

Adventist Review

General Paper of the Seventh-day Adventist Church

February 23, 1984

The sources of
*The Great
Controversy*

Page 3

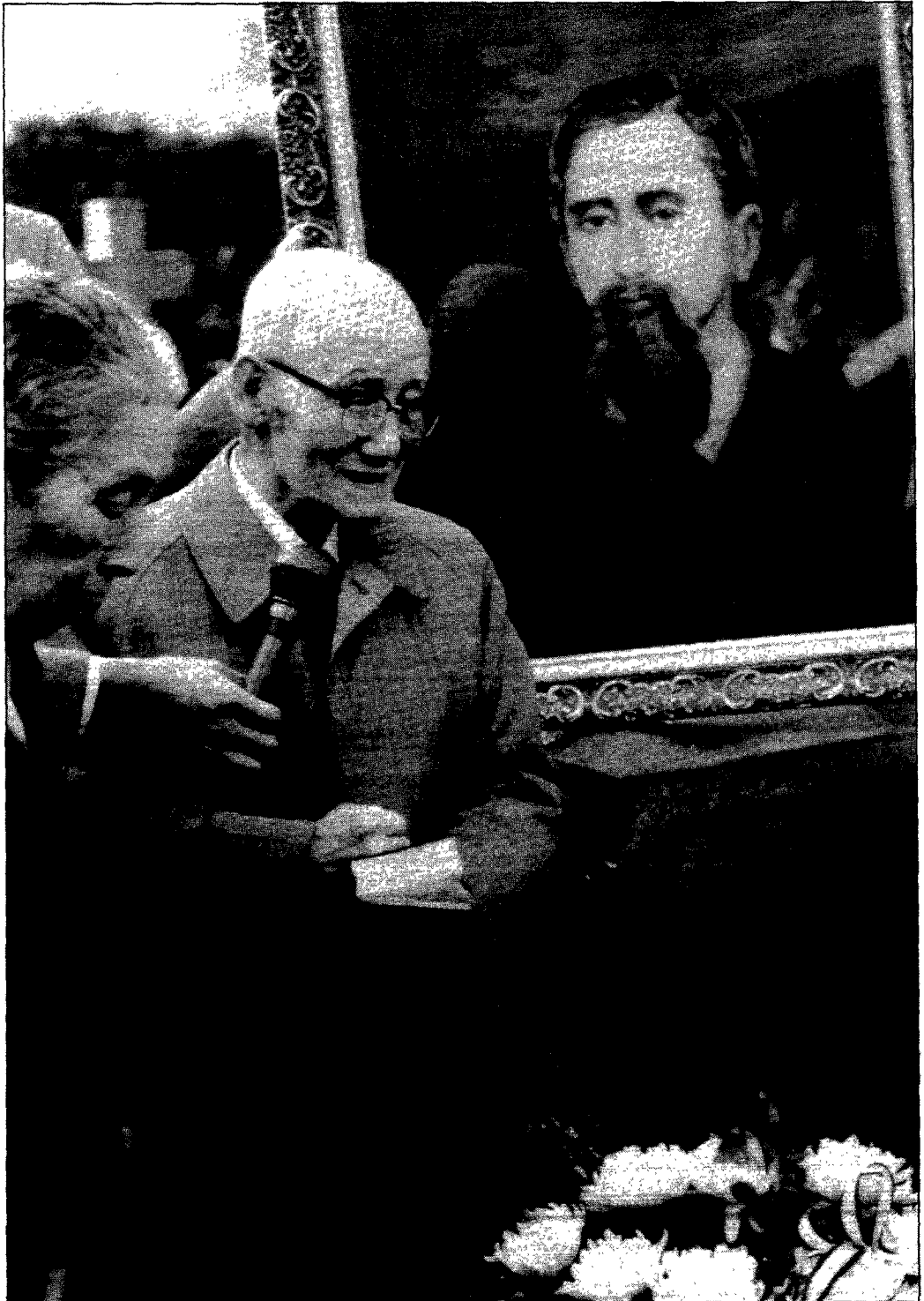
Three new
presidents

Page 8

College students
commemorate
SDA pioneer

Page 15

William C. Grainger, an early pioneer of Christian education and the first foreign Adventist missionary to Japan (see framed portrait), is buried in a Tokyo cemetery where a consecration service recently was held. Tsumoru Kajiyama, 91 years of age, was the speaker. Mrs. Kajiyama, a former Bible worker, stands beside her husband. See article on page 15.



THIS WEEK



In the December 8, 1983, issue of the ADVENTIST REVIEW, we offered a recipe for "sculptured bread" to anyone who would send us a self-addressed, stamped envelope. To date, we have sent out some 450 recipes, and the requests continue to come in; therefore, we have decided it would be better stewardship of both time and postage—not to mention

that the secretaries will call us blessed—if we just publish the recipe.

For "sculptured bread," use any regular wheat bread dough. After the dough has risen once, roll it to a half-inch thickness on a lightly floured surface. Using a round cake pan, cut two circles of dough the size of the pan, leaving several trim pieces of any shape you like. Place one circle of dough in the cake pan and spread a half-inch of fruit filling (see below) to within an inch of the edges. Moisten the edges of the dough with a little water before covering with the second circle, forming a seal around the filling. Using the trim pieces, decorate the top of the bread with a design of your own creation, moistening the back of each piece of dough with water to make it stick to the surface. Allow it to rise. Bake until

browned, and deliver while still hot.

For a delightful red fruit filling, mix ½ cup applesauce, ½ cup shredded coconut, and 1 cup thawed (drained) raspberries. For an appealing golden-orange filling, combine ½ cup golden raisins and 1 cup bright-orange dried apricots. Grind mixture together with just enough water to make a spreadable paste. The recipe, courtesy of Lorrie Knutsen of Brule, Wisconsin, makes a healthful substitute for Christmas sweets.

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.

Art and photo credits: P. 2, Charles Whieldon; p. 3, Review Archives; all other photos, courtesy of the 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. Address letters for this column to Editor, ADVENTIST REVIEW, 6840 Eastern Ave., NW., Washington, D.C. 20012.

Volunteering

"Retired but Not Tired" (Dec. 15) reminded me of William Menninger's comment that "for maturity everyone has to have a cause, a mission, an aim in life that is constructive and so big they can keep working at it."

One terrific answer for the retiree or anyone wanting a meaningful addition to his life is volunteering.

I began volunteering more than 12 years ago while still working as a nurse in a community hospital. I pushed the gift cart and delivered patients' mail. The satisfaction I received from my contacts was more important than the paycheck I

received at my regular job. It is hard to describe to anyone who has not volunteered, but the more you give of yourself, the more you receive.

Some volunteers I have worked with are more than 80 years of age, some are in wheelchairs, and one cannot speak because her voice box has been removed. She comes twice a week to put new reading material in all the waiting rooms. Her bright smile is worth a thousand words.

FRANCES POINTEK CLAPP
Director, Volunteer Services
Shady Grove Adventist
Hospital
Rockville, Maryland

Essential

Re "Why the Angels Sang Over Bethlehem" (Dec. 22, 29).

To me these articles are scripturally solid and logical. The correct understanding of Christ as our Saviour, Example, High Priest, Judge, and Coming King is essential to our partaking of His divine nature. It is the

guarantee that sin will never again blight God's wonderful universe.

H. H. MATTISON
Keene, Texas

I was so happy to hear someone come to the front and state the truth that Jesus is not only our substitute but also our example.

ALICE DION
Mountain City, Tennessee

Questionable advertising

I am disturbed by the advertisement on page 9 of the November 24 issue; specifically, the advertisements for *Secrets of the Kingdom* and *War of the Star Lords*.

Both of these, designed to teach the very young about their God, are very defective in that they mingle sacred fire with common fire. The elfin character on the cover of *Secrets of the Kingdom* and the title and cover of *War of the Star Lords* make the realities of the kingdom of God seem like any fantasy or science-fiction story common in the world today.

TIMOTHY E. ZAVAR
Bethlehem, Pennsylvania

Adventist Review



Published continuously since 1849

EDITOR
William G. Johnson

ASSOCIATE EDITOR
George W. Reid

MANAGING EDITOR
Jocelyn R. Fay

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

ADMINISTRATIVE SECRETARY
Corinne Russ

EDITORIAL SECRETARIES
Chitra Barnabas, Jeanne 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. Hirsch, W. R. Leshner, Alf Lohne, Kenneth J. Mittleider, 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 Heve, 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 Doleyres, 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.

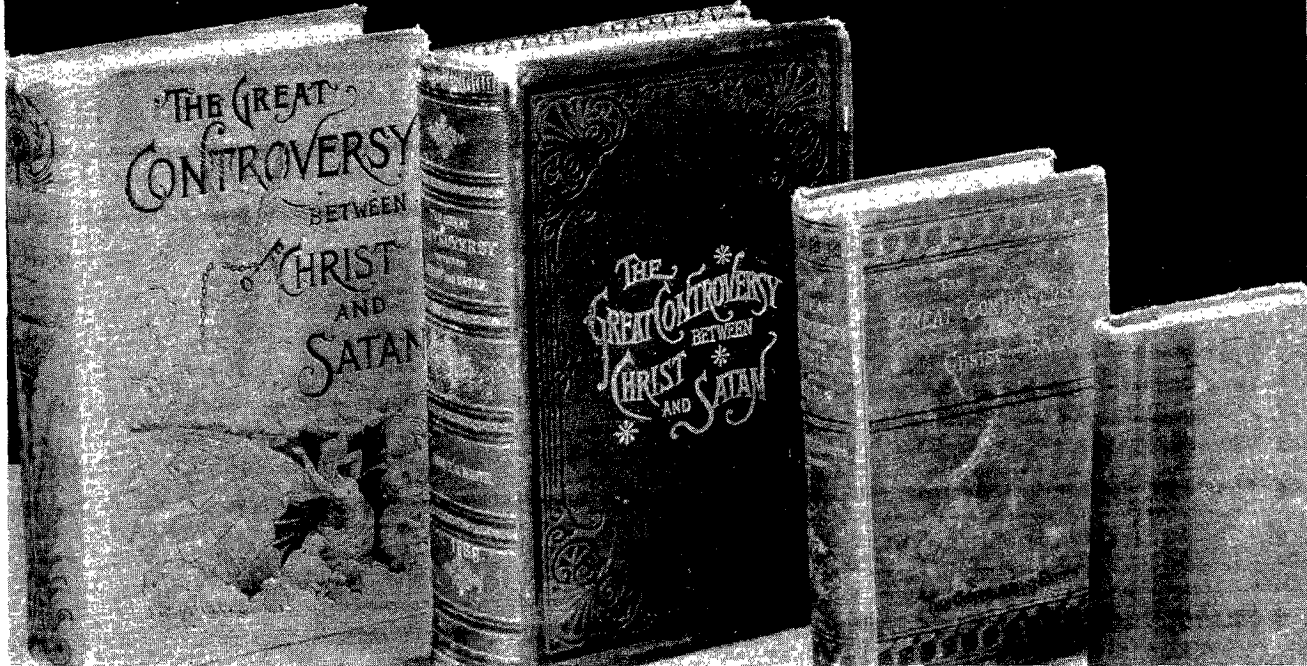
Address all editorial correspondence to 6840 Eastern Avenue NW., Washington, D.C. 20012.

Vol. 161, No. 8.

Ellen G. White's use of historical sources in *The Great Controversy*

By ROBERT W. OLSON

Discussions from 1919 illumine Ellen White's prophetic ministry.



Does Ellen White's use of other writers' material confer infallibility upon it? The 1919 Bible and History Teachers' Conference faced this issue in important discussions.

In his study on Daniel 7 at the opening of the conference, H. S. Prenier gave the dates 538 to 1798 for the 1260-year period of verse 25. These dates coincided with those advocated by Ellen G. White in her reference to the same text (see *The Great Controversy*, p. 439). W. W. Prescott, however, favored a different set of dates—533 to 1793. This led him to inquire:

"It appears to me after the presentation this morning, that there is a question that we need to consider back of this matter of the 1260 days. The question comes to me like this: Whether it is an open question for historical study or whether we are shut off from historical study."—Stenographic notes of the 1919 Bible and History Teachers' Conference, July 10, 1919, p. 58, General Conference Archives.

Prescott then proceeded to answer his own question by calling the delegates' attention to the fact that Ellen White had made a number of changes in the historical materials of *The Great Controversy* in her 1911 revised edition of the book. He noted that she had not considered her historical descriptions to be sacrosanct and beyond the possibility of

correction. From the records that have come down to us, it appears that there was general agreement on this point by most, if not all, of those present.

Near the close of the conference J. N. Anderson reminded the delegates of the dilemma in which many Bible and history teachers found themselves: "What shall we as teachers do when we stand before our classes and some historical question comes up, such as we have spoken of here, where we have decided that Sister White's writings are not final? We say there are many historical facts that we believe scholarship must decide. . . . Are we safe to tell that to our students?"—*Ibid.*, Aug. 1, 1919, p. 5, General Conference Archives.

Anderson then suggested that "the best thing for us to do is to cautiously and very carefully educate our people" on the matter of how prophets did their writing.

