

Adventist Review

General Paper of the Seventh-day Adventist Church

February 16, 1984

From dairy
ranch to halls
of state

Page 3

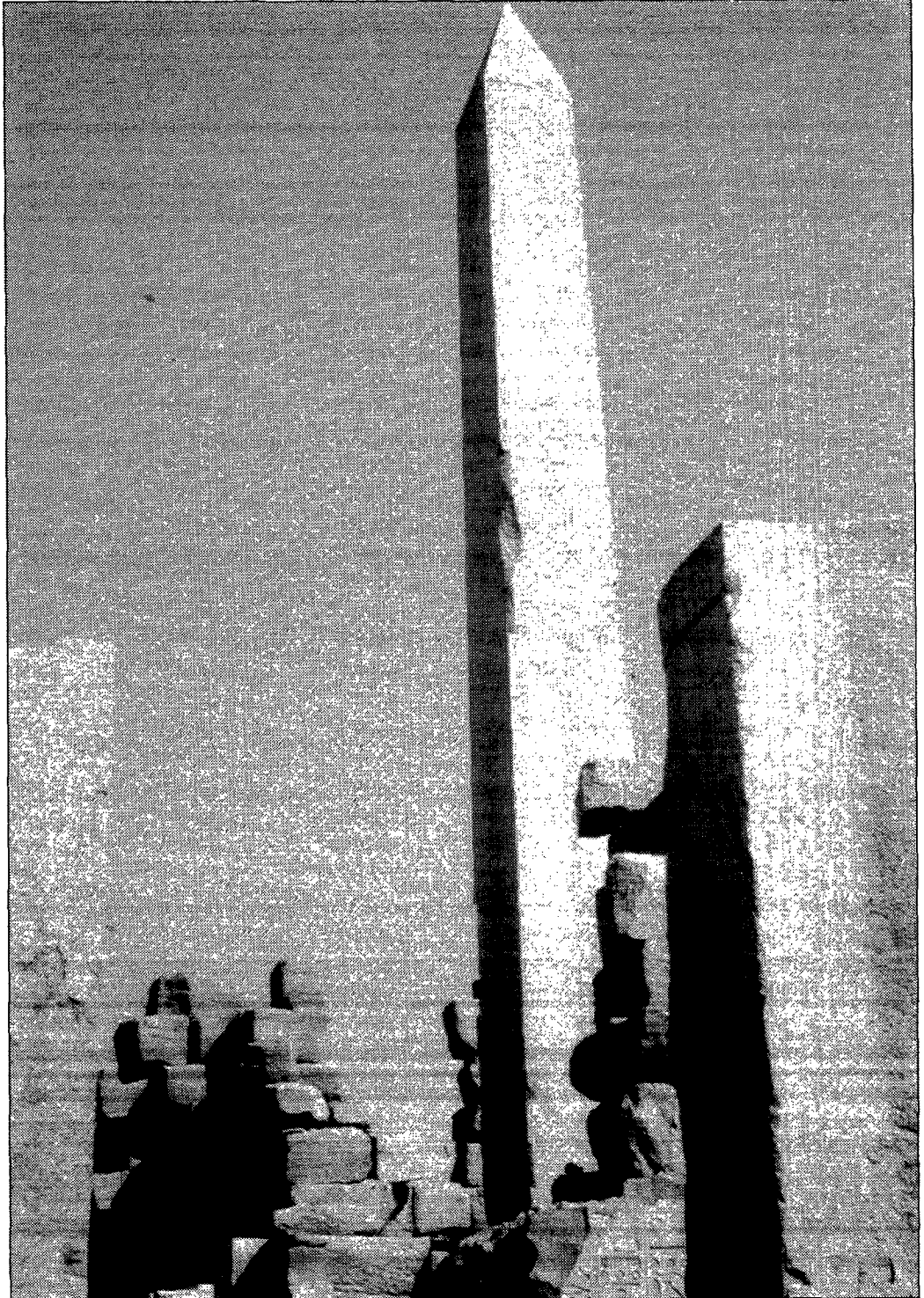
Ambassador at
the Vatican

Page 13

Pope meets
with Lutherans

Page 16

One of the most amazing
achievements of
Hatshepsut, ruler of
Egypt during the time
of Moses, was the
erection of a 97½-foot
obelisk of pink granite.
See "Moses in Egypt,"
part one of a four-part
series, In the Footsteps
of Moses, on page 9.





Lyn Knight meets with Japanese Hiroji Mukasa, world Rotary leader, at the club's world headquarters in Evanston, Illinois.

One of the fringe benefits of working on the ADVENTIST REVIEW staff is being aware of some of the achievements of Adventists around the world. Many of them are engaged in exciting activities and accomplishing great things. For example, Australian Adventist business executive and Sydney Rotary Club president A. Lyn Knight has received Rotary

International's highest honor—the Paul Harris Fellowship (named after Rotary's founder). Mr. Knight recently served a year as district governor for Australia's Rotary District 975. While in that capacity he was the prime mover in the establishment of the Australian Retirement Planning Foundation—a program that has received the full support of the

Australian Government. He was charter president of the Avondale College Foundation, has served on the Sydney Adventist Hospital's board of management and finance for eight years, and is an elder in the Wahroonga church.

Another church member who recently had an out-of-the-ordinary experience is Guiseppe De Meo, who reports his attendance at the historic papal visit to a Lutheran church in "Italian SDA Editor Observes as Pope Meets with Lutherans" (p. 16).

Bible credits: The Scripture quotations marked R.S.V. in this publication are from the Revised Standard Version of the Bible, copyrighted 1946, 1952 © 1971, 1973. Texts in this issue credited to N.I.V. are from *The Holy Bible: New International Version*. Copyright © 1978 by the New York International Bible Society. Used by permission of Zondervan Bible Publishers.

Art and Photo credits: Cover, George W. Reid; all other photos, courtesy of respective authors.

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.

Example and sacrifice

The recent two-part series "Why the Angels Sang Over Bethlehem (Dec. 22, 29), with its balanced emphasis on Jesus' implicit and willing submission to His Father's will (as our Example of willing obedience) and His perfect and all-sufficient sacrifice for every repentant sinner, was greatly appreciated.

Personally I believe this dual emphasis is desperately needed today. Many are quite glad to accept Him as their friend and Saviour, but Jesus is not only our Saviour. He is also to be

every Christian's king. As such He craves our gladhearted obedience to His will and way of life. He will impart to me and every willing claimant power to live in obedience to God.

To this Jesus, who assumed my nature by being born into this world, I again dedicated my life as I perused these articles.

ARNOLD V. WALLENKAMPF
Adelphi, Maryland

I would like to disagree with the comment that "Jesus did not overcome temptation to sin because He had a special kind of human nature not available to the sons and daughters of Adam." Jesus had the same nature as we do except for one important point. He was not born with a bent to sin as we are. A baby is born a sinner before it has ever committed one sinful act. Jesus was not born a sinner.

J. DAVID NEWMAN
Mount Vernon, Ohio

Consciously perpetuated?

Why is it we find ourselves consciously willing to perpetuate errors that can be avoided?

I refer to the letter from Bill Russell, a member of the Risk Management team at Loma Linda University (Dec. 29). The letter repeatedly refers to our department as GenCon. The name of this department is not, as I have seen it in other publications, GENCON or GenCon, but rather Gencon.

It is difficult to determine whether Bill Russell spelled our name that way or if the REVIEW staff edited that way. In any event, the REVIEW correctly identified our department on the Back Page of September 29.

JOHN P. TRIMARCHI
Takoma Park, Maryland

■ *Although errors appear in the ADVENTIST REVIEW more often*
Continued on page 14

Adventist Review



Published continuously since 1849

EDITOR
William G. Johnsson

ASSOCIATE EDITOR
George W. Reid

MANAGING EDITOR
Jocelyn R. Fay

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

ADMINISTRATIVE SECRETARY
Corinne Russ

EDITORIAL SECRETARIES
Chitra Bamabas, Jeanne James

ART
Director, Byron Steele
Designer, G. W. Busch

CONSULTING EDITORS
Neal C. Wilson, Charles E. Bradford, L. L. Bock, L. L. Butler, Charles B. Hirscher, W. R. Leshner, Alf Lohne, Kenneth J. Mittelreider, Enoch Oliveira, G. Ralph Thompson, Francis W. Wernick

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

SOUTHWESTERN UNION EDITION
Editor, Richard W. Bendall

EASTERN AFRICA EDITION
Editor, Bill Edsell

INTER-AMERICAN EDITIONS
Editor, Wanda Sample
Associate Editors, Simone Doleyses,
French: Humberto Rasi, Raul Villanueva,
Spanish

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

CIRCULATION
Manager, Robert S. Smith
Associate, L. Rhea Harvey

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

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

The Adventist Review (ISSN 0161-1119) is published every Thursday. Copyright © 1984 Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740, U.S.A. Second-class postage paid at Hagerstown, Maryland. Postmaster: send form 3579 to same address. Subscriber: send address change to the above address. Subscriptions: one year, US\$30.95. Single copy, 90 cents U.S. currency. Prices subject to change without notice.

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

Vol. 161, No. 7.

From dairy ranch to halls of state

By MORTEN JUBERG

Today she is a monitor among judges, but Esther Garner only wanted her children in church school.

Mention the name of Esther Garner to any one of the 356 judges in the Washington State judicial system, and the chances are that most of them know who she is.

As the executive director of the Judicial Qualifications Commission, she deals exclusively with judges, whether it be the nine-member supreme court or the hundred or more judges who administer the municipal courts.

She heads a seven-member commission that investigates complaints against judges. This would involve violations of the code of judicial conduct such as campaign practices, public activities, and courtroom demeanor. The commission includes three judges, two attorneys, and two nonlawyer citizens.

One might expect such a legal watchdog to be a somber person with horn-rimmed glasses, dark-hued clothing, and hair drawn up in a severe bun. Mrs. Garner is anything but that. Her warm smile and infectious laugh put a person at ease. No doubt much of this comes from her confidence that she is doing what she likes to do and that God has led in the way that brought her to her important position. She comes across as bright, happy, and confident.

If it were not for the fact that she wanted her three daughters in church school, she might not be working in the Washington State capital.

"My husband, Wilbur, and I moved from California to a dairy ranch in Oakville, Washington," she recalled. "Our children were attending the Lewis County Junior Academy. Each day I loaded my three into our car and picked up another girl, taking them to meet a van that traveled to the school 16 miles away."

At midyear the parents received notice that the van would be available no longer. They would have to provide their own transportation. Mrs. Garner faced a financial problem.

Decision to work

"We couldn't afford to drive the 32 miles twice a day," she said. "We were just scraping by on our farm. I decided I would have to go to work."

She felt work opportunities might be better in Olympia, some 30 miles away, rather than in the smaller city of Chehalis. She visited the church school in Olympia to check tuition costs, but got little information since the principal was away at the time. However she did get some work ideas—one of the local churches needed a secretary, or she could check at the courthouse.



From her office in Olympia, Washington, Esther Garner, executive director of the State Judicial Qualifications Commission, investigates about nine complaints a month against judges.

Feeling that a local member might have first choice at the secretary's job, she decided to visit the courthouse.

"I stopped in the first office inside the courthouse and asked if they had any part-time work," Mrs. Garner noted. "I wanted to work just during the hours my children attended school. They said they didn't hire anyone part time but to check in the county clerk's office.

"I told the lady about my previous experience as an office manager. She seemed interested and asked me to come back that afternoon. She then offered me work doing microfilming, apologizing that it wasn't much of a job. She didn't know I was glad to do anything to keep my daughters in church school."

Back at the farm Mrs. Garner told her husband, "I have a job, but I don't know how much the school tuition is going to be."

He smiled his approval. "You're the luckiest person I ever knew."

After a brief time in microfilming, Mrs. Garner was transferred to a courtroom to serve as court clerk. She felt fortunate to move to the new and more challenging position,

Morten Juberg is director of the communication department in the North Pacific Union Conference.

because, as she says, "court clerks generally stay forever on their job."

It meant working a little longer each day, but the judge cooperated with her schedule, especially if a case ran overtime.

"He'd declare a recess so I could go to the school and pick up the girls. They'd sit in the back of the courtroom until we got through."

Her duties included taking minutes of everything that happened in the court, as well as working the counter. Here she handled passport applications, filed papers for attorneys, and did about everything that might come into a county clerk's office.

After three and a half years she faced another decision.

"The girls were getting ready for academy," she said, "and I knew I needed more money. The State had a better level of pay than the county, so I began to take tests to get on the State registers for a position."

From the county courthouse Mrs. Garner moved to the State attorney general's office as a legal secretary, then was asked to be an assistant to the State court administrator. In that position she dealt with other State government agencies and judges throughout Washington.

"I left that position and began working for the Department of Social and Health Services in the State as an organization and methods examiner," she stated. "This called for quite a bit of travel, and I visited offices, reviewing compliance with contracts and applicable laws and statutes."

What Mrs. Garner did not realize was the value of this preparation for her present position. She talked with directors, managers, supervisors, and any personnel who might have information needed in her investigation of a program to determine compliance. It also gave her the opportunity to observe many office practices and management styles.

Washington was the last of the American States to adopt a Judicial Qualifications Commission, and she watched the progress of the proposed plan during its adoption period. After the legislature approved the commission, it went to the voters for their nod, then back to the lawmakers for the enabling legislation.

"I was in Spokane on a job and was invited to dinner by a staff member of the court there. She said she had seen the job description for the new position and had thought of me right away. She said it fit me to a tee," Mrs. Garner recalled.

"When I returned home that weekend I prepared a résumé and an application and sent it to the commission members who had already been appointed."

She knew most of her competitors for the position would be attorneys, but she felt she had the edge on them.

