

# Adventist Review

General Paper of the Seventh-day Adventist Church

March 22, 1984

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Pope John Paul II  
chats with Christoff  
Meyer, pastor of Rome's  
Evangelical Lutheran  
Church. The Pope's  
visit to the church  
on December 11,  
1983, was the first time  
a reigning pontiff had  
attended a Lutheran  
service since the  
Reformation. See page 7





Luther

Protestant that he was, Martin Luther—were he alive—might have written the ADVENTIST REVIEW protesting the November 3 “Luther Issue,” in which he figured prominently. He might or might not have felt comfortable with the way we described him. But according to at least two experts, he would not have



Bugenhagen?

appreciated how we portrayed him, at least on the cover.

Not long after the issue's release, the author of its lead article, Daniel Walther, stopped by our office for a friendly chat. During our conversation he informed us that the cover picture was not Luther but was probably his contemporary, Bugenhagen.

A few days later we received a letter from William H. Brunie, an Adventist medical doctor who has made Luther his special study for more than 25 years. He states: “The cover of that issue is a good reproduction of a commonly used portrait of Luther, which I believe is not authentic.”

We offer our apologies to Dr. Luther if he has been falsely portrayed. We express our appreciation to those alert specialists who let us know that our picture of the “monk who shook the world” might well have shaken the monk himself.

**Art and photo credits:** Cover, p. 2, left, Religious News Service; p. 11, J. Byron Logan; p. 13, Luis Ramirez; 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.

### Growing GC

Re letters protesting relocation of the General Conference (Feb. 2).

I understand their feelings and am sympathetic, but I'm not going to let that stand in the way of adjusting to the results of long and prayerful study by committees who have decided on another move.

Takoma Park (before I saw it) was to me a bit of heaven. What a letdown I experienced when I arrived there! I suppose one would have to see it through the eyes of a newcomer to realize how run-down and crowded it really is. NELLE MULLIKIN  
Angwin, California

### How many redheads?

“They Just Keep Bic'kin'” (Jan. 19) was well written, but I

have questions about the Investment Offering.

Having grown up in the Adventist Church, I have heard about this offering since I was a child. It seems that the Lord blesses some Investment projects and ignores others, even when they are of the same type. Some tomato plants are blessed with much fruit, while another Investment plant has very little.

Two barbers in our church made redheads their project, giving so much per head to the fund. One barber had many extra redheads, while the other seemed to have no more.

These events posed questions to me as a child; I find them even harder to answer as an adult. Have you ever wondered what the investor who does not see his project signally blessed thinks of his relationship to God? Also, consider the person afflicted with cancer who has dedicated his life completely to God and requested healing but receives no positive answer, yet he sees God “blessing” a plant or a razor.

The pagan concept of God is that He must be appeased in order for one to obtain favor. The Scriptures teach otherwise.

If every Christian were blessed materially, people would join the church just to be the beneficiaries of the blessings of this life. A look at the members of our church will indicate that material blessings are not the mark of the followers of Christ. Jesus Himself said things might be somewhat less than ideal for His followers as far as this life is concerned (see John 16:33).

As for the story “They Just Keep Bic'kin',” perhaps it could promote thank offerings. Many men would be thankful just to have an efficient way to remove the brier patch from their face each morning and give a thank offering for their little Bic razor.

EDMUND JONES  
Lancaster, California

### Graybill reassignment

Re “White Estate Staffer Reassigned” (Back Page, Feb. 2).

The punishment meted out to Ron Graybill by the church stands in contrast to that meted out to Davenport offenders. It was considered too severe a penalty to punish those names,

*Continued on page 15*

## Adventist Review



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Vol. 161, No. 12.