A few months later, E. E. Andross, president of the North American Division, decided that the time had come to discuss these issues openly before our people. He determined to take up the questions relating to the historical quotations in *The Great Controversy* at the various camp meetings on his 1920 summer itinerary. Seeking more information, he wrote W. C. White on May 30, 1920: "I find considerable criticism coming to me concerning Sister White's writings, especially concerning the matter of the revision of *Great Controversy*. . . . I have been told that she did not claim to have been

Robert W. Olson is secretary of the Ellen G. White Estate.

divinely guided in the selection of historical matter for her books. I want to know whether there is anything authentic concerning this matter. . . . I expect in our camp meeting work this summer to take this matter up and give studies along this line of the certainties of our message, and of course, this question will be involved.”—White Estate Correspondence File.

On June 18, 1920, W. C. White responded: “Regarding the 1911 edition of *Great Controversy*, I will send you some circular letters which will be of service. Some of these you have had in the past, but may not have read them [see *Selected Messages*, book 3, pp. 433-444, for W. C. White’s report to the Autumn Council on October 30, 1911]. . . .

“Regarding Mother’s use of quotations from historians, she used them to strengthen conviction on the part of the reader in the truths she was dealing with. She did have divine guidance in the selection of historical matter, as we who were with her have many and abundant evidences. But did this pertain to every quotation included in her books? That question I cannot answer, for I do not know.

“Did Mother’s use of an extract from a historian place the seal of infallibility on the writings of that historian, or upon that particular quotation? Mother has never claimed this, and it grieved her when she heard that some of her brethren were making this claim.

“In the early days of her work, Mother was promised wisdom in the selection from the writings of others, that would enable her to select the gems of truth from the rubbish of error. We have all seen this fulfilled, and yet when she told me of this, she admonished me not to tell it to others. Why thus restricted I never knew, but now am inclined to believe that she saw how this might lead some of her brethren to claim too much for her writings as a standard with which to correct historians.”—White Estate Correspondence File.

Elder Andross’ subsequent explanations no doubt were helpful to the generation of Adventists living in 1920. The same subject was covered in 1933 by W. C. White and D. E. Robinson in their pamphlet “Brief Statements Regarding the Writings of Ellen G. White” (available from the Ellen G.

White Estate), and again in 1935 by W. C. White in his lectures at the Advanced Bible School at Angwin, California. Arthur White discussed the question in great detail in 1969 in an article included in the supplement to *The Spirit of Prophecy*, volume 4. This was followed in 1973 by another thorough presentation by the same author in his book *The Ellen G. White Writings*.

As our church membership increases and as new members join us during the One Thousand Days of Reaping, this subject and others that are related to it call for renewed clarification.

The purpose of *The Great Controversy*

The Great Controversy was not written as a Ph.D. dissertation. Ellen White was not concerned with such academic formalities as credit lines or the use of original sources only. She quoted 88 authors, but it is evident that she did not personally examine all the works cited in her footnotes. At times she felt free to employ secondary sources.

When she used extracts from Wylie or D’Aubigné, she quoted directly from their works. However, it seems clear that when she cited Scott, Thiers, and Alison in her chapter on the French Revolution, her source for these quotations was Uriah Smith’s *Thoughts on Daniel and the Revelation*.

Ellen White referred to the historical materials she included in *The Great Controversy* as “facts” that were “well known and universally acknowledged by the Protestant world.” Concerning these “facts” she stated: “This history I have presented briefly, in accordance with the scope of the book, and the brevity which must necessarily be observed, the facts having been condensed into as little space as seemed consistent with a proper understanding of their application.”—*The Great Controversy*, pp. xi, xii.

Why did she recount all this history of the past? Ellen White said that she had been bidden by the Lord to present the history of the controversy between good and evil in such a way that it would “shed a light on the fast-approaching struggle of the future” (*ibid.*, p. xi). She stated further:

Comparison of Certain Historical Statements in the Two Editions of *The Great Controversy*

1888 Edition

The pope has arrogated the very titles of Deity. He styles himself “Lord God the Pope,” assumes infallibility, and demands that all men pay him homage.—Page 50.

The Waldenses were the first of all the peoples of Europe to obtain a translation of the Holy Scriptures.—Page 65.

The great bell of the palace, tolling at dead of night, was a signal for the slaughter.—Page 272.

The Word of God was prohibited by the national assembly.—Page 273.

1911 Edition

The pope has been given the very titles of Deity. He has been styled “Lord God the Pope,” and has been declared infallible. He demands the homage of all men.—Page 50.

The Waldenses were among the first of the peoples of Europe to obtain a translation of the Holy Scriptures.—Page 65.

A bell, tolling at dead of night, was a signal for the slaughter.—Page 272.

The worship of the Deity was abolished by the National Assembly.—Page 273.

“Viewed as a part of the controversy between the forces of light and darkness, all these records of the past are seen to have a new significance; and through them a light is cast upon the future.”—*Ibid.*, p. xii.

The Great Controversy not a history book

In her introduction to *The Great Controversy* Ellen White said that when she cited a historian, “the quotations are not given for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject.”—*Ibid.* W. C. White emphasized the same point in a letter written to W. W. Eastman a few months after the revised edition of *The Great Controversy* was published: “When *Controversy* was written, Mother never thought that the readers would take it as authority on historical dates or use it to settle controversy regarding details of history, and she does not now feel that it should be used in that way.”—*Selected Messages*, book 3, p. 447.

Some years later W. C. White wrote: “I gained the impression that the principal use of the passages quoted from historians was not to make a new history, not to correct errors in history, but to use valuable illustrations to make plain important spiritual truths.”—W. C. White to L. E. Froom, Feb. 18, 1932.

No doubt God led Ellen White to lean on those historians who wrote basically from His point of view. Where their larger features were in accord with the panoramic scenes shown her, she felt free to draw from their works, but this did not guarantee the perfection of these works in every respect.

The 1911 revisions

By 1910 it had become apparent that the printing plates for *The Great Controversy* were so worn that they could no longer be used. The type would have to be reset. Therefore, the publishers notified Ellen White that this was an opportune time to make any revisions she might feel were necessary. Later, in recounting this experience, she stated: “When I learned that *Great Controversy* must be reset, I determined that we would have everything closely examined, to see if the truths it contained were stated in the very best manner, to convince those not of our faith that the Lord had guided and sustained me in the writing of its pages.

“As a result of the thorough examination by our most experienced workers, some changing in the wording has been proposed. These changes I have carefully examined, and approved. I am thankful that my life has been spared, and that I have strength and clearness of mind for this and other literary work.”—Letter 56, 1911 (see *Selected Messages*, book 3, pp. 123, 124).

Ellen White’s “most experienced workers”—D. E. Robinson, C. C. Crisler, and W. C. White—enlisted the help of many others in checking historical references in the great libraries of both Europe and America. A few typical changes that they recommended, and that Ellen White approved, are given in the accompanying box.

In spite of the fact that Ellen White herself approved of these and other historical modifications, some of our most devout ministers seemed unable to accept the thought that any of Ellen White’s writings could stand in need of correction.

W. C. White found it necessary to give counsel to Elder

Haskell on this point. He wrote to the 79-year-old warrior: “I believe, Brother Haskell, that there is a possibility of our injuring Mother’s work by claiming for it more than she claims for it, more than Father ever claimed for it. . . . I cannot see consistency in our putting forth a claim of verbal inspiration when Mother does not make any such claim, and I certainly think we will make a great mistake if we lay aside historical research, and endeavor to settle historical questions by the use of Mother’s books as an authority when she herself does not wish them to be used in any such way.”—W. C. White to S. N. Haskell, Nov. 4, 1912; in White Estate Document File 65.

Only two years earlier Haskell had contended for an unwarrantedly high view of Ellen White’s writings. In a letter to Ellen White he had assured her that he and the other old-timers who lived in the early days of the message “give more for one expression in your testimony than for all the histories you could stack between here and Calcutta” (S. N. Haskell to E. G. White, May 30, 1910).

While Haskell meant well, we must acknowledge that those who have propagated his views of verbal inspiration have not contributed to a correct understanding of Ellen White’s inspiration.

The need for balance

While we should not claim too much for Ellen White’s writings, neither should we claim too little. It is true that some historical details in *The Great Controversy* were not supernaturally revealed to her; yet it is also certain that some historical scenes were revealed to her in vision. She declared: “Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of life, the Author of our salvation, and Satan, the prince of evil, the author of sin.”—*The Great Controversy*, p. x.

Further, Ellen White claimed that some “events” were revealed to her (see *Selected Messages*, book 3, p. 110), although she nowhere specified what these were. W. C. White harmonized these two facts (some things revealed, others not revealed) as follows: “In some of the historical matters such as are brought out in *Patriarchs and Prophets* and in *Acts of the Apostles*, and in *Great Controversy*, the main outlines were made very clear and plain to her, and when she came to write up these topics, she was left to study the Bible and history to get dates and geographical relations and to perfect her description of details.”—*Ibid.*, p. 462.

There was no question in Ellen White’s mind about the overall inspiration of *The Great Controversy*, although possibly 50 percent or more of the material in the book was drawn from other sources. She claimed that God had led her in the preparation of this book: “I was moved by the Spirit of the Lord to write that book. . . . God gave me the light contained in *The Great Controversy* and *Patriarchs and Prophets* and this light was needed to arouse the people to prepare for the great day of God, which is just before us.”—*Colporteur Ministry*, pp. 127-129.

That light has blessed thousands in the past, and we believe it will shine even more brightly as we near the return of our Lord. □

Moses in Midian

By PAUL F. BORK

In the solitude of the Sinai, Moses was transformed into the servant of God.

As a general of the Egyptian armies and prospective ruler, Moses certainly must have been acquainted with the territories over which Egypt held dominion. Among others, they included the Sinai Peninsula, where Midian was located, and the land of Canaan.

Why would Moses choose Midian, about 200 miles away, as a place of refuge from Pharaoh? As an Egyptian official, he may have been here previously, inspecting military operations and installations that protected the caravan routes, as well as the turquoise and copper mines. Through the millennia, the mineral wealth of the Sinai attracted people. Beno Rothenberg, an Israeli archeologist, has mapped hundreds of settlements of people who inhabited this area, among them the Midianites.¹ The Bible also refers to them as Kenites, a term that means “smiths” or “metalworkers.”

Moses, and even his parents, may have known of the Midianite presence here. After all, they were related through Abraham. The Bible tells us of Abraham’s son, by his wife Keturah, who was named Midian (Gen. 25:2). From him descended the clan of the Midianites. Jethro, a wealthy Midianite living in the Sinai Peninsula, and a leader of his people, became the one with whom Moses chose to stay.

Moses’ flight to Midian has interesting parallels with that of Jacob. When Jacob was of marriageable age and in difficulty at home, his mother sent him to Haran to find a wife among her family. Both Jacob and Moses came to a well near the home of relatives and both drew water for the flocks of the shepherdesses. Each married a shepherdess and each worked for his father-in-law. Each was told by God when the danger was over and when to return home. The similarity may be more in custom than coincidence. Nevertheless, it should be kept in mind that it was Moses who recorded the story of Jacob.

From historical records we know that fleeing the country to live with a desert sheik was known among Egyptians. As Moses grew up, he, like other Egyptian students, must have heard and read the story of Sinuhe.

Sinuhe, an Egyptian nobleman brought up in the court, fled Egypt for political reasons. In his flight, as he recorded it, he almost died of thirst while crossing the western edge of the Sinai, near the present Suez Canal. He was rescued by

friendly Bedouins and led to Canaan, where a sheik permitted him to live with him and to marry one of his daughters. Eventually he became a chief in the land.²

While we do not know all that influenced Moses to go in the direction of Midian, one thing is certain: as in the case of Jacob, God led and blessed him.

During Moses’ early exile to Midian, Thutmose III, once his rival to the throne, consolidated his power. Methodically he tried to erase every reminder of Hatshepsut, chipping her name off monuments and, wherever possible, having his name carved over hers.³ Apparently he hoped to eradicate her memory from Egyptian history. In this way he vented his pent-up anger against her.

Thutmose then initiated campaigns to reconquer nations that had slipped from Egyptian domination. Like the Napoleon of his day, he now is known as the greatest monarch of the New Kingdom. During his rule he extended Egyptian domination through the land of Canaan and to the River Euphrates. One of his major battles was fought at Megiddo, the area that has become symbolic of the last great conflict of Armageddon.

For 33 years Thutmose III ruled after Hatshepsut. Canaan was kept under Egyptian control, a situation favorable later to the Israelites when they conquered Canaan, since a weakened Egypt could not defend the land. It might have been much more difficult if Israel had been required to wrest Canaan from Assyria or Babylon. We can see how God was leading, developing circumstances favorable for the eventual conquest of the land He had promised to Abraham, Jacob, and Moses.

Two of Thutmose’s famous monuments can be seen outside of Egypt today: an obelisk beside the Thames River in London, and another obelisk in Central Park, New York City.

God added a new dimension to Moses’ character during the years in Midian. Much of his combative spirit and the pride developed through the praise of men had to be purged from him. Only Christlike characteristics must be maintained and strengthened. He became a humble shepherd for his father-in-law, learning attitudes that have marked spiritual leaders throughout history—perhaps the greatest lesson being patience.