"I felt they didn't realize this would be a new State agency, and that meant dealing with the bureaucracy in setting up the new organization," she added. "I believed I could do that better than anyone else I knew. I had the background and knew whom I had to contact."

The commission members granted her an interview. When she returned home that night, she had a phone call. The job was hers. The commission had narrowed down the original 60 applicants to five who were interviewed before it had made a final selection.

Reviews and recommends

When a person or a group files a complaint with Mrs. Garner against a judge, either orally or in writing, she reviews it to see if there is a basis for the allegation. If the complaint has substance, she recommends to the commission that they proceed.

At this point Mrs. Garner notifies the judge about the allegations and begins to check. She may do the investigation herself, or, if the caseload is heavy, she contracts with a private investigator. From there on, hearings proceed until the case is settled by acquittal, censure, suspension, or removal.

"We average seven to nine complaints a month, and the majority of them are legal matters over which we have no jurisdiction," she explained. "We are proud of our judiciary. In the three years I have been with them we have had only one case go to the supreme court for censure.

"I wear many different hats in my work. I work with an

HEALTH CAPSULES

Sponsored by the General Conference
Department of Health and Temperance

Diet makes a difference

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

Diets by the dozen are in magazines everywhere. Does it really matter what one eats?

Vitamin-deficiency diseases have been recognized for many years, as have those caused by lack of protein and calories. The relationship of diet to disease is nothing new. In current studies on life style, however, a strong correlation has been demonstrated between diet and cancer, coronary heart disease, and other diseases. Many diseases are directly related to the choice of food, the building blocks of the body.

As Christians, there is an added reason for eating a healthful diet. God led the Israelites out of Egypt to become His special emissaries to reveal His love to the world. How did He prepare them? In part by a special diet for 40 years—manna. Why a special diet? *Patriarchs and Prophets* gives some thought-provoking answers: "God brought the Israelites from Egypt, that He might establish them in the land of Canaan, a pure, holy, and happy people. In the accomplishment of this object He subjected them to a course of discipline, both for their own good and for the good of their posterity. Had they been willing to deny appetite, in obedience to His wise restrictions, feebleness and disease would have been unknown among them. Their descendants would have possessed both physical and mental strength. They would have had clear perceptions of truth and duty, keen discrimination, and sound judgment. But their unwillingness to submit to the restrictions and requirements of God, prevented them, to a great extent, from reaching the high standard which He desired them to attain, and from receiving the blessings which He was ready to bestow upon them."—p. 378.

God also has chosen us as His emissaries to reveal His love to the world. Will we reach His high standard? Will we be ready to receive the blessings He desires to bestow on us?



Mrs. Garner, shown here in the garden of the family's suburban home, can see how God has directed her in her work.

attorney. I am an adviser to the commission. I am an investigator. I also work in the government bureaucracy, fighting for the budget I have prepared."

Mrs. Garner attended La Sierra College for a year before marriage put a temporary end to her education. While working in the State court administrator's office, she decided to complete her degree. Four evenings a week she attended the City University of Tacoma. This continued for two years and one summer.

"I had to do my studying after ten o'clock at night, following classes," she said, remembering the hectic pressures of education. "Often I placed a cold washcloth on my forehead to revive me so I could keep going. It was hard to stay awake." But stay awake she did, and she graduated with a 3.9 grade point average.

Mrs. Garner grew up in the Dakotas as one of four children of a German Baptist pastor. She recalls her early contacts with Adventists. "Mother had an Adventist friend, Margaret Morganstein, who sent us the German *Signs of the Times*. One day she sent a book about the Sabbath and asked Mother to read it and give her opinion."

Things were approaching a climax, although young Esther did not realize it. Each Sunday as the family prepared for

church they listened to religious radio programs, including the Voice of Prophecy. Against her mother's wishes, her father enrolled Esther in the junior Bible course. The lessons came one by one, finally reaching the study on the Sabbath.

"When I read the lesson, I couldn't believe it," she said. "I ran to my father. 'Do you know we are keeping the wrong day?' He dismissed me, and I scurried to my mother with the same question."

With a serious look the mother answered, "Yes, I know."

"Then why are we doing it?"

"Because we didn't know."

"How did you find out about it?"

"I just read a book about the Sabbath this weekend."

About this time the older son, in the Marine Corps in California, came home and urged his father to leave the ministry and move to a warmer climate where he would have a steady income.

"Dad decided to return to California with our brother, and Mother secretly told her son that if Dad decided to buy a house, he should see if he could find one near an Adventist church," Mrs. Garner added.

Persuaded by good working conditions, her father resigned from the ministry, and the family moved to the Golden State.

Worshiped with Adventists

"One Saturday Mom went shopping and didn't come home for a long time. Upon returning home, she told us she had found an Adventist church and had worshiped with them."

Esther's mother had written to Elder H. M. S. Richards, telling him about their situation, and he had written to the pastor, telling him to keep an eye open for a lady with twin sons and a daughter.

"When we attended church the next Sabbath, the pastor spotted us and befriended us," she said. The next year four members of the family were baptized. One of the twin boys, Wesley Jaster, has been a pastor for many years and presently is an evangelism coordinator for the Oregon Conference.

But what about the father, the former Baptist minister?

"Dad was bitter for years," Mrs. Garner said, "and never joined the church. In later years when he couldn't take care of himself, he came to a rest home in Washington. He mellowed completely and was proud of his family, especially of Wes and his ministry."

There still is one member of the Garner family who has gone relatively unnoticed in this narrative—Wilbur, Esther's husband. After they sold the farm, the couple moved to Olympia, where he became assistant superintendent of the Thurston County Road Department and, naturally, a strong supporter of his wife in her work.

Looking back on it all, Esther Garner can see the hand of God in her life. She remembers the book about the Sabbath that her mother read the same weekend she received the Voice of Prophecy junior Bible course lesson on the same topic.

She can see how God directed in her work, giving her the necessary training and background so she could fit into her present position—all because the family, especially she, wanted the three girls in church school. □

The Sanctuary doctrine and the church's mission

By NIELS-ERIK ANDREASEN

The sanctuary reveals the gospel and confirms our mission.

In the sanctuary the gospel is revealed." So wrote M. L. Andreasen in 1937. Since proclamation of the gospel is the very essence of the church's mission (Rev. 14:6-12), it follows that our sanctuary doctrine and the mission of the church must belong together. What is the nature of that relationship in the Old and the New Testaments and in the life and teachings of our church? Our exploration will point out the current importance of the sanctuary teaching for our church.

The Old Testament sanctuary. A good place to begin is Genesis 28:17, concluding Jacob's dream of the ladder reaching from earth to heaven. It assured him that although his deception drove him from his home and the Land of Promise, God had not abandoned him—heaven and earth were still connected, divine messengers were ascending and descending, and God renewed the promise that he would inherit the land. At that point Jacob exclaimed: "How awesome is this place! This is none other than the house of God, and this is the gate of heaven" (Gen. 28:17).^{*} Then he erected a stone, poured oil over it to dedicate it as an altar, and named the place Bethel: "house of God."

Such a house of God clearly is a sanctuary—a holy place whose chief characteristic is to establish a connection between heaven and earth. The connection is underscored in three ways. First, we have the idea of a ladder or staircase from earth to heaven. Second, we see angels of God moving up and down on the steps between heaven and earth. Third, Jacob explains that this place is at once both the house of God on earth and the gate of heaven above. Ellen G. White underscored the importance of this third characteristic by explaining that the ladder typified Jesus Christ (*Patriarchs and Prophets*, p. 184). The sanctuary then is the connecting link between heaven and earth.

"Let them make me a sanctuary, that I may dwell in their midst" (Ex. 25:8). That is to say, the sanctuary provides an opportunity for God to be near to man. Heaven comes down to earth. In turn, the sanctuary becomes an expression of heaven on earth, precisely the subject of the next verse: "According to all that I show you concerning the pattern of the tabernacle, and of all its furniture, so you shall make it" (verse 9). In other words, as heaven connects with earth, so earth connects with heaven in the sanctuary.

The dual characteristic of the sanctuary finds various

^{*} Bible quotations in this article are from the Revised Standard Version.

Niels-Erik Andreasen is associate dean, Division of Religion, Loma Linda University, Loma Linda, California.

expression. At first the sanctuary was a tent of meeting that Moses pitched outside the camp to establish a meeting place between God and His people (chap. 33:7). Its being outside the camp suggests a distinction between this tent and other tents of residence. It was God's tent, yet near enough for all to have access to it. In this way it became a connecting link between them and their God.

The tabernacle itself was constructed shortly thereafter (chapters 35-40). It was an elaborate and intricate structure containing the implements of Israel's worship. Placed in the midst of the camp (Numbers 1, 2), it was surrounded by a courtyard to keep it distinct from the rest of the camp (chap. 1:47-54). Its distinctiveness in location and design rendered it a fitting house of God, while its nearness (in the midst of the camp) made it a gate to heaven, a connecting link between earth and heaven, between man and God. The same point could be drawn from the various ministries of the sanctuary.

In Solomon's time the Temple took the place of the tabernacle and lasted (with interruptions) until A.D. 70. It affirmed the same principle. The word *temple* (Hebrew *hekal*) means "big house" in the town—the house of God distinct from all other houses (except perhaps the palace), surrounded by courtyards and protected by walls. But it was within easy reach of all, near at hand, and remarkably approachable (Jer. 26:2). Here God came near; heaven and earth became connected.

But we may ask why this connection between heaven and earth is so important that it should be emphasized repeatedly. The answer the Bible provides again and again is that a pattern exists in God's economy of redemption. God's activities in heaven, specifically in the heavenly sanctuary, correspond to and evoke human activities on earth, specifically in the earthly sanctuary. God's plan is carried out simultaneously in heaven and on earth. Whatever He works on earth follows His heavenly design. In the heavenly sanctuary God reigns (Ps. 103:19), receives praise (Ps. 5:7; Heb. 2:12), hears prayers (1 Kings 8:31ff.), sends messages

Sanctuary and atonement in the Old Testament

H E A V E N L Y	Heavenly Sanctuary				
	God reigns receives praise hears prayers sends messages judges and justifies comes to save				
	Patriarchs	Exodus	Wanderings	Monarchy	Diaspora
E A R T H L Y	Altar Prayer Worship	Tent Meeting Communi- cation	Tabernacle Worship Instruction Atonement Cleansing	Temple Prayer Worship Communion Instruction Atonement Judgment	Synagogue Worship Instruction Service

(Isa. 6:8), judges and justifies (Ps. 11:4-7; Micah 1:2-5), and comes to save (Daniel 7). Meanwhile, in the earthly shadows, whether the simple altar (Gen. 12:8), the first tent of meeting (Ex. 33:7), the elaborate tabernacle (chapters 35-40; Leviticus 1-16), the glorious Temple (1 Kings 8), or even the synagogue (Luke 4:16-31), the worshiper responds to what God planned. That plan is to bring about atonement (at-one-ment) between God and humanity.

The sanctuary doctrine in the Old Testament holds that God's redemption, typified in the ministries of the sanctuary, follows the plan and design of the heavenly sanctuary from which God rules the world. Therefore, the Old Testament sanctuary service was not make-believe activity. It was carried out according to God's heavenly design. But, as we shall see, that design had still more facets to come.

The New Testament sanctuary. According to the Gospel of John, Jesus Christ completed the Old Testament sanctuary principle of establishing a connection between heaven and earth. We are told that the Word, since the beginning with God—indeed, He was God—became flesh and dwelt among us (John 1:1, 14). The word “dwelt” (Greek *skēnoō*) means to pitch a tent. Clear reference is made to an encampment of tents in the midst of which a special tent, the tabernacle, was set up. However, here the connection between heaven and earth is complete, for God came personally in human flesh to establish it. Completely divine and completely human, Jesus Christ was able to establish the atonement, the relationship between God and humanity, in a way that can never be repeated. So the New Testament sanctuary doctrine cannot be a mere continuation or a repetition of the old. Here is something completely new. Atonement has been completed, redemption has been assured. But the sanctuary principle of a connection between heaven and earth remains.

The fullest discussion of the sanctuary doctrine in the New Testament is in the book of Hebrews. We see the heavenly sanctuary in light of the Old Testament sanctuary by way of comparison and contrast. It would be easy for the Hebrews, who knew so much about the earthly sanctuary, to forget about the true heavenly realities, which is the concern of this book. Hebrews presents three facets of the true sanctuary and its services that correspond to, but are different from, those of the earthly sanctuary. They must never be neglected. Anyone who neglects these will reject our Lord Jesus Christ, for the whole sanctuary truth is fulfilled in Him who is the God-man.

The first facet is sacrifice. In the Old Testament earthly sanctuary, sacrifice was offered often, but in the heavenly sanctuary it was offered once by Christ Himself (Heb. 7:27; 9:11-14). The fact that Christ had to do this only once bespeaks the superiority of His ministry.

The second facet is the mediation and intercession ongoing in the heavenly sanctuary. In the Old Testament sanctuary, priests mediated between God and man. A priest would lead the worshiper to the altar in the courtyard (Leviticus 1-7) and would represent him before God in the holy place (chap. 4:5-7), whereas the high priest once a year would represent the whole people before the mercy seat in the Most Holy (chapter 16). In the heavenly sanctuary, however, Christ Himself entered the sanctuary once and was seated (instated) at the right hand of God, that is, instated in His position as mediator (Heb. 8:1; 10:20; 2:17). By His

service of mediation and intercession in the very presence of God, Christ our heavenly priest has opened the way to God.

The third facet is completion. Where the Old Testament earthly sanctuary was characterized by continuation, the New Testament heavenly sanctuary is characterized by completion. In it the plan of God, including the judgment and the Advent, will be finished (Heb. 9:23-28).