# We're ready to listen

By THE EDITOR

## We want you to have a voice, to feel that this is *your* paper.

Describing the opening of the U.S. Congress, Mary Clemmer was quoted as calling the representatives "hordes of unkempt, dreadful looking men. The Huns of Attila, when they swooped down from the North, did not look half so dissipated as these men do." R. F. Andrews announced that he would "meet with the friends near Aledo, Illinois, April 4-7." "Wanted immediately" were "a number of steady girls (must be nice workmen)" for "pleasant and steady employment." The Chicago and Grand Trunk Railroad advertised its timetable, effective from the previous December 30.

What journal was this? The REVIEW of 100 years ago—for March 25, 1884.

Of course, the paper had much more. The lead article was by Ellen White, "May Christians Manufacture Wine and Cider?" A. T. Jones wrote on "'Evolution' and Evolution," and Mrs. M. E. Steward on "Humility." Under The Sermon section of the paper, M. C. Wilcox gave a study on "Micah 7." Uriah Smith, S. N. Haskell, J. N. Loughborough, R. F. Cottrell, and A. T. Jones contributed editorials. The REVIEW also contained the Sabbath school lesson, an Educational section, a Ministers' Department, reports of the tract societies, a general (non-SDA) news section, and reports of the Progress of the Cause.

The Adventist Church has changed greatly in 100 years, and so has the REVIEW. We look in vain in the church paper of 1884 for news of the church in lands outside North America. The movement was still in its infancy, just beginning to come to terms with the vision of Revelation 14 of a message to every nation, kindred, tongue, and people. Concerns were local, almost trivial in part.

Yet the REVIEW of 100 years ago shows well the dynamic of early Adventism. It set forth sound doctrine; it taught practical godliness as it sought to help prepare a people for the return of Jesus; it was alert to the changing scene in the United States and abroad; it gave the news of the spread of the movement; it tried to keep its readers informed.

They are still our concerns. With the great expansion and growth of the Seventh-day Adventist Church—now far larger and more widespread than the pioneers envisaged 100 years ago—and with the changes in format and features, the REVIEW retains its purpose and function as the paper for the whole church.

The Seventh-day Adventist Church today is infinitely more diverse and complex than that of 100 years ago. The modern church owns and operates youth camps and old people's homes; it draws many members in North America from blacks and Hispanics; more than 83 percent of

Adventists reside outside North America; members come from a variety of occupations and educational levels; and the church itself runs colleges, universities, and a large network of health-care institutions.

During recent years publications have become more and more specialized. Magazines devoted to single, often narrow subjects have proliferated and prospered—on running, needlework, house decorating, computers, vegetarianism, single life, cross-country skiing, travel, eating, and so on.

The ADVENTIST REVIEW cannot follow this trend. Rather, the reverse. As the church penetrates ever farther and grows more complex, the REVIEW must be a bridge to unity of the worldwide Advent Movement. The REVIEW fosters the oneness of Adventism in faith, hope, belief, practice, mission, and fellowship. The REVIEW must not become the voice of but one segment of the church—in age, locale, or special concerns.

## Grasping the Review's task

Grasping the task of the REVIEW in these times will help readers understand some of the features and emphases of the paper during the past 15 months—since I assumed editorship. We have sought to bring the news of the church to our people quickly and fairly; we also have introduced new columns and prepared special issues, such as those on the history of Adventism, the church's mission, and (most recently) on the home and family. From time to time we also have clustered articles to give emphasis to a particular subject—to the publishing work, church finances, SAWS, 1984, planning an Adventist wedding, and so on.

This means that in reading the REVIEW you may find a column or even a feature that holds less appeal to you. You may not be interested in the Single Life article, but remember, many readers will read it first. You may find little value in a cluster of articles on an Adventist wedding, but our more youthful readers and pastors will. And, we suggest, by glancing over this material you will gain insight into the needs and concerns of other parts of the Adventist body.

The ADVENTIST REVIEW is the paper for the *whole* church. We want the *whole* church to see it as such—to be informed by it, to grow spiritually from it, to get a feeling of belonging through it.

And—we're ready to listen. Because we hold that being the church paper means being *from* the church as well as *to* the church and *about* the church, we're ready to listen. The REVIEW is *your* paper.