Caring for sheep amid the towering mountains and the valleys of the Sinai Peninsula, Moses had time to reflect. Absolute quietness and a clear sky where myriads of stars shimmered at night must have made a deep impression on him. Most important, he talked with God, and God with him.

But caring for sheep and developing character were only part of Moses’ walk in Midian. There he began to write a history of the world from Creation to his day.

Have you wondered where Moses obtained all the detailed information he included in the book of Genesis? It contains hundreds of names of families and children, with their

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

“begats,” the number of years people lived, and a myriad of other specific details impossible for the normal mind to remember.

Although we are not told directly, it appears that God led Moses to Jethro. Jethro was a descendant of Abraham, a prince of Midian, a priest and worshiper of God.⁴ He was acquainted with the system of sacrifices (see Ex. 18:12). We are told that “Jethro was singled out from the darkness of the Gentile world to reveal the principles of heaven,”⁵ and that “his influence with Moses was great.”⁶ Could it be that this mighty man of God had detailed information in his possession that Moses, under the influence of the Holy Spirit, used in the compilation of Genesis? We know that later Jethro also contributed significant counsel in the organization of Israel, which Moses gladly accepted (verses 13-24).

Job's experience a prediction of Christ's sufferings

The book of Job was written in Midian also. There Moses faithfully recorded God's words to Job, words “in their majesty unequalled, unapproached, by the loftiest productions of human genius.”⁷ One of the purposes of this book was to show Israel that suffering is not necessarily an evidence of the victim's sinfulness, but is inflicted by Satan and overruled by God for purposes of mercy. The story of Job's experience was designed to prepare Israel to understand Christ's suffering when they saw it. But Israel failed to understand the lesson.⁸

The words, expressions, and imagery place Job's experience in the Arabian Desert. North Yemen, far to the south in the Arabian Peninsula, claims to have the tomb of Job. Arabia is also the country of the Sabeans mentioned in the story of Job. Like Jethro, Job was a rich desert sheik.

We are not told whether Moses knew Job personally, whether Jethro repeated to him the story, or whether God gave Moses the story firsthand. Any of these ways could be consistent with God's methods of inspiration.

For many years critical scholars suggested that the books of Moses could not have been written in Hebrew in the fifteenth century B.C., for no alphabetic writing was known at that time. They concluded therefore that the Pentateuch must have been written centuries later, and by implication, that the Bible was in error in claiming a fifteenth-century origin for these writings.

But God often preserves evidence that He brings to light at an appropriate time. The Sinai had ore mines being exploited by the Egyptians at the time of Moses. One of the more important ones, probably in use at the time of Moses, is known by the modern name Serabit-el-Khadem, not far from the traditional site of Mount Sinai.⁹ An archeological find was made at this mine, an inscription now recognized to be in an early Semitic alphabetic script composed of 27 consonants. It dates to the fifteenth century B.C. or earlier.¹⁰ This find gave us conclusive evidence that Moses could have used alphabetic writing in Hebrew (Semitic) to write his books.

How grateful we should be that the Bible was not written in hieroglyphic, the form of writing in Egypt during Moses' lifetime. Although hieroglyphic script is interesting and beautiful, it would have created problems of interpretation far greater than those we face today. God waited to give us the Bible until a dependable form of alphabetic writing had

FOR THE YOUNGER SET

Two grandmas

By RACHELE TWING

As most little boys do, 3-year-old Jeremy has two grandmas. He knows his one grandma well because she takes care of him each day while his mommy and daddy work. The other grandma he didn't know at all, because her home is in Africa. She is a missionary nurse. Many times Jeremy had heard the story of how Grandma and Grandpa went to Africa to take care of sick children, and how Grandpa's airplane crashed and burned when he was visiting a village far away from their home.

When it was time for Grandma to come home again and visit with her family, Jeremy's mommy and daddy talked a lot about Grandma. Jeremy got excited. It would be lots of fun to have another grandma. Maybe she would tell him some stories about the little children in Africa, or about the strange animals that live there. Yes, Jeremy was glad his grandma was coming home.

Finally the time came to pick Grandma up at the big busy airport. Jeremy didn't know what to say to his new grandma, but soon warmed up to her and found her a really true friend. But having two grandmas around

created a big problem for little Jeremy. What would he call this “new” grandma? Solving the problem as only a bright 3-year-old boy can, he called his “new” grandma “Grandma Africa.” Grandma didn't mind; it was a very nice name.

All too soon it was time for Grandma Africa to pack for her return trip to her mission home. Three months with Grandma Africa had been so much fun. Jeremy learned many things about his grandma's work in Africa with the little children.

Jeremy was very, very sad to see his new grandma leave. He cried all the way out of the big busy airport. Once in the car, he did not forget all the fun he had with Grandma Africa. “It's no fair,” he sobbed, as he traveled the fifteen miles from the airport home.

It doesn't seem fair to have to say goodbye to someone you love so much. But someday soon there will be no more goodbyes, or tears, or sadness. Our loving Jesus in heaven is making a home for us, and He has promised us that when we go to live with Him we will never have to say goodbye.

been developed and He had a man not only capable of using it but able to express himself in a beautiful style befitting God's Word.

Moses spent 40 years in Midian before God called him to one of the greatest, most arduous tasks ever committed to a human—wresting Israel from the clutches of a severe overlord and leading them to the Promised Land. Egyptian chronology suggests that Thutmose III died near the time of the Exodus. God assured Moses, “All the men who were seeing your life are dead” (Ex. 4:19, R.S.V.).

The time was ripe. Aaron came to Midian to join Moses (verse 14)—removing his argument that in the 40 years of

exile he had lost his fluency in the language of the Egyptians.¹¹ Moses and Aaron turned their steps toward Egypt to face the task—with God. □

To be continued

REFERENCES

- ¹ Beno Rotherberg and Helfried Weyer, *Sinai* (Bethesda, Md.: Joseph J. Binns, 1979), p. 112.
² James H. Breasted, *Ancient Records of Egypt* (New York: Russell and Russell, Inc., 1962), vol. 1, p. 236ff.

- ³ Sir Alan Gardiner, *Egypt of the Pharaohs* (New York: Oxford University Press, 1974), p. 183.
⁴ *Patriarchs and Prophets*, p. 247.
⁵ *The SDA Bible Commentary*, Ellen G. White Comments, on Ex. 3:1, p. 1099.
⁶ *Spiritual Gifts*, Vol. III, p. 187.
⁷ *Education*, p. 159.
⁸ *The Desire of Ages*, p. 471.
⁹ Avraham Negev, ed., *Archaeological Encyclopedia of the Holy Land* (New York: G. P. Putnam's Sons, 1972), pp. 284, 285.
¹⁰ Izhak Beit-Arieh, "New Discoveries at Serabit-el-Khadem," *Biblical Archaeologist*, Winter, 1981, pp. 13, 14.
¹¹ See *Patriarchs and Prophets*, p. 254.

PERSPECTIVE By WILLIAM G. JOHNSON

Three new presidents

Late last year three divisions of the world Seventh-day Adventist Church elected new presidents. Since each of the leaders is a native son of the field he now directs, these appointments underscored the international character of the church.

The 1983 Annual Council voted to merge the Eastern Africa Division, comprising Kenya, Uganda, Ethiopia, Djibouti, Tanzania, and Somalia, with the Trans-Africa Division. Delegates elected as president of the new division, also designated the Eastern Africa Division, Bekele Heye, formerly president of the smaller Eastern Africa Division. An Ethiopian, Elder Heye presides over a field of more than 448,000 Adventists.

Keith Parmenter, president of the Australasian Division, last fall announced his decision to retire. Convening in early November, that field's council elected Walter Scragg as president. Among various posts, Elder Scragg has directed the General Conference Communication Department; his last position was president of the Northern European Division. Born in New Zealand, he grew up in Australia.

The move of Elder Scragg to the Australasian Division opened up the presidency of the Northern European Division. Once more a division turned to one from within its borders—Jan Paulsen, a native of Norway. Elder Paulsen was serving as secretary of the Northern European Division; he holds a doctoral degree in mission from Göttingen University (West Germany) and previously had been president of Newbold College.

As a result of these elections nine of the 11 divisions comprising the world church now have native sons at the helm: Charles Bradford in North America, George Brown (from Dominican Republic) in Inter-America, Joao Wolff (Brazil) in South America, Edwin Ludescher (Switzerland) in Euro-Africa, Gerald Christo (India) in Southern Asia, M. P. Kulakov in the U.S.S.R., and Heye, Scragg, and Paulsen. Only the Far Eastern

Division and the Africa-Indian Ocean Division have presidents who are not native to the respective territories.

Because Adventists worldwide hold a common faith, hope, and mission, the presidency of any division should not be restricted to its native sons. Indeed, sometimes political circumstances may dictate that someone from outside be elected leader; at other times an infusion of ideas from another source may be best for the field.

But the development of nationals to first-level leadership roles is a healthy sign. It indicates the growth of the Seventh-day Adventist Church into a truly international body.

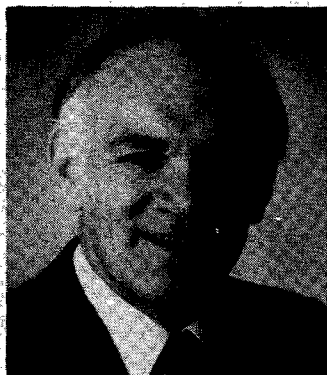
Cradled in North America, the church for many years drew the bulk of its membership and leadership from that field. Today, more than 4 million strong and growing by about 400,000 each year, the church finds less than 17 percent of its members resident in North America. And leadership everywhere has passed progressively into local hands.

Statistics underscore these changes. Just 25 years ago—in 1959—total membership stood at 1,194,070, with 325,882, or 27 percent, found in the North American Division. Of the 11 divisions that made up the church, only two besides North America were led by native sons—just the reverse of the situation today.

Cause for rejoicing as it is, the rapid growth of the church worldwide brings problems.

It strains the church's financial resources. Much of the growth is occurring in developing countries. It stretches the organizational structures of the church. It tests the ability of Adventism to retain what so far has been one of its most remarkable features—a unity and fellowship among people drawn from every nation, kindred, tongue, and tribe.

As the three new presidents address their tasks their efforts converge in a common purpose: to build strong national churches that nevertheless remain part of the world body.



Left to right: Jan Paulsen, Walter R. L. Scragg, Bekele Heye.

Single parenting—2

Seven single parents discuss their problems and pleasures, then offer advice to other single parents.

By JOCELYN R. FAY

Last month we discussed coping with the pressures of raising a child or children alone and ways in which the single parent can go about building a network of people for companionship and support. This month we turn our attention to some of the practical aspects of day-to-day living—such as family finances, celebrating holidays and special occasions—and “what-I-wish-someone-had-told-me” kinds of advice.

The seven single parents taking part in this discussion are Jerrie, from Umatilla, Oregon; Jim, from Loma Linda, California; JuDee, from Madison, Tennessee; Mary, from Cleveland, Tennessee; Reg, from Boulder, Colorado; Rhonda, from Washington, D.C.; and Rowena, from Silver Spring, Maryland. (For more information about these people, see “Single Parenting—1,” January 26, page 11.)

Review: I understand that in recent years fewer and fewer single parents have been receiving alimony and/or child support payments from their former spouses. This means that in many cases the parent with custody of the children is responsible for supporting them (and in the majority of cases, this is the mother). What secrets of living economically and managing to support a family by yourself have you discovered?

Rowena: We’ve been fortunate in that most of the parents we know have daughters. Most of Elizabeth’s clothes have come from these people.

Rhonda: There are certain financial priorities in our lives that I make. We set aside money for Christmas so that the holiday is never a letdown. I plan for birthdays. We celebrate all the big occasions of life quite well. When I have to cut corners I try to do it without saying too much to my son about it.

Review: Can you give us an example?

Rhonda: Yes—he decided this year he wanted to take music lessons, which makes a difference in the budget. So we just don’t go out as often; we do more things at home. He’s not going to miss going out so often, yet it enables him to do something he really wants to do. I’m careful about the money I spend. I’m on a pretty close budget.

Review: Do you discuss this with him?

Rhonda: No, I don’t feel that my child should have to think about the finances of the family right now. He gets an allowance every week. It’s not a substantial amount, but it’s enough for him to do the little things he wants to do.

Jerrie: I budget everything. Every year in January I make a budget before I ever get my paycheck. And I prioritize my money. I may need new shoes, but this bill over here may need to be paid before I get them. I try to keep track so at the end of the year I can see whether I’m flubbing up somewhere.

When I joined the church I started returning tithe. Somehow my bills, my financial responsibilities, are always met. Always. And I know it’s not I. God is stretching my money.

Tonight I start a new part-time job. It will be four nights a week and that’s not something I like, since I already have two other part-time jobs. But this job might become full-time. My daughter and I clean part of our church building to pay for her church school tuition. That’s one night a week. And then on Sundays I baby-sit at a Sundaykeeping church. But if this new job works out, I’ll probably drop the baby-sitting because I can’t juggle everything!

Review: Do you discuss your budget with your daughter?

Jerrie: Ever since she’s realized what money is, we’ve talked about it. Sometimes in a store she’d find something she liked and she’d say, “Oh, I know, we don’t have enough money for it, right?” On one hand that made me feel bad; but on the other hand I thought, Well, at least she realizes that it’s not that I don’t want her to have it. I’ve just started giving her an allowance, and I’m finding that she’s very frugal. So maybe that’s a good thing, all in all.