All this means that the New Testament sanctuary doctrine describes God's design for our redemption as revealed in the ministry of Jesus Christ.

The design has three facets—sacrifice, mediation/intercession, and judgment. All are parts of God's plan carried out in the heavenly sanctuary on our behalf: God gave His Son for the world, God receives the intercession and mediation of His Son on our behalf, and God sends Him to earth a second time to deliver the saints.

Is there an earthly counterpart to these heavenly activities in the New Testament sanctuary doctrine, just as there was in Old Testament times? There appears to be, for although there is no temple in Jerusalem, God has His temple, the church, on earth (1 Cor. 3:16), where His people can respond to activities in the heavenly sanctuary. Hence (1) the church on earth must respond to the sacrifice of Christ with faith, trust, and commitment (1 Cor. 2:1-5; Rom. 1:16ff.); (2) as Christ mediates on our behalf before God, so the church responds to its life and work with a ministry of reconciliation, sharing, and serving (2 Cor. 5:16-21); (3) in response to the divine judgment the church is called to proclaim a message from heaven: Fear God, flee evil, and hold fast until the end (Rev. 14:6-12). Notice that these messages originate in heaven but are proclaimed on earth.

Sanctuary and atonement in the New Testament

H E A V E N L Y	Cross of Christ.....			
	Grace Justification Reconciliation	Intercession.....		
		Mediation/Sympathy Forgiveness Access to God	Judgment..... Responsibility Evaluation Vindication	T H E
E A R T H L Y			Proclamation.....	
			Fearing God Fleeing evil Perseverance	E N D
	Faith alone..... Trust Commitment Assurance	Life and work..... Community Love Evangelism		

The sanctuary doctrine in the New Testament is truly new in that the sanctuary principle of a connection between heaven and earth has been fulfilled in an unsurpassed way. Never were heaven and earth closer than when God and man became one person in Jesus Christ. Yet, until that nearness can be shared by all of humanity, and traces of evil are erased, the sanctuary doctrine must continue, as must the pattern of relationship between heaven and earth established since the beginning. What God has designed in heaven's sanctuary meets response in His earthly sanctuary, the

church. Conversely, the life and work of the church must reflect the heavenly plan.

As redemption involves both the heavenly and earthly sanctuaries in Old Testament times, the work of redemption includes both heaven and earth in the New Testament, and that is why the sanctuary doctrine is so important for our church today.

The sanctuary doctrine in the life and teaching of the church. Seventh-day Adventists often hear the question "What really 'began' in 1844?" At that time the Christian church had been in existence more than 1,800 years, so we probably should not think of 1844 as a "beginning." If anything, it looks more like an end.

The simple fact is that in that year a religious revival reached a culmination with the message that the end of the world was near. Following the preaching of William Miller and others, a considerable number of believers expected Christ to return to this earth on October 22, 1844. The focus of that preaching and of their hope was this earth and what would happen to God's true church here. Then came the Disappointment and the discovery by H. Edson and O. R. L. Crosier that the "coming" of Christ for which they had hoped actually took place in heaven, specifically, in the heavenly sanctuary, not at all upon earth. After considerable study of this interpretation, and following E. G. White's confirmation of it, it became the accepted view of the small group of Adventists.

Initially the focus of their belief was the heavenly sanctuary. As for the earth and the church, the door of mercy was shut, the last warning had been issued, and the believers could only wait for Christ soon to reemerge from the heavenly sanctuary to redeem His faithful upon earth.

Both the focus prior to 1844 upon the earth and the focus after 1844 upon heaven were inadequate by themselves. The first was a misunderstanding that led to the Disappointment; the second was a misperception that led to the so-called "shut door" teaching. Neither took adequate account of the Biblical sanctuary doctrine.

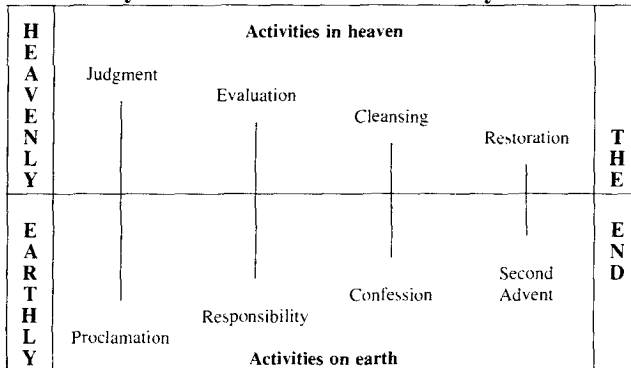
Both foci must be kept in mind. This view eventually prevailed, although it has struggled for survival ever since. The sanctuary doctrine is characterized by a connecting link between heaven and earth in such a way that God's heavenly design for our redemption carried out in the sanctuary "above" meets with a response on earth, carried out in the sanctuary "below," in His church. This is the pattern in the Old Testament as well as in the New. We should, therefore, expect to find it in the teachings of our church. The preaching of Miller and other early Adventists was, in fact, part of God's plan on earth, namely, His final proclamation of the gospel to the whole world (Rev. 14:6-12), and it was carried out from God's temple on earth, His remnant church.

However, this very proclamation also was part of God's heavenly design; therefore, it must correspond with an event in the heavenly sanctuary promised in Scripture. Here we think of Daniel 7 and 8.

As the heavenly sanctuary was given its rightful place and its ministry renewed in a new and powerful way, the response of the earthly sanctuary (God's church) was the proclamation of the three angels' messages. Similarly, the final pre-Advent judgment in the heavenly sanctuary (Zechariah 3) must meet with a new call to moral

responsibility on the part of those who honor the law of God (Rev. 14:12). The cleansing of the heavenly sanctuary must meet with confession and contrition among God's people on earth. Hence we see that the second advent of Christ could not occur in 1844, for it is but the earthly event that corresponds to the final ministry in the heavenly sanctuary (Heb. 9:25-28; Rev. 19:11-16), and that heavenly ministry was not completed in 1844. A diagram will illustrate this:

Sanctuary and atonement in Seventh-day Adventism



At first our pioneers found it difficult to strike the right balance between the heavenly and the earthly in their sanctuary doctrine. More recently, that same imbalance has reemerged. Some Adventists emphasize the earthly sanctuary to such extent that the events of 1844 are reduced to a mere occurrence in history. Others emphasize the heavenly sanctuary to the degree that the church and its mission on earth are neglected. In either case, the sanctuary doctrine is shortchanged.

If we wish to preserve the Biblical doctrine of the sanctuary, we must keep balance between the two. We must remember that the basic characteristic of the sanctuary is that it provides a connecting link between heaven and earth, to establish at-one-ment and bring redemption. Thus, to the sanctuary doctrine belong the sacrifice of Christ, His mediation and intercession on our behalf, and the judgment, as well as the church's faith in the cross of Christ, its life of service and reconciliation, and its final proclamation. Both what happened on earth in the great awakening of 1844 and what happened in the heavenly sanctuary are parts of it, as are Christ's intercession above and our work of reconciliation and service here below. The judgment of God and final warning go hand in hand.

This doctrine yields important practical lessons for preaching and Christian living:

1. God is present with us, not absent. His sanctuary is open and we can approach Him, for Christ is our priest.
2. The church is faced with strong ethical demands, for the law of God is revealed in the sanctuary. How a Christian lives is of great importance.
3. God is for us, not against us. Our High Priest intercedes for us, and we can have assurance in Him.
4. The time of the end is near and our redemption is approaching.

The sanctuary doctrine is important to our church, for it expresses our deep-felt beliefs and can help us to share our faith in a vivid, clear, and persuasive way. In the sanctuary the gospel is revealed and our mission is confirmed. □

Moses in Egypt

By PAUL F. BORK

Shadowed by brooding pyramids and majestic temples, Moses began his path to leadership in the service of God.

If you were to visit Cairo today, your guide would probably escort you to a quiet, shady spot on the Nile where Moses is supposed to have been drawn from the waters. He might even give you the name of the Pharaoh believed to rule at the time of the Exodus, Amenhotep II, whose mummy is in the Cairo Museum. The mummy's ancient skin is strangely discolored, your guide might suggest, as a result of his drowning in the Red Sea.

How nice it would be if it were all that simple. The life of Moses and his contemporaries in Egypt raises fascinating questions for Biblical historians and archeologists. When exactly did Moses live? Which national figures played dramatic roles in his life? What were the political forces God used to bring about deliverance of His people?

Establishing a historically valid date for Moses is an especially controversial subject. If Moses had given us a Sothic or lunar date, or if he had directly mentioned a name or event to pinpoint his exact era, or if archeologists could find Moses mentioned on some datable object, the controversy could be quickly resolved. But for now a date for Moses has to be accepted by faith.

Let us see what can be known of Egypt in Moses' time. Our sources will be the Bible, writings of Ellen White, and of course the increasing knowledge brought to us from archeological and historical discoveries.

The Bible and Ellen White writings seem agreed on a date for Moses. First Kings 6:1 clearly states that the Exodus occurred 480 years prior to the fourth year of Solomon's reign. Using the information in this text, we arrive at a mid-fifteenth century B.C. date for the Exodus, and about 80 years earlier for his birth.

Assuming we have the correct period, let us look at what secular history tells us was happening in Egypt about that time. How do the Biblical events mentioned in connection with Moses and Israel fit into the period?

When Moses was born, the eighteenth dynasty of the New Kingdom of Egypt was well established. Thutmose I, a Pharaoh who distinguished himself as a military genius, had just come to the throne. Moses may never have seen this Pharaoh, for it is likely the Pharaoh died before or very shortly after Moses was brought into the court at the age of 12.

By coincidence or providence, Thutmose I had no sons by his wife to succeed him on the throne, for two who were born died at a young age.¹ However, he had several sons by a

concubine.² Since women rarely became Pharaohs, the princess royal, Hatshepsut (pronounced HatSHEPsoot), was bypassed in favor of one of these sons who was crowned Pharaoh Thutmose II. In order to reign lawfully, however, it was necessary for him to be married to Hatshepsut, the king's daughter. It is possible she was the princess who found Moses in the water, perhaps considering him a gift of the gods.

Thutmose II was physically weak, and his rule may not have lasted longer than about four years. The evidence suggests that during his rule, Queen Hatshepsut was the power behind the throne. Once again, no legitimate child was born to the royal couple, but a boy was born to Thutmose II and a concubine.³ Although this child was proclaimed the crown prince and future Pharaoh, Hatshepsut took to herself the full power of regent and, in fact, became the ruler of Egypt.⁴ The hapless child was kept in the background while Hatshepsut did all in her power to prevent his becoming Pharaoh.

For various reasons, God is spoken of in Biblical times as preventing certain women from bearing children (Gen. 20:18). Also it seems apparent that He at times determined the sex of a child. Could we speculate that at this point in Egyptian history God prevented these Pharaohs from having a male heir so that conditions would allow Moses opportunity to become a future Pharaoh? He could receive the best education then available for mental development, generalship, leadership, and the literary arts. These abilities would be crucial as God's plan for his life evolved.⁵

It is possible that under Hatshepsut's regency Moses lived his first 12 years with his parents, the princess paying the parents liberally to perform this task.⁶ The Bible mentions Moses' adoption by the princess (Heb. 11:24; Ex. 2:10), and as her legal son she may have planned for him to succeed to



Guides in Cairo escort tourists to the Nile, pointing out a spot where Moses is said to have been drawn from the waters.

Paul F. Bork is professor of religion at Pacific Union College, Angwin, California.

the throne.⁷ This would call for disregarding her dead husband's illegitimate child, a fact history bears out.⁸ After all, her child was granted to her providentially by the sacred river Nile!

She called him Moses. The name is an abbreviated form of an Egyptian verb meaning "to bear, or beget." In Egyptian names such as Thutmose, the first syllable is the name of a god, while Moses or Meses designated the god as begetter of the person named.⁹ Whether Moses also was given the name of an Egyptian deity is not known. If so, he may have dropped it, or possibly the name of the god was to be conferred when he became Pharaoh. His name may have been or was planned to be something like Ahmose, Thutmose, or Ramose (Ramses).

Early in his youth Moses probably was sent on the 300-mile upriver (south) trip to Thebes and Karnak. Thebes was the capital of Upper Egypt, and only a mile away stood the temples of Karnak, the sacred city of the priests. Here, Thutmose I and his daughter, Hatshepsut, had been born. These two rulers, as well as other Pharaohs, lavished their wealth and talent on these cities. On their walls the Pharaohs engraved records of their greatest military achievements for all future generations to see.

