was given to Allen Steele, former AWR-Europe manager and now manager of WAUS radio, Andrews University. In cooperation with a half-dozen French-speaking African students taking graduate work at Andrews University, he was able to pro-

duce 156 programs, enough for six months on the air. AWR has asked the Africa-Indian Ocean Division to produce the remainder of the programs needed.

This project partially fulfills AWR's global strategy to cover each area of the world with a broadcast on shortwave, either by leasing time or by building its own facilities. Presently several AWR international broadcasts are being heard in Europe, Latin America, and Southern Asia.

On October 24, Radio Luxembourg joined the chorus of Adventist voices, broadcasting a 15-minute program in English once a week, beamed at both England and English-speaking people on the Continent. The programs are being produced at AWR's London studio with the help of a professional broadcaster who worked with the BBC for many years. Radio Luxembourg is one of the most powerful stations in the world, and reception reports are most encouraging.

TULIO R. HAYLOCK

Adventist CPAs hold convention

The Adventist Association of Certified Public Accountants (AACPA) held its annual national meeting on the campus of Southwestern Adventist College, October 21-24. During the convention two professional-development seminars were conducted—one on the new government regulations affecting hospitals, the other on the use and selection of minicomputers and microcomputers for today's office environment.

A highlight of the meeting was a Sunday brunch at which the AACPA hosted Southwestern Adventist College's business faculty and business and accounting students. Several of the CPAs made presentations dealing with the involvement of

CPAs in public accounting, the teaching profession, the General Conference Auditing Service, and other areas of denominational employment. There followed a business meeting to study the association's goals and elect the 1984 officers.

The association's primary goals are to encourage students in Adventist colleges to enter the accounting profession, assist in the professional development of the association's members, foster cooperation and interchange between the members in denominational employment and those in public accounting, and advance the work of the church.

Adventist CPAs who are interested in membership should write to: D. D. Dennis, 6840 Eastern Avenue NW., Washington, D.C. 20012; (202) 722-6436. DAVID D. DENNIS

For the record

All is well: Nord C. Punch, president of the Grenada Mission, reports that none of the 3,600 Seventh-day Adventist members lost their lives, were hurt, or lost property during the recent headline-capturing events on the tiny Caribbean island. Each of the island's 24 churches conducted services on Sabbath except the church in St. George's, the capital city, site of most of the action.

No pushover: With time for religious FM radiobroadcasting becoming more readily available in Australia, Daisy Ardley, a member of the Kellyville church in Sydney, obtained a 20-minute time slot for her pastor—only to find that he was too busy to use it. Unperturbed, she developed a program herself, which she has conducted for more than a year. Asked what would happen if the pastor suddenly decided he had the time, she chuckled, "He'll just have to get another time slot."

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