Review: Does the typical definition of “the family” as Father, Mother, and children cause difficulties for you and your children?

Reg: I don’t think people deliberately set out to make things difficult for you, but without thinking, they sometimes do. For instance, one day an older woman asked my little girl, “Do you miss your Mommy?” I’m sure the woman had no idea how bad a question like that can make a child feel. We try to overlook situations like this and not let them bother us.

Rhonda: This has not caused any difficulty for us because my son and I have always maintained the concept that we are a family. And as I talk about things I say, “The family is going to do this, the family is going to do that.” I play it up a little bit, possibly, because it gives some security to the child and spares him some feelings he may have about being different.

Rowena: Elizabeth is too young to read the Sabbath school lessons, so she doesn’t know what I’m leaving out. But often at the end it says something like, “Jesus loves you. He loves you more than your mommy loves you. He loves you more than your daddy loves you. He loves you more than

your brother loves you." Well, I just omit references to Daddy and to brothers and sisters. But I've noticed that the lessons—as well as the books we buy—are geared to the two-parent home.

Review: What are some of the things you do to ensure that your children have as normal a family life as possible?

Jerrie: I let my daughter be as active as she can possibly be. She can swim, roller skate, and ride horses. She's into gymnastics and music, and I try to encourage her in all those things. I think the important thing in a single parent-child relationship is that the child does not feel responsible for what has happened and realizes that he or she is a person worthy of love—somebody special.

Review: As a single-parent family, how do you celebrate holidays, birthdays, and other special occasions?

Rowena: We have some highs that other families don't have, such as the anniversary of Elizabeth's adoption being finalized. The day she became a naturalized citizen was a big day for her, too. We went before a judge with 120 other people, and she was given a little American flag and a Maryland flag. We ordered a flag that had been flown over the United States Capitol, and she will receive a certificate saying that it was flown on November 4 when her adoption was finalized. We take pictures of all these events and put them into photo albums. I want Elizabeth to have lots of happy memories.

I think memories are important for her, and because she's adopted, they provide a link for her. She has a past, and we're building a present and a future together. If anything happened to me, she's got to have plenty of good times to remember. She's got to have scrapbooks and photo albums so that she can feel she was a part of this family even if ultimately something happens to me.

Jim: Birthdays—that's simple. Dad just puts on a birthday party! I've found that dads can do things as well as mothers. We had a Halloween party a couple of years ago. As far as major holidays are concerned, my daughter spends some of them with her mother.

Reg: We celebrate holidays like other families do, but it's harder logistically to do this when you're single. I can't just gather the family together for a family picnic anymore without first having to think what I'm going to pack for our picnic lunch, and then make it, and then load us all into the car for the outing. When two people share the responsibilities, it's a whole lot easier!

Review: Have you had any problems with the absence of a male/female parent as a role model for your children?

Jim: From my daughter's perspective, she lacks a mother, and I'm very conscious of that. I know she needs one. But I just try to compensate. Last night we were making candy for her school party tomorrow night. I just fill in and try to do what a mother would do—outside of sewing. I've never learned to sew! My daughter adopts friends of mine as aunts or mothers or whatever, because she's very affectionate. But a role model for her is one of my concerns.

Rowena: Elizabeth is doing much better now, but when she came she would have virtually nothing to do with men because she'd been raised in a woman's atmosphere at the orphanage and then came to me and spent time with my

female friends. Now she's beginning to react more normally. A couple we've become friends with took care of her when I was in the hospital in July. They are "Uncle Don" and "Aunt Betty" to her. When we've been to their apartment, she hasn't stayed with Betty and me—she's followed Don around. I wish that more couples in the church who have a good home life and enjoy children were a little more sensitive to the fact that the single child needs some time with a two-parent family.

Review: Is it possible to maintain your own social life and yet not have it cause problems for the children?

Reg: What social life? I work 60 hours a week and spend the rest of the time with the children. I do hire a baby sitter a couple of times a month, though, and take some time off to go skiing or out to dinner.

JuDee: I figure, love me, love my kids! To a degree, of course. But I try to let my girls be involved in any relationship that might develop and to feel a part of it and not feel threatened or left out of it. I was engaged at one time, and I wasn't sure how they were going to accept that, but they accepted it very well. In fact, my youngest one had a hard time when we didn't get married, because she was really looking forward to having a stepdaddy.

Review: We've been talking about some of the problems of single parenting. What are some of the pleasures your children bring you?

Reg: Parenting is fun. I enjoy walking with my kids, going places with them, and even though I detest shopping, we enjoy shopping together for things for them. The best part is their unconditional love. All you have to do is love 'em just a little, and they immediately let you know they love you back a whole lot. It's a great feeling.

Rowena: I needed somebody to love, and I feel that Elizabeth is God's gift to me. Now that she's old enough to understand things and communicate, I'm finding her a delightful companion. We went to a community production of "A Christmas Carol" recently. The next day, when she was in an unhappy mood, I said, "Oh, it's almost Christmas and it's my birthday, and I'm going to feel good." She said, "I don't like Christmas." And I answered, "Well, I'm just going to call you Mr. Scrooge then." She started to giggle, because she remembered Scrooge. Being able to share a joke with her like that really helps our relationship.

Rhonda: In the beginning it was a bit frightening having to make so many decisions myself. But I don't feel that way anymore, because I have watched my son grow and mature and change, and I have gained confidence in what I have been doing as a single parent. On the whole I don't feel weighed down by the responsibility, because I thoroughly enjoy my child.

Review: I wonder if some people think that single parents have the best of both worlds—the freedom of being single and independent, plus the love of a child?

Jim: I've never looked at it that way, because I've never seen single parenting as the ideal. The Lord and I haven't found somebody else for me to marry, so that's where I am right now. But I don't see it as the ideal, nor do I picture myself that way the rest of my life. Maybe. But I don't know, I never thought about it in that sense.

JuDee: It is an advantage to have fewer people to work your life around. But I have a big concern for the children

who are going through this growing-up process. It's a tough time to be growing up, even in an ideal family situation. And I think our children deserve a lot of attention. I'm afraid of getting so wrapped up in myself that I ignore their problems, and I don't want to do that.

Review: If you knew someone who was going to become a single parent tomorrow, what special bit of advice would you offer him or her?

Mary: "You're going to make it. You'll live through it. There is a speck of light at the end of the tunnel, although sometimes you feel that there isn't."

Jim: I'd say, "Put the child first. Keep your word to him or her."

JuDee: I would tell them, no matter what the cost, and no matter what the situation, don't make the children a battleground between you and your former spouse.

Rhonda: Sit down, even if just for a few minutes a day, and listen to your children—to what their needs are, what their hopes are, what their disappointments have been during

the day. Once children have talked about their problems, the problems lose their bigness and fall back into proportion. Children need to be listened to. I think that's a high priority for any parent, not just a single parent. And if you develop the ability to communicate in a child when he's young, I think you've come a long way toward helping him through the teen years.

Jerrie: I'd ask someone considering divorce, "Is this really what you want to do? Are you *sure*? Life's not easy, no matter what. Remember, singles and single parents have problems, too."

For somebody losing their spouse—that's a difficult one! This past January my former husband died of lung cancer, and it was—it's still—hard. But one of my friends occasionally would just put her arm around me and say, "Jerrie, I love you." That really helped. She was saying, "I care about you. I love you. I don't know what to tell you to do now, but I want you to know that I'm here if you need me." And that's what I would do for someone else. □

WINDOWS ON THE WORD By GEORGE W. REID

How many Herods?

I am a new Christian trying to understand what I read in the New Testament. Herod puzzles me. He killed infants in Bethlehem at Jesus' birth, but in Acts 12 I find him years later executing James. How long did that evil king reign? W.G.

Since you are a new reader of the Bible, your perplexity is understandable, for three Herods are mentioned by that name in the New Testament and additional ones by secular writers of the time, notably Josephus.

The name Herod is common in Greek history. The Herods of New Testament times come from a family whose founder is known as Herod the Great. A half-dozen rulers came from the family, some simply called Herod, others called by names compounded with Herod (as Herod Agrippa), and still others generally called by other names but occasionally known as Herod. Adding to the confusion, Herod the Great had numerous offspring

by his ten wives, some of whom married close relatives, and all of whom were enmeshed in the web of Roman political intrigue.

The Herods mentioned in the New Testament can be distinguished from one another without difficulty. Herod the Great (c. 73 B.C.-4 B.C.) was nearing the close of a 34-year reign when the Wise Men came seeking the newborn Christ (Luke 1:5, Matt. 2:1-16). Herod's death in 4 B.C. accounts for the fact that he appears no more in the Gospels. It also points up the fact that Jesus' birth occurred at least four years earlier than our dating scheme indicates.

Herod the Great, a convert to Judaism, spent his reign in a vain effort to win the affection of the Jews. He was a builder (and taxer) on the grandest scale, the jewel of his projects being the magnificent rebuilding of the Temple in Jerusalem. The temple was in fact one of the world's great buildings. Sensing the hatred of the Jews, the increasingly

paranoid monarch brutally massacred numerous suspected enemies and built for himself remote hideaways, including the now-famed fortress of Masada.

The second Herod of the New Testament is Herod the Tetrarch (Luke 3:1), whom Josephus calls Herod Antipas. The son of Herod the Great, he appears commonly in the Gospels (Matt. 14:3, Mark 6:17, 8:15, Luke 3:19, 9:7, 13:31). It was he who became enamored with Herodias, his niece and wife of his half brother, Philip. She left her husband to live with Herod Antipas, a maneuver condemned by John the Baptist.

Herod Antipas ordered the beheading of John the Baptist (Matt. 14:1-12, Mark 6:17-29). Because Herod ruled Galilee, Pilate sent Jesus to him during Jesus' trial, giving Herod his first opportunity to meet his most famous subject (Luke 23:7-15). When Jesus refused to engage in discussion or perform miracles Herod returned Him to Pilate,

neither ruler relishing the task of dealing with Jesus' case.

The third Herod of the New Testament is known as Herod Agrippa (Herod the king, Acts 12:1). A grandson of Herod the Great, his persecution of the early church led to the execution of James (John's brother) and imprisonment of Peter (Acts 12:1-7). His death in A.D. 44 is attributed to the act of an angel (Acts 12:20-23).

Herod Agrippa's son, called King Agrippa in the Scriptures, heard an appeal by Paul the apostle (Acts 25:13-26:32). Despite his outward adherence to Judaism, his living in incest with his sister created a public scandal.

Despite their outward piety, the Herods do not figure well either in the Biblical reports or Josephus' history. A helpful review of the Herodian family appears in the *Seventh-day Adventist Bible Dictionary*, pages 459-463.

Questions for this feature are welcome. Send questions to the Editor, ADVENTIST REVIEW.

A test of true friendship

Were the question What is the test of true friendship? to be asked, the responses probably would range from the ridiculous to the sublime.

Aficionados of the book and movie *Love Story* might trot out the popularized cliché "Love means never having to say you're sorry." Pleasant-sounding though the phrase may be, it is totally unrealistic—an impossibility in a world of erring mortals who possess finite understanding. Even in a utopian setting such a definition would have little or no significance—because no one would be prone to behavior that necessitated apology.

At the other end of the spectrum of responses, Jesus stated: "Greater love hath no man than this, that a man lay down his life for his friends" (John 15:13). While there is no question that the sacrifice of life itself is the ultimate test of love or friendship, relatively few people are placed in circumstances that demand such a demonstration.

From a practical perspective, we would suggest that one, if not *the*, test of true friendship is the willingness to place greater importance on the long-term well-being of the recipient of our friendship than upon the pleasure derived from the friendship itself—the kind of attitude, in the words of Australian poet Henry Lawson, that would lead a man "to break his heart that the girl he loved might marry a better man."

The examples of failure to establish such priorities are numerous, and no doubt all of us are guilty. We say nothing to the friend who obviously is developing a drinking

problem because we are afraid that he or she might be upset with us for bringing up the topic. We stand by mute while some friend's marriage disintegrates, even though we see what we feel is the flaw that is the major factor in the discord. We ignore another's spiritual demise because to bring it up might make him or her feel uncomfortable in our presence.

When we follow such a course of action, are we not tacitly admitting that our friendship with the person means more to us than the person's long-term well-being? Are we not being motivated by a subtle but insidious form of selfishness? Should we not rather be willing to say: "Because you mean so much to me, I will seek to work for your overall good, even if it costs me our friendship"?

Broad principle

This principle extends far beyond the examples here cited. In employment situations—even within the church—we see people who year after year have not performed at the needed level. Yet because of our well-intentioned unwillingness to inflict pain, the unsatisfactory performance never is *mentioned*—at least not clearly and directly—though it by no means is ignored. The hope is that the problem will go away or be self-correcting. But such seldom happens.

When the problem persists, the person—to his or her utter dismay—may lose his job. Whether it is a moral/ethical issue or merely a

matter of ineffectiveness, early discussion, although painful, might have solved the problem. Even when it doesn't, however, it helps to prepare the employee for the more drastic action to come. In contrast, dismissal after prolonged silence may inflict a near-fatal wound from which the recipient may never fully recover.