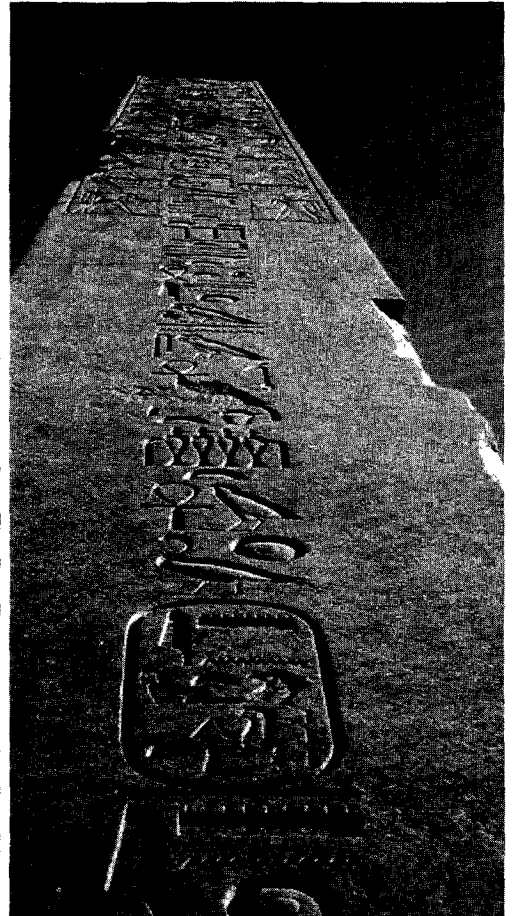
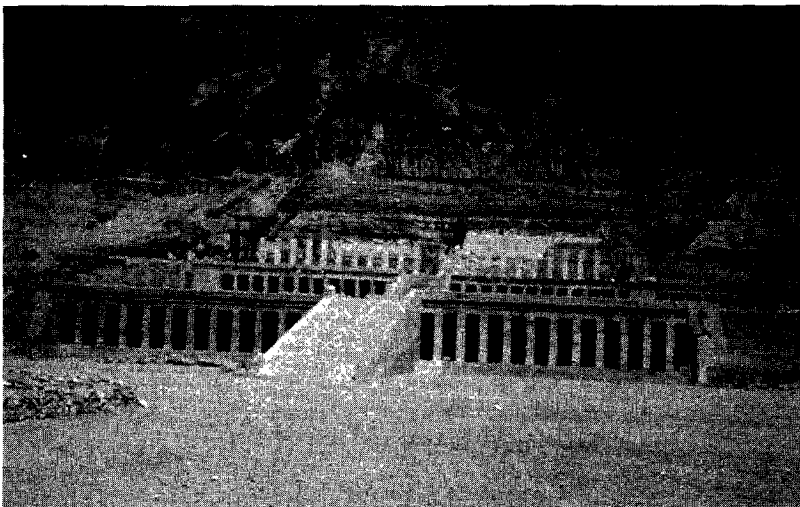
One of the most amazing achievements of Hatshepsut was the erection at Karnak of an obelisk, one solid piece of pink granite 97½ feet high (more than 29 meters), weighing 350

(318 metric) tons. Carved from a quarry at Aswan, it was dragged overland and floated on riverboats nearly 150 miles to Karnak, the whole operation having been carefully recorded. This obelisk still stands in all its majesty, the tallest object in Karnak. Across the Nile she built the beautiful mortuary temple of Deir el-Bahri to become her tomb. Carved and painted on its walls are the great achievements of her reign. No other creation of the Egyptian surpasses in beauty this magnificent building.

Thutmose I, Hatshepsut's father, was the genius behind the great temple of Karnak, still one of the marvels of the world. Dedicated to the sun god, Amon-Ra, the temple became the focal point of the priestly class. Its high priest was supreme head over all priests in the country with power far beyond that of older rivals at On, later called Heliopolis (near Cairo), and Memphis. From this post the high priest wielded considerable political power.¹⁰

Under the influence of this powerful priestly class the future Pharaohs were trained.¹¹ Mrs. White observes that Moses "reasoned with the priests . . . upon their ceremonial worship of senseless objects," and "he was threatened with the loss of the crown."¹²

Thebes and Karnak would have been logical places for Moses' training "in all the wisdom of the Egyptians" (Acts 7:22). As Ellen White states, "in the schools of Egypt, Moses received the highest civil and military training" and



Top left: A favorite sculpture of Queen Hatshepsut, ruler of Egypt at the time of Moses. Bottom left: Across the river from Karnak, sacred city of the priests, Hatshepsut built the mortuary temple of Dier el-Bahri to become her tomb. Right: One of Queen Hatshepsut's most amazing achievements was the erection at Karnak of an obelisk made of pink granite. Her name is circled.

became “renowned as a military leader.”¹³ “When he went out to meet the enemy, he was successful; and on his return from battle, his praises were sung by the whole army.”¹⁴ Hatshepsut must have been proud of her adopted son and confident of the nation’s welfare under his leadership.

While Moses continued his preparation for the future, Hatshepsut’s reign progressed well. She was a dynamic, talented woman who devoted her considerable energy to national affairs and peaceful commerce with other countries. Egyptian records mention only one military skirmish during her rule—in Nubia, where Moses perhaps displayed his martial skill.

As an Egyptian military leader Moses would have been thoroughly familiar with the geography of Egypt and its adjacent subordinate territories. Among others the land of Canaan and the Sinai Peninsula were such areas. Both would figure prominently in the future of Moses.

Hatshepsut’s rule came to a sudden, mysterious end when Moses was about 40 years old. Archeologists and historians continue to search for clues about what actually happened to her. The bits and pieces of known information tempt scholars to speculate on what may have happened.

Remember that Thutmose III, child of a concubine, whom Hatshepsut had to raise for her late husband, was the nominal ruler she kept in the background as she ruled. Despite her efforts, however, Thutmose developed into a strong leader, perhaps the result of his excellent training by the priests at Thebes.¹⁵

About the twentieth year of Hatshepsut’s rule, Egyptian writings hint of a revolt among the priests and army. In the struggle for succession, Thutmose III became Pharaoh,¹⁶ and Hatshepsut vanished from history. Some historians suggest Thutmose III may have murdered her.¹⁷ Her mortuary temple at Deir el-Bahri has failed to yield her mummy.

With her disappearance, Thutmose III went on a royal rampage “erasing” the name of Hatshepsut from all her creations. Chisel marks can still be seen where her name was once prominent.¹⁸

If our timing is correct, Moses was about 40 years of age when the revolt of the priests and army took place. Thutmose, favored among the priests for his more orthodox religious convictions, was placed on the throne, and the “usurper,” Moses, fled to Midian. □

To be continued

REFERENCES

- ¹ *The Cambridge Ancient History*, ed. by E. Edwards, 3d ed. (New York: Cambridge University Press, 1973), vol. 2, part 1, p. 316.
- ² Alan Gardiner, *Egypt of the Pharaohs* (New York: Oxford University Press, 1974), p. 181.
- ³ *Ibid.*, p. 181.
- ⁴ *Ibid.*, p. 182.
- ⁵ *Spiritual Gifts*, Vol. III, p. 183.
- ⁶ *Ibid.*
- ⁷ *Patriarchs and Prophets*, p. 245.
- ⁸ *The Cambridge Ancient History*, vol. 2, part 1, pp. 317, 318.
- ⁹ G. Ernest Wright, *Biblical Archaeology*, abridged edition (Philadelphia: Westminster Press, 1960), p. 34.
- ¹⁰ James H. Breasted, *A History of the Ancient Egyptians*, (New York: Charles Scribner’s Sons, 1908), pp. 202, 203.
- ¹¹ Gardiner, *op. cit.*, p. 181.
- ¹² *Spiritual Gifts*, Vol. III, p. 184.
- ¹³ *Education*, p. 62.
- ¹⁴ *The Seventh-day Adventist Bible Commentary*, Ellen G. White Comments, on Ex. 2:11, p. 1099.
- ¹⁵ Gardiner, *op. cit.*, p. 181.
- ¹⁶ *The SDA Bible Commentary*, vol. 1, p. 146; see also *The Cambridge Ancient History*, vol. 2, part 1, p. 318.
- ¹⁷ Walter A. Fairservis, Jr., *The Ancient Kingdoms of the Nile* (New York: New American Library, 1962), p. 134.
- ¹⁸ Gardiner, *op. cit.*, p. 183.

FOR THE YOUNGER SET

When Daddy’s friend moved away

By HAROLD SMITH

Marcy and Kenneth sat on the front porch and looked sadly down the street, watching a big truck turn the corner. A station wagon followed the truck. Tommy and Andy waved from the car’s windows. When they could no longer see the station wagon, Marcy let out a big sigh and said, “I wish they weren’t moving away to Massachusetts.”

“Me too,” said Kenneth. “It is such a hard place to stay. It must be awfully far away.”

Just then Marcy’s and Kenneth’s daddy came out of the house and sat down on the porch. “Daddy, my friend Tommy just went away to Massachusetts,” said Kenneth.

“Yes, Daddy,” said Marcy, “and Andy went with him. I don’t think they will ever come back.”

“You seem a little sad,” said Daddy as he put Marcy on his left knee and Kenneth on his right.

“Is Massachusetts a long way from here?” asked Kenneth.

“Yes,” replied Daddy. “It is a long way. Would you like me to tell you a story about a friend who had to move a long way away?”

“Was it one of your friends, Daddy?” asked Marcy.

“Yes, it was one of my friends. Let me tell you the story so that you can both understand.

“A long time ago when Jesus was here on earth, He had some very good friends.

“They loved to talk and have picnics together. Jesus

would tell His friends how to live happy lives, and how to pray, and how to help people.

“One day He began talking about going away. No one wanted Jesus to go away, and they asked Him to stay and never to go. But Jesus told them that He needed to go away so that they could grow even more and tell people everywhere about Him. His friends were very sad when Jesus talked about leaving. He said that He was going to go to heaven and build houses for them. They all said that they wanted to go with Him, but He said they would have to wait until He came back to get them.

“Finally the day came when Jesus was to go to heaven. While His friends were talking to Him, He started to rise up in the air. He wasn’t on an airplane or in a helicopter; He just started to go up. His friends watched and watched until He disappeared into the clouds. Everyone was very sad, but then two men with white clothes—angels—told them that Jesus would come back again just as He went.

“Jesus has not come back yet, but He promised that He would come back for His friends,” replied Daddy.

“I am Jesus’ friend,” said Kenneth. “I sing about Him at Sabbath school.”

“Yes,” said Daddy. “And Jesus will come for you someday. When He does, friends will be able to stay together. They won’t ever have to move away from each other again.”

My mother's question

I felt mother carried her religion a bit too far.

By VIRGINIA HANSEN

Jenny, do you love Jesus?
My mother was a beautiful woman (at least I thought so), and when she asked me a question like that, I wanted to give her the answer that would please her, but somehow defiance rose in my voice. I felt it and I hated it.

Certainly I loved Jesus. Didn't I go to church every week? Play the piano for the youth meeting? Run around with a great group of young people who attended my church? Nothing wrong with me!

Except I hadn't really met Jesus.

Oh, yes, I knew all the songs—couldn't help knowing them. Hadn't my mother taught me? She surely had. When I was only 5 years old I was singing for my dad's evangelistic meetings. I must have been a sight with my hair in curls, a large pink ribbon in a barrette on top of my head, patent-leather shoes, a full-skirted gingham dress with a lace

collar, singing at the top of my childish voice, "Jesus loves me, this I know." (The memory is embarrassing, to say the least.)

Naturally, since Jesus loved me, I loved Him, too. But did I? Well, I hadn't really met Him, I must admit.

But one day I did meet Him. It was one of those incredible situations where you are sure you are absolutely right but somehow have to admit you're all wrong.

As I said before, my mother was a beautiful woman. I remember the oval picture on the wall of the family home. At 18 she had been chosen the prettiest girl in the county, and this portrait was her prize. I was proud of her. I loved her very much and wanted to please her. She had a wonderful smile, blue, blue eyes, and white wavy hair. She was a great cook as well—but it was her smile that melted the young people. They came in droves to our house. Mother always welcomed them at the door with a broad smile and the smell of her good cooking in the air. My friends loved her.

But sometimes she embarrassed me out of my wits. She carried her religion a bit too far for my thin skin, I felt. I was sure I would lose all my friends as she delved into their status as Christians.

With those loving blue eyes she would compel them to look at her, and then she would ask, "Are you a Christian? Do you love Jesus?"

One day she did this to Johnny. Startled, Johnny stammered, "Sure, sure, I'm a Christian."

Mother smiled and said, "That's good, Johnny. I hope someday you'll be a missionary for Jesus."

My wicked soul withered with embarrassment. I was 14 years old, and peer approval seemed terribly important. I just knew Johnny wouldn't speak to me the next day. But he proved me all wrong. He came running when he saw me at school.

"Jenny," he called, "wait for me. I want to tell you something."

Fearfully I waited. Embarrassment seethed through me. This was the end of our friendship, I was sure.

"Jenny," he said, catching his breath, "I just wanted to tell you how much I appreciated your mother's interest in me. You see, I've been having some problems lately. Matter of fact, I was just about ready to leave the church. The people seemed so cold. There was no one I could talk to. Then along came your mom. Now that I realize there are real Christians in the church who really love Jesus and care about people like me—well, I joined the Missionary Band today."

When I got home from school that afternoon, Mom was waiting for me, the sweet aroma of her freshly baked bread in the air. She was smiling as usual, and so was I. She may have wondered why I gave her such a big hug.

Someday she'll know. When I looked at her kind face peacefully sleeping in her casket, I wished I had told her.

Maybe Johnny will tell her someday. □

Contrasts

By MARION POOS

*To stand, silently, still,
And embrace eternity
In an illusive moment,*

*To hear all melodies in
A cricket solo,
And to visit a palace
In a honeycomb cell—*

*To be so small that
All I experience is very big.*

Ambassador at the Vatican

After 117 years the United States again has diplomatic relations with the Vatican. To many observers the step merely marks logical culmination of a longstanding arrangement that began when Franklin D. Roosevelt sought to send Myron C. Taylor as ambassador. The public outcry that followed resulted in Taylor's serving only as the President's personal representative. Since then American Presidents have appointed a series of personal representatives. But a law passed in the aftermath of the War between the States prohibited the government from appropriating money for an ambassador to the Holy See. With repeal of that law (see Back Page, *ADVENTIST REVIEW*, Dec. 22, 1983), the current personal representative is being named for Senate confirmation as ambassador.

Although on the surface the new relationship appears to pose no immediate threat to religious liberty, we see it as a step backward. Unquestionably it establishes a bond with the Roman Catholic Church that does not exist with any other faith.

As we have seen, the idea of an ambassador to the Vatican is anything but new, having been debated more than 40 years. No really new arguments have surfaced, but dramatic changes have altered public opinion to the degree that the appointment, instead of bringing

down a storm of protest, has created only a ripple on the national scene. Most Protestants and Jewish leaders are giving it casual treatment.