One way we receive input is through the mail. I read each letter addressed to the editor. It is a heavy task, but we're ready to listen. I either answer the letter or send it on for consideration in the Letters section of the REVIEW. Correspondents should be aware that normally the editors feel free to consider for publication all letters that come to the office.

## Are Paul and James at odds with each other?

**When I compare what James and Paul say about justification, it seems to me they are in complete disagreement. How can I believe both?**

The apparent contradiction has perplexed readers of the Bible for centuries. Two verses that seem the most disjunctive read, "Ye see then how that by works a man is justified, and not by faith only" (James 2:24), and "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ . . . for by the works of the law shall no flesh be justified" (Gal. 2:16).

The post-apostolic church writers discussed the question, and Martin Luther, a strong exponent of justification by faith alone, felt uncomfortable with the book of James.

In these two texts we have an instance where that which appears to be in sharp conflict at the mini-level largely fades at the maxi-level. Both texts are embedded in lengthy lines of reasoning that speak against a distortion lying between. While there is not space for us to follow the lines of logic in depth, a few brief observations may be helpful.

Paul repeatedly denounced the prevailing Jewish idea that a combination of faith and works contributes to God's acceptance of man. His demolition of salvation by works occupies several chapters in the book of Romans. Carrying his point to an extreme, some

Christians twisted it to imply that an intellectual belief, separate from consequent deeds, was the vehicle of justification. Paul found himself having to denounce this misinterpretation, which, if circulated, would have brought discredit to his teachings (see Rom. 3:8; 6:12).

James approached the same distortion from the opposite side, emphasizing the practical effect of a genuine faith, which leads inevitably to good deeds. To him these works, the proof of genuine faith, in no way undercut the value of faith. In fact, he quotes the key passage from Genesis 15:6, "Abraham believed God, and it was imputed unto him for righteousness" (James 2:23).

We should remember that faith and works are not presented in Scripture as opposites, but as the two slopes of a single mountain of truth. Faith in Christ is the means of rising to receive God's favor as a free gift. Subsequent works portray the ministry of the justified believer in performing the works of God. We can understand how Paul, concentrating on the first side, and James, looking at the second side, could use language apparently in conflict as they discuss different perspectives of the single great truth of God's miracle of salvation through His Son, Jesus.

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

We receive far more letters than we can include in the REVIEW. We try to print a balance of responses and not duplicate ideas. If your letter wasn't printed, perhaps ten other people wrote expressing the same idea, and we selected the letter that we thought made the point in the most effective way.

Exchange of ideas and opinions through letters has a long tradition in the REVIEW. We think that the Letters section is not only interesting but valuable in fostering understanding in a diverse church. However, as with general articles, the REVIEW will not print letters that contain personal attacks on others, are destructive and critical of church leadership, or seek to undermine the fundamental teachings held by the church.

An effective letter is short and makes a single point. Usually it arises in response to an article in the REVIEW.

Sometimes readers may wish to express a conviction, take exception to an article or editorial, or present an idea for consideration in a format that goes beyond the 250-word limitation imposed on letters for publication. For them we recommend the Speaking Out category. In recent months, for instance, we have run material on church music and Adventist advertising in this column. Submissions under Speaking Out may run as long as several pages of typed double-spaced copy.

The Adventist Church has been, and must continue to be, a listening church. We need one another. We can learn from one another. We can encourage and build up one another. That's why the REVIEW is ready to listen.

Does this stance—of listening—mean that the REVIEW abandons its sense of giving leadership to the church? Does it mean that the REVIEW is mainly concerned with giving readers what they want?

Not at all. Today's editors stand in the heritage of strong-minded, outspoken individuals, of men like James White and Uriah Smith. The REVIEW has been published since 1849—135 years—making it one of the oldest religious journals in existence. Throughout its history the paper has served a "prophetic" role: it has sought to give voice to convictions, even when they have run counter to those of leading administrators.