To suggest that candor and honesty are a test of true friendship should not be construed as license to attempt the refashioning of our associates, bringing to their attention everything about their actions, appearance, personality, or character that is not 100 percent to our liking. Rather, we should speak only concerning those things that have *significant* potential to hurt or embarrass them.

We must apply the golden rule (Matthew 7:12), treating others as we would wish to be treated. Then we may find the response to be far more open than we ever would have dreamed possible; the friend will be helped and the friendship strengthened.

To increase the likelihood of such a reaction, we offer the following suggestions.

1. Seek divine guidance; ask for heavenly wisdom. Is the concern about the friend valid? Is there no trace of "holier than thou"? What is motivating the intervention?
2. Express appreciation for the person. Explain both the reticence to speak and the concern for him or her as a person. Be frank about the tension between wanting to save the friendship and being concerned about the person's happiness.
3. Deal with the issue fully and thoroughly when it is brought up. It

We need to give God the benefit of the doubt when we are faced with perplexing questions.

will be harder to have to say it more strongly a second time. Do not soft-pedal, causing the problem to appear insignificant. Be gentle but to the point.

4. Assure the person that the issue will not be brought up repeatedly. Once the point has been made, the reaction will be left to his or her discretion.

5. The person receiving the counsel must be made to realize that the friendship is in no way contingent upon the reaction. Whether the advice is acted upon or ignored, the friendship remains unchanged.

Such candor is both loving and rare. While it may involve a degree of pain for both the giver and the receiver, it can prevent untold pain in the long run. Whether it strengthens the relationship or destroys it, such honesty remains our moral obligation. Indeed, it is a test of true friendship. J. N. C.

Blowing the lights out

Several years ago my father bought a car with what was then a unique feature. The light switch had a delay that enabled the lights to continue shining for up to a minute after the car's engine was shut off, allowing the passengers to get inside their houses or wherever before total darkness descended. We appreciated this practical feature. With one exception.

Invariably as we left the car in a parking lot somewhere, a kind person would call, "You left your lights on." That necessitated explaining that we knew and that they would shut off by themselves.

One evening my father succumbed to his not-so-latent mis-

chievousness, and when the inevitable "Sir, you left your lights on" came, he was ready. Turning toward the car, he puffed up his cheeks and blew. And at that moment the lights went out. The man walked off, shaking his head.

All this brings me to a weightier subject—the miracles of Jesus. Some people tell us that Jesus calmed the storm the way my father "blew out" the headlights. They say that violent storms come and go on the Sea of Galilee. That Jesus commanded, "Peace, be still," when the storm was about to end anyhow. They will have explanations for other miracles, as well, and you may wonder as you listen to them whether you are not believing "cunningly devised fables" when you believe the Bible stories as written. How do you judge what they say? With what criteria do you measure their claims? As you think about your answers, consider the following:

1. *Faith is a decision.* Nothing in the spiritual world has been demonstrated beyond the shadow of doubt. God provides ample evidence, but doubting is a real option. Not that we should be blind or gullible when we choose to believe God. But we need to give Him the benefit of the doubt when we are faced with perplexing questions. I believe that if we ask the Holy Spirit to enlighten us, we will begin to understand truth as we search it out.

2. *God is in control.* It may be that eventually we could explain all miracles in terms of natural phe-

nomena. But does that make them any less miraculous? God is in control of the universe, and He is not any less in control if He chooses to perform a miracle by using a natural law of which we are still ignorant.

3. *Experience is the best support for our faith.* Suppose you have a friend who has a very good work supervisor. You have not met the supervisor and, quite frankly, you suspect that your friend's evaluation is not quite sound. How could anyone be as friendly, fair, or helpful as the person your friend describes? You have one piece of evidence about the supervisor already at hand—your friend's testimony. And, depending on how much you trust your friend's judgment, you can make an evaluation. But in order to know about the supervisor to your own satisfaction, you will have to meet him or her. You will need to become acquainted personally. Only then will you know what the person is like.

A knowledge of God is the same. We have much testimony from others as to what He is like. The Bible is full of testimony. We hear testimony in church, in school, at home, or at work. But we will know for sure about God only when we know Him personally. Second-hand knowledge will not hold us when the winds of doubt and difficulty blow.

And when, in the midst of a terrible personal storm, we know the peace that comes from Jesus' presence, we will know that the calming of the Galilean storm was more than just blowing out the lights. For the disciples it was the turning on of faith. A. A. S.



Progress is being made on the new Adventist University of Central Africa. Students are employed in the school's carpenter shop (above) and also on the farm—where the lack of a tractor was met simply by building one (below) on campus.

Africa-Indian Ocean Division: two and a half and healthy

By ROBERT E. OSBORN

At the year-end meeting of the Africa-Indian Ocean Division Committee, held November 11-17 in Abidjan, Ivory Coast, plans were laid for the expansion of the church's work in this varied new division, and reports were given of the progress of the One Thousand Days of Reaping. Alf Lohne, General Conference vice-president, and I repre-

Robert E. Osborn is an assistant treasurer of the General Conference.

sented the General Conference.

The Africa-Indian Ocean Division has a membership of more than 435,000 in 31 countries on the African continent and in the Indian Ocean. Many languages and dialects are represented, but French and English predominate. In fact, the division was created at the 1980 General Conference session to give greater prominence to Africa's Francophone countries.

Division president Robert J. Kloosterhuis reported to the

committee that the Africa-Indian Ocean Division is reporting more than 1,000 baptisms per week, and he feels certain that the division will exceed its self-set goal of 150,000 baptisms during the One Thousand Days of Reaping. Momentum is increasing as the 1985 General Conference session draws nearer.

Africa-Indian Ocean is a division of contrasts. For example, the Sahel Union Mission, covering 11 countries having a population of more than 40 million, has one of the smallest memberships in the denomination (about 3,000), whereas the Central African Union Mission, operating in two of the smallest countries in the world (Burundi and Rwanda), has more than 158,000 baptized members. Serious challenges face the administrators of both of these unions—vast territory in the former, and large membership in the latter.

Daniel Cordas, president of the Sahel Union Mission, stated that the major evangelistic campaign conducted in Dakar, Senegal, by Arturo Schmidt, associate secretary of the General Conference Ministerial Association, was very successful. The meetings were held in two large tents, with Mrs. Schmidt conducting separate meetings for the children. Adult attendance averaged about 750 per night.

M. A. Bediako, West African Union Mission president, reported two outstanding evangelistic campaigns in Metro Monrovia, Liberia, during 1983. Lindsay Thomas, an Adventist French linguist who teaches at California State University in Long Beach, California, along with lay people in Southern California, Arkansas, and New York, provided the financial backing for a Better Living Crusade conducted early in the year by two ministerial

students from Oakwood College, Joseph J. Rodriguez and Jonathan Ward. Later, the division ministerial secretary, N. C. (Ted) Wilson, also conducted meetings in Monrovia. More than 1,000 persons were baptized in these two campaigns, and a number of new churches have been organized. One of the major factors in the success was the lay support organized by the resident union evangelist, Ronald Wright.

The other large English-speaking union in the division, the Nigerian Union Mission, is comprised only of the country of Nigeria, which has a population of nearly 57 million and an active Adventist membership of about 55,000. The Adventist Seminary and College of West Africa is located in the Nigerian Union, headed by newly elected college president Adekunle Alalade. Nigeria faces economic problems, and lack of rain has resulted in serious food shortages throughout the country.

Adventist literature is supplied in the main by the two division printing plants. French material is produced at Imprimerie Adventiste in Yaounde, Cameroon. Plant manager Hansjoerg Bauder reports that the publishing house can sell everything it can produce. English publications are printed at the Advent Press in Accra, Ghana. At the year-end meeting manager Deiter Gramkow reported a difficult economic situation, which has resulted in shortages of food, water, electricity, and gasoline.

The division recently began publication of editions of the ADVENTIST REVIEW for both English and French readers. Those attending the council were genuinely pleased with the excellent quality of the magazines. Some articles are reprinted from the U.S.-produced ADVENTIST REVIEW.



Working conditions should improve significantly for the staff of the Africa-Indian Ocean Division when they move out of their present cramped quarters into the recently purchased Indian Embassy (pictured above) in Abidjan, Ivory Coast.

Others originate in the division or in other parts of Africa. James B. Kio is editor and James L. Fly is managing editor.

One significant action of the committee was the approval of the request of the Indian Ocean Union Mission for its Mauritius Mission to become a conference. Adventist endeavor began in this territory in 1912 and has progressed steadily ever since. The conference is composed of two islands in the Indian Ocean—Mauritius and Rodrigues, with a total population of one million and an Adventist membership of 2,300.

Another encouraging report concerned the initiation of a French shortwave radio program—The Abundant Life—broadcast from Gabon. The program, which can be heard by millions, consists of six one-hour transmissions a week and is considered a major step forward for Adventist outreach in French-speaking Africa.

Elton H. Wallace, president of the Adventist University of Central Africa, in Rwanda, reported on the university's development, announcing that classes will begin in the new facilities in October 1984, with initial concentration in theology and teacher training. An international staff representing some ten countries on four continents will oversee classroom instruction and the school industries. Staff housing for 20 family units is nearing completion, and a five-kilometer (three-mile) fence encircling the property is well underway. Dr. Wallace stated that applications are coming in far in advance of the school's opening.

An outstanding farm program is being developed by farm manager Keith Wallace. The program's objectives are to train in agricultural skills; produce food for students, staff, and the community; introduce new strains of vegetables, grains, and fruits; and provide work opportunities for the students.

Preliminary approval was given at the year-end meetings to the establishment of a floating theological seminary that would augment the theological training offered by the Adventist University of Central Africa and the Adventist Seminary and College of West Africa. It would work closely with both Andrews University and the General Conference Ministerial Association. Basically, the school would upgrade pastors already serving in the field by offering classes on the two campuses on a rotational basis, generally during the summer months. A commission was appointed to refine the concept further.

While searching for permanent facilities, the division has been renting two villas in Abidjan to provide working space for the division staff. Arrangements now have been completed to purchase the present Indian Embassy property, and the new premises will be occupied late in 1984. The new facilities should greatly increase efficiency, and now that the location of the office has been settled, staff housing is being secured.

Following the division meetings, Elder Lohne visited Nigeria, and I was privileged to observe the Adventist work in Zaire, Rwanda, and Cameroon.

JAPAN

College students commemorate SDA pioneer

Nine senior ministerial students from Saniku Gakuin College (Japan Missionary College) and W. I. Hilliard, head of the college's department of religion and theology, recently participated in a reconsecration and dedication service in the Tokyo cemetery where William C. Grainger, an early pioneer of Christian education and the first foreign Adventist missionary to Japan, is buried.

A large picture of Elder Grainger, taken from a wall of the Grainger Memorial Chapel at Saniku Gakuin, rested on his tombstone, giving reality to the memory of the man who had pioneered the Adventist work in Japan.

On November 19, 1896, the ship *Coptick* sailed into the port of Yokohama. Among the disembarking passengers were William Grainger, former president of Healdsburg College, and Teruhiko Okohira, one of Elder Grainger's former Healdsburg students. The Japanese young man's burning desire to return to Japan and preach the third angel's message to his countrymen so moved Elder Grainger that he resigned his position as college president and dedicated the rest of his life to education and evangelism in Japan.

Tokyo, the nation's capital, was chosen as the focal center of their evangelistic work. Launching out with an English Bible study group, the two later opened a Japanese-English Bible school, which became the foundation of Adventist education in Japan.

The Tokyo students were stirred so deeply that only a few months later—April 30, 1898—the country's first Seventh-day Adventist baptismal service was conducted. Later Elder Grainger organized Japan's first Seventh-day Adventist church.

Slightly more than 1,000 days after his arrival, Elder Grainger died. For three years

he had worked unsparingly, and his influence still is felt.

As his death approached, the Japanese church workers were called in. Elder Grainger's final admonition to them was "Be faithful, carry on with the torch of truth." At his side when he died was Hide Kuniya, the first Japanese minister whom Elder Grainger had ordained.

Guest speaker for the Sabbath afternoon dedication service at the grave site was 91-year-old Tsumoru Kajiyama, who was baptized at age 17 and now is one of Japan's oldest ministers—a link between the young ministerial students and the early pioneers. Elder Kajiyama's wife, a former Bible worker, was with him. Following his talk, the students gathered around him, asking questions and receiving counsel. Together they sang a hymn of dedication.

Elder Kajiyama is the author of *Shimei ni Moete* ("Truth on Fire"), a history of Seventh-day Adventism in Japan. Twenty-five years in the making, the book was published in 1982 by the Japan Publishing House.

It is evident that the flame is still burning in Japan, for in November, 1983, the Japan Union Mission was reorganized into two newly formed conferences and a mission. The union mission is looking forward to becoming a union conference in 1984, far from the humble beginnings initiated by Elder Grainger. THEDA KUESTER

Japan Union Mission

CALIFORNIA

Loma Linda offers Saturday morning live

About a year ago someone brought a home video camera to the Loma Linda University church to tape a special service; now the Sabbath school and worship services are videotaped every week with professional-quality equipment, then broadcast live on local cable television for the whole community.