Among the half-dozen principal arguments advanced by advocates of a Vatican ambassador, two or three stand out. Technically the ambassador will be accredited to the Vatican State, not the church. Can anyone seriously argue that the Vatican State of 108.7 acres (44 hectares), whose management is directly in the hands of the highest officials of the church, is an independent nation meriting an official ambassador?

Civil aspect has vanished

Prior to the American Civil War, official diplomatic relations existed for decades between Washington and the Holy See, but at that time the popes presided as civil rulers over the Papal States, a territory larger than that of Haiti, Switzerland, or Denmark, with a nineteenth-century population exceeding 3 million. With incorporation of the Papal States into unified Italy in 1870, the civil aspect vanished.

Some maintain that as headquarters of the earth's most widespread single organization, the Roman Catholic Church, the Vatican is an invaluable source of information and a place where influence can be exerted. We do not doubt that valuable information flows through church channels. If it is available to others, however, the United States maintains an expansive embassy in Rome, a few blocks from the Vatican, where information can be gathered.

Why does the American public now appear ready to accept diplomatic relations with the Holy See? Aside from clear political considerations, significant changes underlie

the new broad-mindedness. With notable exceptions, such as the rise of the evangelical movement, Americans increasingly are less concerned with religion. Once-burning issues have become peripheral. Almost every leading denomination has experienced steady decline in membership over the past two decades.

Perhaps a better indicator of the change appears in the media's portrayal of modern culture as almost devoid of religion. This very silence subtly implants the idea that life is being lived successfully without reference to God. It is reinforced by a system of public education designed to interpret every facet of life from a wholly secular perspective. We are not surprised that such issues as an ambassador to the Vatican seem irrelevant to the current generation.

Perhaps most telling of all is the changed perception of the Church of Rome. In a sweeping reversal Vatican Council II officially endorsed worldwide freedom of religion, and in many lands the church moved to lift its oppression of dissenters. The contrast was striking.

In 1864 Pope Pius IX promulgated his celebrated *Syllabus of Errors*, in which he condemned democratic forms of government, public schools, religious liberty, and Bible societies. The same document denied access to salvation to all persons out of communion with the throne of St. Peter. The perspective still was medieval.

But recent pontiffs such as John XXIII and John Paul II have pre-

sented a benign, even conciliatory, image. The change is illustrated well in John Paul's decision to dispense with wearing a papal tiara at the time of his inauguration. The new appearance all but erases the memory of his predecessors, who saw to it that heretics paid dearly for their convictions. In today's environment objection to a Vatican ambassadorship comes across to many as simple bigotry.

The United States came to birth at a time when thoughtful people

were weary of religious conflict that for centuries had tormented Europe. The leaders determined to put a substantial distance between the state and religion. This has proved a wise choice, and any action that entwines the two brings closer the threat of totalitarian oppression against minorities.

Despite present appearances, we accept Bible prophecy's description of earth's final events. An overwhelming majority will make demands for religious conformity

upon a small group whose allegiance to Christ and His law is more important than life itself. There is little chance that appointing an ambassador to the Vatican will immediately abridge the free practice of religion, but it breaches a principle that has served us well for nearly two centuries. The change represents one more step toward rapid events that will bring earth's history to a close with a time of perplexity to be climaxed by the triumphal return of Jesus. G. W. R.

LETTERS Continued from page 2

than we like, we never consciously perpetuate them. In this case, the error originated in our office and was not caught. We sympathize with reader Trimarchi's concern and understand it better than he may imagine. Although the name ADVENTIST REVIEW was chosen for our magazine more than five years ago, many people continue to call us "The Review and Herald" or, even more innovatively at times, "The Adventist Review and Herald."

Descriptive or normative?

I read with great interest the section of the Annual Council actions (Nov. 24) under Policy Revisions, "B 04 Relationships Between Organizations." Under "Lines of Responsibility," the first paragraph demonstrated a pattern of thought (and presumably intent) repeated through the next three paragraphs. It states that local conferences are responsible to the union conferences of which they are a part, and are administered in harmony with the policies that govern the union. It is not clear whether this statement is intended to be normative or merely descriptive.

Since this statement does not seem to be qualified in any way, one might assume that the implication is total responsibility to the higher body. This implies a hierarchical organization where authority flows down from the top.

Such would be consistent with some statements made by church leaders in courts of law recently. Such is not, however, compatible with other statements of the church (for example, in the *Church Manual*), which describe the Seventh-day Adventist Church as a representative form of church government. MICHAEL SCOFIELD
Anaheim, California

No "right" answers

Re "About Abortion" (editorial, Sept. 1) and subsequent letters.

I see an alarming trend on the part of some to try to be conscience for all. That they have decided the issue of abortion for themselves is good, but not that they try to decide for others.

As a nurse, I have cared for physically abused children who were not wanted. Just as bad are the many emotionally abused children that were not wanted. It is no longer disputed that physically and emotionally abused children grow up to be the worst criminals in our society. They are not able to function as responsible adults.

I do not want to give the impression that I am for abortion or that I think it is right. My point is that when we live in a world of sin there are often no right solutions. I believe abortion is an evil, but so is having a child under some of the conditions I have witnessed.

In a world in which there are at times no "right" answers, I am proud to belong to a church that has decided not to say which of two wrong answers is the "right" one.

CHER KABLANOW
Laramie, Wyoming

Giving trends

"Annual Council 1983: Change and Commitment" (Nov. 10) described how the income of several church programs has been declining during recent years.

Lance Butler, General Conference treasurer, suggested that "more significant than the decrease itself are the reasons for it." He called "for serious study of the trend toward decreased giving before it impedes progress."

I suggest that in researching this matter, members' attitudes toward financially supporting the church and their attitudes toward the manner in which actual church resources are used need to be considered. It might be that such attitudes are determining the actual "trend toward decreased giving."

JOSE R. GORIS
Keene, Texas

First source

Re "Statement of Affirmation" (Dec. 8).

It is encouraging to see a group of scientists and thoughtful church leaders examine the

evidences of God's activities during and after the great flood. This is especially proper in view of the prevailing misconception that "creationists" adhere only to Biblical tradition in support of their views.

But at the same time, it is vital to remember that our unshakable belief in God's intervention during the Flood, and even in a fiat creation, is founded on the Scriptures, not on observation. We are not creationists because of what we discovered under our feet. God's revelation is the first source of truth.

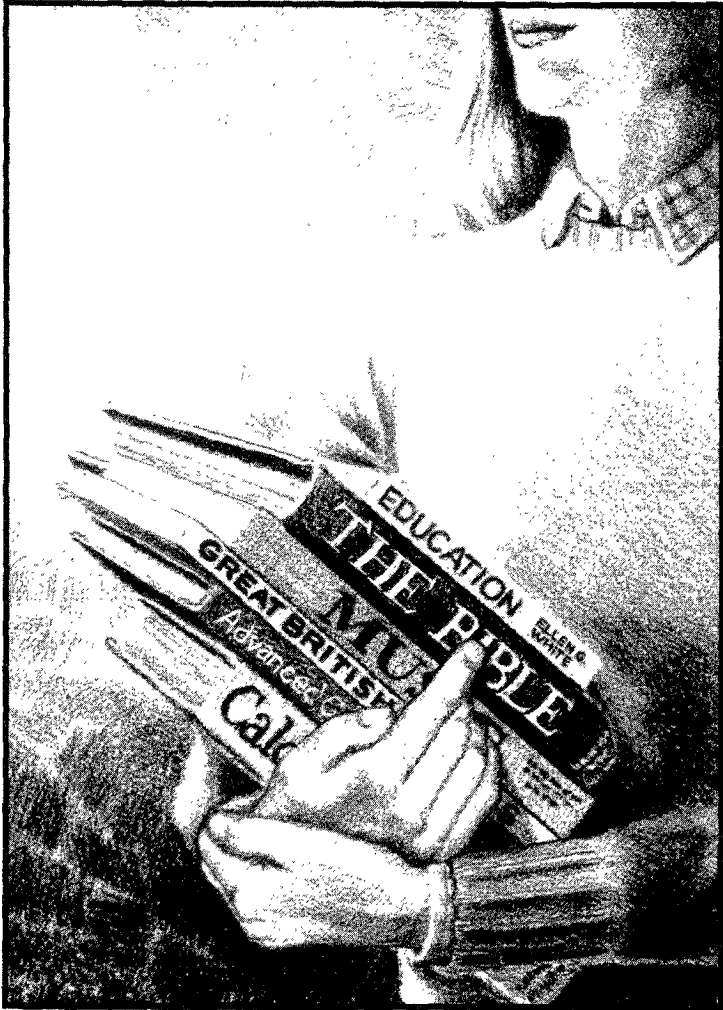
As for secondary discovery through research in nature, there cannot be a conflict between revelation and true science, even though conflicts may appear and some remain unsolved.

Let's hold to revelation whether we can integrate natural phenomena properly or not. The unexplained or apparently contradictory mysteries of nature cannot be allowed to dilute our faith in divinely declared facts. After all, does it not say that "by faith we understand that the universe was formed at God's command" (Heb. 11:3, N.I.V.)?

In the final analysis, is this faith less reasonable than that of the evolutionist, who has no other recourse than endless and mindless change?

R. L. KLINGBEIL
Canby, Oregon

Putting the "higher" in higher education.



Seventh-day Adventist Colleges.
A world of difference.

Andrews University Michigan	Oakwood College Alabama
Atlantic Union College Massachusetts	Pacific Union College California
Canadian Union College Alberta, Canada	Southern College of Seventh-day Adventists Tennessee
Columbia Union College Maryland	Southwestern Adventist College Texas
Kettering College of Medical Arts Ohio	Union College Nebraska
Loma Linda University California	Walla Walla College Washington

In choosing a college, you usually get what you pay for — just like anything else in life.

Any Adventist college education can cost more than staying at home and going to a community college. An Adventist education can even cost more than going away to a state university. But you get more in return.

Every Adventist institution of higher education is fully accredited by the same secular accrediting agencies that measure educational quality of public institutions. But, unlike public colleges and universities, every Adventist school is a church institution. At every Adventist college and university, education is not nature-centered, not man-centered but God-centered.

Adventist colleges put the full meaning of "higher" in the term "higher education."

At an Adventist college, each student is trained for more than a "career path." Each student puts himself or herself on a "life path."

Find out more about how an Adventist college education can be arranged for you — or someone near you. Send the coupon below today.

Yes. Send me more information about choosing a college, right away. There is no obligation.

Name _____

Address _____

City _____ State _____ Zip _____

Career Field _____

Mail to: Board of Higher Education,
General Conference of Seventh-day Adventists,
Dept. RF, 6840 Eastern Avenue, Washington, DC
20012

Italian SDA editor observes as Pope meets with Lutherans

By GUISEPPE DE MEO

A hush fell over those present as Pope John Paul II, accompanied by Lutheran pastor Christoph Myer, entered a Lutheran church in Rome on Sunday, December 11, 1983. Dozens of photographers, realizing the importance of the moment, carefully followed both men's every move. History was being made.

How did this event come about? How was it suddenly possible for the Pope to enter a Protestant church when until quite recently such an act would have been considered almost criminal? How could the Roman Catholic Pope pray and worship with "separated brethren"?

A number of events had led up to the Pope's historic visit to a Protestant church. Since 1967, Catholics and Lutherans have carried on a meaningful dialogue. Several committees have been formed to study the issues that divide the two churches. In an unofficial document released in Geneva, Switzerland, on December 7—almost the eve of the Pope's visit to the Lutheran congregation in Rome—the World Lutheran Federation made a positive evaluation of current relations between the two groups, stating that "during the past 20 years these dialogues and meetings have contributed to a significant rapprochement between the Lutheran and the Roman Catholic churches."

The pastor and council of

Giuseppe De Meo is editor of Segni dei Tempi, the Italian edition of Signs of the Times.

Christuskirche, the Lutheran congregation in Rome visited by the Pope, issued a press statement on December 6 regarding the upcoming papal visit. Besides pointing up some of the small, behind-the-scenes details regarding how the invitation had been extended, the document noted in specific detail many of the issues concerning which there still is open debate between Lutheranism and Catholicism.

When the Pope had visited the Catholic parish of St. Teresa d'Avila on January 24, 1982, a Lutheran member spontaneously asked him whether he also was planning to visit the nearby evangelical church Christuskirche. The Pope's answer to the question, which had been posed to him during the reception after the service, was equally spontaneous. "I would like to do it immediately. . . . And not too long a time will have to pass before it happens."

Suitable time

Only two days after the ecumenical service, the Pope, who remembered the idea of a visit, asked Pastor Myer during a private meeting whether "The Year of Luther—1983" might not be a suitable time for such an event. The members of the Lutheran church's council and the pastor were delighted by the Pope's interest.

One Lutheran member stated: "The fact that the Bishop of Rome preaches an evening sermon presided over by the pastor, and with the congregation and the pastor prays for unity among Christians, is a sign that

there exists a basic ecumenism between us. . . . To us the Pope's visit is not only a gesture of friendship but also a message that every lay member understands: that churches meet and pray together.

"The service shows that Pope John Paul II takes seriously what he said in his coronation speech: 'The division that exists in the Christian world is a true scandal for the world, and must be rectified.' The service in Christuskirche . . . does not signify that we recognize the supremacy of the Pope. Ecumenism means cooperation and an encounter of brethren and sisters in a richness of faith that is at the same time common to all of them and diverse. Ecumenism to our congregation does not mean fusion, because that leads to confusion, but rather, unity in a reconciled diversity; that is, unity on the basis of a sufficient unity of faith."