That role of occasionally being the "loyal opposition" must continue. The REVIEW has been, and is, fiercely devoted to the Adventist Church—to its larger good, to its ultimate mission, to its purpose. It must work closely with the leadership of the church, but never become merely a mouthpiece for administrators.

Being ready to listen means that we want to listen to *all* the church—or as much of it as we can. We want you to have a voice, to feel that you have been heard, that this is *your* paper—even though at times you may not agree with a particular point of view in the REVIEW.

The Chicago and Grand Trunk Railroad no longer runs through Battle Creek, Michigan. Did some "steady girls (nice workmen)" find their employment "pleasant and steady"? Presumably R. F. Andrews met with his friends in Aledo, Illinois. And Congressmen still return to Washington each year.

But the REVIEW today, as 100 years ago, has the same goal: to gather God's people together for a finished work. □

# Sabbath in Beijing

By ED CHRISTIAN

## How Adventists worship in today's China

Each Sabbath afternoon at two o'clock Christians gather in the old Gang Wa Shi church to worship. The address is 57 Xisi Street. The city is Beijing (Peking), capital of the People's Republic of China.

The Chinese have enjoyed more religious liberty in the past few years. Churches have reopened across the land. At least three seminaries now are training pastors or priests. Chinese Bibles are available in most churches for only five yuan (\$2.50).

Only in the past year, however, have there been formal Saturday services in Beijing, and as yet, they are not specifically Seventh-day Adventist services, though one of the four pastors was an Adventist preacher before the Communist takeover. Rather, they are the Saturday services of the Three-Self Church (self-supporting, self-governing, self-propagating), an amalgam formed in 1958 from the many Protestant churches after the last foreign missionaries were expelled.

*Ed Christian is an exchange professor from Union College to the Beijing Languages Institute in the People's Republic of China.*

Many of those at the Saturday services are old Adventist workers or members. Others come because they cannot come on Sunday. The few who speak English like to be called brother or sister, terms no longer used as frequently in America.

Attending church on Sabbath with Chinese Christians is, for my wife Margaret and me, one of the most meaningful parts of our life in Beijing. Their faith and fortitude is a great inspiration.

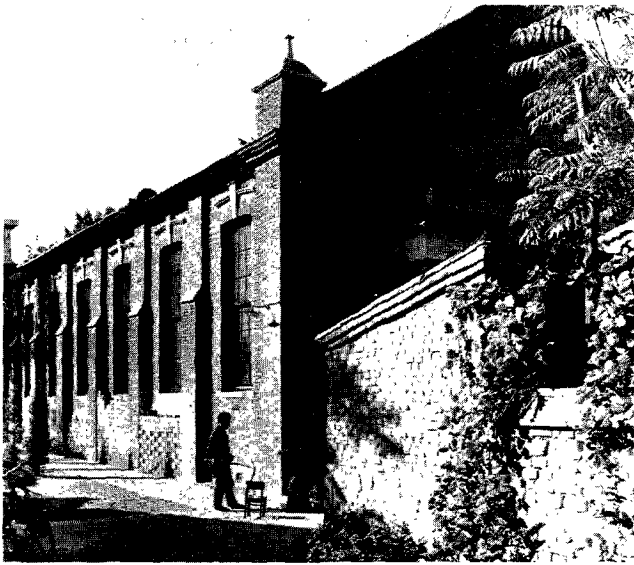
The Gang Wa Shi church was built by the London Missionary Society early in the century. Like most of Beijing's older buildings, it is made of gray brick. Not visible from the street, the church is set in the back of a little courtyard. The church office is just inside the courtyard gate, and a few small homes share the space, their flowers and trellis-trained gourds providing a little color.

The interior of the church reminds me of the old chapel at Campion Academy. It is neat and clean, though the paint on the walls is peeling in places. There are enough brown-painted wooden theater seats for 500 people. The floor is wooden with rubber runners on the aisles. Four charcoal heaters keep the worshipers warm when the temperature is below freezing. Large fans on the ceiling cool the church in summer.