Nearly 1,000 homes in Loma Linda can receive the church programming through Group W

Cable. The services also are sent by direct line to more than 500 patient rooms at the Loma Linda University Medical Center. In addition, church programming can be viewed from videocassettes at any time. Requests for cassettes have been received from foreign missions, university alumni, and churches that have no regular minister.

Nearly 70 volunteers comprise the television-production crew. Extensive training for the technicians began several months before the first live broadcast in October, 1983. Each production requires the expertise of some 12 people: a producer, who supervises all preplanning; a director responsible for coordinating the crew's activities; camera operators; an audio director; a lighting director; a technical director, who operates the video switcher; a chyron operator, who types titles onto the screen; a floor

manager; and production assistants.

The television project was implemented by the 15 members of the video production board, which meets at least once each month. The board also is divided into subcommittees, each specializing in a different aspect of the operation.

Total investment in the television project amounts to more than a quarter million dollars—provided by donations from members and some conference subsidy. This cost includes all structural alterations and improvements on the church as well as the acquisition of video equipment.

The three cameras owned by the University church were manufactured by Harris Corporation and are the same type used by major networks. Lighting improvements have greatly enhanced the colors and contrasts of the videotapes. And new audio equipment has been

purchased to meet the standards of television broadcasts.

Perhaps the most remarkable aspect of the project is the enthusiasm of members who have dedicated their time and talent. More importantly, though, the University church now has an opportunity to share the message of God's love with a greater number and variety of people in the community.

LYNN C. PENCE

*Communication Secretary
Loma Linda University Church*

MICHIGAN

Andrews chopper shoppers build airworthy craft

The Federal Aviation Administration (FAA) recently certified a helicopter rebuilt by Andrews University students and the school's aviation faculty.

In March of 1978, Stanley Sornberger, an Andrews aviation instructor, went to the Federal Aircraft Storage Deposit, an armed services surplus center in Tucson, Arizona, and procured two Bell 47 helicopters.

With the help of six students—including Doug Lumen, a former Andrews student who for a time repaired helicopters as a civilian—Mr. Sornberger completely disassembled the helicopters. Using the parts from the two helicopters as well as remnants of several helicopters obtained earlier, the group constructed one airworthy machine. The project began approximately two years ago.

According to Mr. Sornberger, in order for the rebuilt helicopter to be certified as airworthy by the FAA, pilot William Norton, of the Chicago FAA certification office, test-piloted the helicopter, putting it through the maneuvers by

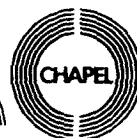
THERE'S MUSIC IN THE AIR

Your Adventist Book Center and Chapel/Bridge Records have once again combined to bring you March as Music Month. This annual event brings you the year's best prices on the best Christian music available.

Why not bring new life into your listening hours with a new record or tape?

Your Adventist Book Center has a complete line of traditional and contemporary religious music. There's something for every member of your family.

Your local Adventist Book Center is the best place to shop. Why not visit or call them today?





John C. Curtice, left, an inspector for the Federal Aviation Administration, hands a certificate of airworthiness to Stanley Sornberger, Andrews University aviation instructor, for the Bell 47 helicopter that was rebuilt recently at Andrews.

which new helicopters are tested. In addition, the FAA's principal manufacturing inspector, John C. Curtice, inspected the craft. Both Mr. Norton and Mr. Curtice judged the helicopter to be one of the best in the area.

The Bell 47 model, which came on the scene after World War II, was used during the Korean War. Bell 47s still are used for crop-dusting and other civilian purposes. The three-passenger helicopter has a turbocharged engine and operates at altitudes up to 20,000 feet (6,096 meters).

Mr. Sornberger hopes to use the helicopter for instructional purposes, and the Berrien County Sheriffs' Department has discussed the possibility of leasing it for drug and traffic control.

MARK DRISKILL
Public Relations Officer
Andrews University

MONTANA

Geology museum has its genesis

A new Genesis and Geology Museum, located some 150 feet (46 meters) from the west entrance to Yellowstone National Park, is providing a unique outreach to the 1.5 million tourists who annually enter the park at that point.

The museum, operated by a group of Seventh-day Adventists and funded through private donations, first opened during the Christmas vacation. It also is scheduled to be open in the February-March winter season, then through the summer season

beginning the end of May.

The museum seeks to draw the visitors' attention to God's creative power, and its displays are designed to promote the creationist point of view. Its main feature at present is a display of shark fossils found in inland areas—suggesting a catastrophe rather than the simple existence of an ancient ocean bed.

When the museum's founders heard that six times more people in the United States annually visit museums than attend professional football, basketball, and baseball games, they felt that a strategically placed museum held great potential. The building leased in West Yellowstone scarcely could be in a more ideal location—being the second building from the park's entrance. Nor could the price be better: \$375 per month—approximately one fourth of the going rate.

As Yellowstone quickly is becoming both a summer and winter recreational area, a steady stream of tourists is all but guaranteed. As the people view some of the most impressive features of God's world of nature, many will have opportunity to hear an alternative explanation of how it all came about and of God's plan for His people.

Adventist tourists are invited to visit the museum. More information can be obtained by writing to: Genesis and Geology Incorporated, 721 West Birch, Bozeman, Montana 59715. Phone: (406) 587-8267 or 586-8071.

GEORGE SHARP
President
Genesis and Geology Inc.

Review and Comment

By JAMES COFFIN



■ **Apparently believing** that the gospel commission means just what it says—everyone everywhere—the Southern Baptists placed four ads in the sensational tabloid *The National Enquirer*, inviting people to enroll in their Home Bible Study program. So great was the response that the denomination has decided to place ads in similar papers such as the *Globe* and the *Star*. Why such a good response? Perhaps because they are making the offer to people who have a real sense of their need.

■ **Three cheers** for the North Carolina Council of Churches, which is debating the morality of tobacco-growing—a brave thing to do in the nation's leading tobacco-growing State. When told that the majority of the North Carolina churches were established and sustained by money from tobacco farmers, one Baptist minister replied: "If it is true that tobacco . . . causes pain and suffering for a lot of people, the fact that it pays my salary doesn't make it right."

■ **Mayor Donald Fraser**, of Minneapolis, Minnesota, has vetoed an unprecedented ordinance that passed the city council by a 7-to-6 vote. The ordinance defined pornography as a form of discrimination against women and would have allowed for suits to be filed against distributors of such material if it could be demonstrated that the pornographic material had inspired violence against a woman. We concur with the framers of the ordinance, who maintained that the presentation of women as sexual objects who enjoy pain—including rape—and as sexually voracious by nature not only is degrading but leads to a greater incidence of violence against women. Although we feel the ordinance would have been difficult to enforce, in our opinion its promoters were moving basically in the right direction.

■ **Because they are venerated** and worshiped by many Hindu devotees, India's rats are dealt with quite leniently, and as a result they are causing considerable property damage as well as carrying diseases. Although most Americans are not concerned about the welfare of individual rats, our devotion to the "rat race" may be the cause of even greater problems.

■ **Although there are** no plans to abandon radio and television, Christian broadcasters increasingly are losing some of their once-prevalent starry-eyed enchantment. At a recent convention of the World Association for Christian Communication, use of the media for religious programming received mixed reviews. "We face the risk of becoming jaded or wholly joining the industry and being corrupted by their values." "The more people stay home, the less we have to deal humanely with one another in person." Such negative comments were balanced, however, with "We don't want future historians to say the church slept through the great communications revolution."

■ **In a most ironic** quirk of fate, paralytic polio co-conqueror Albert Sabin has become paralyzed and is unable to walk, having fallen victim to a nerve-cell inflammation following spinal cord surgery. Such apparent injustices in life perhaps are best explained by Solomon's contention that "time and chance" happen to all of us (Eccl. 9:11).

■ **The Federal Communications Commission** is casting about for some way to keep children from phoning the so-called "Dial-a-Porn" telephone sex messages popular these days—because, be it photo, film, book, or recording, such things are labeled *adult* activity. If that's adult activity, is it any wonder that Christ should say, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven" (Matt. 18:3)?

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

■ For a week the church in Jos (Nigerian Union Mission) presented the morning and evening devotionals on Radio Plateau, culminating with a church service aired on Sunday morning. The radio presentations were followed by a health emphasis program and an evangelistic series.

■ At a youth evangelistic campaign held in Ibadan, Nigeria, one of the young converts said, "It would be a sin for Seventh-day Adventists not to preach the truth to the world."

■ The Master Guides in North Nigeria are the first in the union to organize a Master Guide Club. The club offers a concentrated preparation program for adult church members who want to become Master Guides.

■ Ted Wilson, division ministerial and health secretary, and Daniel Cordas, president of the Sahel Union, recently made a trip to Conakry, Guinea, to talk with government ministers and the USAID director. The government suggested that the church could build a rural school for the blind. Indicating that it was a "new day" to have the Adventist visitors in the country, the USAID director said he would like to see the church get involved in milk

distribution. Guinea is one of the score of countries in the world where Adventists currently have no established work.

Australasian

■ ADRA's (Adventist Development and Relief Agency) contribution to relief in flooded Lae, New Guinea, has received widespread publicity. The bulletin of the local Rotary Club praised the Adventist response as "a great effort" and estimated the help to amount to more than \$100,000, "and this aid was turned on like a tap. What a great service this body must provide," the report continued.

■ The introduction of hydroponic gardening at Kauma school on the remote equatorial coral islands of Kirabati has transformed food production. Normally the people of Kirabati have to live on a diet of fish and coconuts, as it is impossible to grow vegetable and fruit crops, and imported food is costly. Thanks to the donation and installation of hydroponic equipment, Kauma now has permanent beds, drip feeding, and flourishing crops of beans, tomatoes, potatoes, melons, and other produce.

■ With the Australian Government's attitudes toward overseas aid changing, Adventist Development and Relief Agency's emphasis in the South Pacific will be more on community projects than on assistance to institutions. Last year about \$200,000 was received by ADRA-Australia in Government Subsidy Schemes. The government's shift to grassroots development aid for the poor suits Adventists, whose local experience already has equipped them to assist people at village level.

Eastern Africa

■ When Kwazi Msimang, of Durban, South Africa, was about to turn 21, her parents wanted to throw a grand party. Instead, Kwazi, the only Seventh-day Adventist in her family, asked that they attend Sabbath services with her on her birthday. When I. M. Buwa, guest preacher at the Umlazi church, made a call for surrender to Christ, Kwazi's parents were among the five who gave their lives to the Lord. With tears of joy, Kwazi said, "Thank you very much, Mom and Dad. Your acceptance of Jesus and of the Adventist message has been the best birthday present you ever could have given me."

■ Some 240 contestants from many parts of Zimbabwe registered for a road race organized by the Highlands church in Harare. The event took place on the anniversary of the successful road race organized in 1982 under the banner "Stride Into Spring." The race covered a difficult 17-kilometer (27-mile) course that challenged even the best of runners. Contestants were entered by a number of athletic clubs, including the Zimbabwe Air Force, the Zimbabwe Prisons Department, and the Zimbabwe Police Support Unit.

Euro-Africa

■ Forty students of the Adventist College in Florence, Italy, recently were received by Italian President Sandro Pertini at the Quirinal in the nation's capital, Rome. The president encouraged the youth to uphold high moral standards, to be good citizens, and to abstain from drugs. The students presented him with two books, *Education* and *The Great Con-*

trovery. The president promised to visit Instituto Adventista di Cultura Biblica in Florence in the near future.

■ Some 60 participants from 13 countries, including representatives from all Adventist institutions in the Euro-Africa Division and the entire division staff, met November 11-16 at the old people's home of Oertlimatt, Switzerland, for the division's year-end meetings. Those in attendance laid plans for the next year, discussed reports, sought to coordinate their efforts, and worked on a document concerning the attitude of the Seventh-day Adventist Church in the Euro-Africa Division toward the question of peace. The final edition of this declaration was assigned to the division's 1984 midyear session.

North American Atlantic Union

■ Northern New England Conference president John Loor reports that the conference has exceeded its 1983 Ingathering goal. The goal was \$97,325, and members raised a total of \$103,105.

■ Recently Country Life Natural Foods from the Mountain Missionary Institute in New Hampshire participated in two Whole Life Expo fairs. The fairs are being held across America by the *Whole Life Times*, a health magazine promoting natural healing. An estimated 10,000 persons passed by the fair booth when it was set up in the Boston Prudential Center.

■ Darlene Krebs, a student at the Riverview Memorial School in Norridgewock, Maine, won first prize locally in the 1983 Voice of Democracy Contest sponsored by the Veterans of

Foreign Wars. Julie Armstrong, of the same school, won second prize. The theme of the contest was "How Can I Uphold the Constitution?"

■ The Niagara Falls, New York, church has started an active Community Services program that includes a soup-'n'-sandwich service once each week.

Lake Union

■ Bert Randall, a local elder in the Paw Paw, Michigan, church, recently saw six members of one family baptized as a result of Bible studies he had conducted with them. Mr. Randall is continuing to study with other members of the family.

■ The newest church school in Indiana recently opened in the home of Gary and Marilyn Blair in Elkhart, Indiana—then moved into new rooms on the lower level of the Elkhart church. The seven students are taught by Purden Lausten, assisted by Mrs. Blair, who also is a teacher.