On October 31, 1983, the Pope had sent a letter of historic significance to Cardinal Willebrands—a letter important because of certain affirmations it made regarding Martin Luther. Writing of the former Augustinian monk, the Pope said, among other things: "Our world today still is experiencing his [Luther's] great impact on history." He then urged a careful study of history in order that the dialogue between Lutherans and Catholics might make greater progress.

As the historic service began on December 11, Pastor Myer appeared serene and relaxed. His sermon, based on the reading of Isaiah 40:3-5, was a heartfelt appeal to all believers in our times "to build a road that will bring together all the ways of believers who have been lost along the way." He noted how the world at the time of the prophet was not greatly different from today's world.

He concluded: "So then, dear brethren and sisters, let us do what is announced here: let us do penance, let us build the road, let us return to Him who is the Judge and Saviour of the world. Isaiah's vision indicates one common way, not two parallel roads, a road that leads to the only Christ, the only road that leads to the revelation of the glory and beauty of God's full grace."

Matter of time

When the Pope, after having exchanged a reverent bow with Pastor Myer, was about to ascend to the pulpit, pictures crowded into my mind. I saw Martin Luther's entry into the monastery, his journey on foot from Germany to Rome, his desire to meet the pope. I thought of the dramatic moments at the Diet of Worms. I imagined the bonfire slowly burning the papal bull excommunicating the Wittenberg rebel. I saw, like a series of rapid images, the numerous and harsh words Luther had for the pope and the cardinals, and I could not help saying to myself: It's only a matter of time until even history changes its course.

The Pope entered the pulpit, no doubt knowing full well that the Christian world never again would be quite the same. He began his address by saying: "Dear brethren and sisters in Christ! Jesus Christ is the same yesterday, today, and always.

"In this time of grace of the Advent our ears and hearts feel and accept the good news of Him who already has come and who will return for eternity. In our daily work we always feel the afflicting reality of this wait. On this 500th anniversary of Martin Luther's birth we think we see in the distance the dawn of the advent of a return of our unity and communion. Such unity is the result of a daily renewal, of the conversion and

penance of all Christians in the light of God's eternal gospel."

When at the end of the sermon both the Protestant pastor and the Pope prayed for God's blessings upon the congregation, something unusual but significant happened. While the Pope called for the blessing by lifting his right hand, as is expected within the tradition of Catholicism, the pastor, not bound to any particular ritual, accompanied the gesture with his left hand.

After the ceremony, both the pastor and the Pope moved into a nearby hall for an informal reception with members of the Lutheran congregation. I could not help asking myself: What significance does such an event have?

Bible prophecy has told the careful reader that in the last days there will be a greater desire for unification. The Bible also states that this movement will cause those who choose purity of doctrine over outward conformity to be persecuted.

As I left the Lutheran church to contend with Rome's chaotic traffic, I found myself glad for having been privileged to observe such a historic moment—in which the truthfulness of Bible prophecies was made plain. On the other hand, despite the appearance of greater unity, I read in the event yet another "sign of the times," which unfortunately may indicate turbulence ahead, perhaps in the very near future.

THAILAND

Singing praises to the Adventists

When M. R. V. Thanadsri Sawadiviat, a well-known Thai radiobroadcaster and noted cook and taste tester, gives his approval of a restaurant, everyone patronizes it. So when representatives from Bangkok Adventist Hospital asked him to introduce the public to the hospital's health-conditioning program over his daily radio show, four patients came as a result of his comments.

Making a visit to Nong Nooch village where the Adventists were conducting a

course, he was so impressed that again he spoke on the radio about it for almost 30 minutes. Many more calls came in, and another three patients joined the program—some from upcountry who never would have heard about the course had he not spoken about it on the radio.

My wife and I visited him at the radio station to thank him, showing him various graphs that describe variations of cholesterol, triglyceride, blood pressure, and blood sugar. He was impressed and said he would mention the program again on his show. We took him a large fruit basket with a loaf of

whole-wheat bread from the hospital on our next visit.

A few days later we listened to him tell about the "mission" hospital in an entertaining 30-minute talk. He told how good the whole-wheat bread was, and he recommended that everyone not only drop in and buy our bread but enjoy a vegetarian meal with us also. "We don't have the teeth of tigers, so we don't need to eat like tigers," he said.

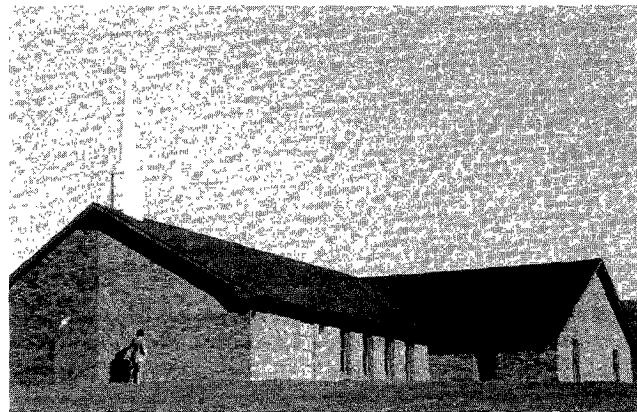
He then gave a thorough description of the hospital's New Start program that involves nutrition, exercise, water, sunshine, temperance,

air, rest, and trust in divine power. He gave testimonials from former patients, outlining their improvement and even sang a little song that he composed about the hospital.

Following the broadcast, the switchboard at the hospital received 20 calls in 15 minutes in response to the broadcast. Many people have made appointments for physicals.

Such free promotion was arranged by Mrs. Chareonsri, a worker in the hospital's accounting office who is personally acquainted with Mr. Sawadiviat.

BYRON REYNOLDS
Physical Therapy Department
Bangkok Adventist Hospital



North Carolina church built debt-free in three months

The opening service and debt-free dedication of the Burnsville, North Carolina, church were held November 26, 1983—made possible by the enthusiastic leadership of retired pastor A. J. Skender and generous support in labor and money from people in several States.

The first Seventh-day Adventist church in the area was organized in the village of Higgins in 1956, largely a result of the work of Dr. and Mrs. Walter Ost, from Long Beach, California, who had moved to the area six years earlier to do medical missionary work. When they and others later moved away, the church was disbanded, and the few who remained held services in homes.

When Elder Skender retired as trust services director for the Carolina Conference, he and his wife, Irene, moved to the region and began meeting with the members. An interest developed about starting a church in Burnsville, a more central area of the county. Letters were sent to former members and others who might be interested. On January 26, 1980, the Burnsville company was organized with a total of 14 members.

After worshiping temporarily in rented quarters, the company purchased property, and plans were drawn for a building. The foundation was poured August 19, 1983. Three months and one week later the debt-free dedication and opening service were held. Some landscaping and paving remains to be done, but the building, with a sanctuary that seats 100, a mothers' room, classrooms, a kitchen and fellowship room, and a Community Services area, is complete.

D. E. KENYON
Communication Director
Carolina Conference



Prayer circle for evangelism

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

Information to be included in this listing, including opening and closing dates, should be sent to your local Ministerial Association secretary or conference president three months in advance of the opening date.—W. C. Scales, Jr., NAD Ministerial Association Secretary, General Conference of Seventh-day Adventists.

Canadian Union

John Sabo, March 12-April 24, Mel-fort, Saskatchewan, Canada
L. Lee Patterson, through May 30, Saskatoon, Saskatchewan, Canada

Columbia Union

Ted Struntz/Bruce Hinckley, through February 25, Athens, Ohio
Jay C. Baker/Ron Gladden, March 3-April 21, Cincinnati, Ohio
Ted Struntz/Duane O'Ffill, through April 21, New Philadelphia, Ohio

North Pacific Union

John Stafford, through April 29, Ontario, Oregon
Roger Bierwag, through May 10, Parma, Idaho
Les Fowler, through April 21, Roseburg, Oregon
Lenard Jaecks, through March 31, Edmonds, Washington
Calvin Johnson, through April 14, Elma, Washington
Tim Gebhardt, through March 31, Ballard, Washington
Joe Maniscalco, through April 24, Auburn, Washington
Phil Shultz, through April 18, Olympia, Washington
Dennis Carlson, through March 25, Port Angeles, Washington
Harry Sabnani, through March 31, Poughkeepsie, Washington
Glenn Aufderhar, through March 31, Tacoma, Washington

Newsbeat

By VICTOR COOPER



■ **Deplorable:** "Baptists condemned it, Seventh-day Adventists deplored it, and Episcopal leaders said they saw no need for it." Reporting on the establishment of full diplomatic relations between the Vatican and the United States, Sari Gilbert made this comment in the *Washington Post*, Wednesday, January 11. CBS Network Television made the announcement the top story on their evening news to the nation. Their first interview was with the director of the General Conference Public Affairs and Religious Liberty Department, Bert B. Beach, who stated his opposition to preferential treatment for any denomination.

■ **No restrictions:** The General Conference has voted to appropriate to the Review and Herald Publishing Association \$204,700, a sum equivalent to half the interest paid by the Review on its \$5.4-million plant loan during the six months ending December 31, 1983. General Conference treasurer Lance Butler explained that the GC had requested earlier that the Review and Herald not dispose of the Takoma Park property, as the GC had hoped to arrange a joint sale of the Review and Herald and General Conference properties on the D.C.-Maryland line. However, on October 17, 1983, General Conference officers had advised the Review and Herald that they were free to sell their property separately.

The General Conference will continue to meet half of the interest costs of the Review loan until the property is sold or until December 31, 1984, whichever comes first. Meanwhile, the old Review and Herald building stands empty except for offices occupied by nine members of the ADVENTIST REVIEW editorial staff, four employees of the Southern Asia Division, 15 people who work with ADRA

(Adventist Development and Relief Agency), and two representatives of the Review and Herald Publishing Association.

■ **Food:** Australian-born Eric Fehlberg, formerly managing director of National True Foods, Ltd., of Heidelberg, South Africa, has arrived in Washington to direct the General Conference's World Foods Service. He will coordinate the activities of the 60 Adventist food factories, restaurants, and wholesale outlets around the world. Approximately half the church's food industry operations are in the Australasian Division, and Mr. Fehlberg says he would like to help establish Adventist food industries in countries where there currently are none.

■ **Retiring:** The General Conference voted to approve the retirement of Marvin Reeder after 40 years of service, 21 of which have been in the General Conference Department of Communication and its predecessor, the Bureau of Public Relations. No successor has been named yet. After the losses of Franklin Hudgins to the Voice of Prophecy and Jiggs Gallagher to Union College, there are now three vacancies in the Communication Department.

■ **The harvest:** Some 300,000 viewers saw the Faith for Today television film *The Harvest*, according to director Dan Matthews. It was shown in prime time by CBS television affiliates in the Washington area on December 27 at 8:00 P.M. The one-hour family special tells how a country grandfather and his grandson from the city learn to bridge social and generation gaps to unite a stress-torn family.

■ **Churchwoman:** On behalf of Religious Heritage of America, Inc., George Vandeman presented the Churchwoman of the Year Award for 1983 to Margaret "Peg" Thornton Major, of Beaufort, South Carolina. At the same ceremony in the Marriott Ballroom, Washington, D.C., William A. Meadows, Jr., a Miami, Florida, attorney, received the Churchman of the Year Award.



PLANNING FOR RETIREMENT?

7 Reasons to Consider PUEBLO NORTE

An Adventist-Sponsored Retirement Life Care Community

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

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

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

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

Name _____

Address _____

City _____ State _____ Zip _____

Telephone (_____) _____ Age _____

Mail to: Pueblo Norte, 10900 No. Scottsdale Rd., Scottsdale, AZ 85254.
Or call (602) 951-0165.

AR01

THE INTERNATIONAL
RELIGIOUS LIBERTY ASSOCIATION
ANNOUNCES

THE

SECOND WORLD CONGRESS ON RELIGIOUS LIBERTY, ROME, SEPT. 3-6, 1984

MEETING

OF A

DECADE

THE

VOYAGE TO ANTIQUITY THE AEGEAN, SEPT. 7-18, 1984

TRIP OF A

LIFETIME

Hear authorities from many nations and many religious backgrounds discuss the role of religious liberty in maintaining the peace. What problems do believers face from official atheism in the socialist countries, and unofficial secularism in North America and Western Europe? Does fundamentalism, whether Christian or Moslem, threaten the rights of religious minorities? What is the status of religious freedom in Latin America, Asia, Africa?

Hear multi-lingual discussion of these questions and many more by simultaneous translation during the morning and evening Congress sessions. Participate in afternoon excursions to the historic sites of Rome. Enjoy the IRLA Awards Banquet, meet delegates from around the world, share your ideas and concerns.

Even religious liberty has roots. You can explore them in comfort on the MTS GALAXY, our luxurious cruise liner, during our voyage to Antiquity through Greece and Asia Minor immediately following the World Congress. Traveling with you will be historians, archaeologists, educators, medical professionals — even a few clergy. Options customized to meet your needs and interests will include both excursions and lectures. And if your pictures don't turn out, our official photographer can supply a full photographic record of the trip.

sponsored by
THE INTERNATIONAL RELIGIOUS LIBERTY
ASSOCIATION

With the collaboration of
ASSOCIATION INTERNATIONALE POUR LA
DEFENSE DE LA LIBERTE RELIGIEUSE

LIBERTY, A Magazine of Religious Freedom

AMERICANS UNITED FOR SEPARATION OF
CHURCH AND STATE

For more information and
a brochure, write to:

International Religious
Liberty Association
6840 Eastern Avenue, NW
Washington, DC 20012

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

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

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

Africa-Indian Ocean

■ Robert Peck, formerly secretary-treasurer of the Iowa-Missouri Conference, is president of Rwanda Union Mission, and Robert Patterson is president of Burundi Mission. When Rwanda recently became a union, Burundi became a mission attached to the division.