■ During a recent professional-growth seminar for teachers, Joyce Rodie, Indiana Conference elementary supervisor, presented achievement test results that showed that Indiana students scored 25 percent above the national average.

■ The New Day Center for Substance Abuse at Hinsdale Hospital in Hinsdale, Illinois, now offers a full-fledged treatment program for adolescents.

■ Directed by Ingathering coordinator Ruby Lushbough, the South Bend, Indiana, church exceeded its Ingathering goal by \$2,000, and 86 percent of the members participated. Ruby organized church members into 12 tribes, representing ancient Israel, and assigned a sponsor and a goal to each tribe.

■ The Falcon Creek church in the Lafayette area of Indianapolis, Indiana, was organized recently with Harry Passion as pastor. The 17 charter members have conducted a Revelation Seminar and have developed a strong visitation program.

Mid-America Union

■ The Brentwood Seventh-day Adventist Elementary School in Bismarck, North Dakota, recently held a science fair. A Skylab model by Marty Bischoff took first place. Second place went to Marianne Hieb for her solar system project. Troy Parmele's airplane construction placed third. And fourth prize went to Sheila Christenson for her electric engine.

■ Nineteen members have been chosen to serve on the Mid-America Union Conference's reorganization committee. The committee is made up of lay people and pastors, with representation from Union College, the Adventist Health System, and the General Conference.

North Pacific Union

■ When Gerald Hixson, Idaho representative for the Christian Record Braille Foundation (CRBF), looked for a fund-raising project, he came up with the idea of a golf tournament. Not only did it raise a substan-

tial sum, but the tournament, held in Boise, provided publicity for CRBF as well as contacts with many business people.

■ Juan Gonzales, a Spanish member of the Rockwood church in the Portland, Oregon, area, had a strong interest in contacting migrant workers in the nearby Gresham area and began visiting them. As a result, a nucleus of Spanish-speaking people meet every Sabbath morning at the Rockwood church. They also hold their own prayer meeting.

■ Adventist work in the Dillon, Montana, area had almost died out three years ago when Mr. and Mrs. Charles Templin left their retirement home in Arizona at the invitation of Butte pastor William Jensen. At that time only two women were in the congregation. However, with the leadership of the Templins and the aid of many others who either have joined or moved into the area, the congregation purchased a building and moved into it a year ago. On



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

BOOK CONTEST

Prizes of up to \$750 are being offered in the Write Now Author Award II book contest. Category: practical Christian living. New and published authors are encouraged to write on how to stay healthy spiritually, physically, emotionally, socially, and mentally.

Deadline: July 30, 1984. Winners will be announced in November, 1984. First prize, \$750; second, \$450; third, \$200 (plus regular royalties). The Review and Herald Publishing Association reserves the right not to award prizes if submissions are not acceptable for our needs.

All entries should be typewritten, double-spaced, on 90 to 160 sheets of 8½" x 11" paper (no easy-erase paper). Unlimited submissions per author; include return postage.

Write today for "AHM . . . as you write your manuscript." Mail your manuscripts on practical Christian living to:

WRITE NOW II

Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, MD 21740.



Sabbath, January 7, the group, which now has a membership of 29, dedicated their sanctuary. Speakers for the occasion included H. J. Harris, secretary of the North Pacific Union Conference; and Paul Nelson and Eugene Starr, president and treasurer of the Montana Conference.

■ When Pastor and Mrs. Jorge Tenorio moved to Grandview, Washington, a year ago, the local church had no Spanish members. As a result of evangelistic meetings held by Pastor Tenorio, 11 people have been baptized or joined the church through profession of faith, bringing the membership to 22. The group meets in the multipurpose room of the Grandview Junior Academy.

Southern Union

■ Because of his award-winning religious radio broadcast, by midsummer of 1983 the name of pastor-evangelist T. A. McNealy had become almost a household word in Charleston, South Carolina. But when he and the South Atlantic Conference's Shiloh church tried to hold tent meetings, they could find no place to erect their 60-by-90-foot (18-by-27-meter) tent. The campaign's future appeared so bleak that when a place was made available, the campaign soon was dubbed "McNealy's modern miracle meeting." The greatest miracle may be that the goal of 300 baptisms appears possible.

■ More than \$45,000 was raised for a reroofing project and overall development when Memorial Hospital, Manchester, Kentucky, initiated an annual fund-raising campaign in 1983.

■ More than 200 children and their families enjoyed Christmas a little more, thanks to a community project spearheaded by the 23-member Tupelo, Mississippi, church. A Christmas store was set up at the Adventist Community Services center, where parents could select toys for their children and clothes for the family. City fire stations served as drop-off

points as toys, food, and clothing were donated by local businesses, individuals, fire departments, and the Marine Reserve Toys for Tots campaign. Local TV stations and newspapers gave the project good coverage.

■ Three churches were organized by Southeastern Conference administrators December 17. The Jerusalem church in Miami, Florida, was organized with 135 members by conference president J. A. Edgcombe. This French-speaking congregation was born after Franco-Haitian Conference staffer Nathaniel Myrthil conducted meetings, resulting in nearly 100 people being baptized. In Avon Park, the Ridge Area church was organized by conference secretary-treasurer D. A. Walker, with 14 charter members. Elder Walker also presided over the organization of a church in Thonotosassa, which came about as a result of Community Services work by members of the Plant City, Florida, church.

■ Nearly 250 local youth leaders from throughout the Southern Union were joined by specialists from across the United States for the union's biennial youth ministries convention, December 2-4. The meeting was held at Ridgecrest Convention Center, Black Mountain, North Carolina. Participants could choose from some 25 workshops, each delegate being able to attend five. Subjects included retreats, dating, finances, programming, evangelism, music, games and recreation, drug-abuse detection, youth counseling, developing a personal devotional life, and many others. Southern Union youth ministries director Ralph P. Peay coordinated the weekend.

■ Nearly 1,500 Pathfinders and staff from 42 Florida Conference clubs attended the annual Florida Conference Pathfinder Camporee November 4-6. The campsite was decorated in an Old South theme, with each club simulating a general store, military fort, ranch, or other appropriate setting.

To new posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Charles Ray Bowman, to serve as dental technician, Adventist Dental Clinic, Dacca, Bangladesh, **Charlotte Marie (Shane) Bowman**, and two children, of Bangor, Michigan, left Los Angeles, December 28.

Titus James Henderson, Jr. (LLU '61), returning to serve as farm manager/agriculture teacher, Rusangu Secondary School, Monze, Zambia, and **Arlene Phyllis (Goldenstein) Henderson**, left New York City, December 2.

Donald Chien-Ssu Hsieh (LLU '80), **Oi-Chin (Liaw) Hsieh** (LLU '80), returning to serve as dentists, Port-of-Spain Adventist Hospital, Port-of-Spain, Trinidad, West Indies, and one son, left Ontario, Canada, October 20.

Mervin Henry Kneller (WWC '70), returning to serve as mathematics teacher, Bulawayo Adventist Secondary School, Bulawayo, Zimbabwe, **Eloise Amy (Sager) Kneller** (AU '69), and two children, left Toronto, December 28.

John Ernest Marter (U. of S. Africa '62), returning to serve as principal, Anderson School, Gweru, Zimbabwe, **Joyce Ann (Burton) Marter** (CUC '71), and two children, left New York City, September 11.

Catherine Elizabeth McDonough (Emory U. '78), returning to serve as nurse practitioner, Guam Seventh-day Adventist Clinic, Tamuning, Guam, left Minneapolis, December 27.

Murvin Dale Nicks (U. of Alta. '73), to serve as science teacher, Pakistan Adventist Seminary and College, Chuharkana, Mandi, Pakistan, **Carol Fay (Anderson) Nicks** (U. of Alta. '72), and two children, of Medicine Hat, Alberta, Canada, left Toronto, December 27.

Franklin Conrad Ordelheide (LLU '68), returning to serve as dentist, Seventh-day Adventist Health Centre, Blantyre, Malawi, **Sharon Roberta (Steinke) Ordelheide**, and two children, left Chicago, October 16.

Ruby Faye Ratzlaff (AU '66), returning to serve as director, teacher training, Kamagambo High School and Teachers' College, Kisii, Kenya, left New York City, December 28.

Bertram Edwin Trussell (PUC '66), to serve as manager, auto center, Spicer College, Poona, India, **Sharon Rose (Kinghorn) Trussell** (WWC '83), and three children, of College Place, Washington, left Honolulu, December 11.

Robert Richard Wresch (LLU '69), returning to serve as ophthalmologist, Maluti Adventist Hospital, Mapoteng, Lesotho, **Eunice Elnora (Jewell) Wresch** (WWC '69), and two children, left Los Angeles, December 11.

National Returning

Helen E. (Hollenweger) Ferrier, to serve as office secretary, Euro-Africa Division, Berne, Switzerland, left Portland, Oregon, July 28.

Volunteer Service

Claren Henry Jesse (LLU '44) (Special Service), to serve as orthopedic surgeon, Bangkok Adventist Hospital, Bangkok, Thailand, and **Marjorie (Dye) Jesse**, of Roseburg, Oregon, left Los Angeles, December 28.

Deaths

AULT, Lottie McCoy—b. Dec. 12, 1897, Hennessey, Okla.; d. July 28, 1983, Addington, Okla. After graduating from Union College she taught school in Oklahoma, Texas, Arkansas, New Mexico (where she helped establish the work among the Navaho Indians), and Arizona. Surviving are her husband, Albert; one brother, Hugh McCoy; and one sister, Mrs. G. R. Soper.

BOND, Albert M.—b. June 26, 1905, Iron Mountain, Mich.; d. Dec. 10, 1983, Westminster, Calif. A 1929 graduate from Loma Linda's School of Medicine, he was a physician for 14 years at the New England Sanitarium and Hospital. He is survived by his wife, Katharine; two daughters, Virginia Hedrich and Carolyn Lawson; two sons, Douglas and Richard; seven grandchildren; and one great-grandchild.

BOYD, Charles Forrest—b. Nov. 16, 1897, Lake Placid, Fla.; d. Dec. 23, 1983, Forest City, Fla. He was employed by the Washington Sanitarium and Hospital, Takoma Park, Maryland, as a cashier, bookkeeper, and painter, then served as accountant-controller at Walker Memorial Hospital, Avon Park, Florida. He is survived by his wife, Mildred M.; one daughter, Willa Mae Werry; one son, Charles M.; three brothers, Thomas V. Wilder, J. Lloyd Wilder, and Bedford E. Wilder; one half sister, Mary Lou Ryan; four stepsons; two stepdaughters; 35 grandchildren; and 28 great-grandchildren.

CHINCHURRETA, Rosa E.—b. Dec. 4, 1919, Guanica, Puerto Rico; d. July 31, 1983, Roseburg, Oregon. A

registered nurse, she worked at the White Memorial Hospital in Los Angeles, at the McAllen General Hospital in McAllen, Texas, and at the Knapp Memorial Hospital in Weslaco, Texas. She is survived by her husband, Guillermo; one daughter, Nydia; two sons, David and Ralph; four sisters and three brothers; and 10 grandchildren.

DORTCH, Lena Geneva Dake—b. Dec. 14, 1895, Ottawa, Kans.; d. Oct. 28, 1983, Jefferson, Tex. She was a church school, academy, and college teacher. She is survived by her husband, Clarence; one daughter, Corinne Burns; one son, Verne; 13 grandchildren; and seven great-grandchildren.

EDBURN, Arthur Leonard—b. June 11, 1903, Springfield, Ohio; d. Dec. 25, 1983, Cleburne, Tex. He was assistant manager of the Southern Publishing Association branch in Fort Worth, Texas; secretary-treasurer and auditor of the Panama Conference, North Dominican Mission, Colombia-Venezuela Union Mission, British West Indies Union, and Central American Union Mission; and served 14 years in the General Conference Insurance Service. He is survived by his wife, Cleo; one daughter, Esther Jean Hintz; one sister, Ruth Bowen; and four grandchildren.

HANSON, Ernest David—b. Sept. 16, 1896, Brownsville, Minn.; d. Dec. 15, 1983, Portland, Ore. After graduating from Walla Walla College in 1919 and teaching science and history at Mount Ellis Academy and Canadian Junior College, he spent 41 of his 49 years of denominational service in Africa as history teacher and principal at Spion Kop College, South Africa; director of education, South Africa Union; president, Cape Conference, South African Union, and East Africa Union; and field secretary, Trans-Africa Division. Survivors include three daughters, Corina Piercey, Wretha Olivier, and Ardyce Kegley; ten grandchildren; and ten great-grandchildren.

HAYSMER, Clyde Albert—b. Dec. 6, 1897, Kingston, Jamaica; d. Nov. 29, 1983, Cherokee, Ala. His parents were early missionaries in the West Indies; his father's sister was Ellen White's companion in Australia in 1900. A 1920 graduate from Loma Linda University's medical school, he was connected with Alberta Sanitarium, Calgary, Alberta, and was the first medical intern at the Portland Sanitarium. Following a short period in the Orient as medical missionaries, he and his wife spent the remainder of their 38 years of denominational service at the New England Sanitarium and Hospital, Stoneham, Massachusetts. Surviving are two nieces, Dolphus Haysmer Lighthall and Mary Haysmer Appleyard; two great-nephews; and two great-nieces.