■ A young girl, Xaverine Nyirakabirika, of the Heshu church in North Rwanda, invited 12 young people to a series of evangelistic meetings—and all 12 have been baptized.

■ Gitwe College in Rwanda has begun a work-study program to give more emphasis to practical training.

■ Three new churches have been established in Monrovia, Liberia, following an evangelistic crusade conducted by Ted Wilson, division ministerial director. Total baptisms were 551. The crusade was organized by Ron Wright, ministerial secretary of the West African Union.

■ Emmanuel Osei, director of the Blessed Hope evangelistic team in the Central Ghana Conference, has started a newsletter called *Joy*. According to Osei, *Joy* is being published to keep God's people aware of the fact that His church is moving

ahead victoriously in spite of many obstacles. *Joy's* front page displays the text: "A good report maketh the bones fat" (Proverbs 15:30).

■ M. T. Vinom of the Rivers Mission discovered a group of Sabbath worshipers during one of his visits to an unentered area. He was well-received, and his team is studying the Bible with these people. Although the group worships on Sabbath, the people do not have a thorough understanding of the Sabbath commandment.

■ The president of the Cross River Mission, J. Adeniji, has been successful in attracting media attention in his territory. Interviews with Pastor Adeniji about Sabbath observance, disaster relief, and politics have been published in newspapers.

Australasian

■ So far, 10,350 people in the Australasian Division have been baptized during the One Thousand Days of Reaping. This represents 27.4 baptisms per day, 110 percent of the projected aim of 25 per day. In 1983, more than 525 evangelistic campaigns were completed, 200 of which were conducted by youth teams.

■ Bruce Roberts, director of the Australasian Division's department for Aboriginal work in Australia, utilizes his skill as a pilot in making contact with parishioners all over Australia's vast continent, where there exists more than 500 baptized Aborigine Adventists and an expanding work. Bruce flies throughout remote sections of Queensland, the Northern Territory, and Western Australia. This year he will pilot his aircraft to the little-known islands of Torres Strait, between Australia and New

Guinea, where some people have requested baptism.

■ Literature Evangelist Tom Arama recently sold \$13,000 worth of Adventist literature to people on the little-known island of Niue, near Tonga, where the total population is a mere 2,000. On this basis, one would think that the market was saturated. But soon after, another intrepid literature evangelist took Tom's success as his cue, went to Niue with another book, and achieved equally spectacular results.

Eastern Africa

■ The Inter-District Youth Organization in Uganda, under the chairmanship of S. Bukonya, raised 65,000 shillings (US\$195) for evangelism. The youth also arranged for the use of a government school facility in which they conducted an evangelistic campaign. The youth report that 13 people are ready for baptism and 23 have enrolled in Bible correspondence courses.

■ Since 1979 the church has been broadcasting in Uganda over both radio and television. Broadcasts are in English and three other vernacular languages—Luganda, Lukonjo, and Runyankole Lukiga. Every Sabbath between 5:00 P.M. and 8:00 P.M. Adventist programs are aired on both radio and television. Live coverage is given to the church services in Kampala's main churches, Makerere and Najjanankumbi. Last year a total of 244 programs were aired on television and radio.

■ Leslie Colin Hunter, retired after 40 years of pastoring, has been called back into service to serve as principal of the West Rand Adventist School in Johannesburg, South Africa.

Euro-Africa

■ Radio Salève, the Adventist radio station for Geneva, Switzerland, and the surrounding area in both France and Switzerland, celebrated its second anniversary on Sunday, November 20.

■ To refurbish a several-centuries-old Italian *palazzo* takes time. "Villa Aurora," the Italian Adventist college, occupies such an old mansion—which can be traced back to 1425. To restore it thoroughly, redecorate the original interior and exterior stucco work, paint, repair, and modernize the many rooms of the central building for the use as a school, has taken two and a half years. The church has owned the buildings, which are situated in a large park, since 1947.

■ In order to remind one-time Adventists of their former spiritual family, the small brochure "Souvenirs," by Lew Walton, has been printed in six European languages. The lay activities departments in France, Germany, Italy, Belgium, Portugal, and Spain are sponsoring a program to try to contact former members and win them back to church fellowship.

■ Under the direction of Gisela Winandy, the choir of the Adventist college in Italy, known as "Aurora Fiorentina" (rosy dawn of Florence) has performed 20 concerts during the past five months. The group has sung in large cathedrals in the presence of Catholic archbishops and other clergymen. They have given their testimony before some 10,000 persons, most of them non-Adventists.

Far Eastern

■ A union-wide Bible conference was held November 16-19 near Los Banos, Laguna, Philippines, attended by 380 minis-

terial and Bible workers from the five missions and institutions of the North Philippine Union Mission. Guest speakers included J. R. Spangler, General Conference Ministerial Association secretary; Robert Johnston, professor of religion at Andrews University; and J. H. Zachary, Far Eastern Division Ministerial Association secretary. Marie Spangler, wife of Pastor Spangler, conducted a forum for the ministers' wives. The conference was organized by G. H. Gucilar, North Philippine Union Mission Ministerial Association secretary, assisted by his counterparts in the various missions.

■ "More than one thousand" was the theme of the Far Eastern Division publishing sales advisory council held in Singapore September 13-15. The theme was based on the statement by Ellen G. White: "More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Review and Herald*, November 10, 1885.

■ Korean Union president Hyung Hwan Lyu spoke at the opening of the Dae Jeon Adventist Clinic, situated adjacent to the main Dae Jeon Adventist church in the Central West Conference. The clinic initially will be staffed with one physician and supporting personnel.

North American Canadian Union

■ Eight Kingsway College students have been baptized since the beginning of the 1983-84 school year. One of these, from Hong Kong, was not from an Adventist background.

■ On November 13 Matthew Pickering of London, Ontario, was baptized in the South River, Ontario, church—the result of an Ingathering contact by Duane Andersen, pastor of the South River/North Bay district.

■ The Owen Sound, Ontario, church celebrated the opening of its new sanctuary on September 10.

Columbia Union

■ Several years ago the Medina, Ohio, fair's managers requested that the Adventist Church establish a health-food restaurant at the fair. In recent years the restaurant has become a popular fair feature.

■ Following a King Frost parade in Hamburg, Pennsylvania (celebrated by approximately 50,000 people), 12 Blue Mountain Academy students and two faculty members helped the local Jaycees clean up the litter. School treasurer Tom Ratz feels the project helped to strengthen and maintain a "bridge of understanding and appreciation" between the school and the community.

■ The needs of Washington, D.C.'s inner city are being met in part by Columbia Union College students participating in the college's Metro Ministries program. The program includes Teach-a-Kid, soup kitchens, and Big Brother/Big Sister.

Lake Union

■ The Fort Wayne, Indiana, Community Services Center was opened formally on November 26, as city mayor Winfield C. Moses, Jr., cut the ribbon. Lois Hawkes is the community services director. The work of the Fort Wayne community outreach program was featured in the large 1983 Ingathering brochure.

■ The home office of New Day Centers, Inc., has moved from Hinsdale, Illinois, to St. Joseph, Michigan. According to Theodore Chamberlain, president, the move reduced overall costs and allowed the beginning of an educational affiliation with Andrews University in nearby Berrien Springs.

■ Students from Broadview Academy in LaFox, Illinois, joined with church members to collect \$1,000 in two evenings for the annual Ingathering campaign. Peter Neri, Broadview Academy church pastor, and Harold Oetman, academy principal, believe that "there is strength in unity."

■ The West Frankfort, Illinois, church has a radio program, operated by Kenny Shelton and Larry Walsh, entitled "People Touching People." The object of the program is to help people who need help. Volunteers often do odd jobs and run errands for elderly people who are not self-sufficient.

Mid-America Union

■ A new church building has been dedicated at Park Rapids, Minnesota, three years after the groundbreaking.

■ A new church was dedicated at Paonia, Colorado, 15 months after the groundbreaking.

■ The Paul Hetterlie family has assumed operation of the broom factory at Sunnyside Academy on a lease-purchase agreement with the conference. The shop will continue to provide employment for academy students.

■ Approximately 2,300 pieces of clothing were distributed in a clothing giveaway conducted by the Jule Street church in St. Joseph, Missouri. More than 20 families were helped.

■ The Columbus, Nebraska, church recently was dedicated, with Howard Voss, former conference president and now general manager of Christian Record Braille Foundation, giving the dedicatory sermon.

North Pacific Union

■ Although 87-year-old Henry Kolln, of Ontario, Oregon, is paralyzed from the waist down, he spends much of his time making quilts for the local Dorcas Society. He cuts quilt squares in the mornings and sews them together each afternoon. He uses his elbow to operate on-and-off controls of the sewing machine.

■ Members of the Colville, Washington, church have dedicated their third church since their congregation was formed 80 years ago. Groundbreaking ceremonies were held for the newest sanctuary in 1979. Guest speakers for the recent dedication included Donald G.

Reynolds and Jere Patzer, president and secretary of the Upper Columbia Conference. Lee Roy Holmes is the congregation's pastor.

■ Ed Kennedy, Darby, Montana, used an unusual method to stimulate interest at a county fair. He prepared a large signboard and had handbills printed offering a reward for a Bible text commanding Sunday worship.

■ Utilizing funds being made available through United Way, the Lebanon, Oregon, church is operating an emergency food bank. The purpose is to assist needy persons on a temporary basis until they begin receiving food stamps or some other type of assistance. According to Carrol Husted, the food bank's director, surplus foods have been made available in addition to donations from local merchants. Since August the food bank has given away about 4,000 meals.

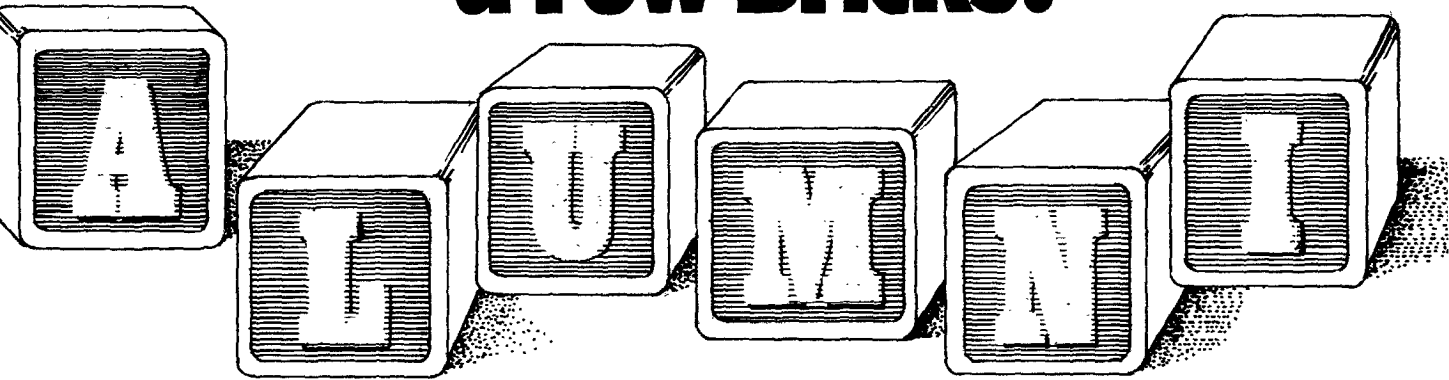
Southwestern Union

■ New carpet has been installed throughout Baker Hall, the boys' dormitory at Ozark Adventist Academy, Gentry, Arkansas. Much of the labor was donated by students.

■ The Oklahoma City Spanish church, having surpassed its Ingathering goal, turned its Christmas caroling toward a different kind of outreach. For eight nights members visited a different family each night, singing carols and giving a sack of food and a blanket. Pastor Claudio Consuegra gave a brief Bible study in each home, based on Christ's nativity. Four of the families have visited the Community Services center and have attended Sabbath services.

■ Leonard Shockey, an Adventist physician in Hemp Hill, Texas, recently held a Revelation Seminar in that small city. All advertising was done by personal invitation from church members. Member Linda Borchert was responsible for the attendance of 37 non-members. Seven persons have been baptized, and others are expected to take that step soon.

Just Because Your Gift Won't Build an Entire Building Doesn't Mean You Can't Help Buy a Few Bricks.



Right now at each of the 11 Adventist colleges and universities in the U.S. and Canada there are serious programs to continue improving the quality of education that's offered. Part of that improvement includes updating and expanding facilities to meet current and future needs.

The people who manage these schools are also trying to do a lot of other things that aren't as visible as putting up new buildings. Like increasing the number of scholarships, keeping the cost of tuition from going through the ceiling, buying new lab equipment, upgrading the curriculum.

All of these projects require a great deal of money—money that comes from a wide variety of places and people. Some of the money, for example, comes from large corporations and foundations. Some of it comes from gifts made by wealthy individuals. Some of these funds come from alumni.

In fact, it's the contributions from alumni like yourself that provide the key to these other gifts. Other donors want to know that the alumni believe in their alma mater!

Look at it this way. Whether a gift is large or small, your alma mater needs one just as much as the other. Because alumni gifts are the building blocks for all other support.

**Here's my gift
to help my college
(where needed most).**

Name _____

Address _____

City _____

State _____

College _____

Class of _____

Please complete and mail, with your check,
to your college.

Support Your Alma Mater

When you contribute, others do too!

Andrews University, Berrien Springs, MI 49104 • Atlantic Union College, South Lancaster, MA 01561 • Canadian Union College, College Heights, Alberta, Canada T0C 0Z0 • Columbia Union College, Takoma Park, MD 20912 • Loma Linda University, Loma Linda/La Sierra, CA 92354/92505 • Oakwood College, Huntsville, AL 35806 • Pacific Union College, Angwin, CA 94508 • Southern College, Collegedale, TN 37315 • Southwestern Adventist College, Keene, TX 76059 • Union College, Lincoln, NE 68506 • Walla Walla College, College Place, WA 99324

To new posts

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

NORTH AMERICAN DIVISION

Donavan A. Davis, assistant pastor, Central church, Grand Rapids, Michigan; received his Master of Divinity degree from Andrews University in 1983.