LESSNER, Nicholas Anton—b. April 4, 1898, New York, N.Y.; d. Oct. 12, 1983, Staunton, Va. He served as an educator in Seventh-day Adventist schools in New York, Michigan, and New Jersey. He is survived by his son, N. Arthur; one sister, Barbara Biber; one grandchild; and three great-grandchildren.

MAAS-NELSON, Grace—b. Nov. 10, 1901; d. Nov. 24, 1983, Marshall, Tex. She was a church school teacher in Michigan, Wisconsin, and Texas; and

was head of the elementary education departments of Atlantic Union College and Andrews University. Survivors include one daughter, Elly McCurry; and three sisters, Henrietta Cove, Marjorie Anderson, and Rachel Bacheller.

PIERCE, Esther L.—b. Dec. 31, 1904, Saginaw, Mich.; d. Oct. 20, 1983, Coalmont, Tenn. She worked in the Michigan Conference office; spent 13 years in Panama and Columbia; was assistant dean of nurses at Washington Sanitarium, Takoma Park, Maryland; and worked in the medical records office, Takoma Hospital, Greeneville, Tennessee. She is survived by three sisters, Lela Pierce, Emma Davis, and Elizabeth Bush; and one brother, Allen Pierce.

PORTER, Joseph T.—b. July 25, 1902, Davenport, Okla.; d. Dec. 10, 1983, Altaville, Calif. A graduate of Pacific Union College, he served as secretary of education for 36 years in the Northern, Central, and Southern California conferences and the North Pacific Union Conference. Survivors include one daughter, Charlotte Mushler; and one son, Joseph, Jr.

SILVERSTEIN, Marjorie Randall—b. April 19, 1911, Atlanta, Ga.; d. Nov. 7, 1983, Silver Spring, Md. She taught for 30 years in Seventh-day Adventist elementary schools in Colorado, Georgia, and North Carolina. She is survived by one daughter, Ann Gray; two brothers, Winslow and Carol Randall; and two granddaughters.

WOMACK, Buelah A.—b. Oct. 29, 1904, St. Louis, Mo.; Dec. 24, 1983, Napa, Calif. She attended Emmanuel Missionary College and graduated from nurse's training in Hinsdale, Illinois, in 1927. She was a nursing supervisor at Glendale Adventist Hospital for 19 years. Survivors include her husband, Albert; one stepson, Franklin; one sister, Zella Bryson; and four grandchildren.

Ordinations

Henning Guldhammer, pastor of the Spokane Countryside District in the Upper Columbia Conference, on October 15 in the Spokane Central church.

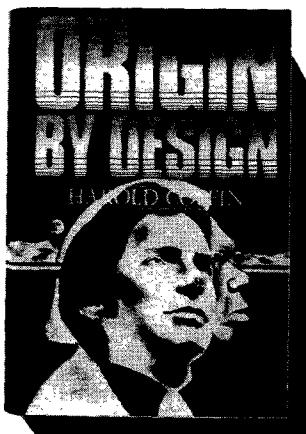
Fred Ben Moor, associate pastor of the Spokane Valley church in the Upper Columbia Conference, on October 15 in the Spokane Central church.

Eric Olson, associate pastor of the Wenatchee, Washington, church in the Upper Columbia Conference, on October 29 in the Wenatchee church.

Ronald Schultz, pastor of the Republic, Washington, church in the Upper Columbia Conference, on October 1 in the Republic church.

Larry Unterseher, pastor of the Cheney, Washington, church in the Upper Columbia Conference, on October 15 in the Spokane Central church.

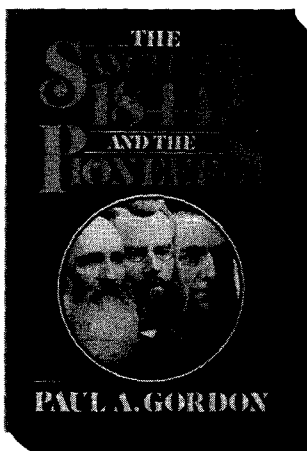
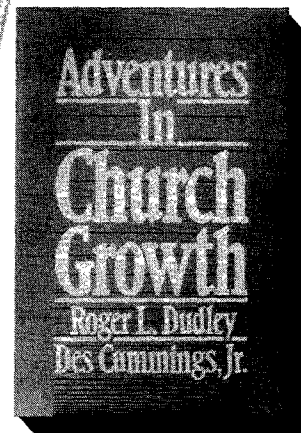
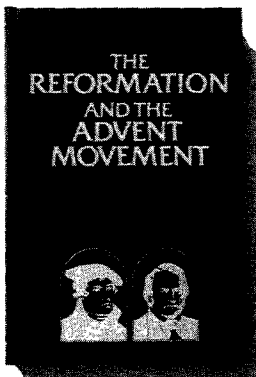
FOUR BOOKS WRITTEN SPECIFICALLY FOR THE THINKING CHRISTIAN WHO WANTS TO DELVE BELOW THE SURFACE.




Origin by Design. Creationism. Flood geology. Radioactive dating. What are the facts? How does a Christian relate the facts to his beliefs? Dr. Harold Coffin draws on years of research and teaching to provide authoritative answers to questions raised by the Creation-evolution debate. \$15.95.

The Reformation and the Advent Movement. Did the Seventh-day Adventist Church really begin in the nineteenth century? In a sense, yes. But its beginnings go back even further. W. L. Emmerson traces our roots back to the Reformation movement of the sixteenth century and shows how the Biblical truths we teach were taught and suffered for by the spiritual ancestors of Adventism. \$8.95.

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

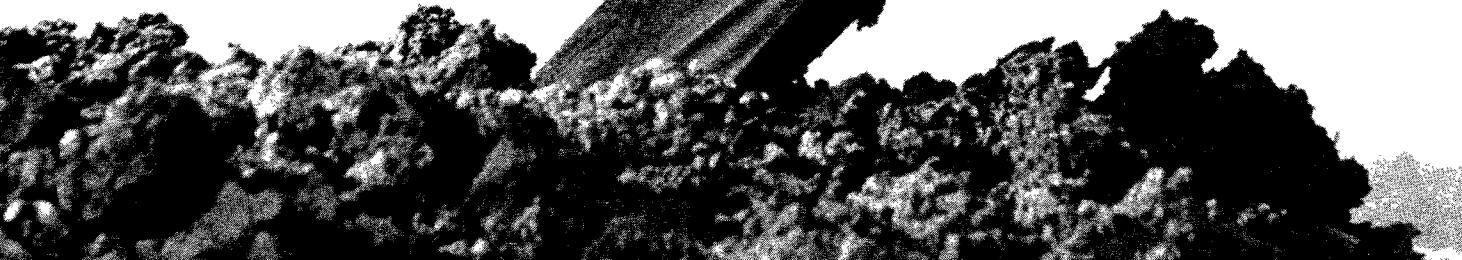


Add these to your library today. Available at your Adventist Book Center. When ordering by mail, add tax and 10 percent (minimum \$1) for postage. Call toll-free (800) 253-3000 (Visa and MasterCard orders only). All prices U.S. currency.

 **Review and Herald
Publishing Association**
Hagerstown, Maryland 21740

Adventures in Church Growth. How can we best accomplish the mission of the church? Roger L. Dudley and Des Cummings, Jr., present the latest findings regarding how growth takes place (or doesn't take place) in the Seventh-day Adventist Church. Studies conducted across the entire North American Division have resulted in the development of a soul-winning model that will work in any church. \$8.95.

Dig Deeper!



Organizational commission holds first meeting

The General Conference 25-member commission to study the role and function of denominational organizations held its first full meeting at the Columbia Union Conference office on January 4. A second meeting will be held in April.

The commission was appointed by the General Conference Committee early in September, 1983. Walton Brown, former director of the General Conference Education Department and now serving as commission secretary, has been at work on the project since the middle of November.

Two questionnaires have been prepared—a long one to be sent to almost 700 Adventist organizations throughout the world and a shorter one for some 400 pastors and lay members in the North American Division. These questionnaires will be processed at the Andrews University computer center. Wherever possible, the commission will utilize similar studies that are under way in several unions, divisions, and at the General Conference. The commission's goal is to present a full report to the 1984 Annual Council. F. W. WERNICK

Spanish radio ministry comes of age

On January 19 the Adventist Media Center's board of trustees approved a recommendation from the Voice of Prophecy board of management to make the Spanish radio ministry La Voz de la Esperanza a full-fledged component of the media center, joining Breath of Life, Faith for Today, It Is Written, and the Voice of Prophecy.

For more than 40 years the Voice of Prophecy has nurtured and administered the Spanish-language radiobroadcast as part of its foreign-language outreach. Gradually "La Voz" has increased its broadcasts, correspondence courses, and other evangelistic services benefiting the Spanish-speaking world. La Voz now is broadcast from 27 stations in California and Arizona and heard over 62 stations nationwide. (All types of Adventist work among Spanish-speaking people in the United States have increased, and the Spanish-speaking membership in the Pacific Union alone has reached some 20,000.)

L. L. Bock, media center board chairman, welcomed the new entity, saying, "I wish you success and God's continued blessings."

Milton Peverini, the Spanish broadcast's director/speaker, referred to the board's action as a "significant gesture of confidence and faith in the ministry of La Voz." He also expressed appreciation for the Voice of Prophecy's "selfless support and encouragement throughout all these years."

OWEN A. TROY

NAD Ingathering: final report

Latest reports from conference and union treasurers show a 1983 Ingathering campaign total of \$8,110,385.60, a gain of \$235,889.15 over 1982.

Despite heavy snowfalls, sleet, and some of the coldest weather on record, members faithfully supported the Ingathering program, resulting not only in financial success but in many spiritual contacts.

We wish to thank God and the church members for helping to make the 1983 Ingathering program such a success.

M. T. BASCOM

For the record

Pacesetter: Martin Gloeckner, author of the book *Our World—Accident or Creation?* (*Unsere Welt—Zufall oder Schöpfung*) and for decades an Adventist pastor, is also a keen sportsman. Although he is 70 years of age and retired for five years, he has remained active. Recently he was awarded the Golden Sports Award, an award issued in Germany for outstanding athletic achievement. It was the twenty-fifth consecutive year that he had received such a commendation. At the public ceremony in his honor, he traced his concern about health and his interest in sports back to his spiritual commitment to be a good steward of one of God's greatest gifts—the human body.

One message—six languages: Ten years ago permission was obtained to print Bible correspondence courses in Yugoslavia. Owing to the country's linguistic diversity, the courses now are offered in six languages—Croatian, Serbian, Slovenian, Macedonian, Romanian, and Hungarian. During the Bible school's ten years of existence almost 50,000 students have enrolled, many of whom have become church members. About 20 percent of all new converts in Yugoslavia have been introduced to Adventism through Bible correspondence courses, which reach into regions where there are no Adventist members.

Scarcely begun: Alfred Vaucher, 97, attended a program marking the eightieth anniversary of his denominational service on September 25. Well known for his research on the book of Daniel, Pastor Vaucher has taught many generations of Adventist pastors, mainly at the French Adventist Seminary in Collonges. At the beginning of the 1983-1984

school year he was invited to teach the Daniel course at the Adventist school in Florence, Italy. During the first quarter of the school year, the 97-year-old professor taught Daniel in Italian, although his mother tongue is French. Extraordinary? Not for Pastor Vaucher.

SDA honored: Sheree Parris Nudd, director of development and public relations at Huguley Memorial Hospital, Fort Worth, Texas, recently was honored as Outstanding Fund Raising Executive of the Year (1983) by the Fort Worth Chapter of the National Society of Fund Raising Executives. She was recognized for her work with the hospital and having completed an 18-month, \$3-million capital campaign in July 1983, meeting two challenges in the process. Nudd is the first woman and the youngest fundraising executive to receive this award.

In toto: During a workers' council held last summer following the triennial session of the Rio de Janeiro Conference in the East Brazil Union, a number of pastors reported winning entire congregations of other faiths—often Pentecostal—to the truths taught by Seventh-day Adventists. In some cases even church property ownership was transferred to the Adventists.

Died: Yvonne Eurick, 47, British missionary to Africa since 1968, in an auto accident while on an outclinic excursion from Jengre Hospital, Nigeria, January 30.

New position: Donald Robinson, formerly controller for the Washington, D.C., office of the Southern Asia Division, to be an assistant treasurer of the General Conference. Among other duties, Elder Robinson will be in charge of physical arrangements at the 1985 General Conference session in New Orleans.

SIDE BY SIDE



They met when they were five, two Missouri kids who "fought and squabbled and were each other's best friend."

Twenty-one years later, Krista and Roger became husband and wife: she a nurse, he a doctor-in-training.

Their goal: a lifetime of service, side by side, in partnership with each other, and God.

To further that goal, Krista concentrated in health education, while Roger specialized in Family Practice medicine. "Together, we're a team," they say.

"Together, we want to be of service to the Lord, and further his work."

People with a special mission of caring — that's the Florida Hospital difference.

If you'd like to be part of this kind of caring, write:

Florida Hospital, 601 E. Rollins, Orlando, Florida 32803.

FLORIDA HOSPITAL

*75 years of care
75 years of caring.*

A Seventh-day Adventist hospital owned and operated by Adventist Health System/Sunbelt