Michael R. Jamieson, assistant treasurer, New York Conference; formerly assistant treasurer, Southern New England Conference.

Inkon Kim, pastor, Chicago Korean church; formerly a pastor in the Hawaiian Mission.

Ray Williams, assistant publishing director, Southern New England Conference; formerly in the same position, Northern New England Conference.

Regular Missionary Service

Ralph P. Bailey (U. of Ala. '70), returning to serve as director of education, Eastern Africa Division, Nairobi, Kenya, and **Dorothy E. (Patterson) Bailey** (SAC '70), left Dallas, November 30.

Neville Theodore Bradfield (AU '81), to serve as pilot, Zaire Union, Kasai, Zaire, and **Carol Ann (Clifford) Bradfield** (AU '81), of Berrien Springs, Michigan, left New York City, November 22.

Joseph Esley Budd (WWC '53), returning to serve as builder, Kanye Hospital, Kanye, Botswana, and **Patricia Joy (Blood) Budd** (WWC '53), left Chicago, December 4.

Larry Roy Colburn (AU '61), to serve as field secretary, Far Eastern Division, Singapore, of Sioux City, Iowa, left Los Angeles, December 11.

Ronald Ethelbert Forde (LLU '83), to serve as dentist, Lubumbashi Dental Clinic, Lubumbashi, Zaire, **Dorothy Evadine (Sinclair) Forde**, and two children, of Loma Linda, California, left Montreal, Quebec, Canada, November 22.

James Sakae Miyashiro (LLU '61), returning to serve as physician/surgeon, Adventist Medical Center, Okinawa, Japan, and **Hideo (Matsumoto) Miyashiro**, left Honolulu, October 5.

David Earl Robinson (WWC '72), returning to serve as teacher, Overseas Elementary School, Taiwan Adventist Hospital, Taipei, Taiwan, **Ulena Blossom (Baptist) Robinson** (AU '75), and two children, left Seattle, November 28.

Wilbur Dean Rogers (UC '70), to serve as treasurer, Zaire Union, Lubumbashi, Zaire, **Linda Kay**

(James) **Rogers** (UC '68), and one child, of Columbia, Missouri, left New York City, November 15.

Merton Edmund Sprengel (U. of Nebr. '83), to serve as chemistry teacher, Adventist University of Eastern Africa, Eldoret, Kenya, and **Julia Lea (Walther) Sprengel**, of Lincoln, Nebraska, left Los Angeles, December 5.

Dale LeRay Thomas, returning to serve as publishing director, Africa-Indian Ocean Division, Abidjan, Riviera 1, Ivory Coast, **Joyce Annette (Vetter) Thomas**, and three children, left New York City, November 27.

Sandra L. (Leach) Zaugg (WWC '61), to serve as dean of girls, Far Eastern Academy, Singapore, of Riverside, California, left San Francisco, July 23.

Nationals Returning

Robert C. K. Wong, to serve as China Committee staff member, Hong Kong-Macao Conference, Kowloon, Hong Kong, and **Mary Luo Wong**, left Los Angeles, November 30.

Volunteer Service

Cheryl Marie Baldwin (Medical Elective Service), to serve as medical assistant, Ottapalam Seventh-day Adventist Hospital, Ottapalam, Kerala, India, of Loma Linda, California, left Los Angeles, November 28.

Roy Vincent Berglund (LLU '54) (Special Service), to serve as physician, Kaohsiung Adventist Clinic, Kaohsiung, Taiwan, of Rialto, California, left Los Angeles, April 26. **Leona June (Carscallen) Berglund**, and two sons, joined him later.

Gordon Morrise Ellstrom (WWC '39) (SOS), to serve as director, Adventist College for French-speaking Africa, Nanga-Eboko, United Republic of Cameroun, and **Velma (Kearn) Ellstrom** (WWC '39), of Cornville, Arizona, left New York City, December 7.

Teresa Donaldson Franke (LLU '80) (Special Service), to serve as nurse/anesthetist, Bangkok Adventist Hospital, Bangkok, Thailand, of San Antonio, Texas, left Los Angeles, August 31.

John Joseph Hafner (Roosevelt U. '47) (SOS), to serve as music teacher, Taiwan Adventist College, Yu Chih, Nantou, Taiwan, and **Charlotte Isabelle (Briggs) Hafner**, of Englewood, Colorado, left San Francisco, November 20.

Bryan D. Harris (Senior Dental Clerkship), to serve as dental assistant, Seoul Adventist Hospital,

Seoul, Korea, of Loma Linda, California, left Los Angeles, July 21.

William Lee Hopkins (U. of the Pacific '53) (Special Service), to serve as dentist, Taiwan Adventist Hospital, Taipei, Taiwan, and **Cheryl Virginia (Wagner) Hopkins**, of Sun Lakes, Arizona, left San Francisco, October 23.

Carl Trainer Jones (Ore. St. U. '59) (SOS), to serve as professor, chemistry department, and **Lucille (Hall) Jones** (WWC '56), to serve as professor, school of public health, Philippine Union College, Manila, Philippines, of College Place, Washington, left Los Angeles, November 9.

Mark Lowell Nystrom (Medical Elective Service), to serve as medical assistant, Scheer Memorial Hospital, Kathmandu, Nepal, of Loma Linda, California, left Los Angeles, November 30.

Randy Gale Purviance (Special Service), to serve as carpenter, Kanye Hospital, Kanye, Botswana, and **Joelle (Moore) Purviance**, of Hailey, Idaho, left Chicago, November 13.

Eric Ristau (Special Service), to serve as speaker, fifth National Convention of Literature Evangelists, North Philippine Union Mission, Manila, Philippines, of Conyers, Georgia, left around September 12.

Pierre Andre Scales (Medical Elective Service), to serve as medical assistant, Ottapalam Seventh-day Adventist Hospital, Ottapalam, Kerala, India, of Loma Linda, California, left Los Angeles, November 28.

Edward George Simanton (Special Service), to serve as music teacher, Dominican Adventist College, Santo Domingo, Dominican Republic, of Red Deer, Alberta, Canada, left Miami, August 14.

Niel Jorgen Sorensen (Mich. St. U. '50) (SOS), to serve as builder, Adventist University of Central Africa, Gisenyi, Rwanda, **Ruby (Thompson) Sorensen** (AU '56), and one son, of Collegedale, Tennessee, left Chicago, November 27.

Deaths

FLECK, W. Wendell—b. April 25, 1916, Meadow Glade, Wash.; d. Nov. 3, 1983, Vancouver, Wash. From 1946 to 1955 he taught at Columbia Adventist Academy, and later was manager of the Oregon Conference's Meadow Glade Store. Survivors include his wife, Patricia; one son, Dean; one daughter, Carol; and one sister, Mildred Barclay.

MORENO, José—b. Oct. 3, 1907, Ventrosa, Logroño, Spain; d. Sep. 22,

1983, Los Angeles, Calif. His family migrated to Chile when he was 16 years old. Forced to leave home when he became a Seventh-day Adventist, he began to sell Adventist literature, continuing in this ministry throughout his career and after retirement. He canvassed in every Spanish-speaking country in the Western Hemisphere. In 1967, while serving in Central America, he attained the highest deliveries among all literature evangelists in the world field. He is survived by his wife, Hevila; two daughters, Janet Ena and Cristina; three granddaughters; and six great-grandchildren.

PETTIS, Louis W.—b. Oct. 17, 1906, Minneapolis, Minn.; d. July 26, 1983, Loma Linda, Calif. He worked for 38 years as a teacher, pastor, and MV and educational secretary in the Kansas, Nebraska, Alabama-Mississippi, and Carolina conferences. He later completed his Ph.D. and taught English at Andrews University for 12 years until his retirement. Survivors include his wife, Florence L.; one daughter, Jeanne Miller; one son, Gordon L.; one brother, Loren; one sister, Eleanor Verlo; and five grandchildren.

STEED, Ida Vonvara Brown—b. June 10, 1878, Rowan County, N.C.; d. Dec. 2, 1983, age 105. She and her husband were baptized into the Adventist Church in 1903. In their home the first Sabbath school in Stanly County, North Carolina, was conducted and the first Adventist church in the county organized. Survivors include one son, Clarence N.; and three daughters, Rachel Spiess, Ethel Nesbitt, and Lillian Hatenstein.

Church calendar

February	
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
10	Adventist Youth Week of Prayer
17-24	Adventist Youth Day
17	Sabbath School Community Guest Day
24	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)

GC site chosen

The General Conference Committee has voted to approve a 30-acre (12-hectare) site near Washington, D.C., as the location for the new General Conference headquarters building. The GC already owns the site adjacent to U.S. Route 29. Situated about ten miles (16 kilometers) north of Takoma Park in the State of Maryland, the site was selected from 11 possible locations researched by a site-selection committee. It has easy access to banking, government agencies, and embassies, and is equidistant from the three major airports serving Washington, D.C. A majority of the current 580 full-time and part-time employees live within seven miles.

The next step will be to work with consultants on the formulation of a site plan for presentation to Montgomery County. Negotiations are proceeding for the eventual sale of the General Conference and Review and Herald properties on the District of Columbia and Maryland state line.

LANCE L. BUTLER

FED receives \$301,204

As a result of the Thirteenth Sabbath Offering given on September 24, 1983—which totaled \$1,204,817.53—four institutions in the Far Eastern Division will benefit: Okinawa Junior Academy, in Japan Union Mission; Nusa Tenggara Academy, in the West Indonesia Union Mission; Majuro Academy, in the Marshall Islands; and the Signs Publishing House, in Taiwan. The division has expressed appreciation for the support given.

Twenty-five percent of the offering (\$301,204.38) is assigned to the special projects. The remainder will be added to

the 1984 World Mission Fund, to be allocated by the Annual Council to all the world divisions. HOWARD F. RAMPTON

Canadian Sunday law appeal granted

The Supreme Court of Canada has permitted an appeal in the matter of Sunday-closing legislation arising from lower court decisions in Alberta (see ADVENTIST REVIEW, December 29, 1983). When the case is heard, the Seventh-day Adventist Church in Canada will represent its concerns in the capacity of intervenor. A number of constitutional questions are to be answered in the hearing, such as:

(1) Does the Lord's Day Act infringe upon the freedom of conscience and religion guaranteed in Section 2 of the Canadian Charter of Rights and Freedoms?

(2) Is the Lord's Day Act justified on the basis of Section 1 of the Canadian Charter of Rights and Freedoms? (Will the justices hold that Sunday legislation is a reasonable limit on the freedom of religion, or will they find Sunday legislation in Canada not justifiable under the Constitution?)

(3) Is the Lord's Day Act enacted pursuant to the criminal law power under Section 91 (27) of the Constitution Act, 1867? (Simply stated, is Sunday legislation a valid criminal law?)

The appeal will constitute a landmark case in the matter of freedom of religion and church/state relations in Canada under the Constitution Act, 1982. The Canadian church invites fellow members around the world to pray for the Supreme Court justices in their deliberations.

D. DOUGLAS DEVNICH

Please take note of our address

More than six months ago the Review and Herald Publishing Association moved to Hagerstown, Maryland; however the ADVENTIST REVIEW offices remained in Washington, D.C.

Because some of our correspondents are uncertain about the address to use for various kinds of mail, we offer this information:

All editorial correspondence for the magazine should be addressed to the ADVENTIST REVIEW, 6840 Eastern Avenue, N.W., Washington, D.C. 20012. Address changes and correspondence relating to subscriptions should be sent to Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740.

Scholars meet in Dallas

The Andrews Society for Religious Studies met December 16-18 in Dallas, Texas, to study the meaning of authority for Christians in a modern world. The group, with a current membership of approximately 100, is named after John N. Andrews, pioneer denominational scholar best remembered for his *History of the Sabbath* and the fact that he served as the first officially-appointed Adventist missionary outside North America.

Most members of the Andrews Society are scholars trained in Biblical studies and other fields of religion, many of whom teach in the religion departments of Adventist colleges and seminaries. This year's group included members from the Inter-American and Far Eastern divisions.

At the Dallas meeting papers were presented by Ralph E.

Neill of Union College, Dalton D. Baldwin, Loma Linda University, and George W. Reid, associate editor of the ADVENTIST REVIEW. They dealt with the background of modern attitudes and gave particular attention to how the modern mind-set affects the use of the Scriptures.

Sabbath afternoon, December 17, a special panel discussed "Authority in the Church," responding to questions from the floor. Panel members were: Charles E. Bradford, General Conference vice-president for North America, Robert D. Rider, president of the Oklahoma Conference, Robert M. Johnston, Seventh-day Adventist Theological Seminary, and Dean E. Nelson, Loma Linda University.

A later business session approved a constitution for the society and elected future officers. President for 1984 is Richard W. Coffen, book editor for the Review and Herald, and secretary-treasurer is Larry Mitchel, Pacific Union College.

For the record

Year-end gift: Two couples, from Texas and Illinois, have given Southwestern Adventist College, Keene, Texas, a Red River, New Mexico, condominium worth \$235,000. Instrumental in arranging the contribution was Al Micallef, president of Jamak, Inc., a plastics corporation headquartered in Fort Worth. He has been a member of the college's Fort Worth advisory and development board since its founding in 1981. This year-end gift helped to make 1983 the first year that the college has raised a million dollars in voluntary support.

Died: May Field, widow of A. H. Field, pastor and departmental director in the United States and Peru, January 2, Riverside, California.