At the front are a piano and an old pump organ. On the platform is a wooden pulpit with a Bible and a lamp, and a



Saturday is a workday in Beijing, which may explain in part why only about 30 to 50 older people attend Sabbath worship services.



The gray-brick Gang Wa Shi church was built early in the 1900s.

communion table with a golden cross. A wine-red curtain covers the wall, and potted ferns, palms, and chrysanthemums line the platform's edge.

Saturday is a work day in Beijing, which may explain in part why only 30 to 50 people come to the service and why most of them are old. A few young people attend when they can, however, and even a child or two, although they have no Sabbath school.

Although the Three-Self Church exists by government permission and is not allowed to criticize the government or its laws, it is without a doubt a Christian church, with three million baptized and registered members. There are another three million Chinese Catholics.

Visitors can feel God's presence in the church, watching over these good people who have sacrificed so much in years past for their faith.

One typical service began with a text: Luke 14:25-35, on the need to forsake all and follow Christ. Then came a hymn, slow but ringing: "Joyful, Joyful, We Adore Thee." The whole service, of course, was in Chinese, but the tunes are familiar. Then followed a long, loving prayer and another text, Ephesians 4:4-7, reminding us that we are one in Christ.

There was a second hymn: "What a Friend We Have in Jesus," which is a great favorite. After the pastor led us in the Lord's Prayer, three ladies sang "God Will Take Care of You." The pastor read John 15:10, "If ye keep my commandments, ye shall abide in my love," then prayed again.

The sermon was filled with scripture texts and practical examples of how to live the Christian life. A man who studied theology at our school in Hong Kong but who now works on a farm, sat behind us and helped us follow along. Looking around, I noted that more than half the people had Bibles in their hands and knew how to use them.

The pastor read Philippians 4:4-10, reminding us of our Christian duty. He urged us to ask God, like David did in Psalms 51:10, for a new heart. Quoting Romans 5:3-5, he begged us to be patient during tribulations, then, turning to 1 Peter 1:4-7, he reminded us that eternal life will be ours someday and our trials will cease. He reminded us that Christ

comforts us during tribulation (2 Cor. 1:4), and suggested that we praise God for our troubles (James 1:2-4).

After another prayer, the pastor invited us to sing "He Leadeth Me." Then, raising his arms, he pronounced the benediction. The service over, the members talked quietly with each other for a few minutes, then went home.

It is impossible to know for certain how many Chinese people keep the Sabbath or want to. One brother apologized for the small congregation. "In my home village in Henan Province," he said, "more Sabbathkeepers than this meet every week."

Freedom of worship is not yet complete in China. Some observers say that for every person who comes to church, at least a half dozen worship in their own way at home, not yet sure that the days of persecution are past. At present, the government recognizes only two denominations, Protestant and Catholic. Keeping the Sabbath is especially difficult as it interferes with work, so most Adventists work rather than face the trying consequences. Who of us would want to make that decision? Still, things are improving quickly, and there is great hope for even more encouraging changes.

If you visit Beijing, you will be welcome at the Gang Wa Shi church. Such visits cheer the believers greatly. I asked one brother if there is anything American Adventists can do for those in China. "We do not need your money," he said, "and now we can buy our own Bibles. What we need most are your prayers." □

## HEALTH CAPSULES

Sponsored by the General Conference  
Department of Health and Temperance

### Chelation therapy

By MERVYN G. HARDINGE, M.D.

Director

Certain chemicals have the ability to bind or tie up another chemical. This is known as chelation. This principle is used to remove from the body or tissues an undesired substance and has been employed very effectively in treating people poisoned with certain heavy metals, such as lead.

It is commonly believed that calcium is the culprit in a hardened (atherosclerotic) wall of an artery. Actually the obstruction resulting from the atherosclerotic process is caused mainly by the accumulation of fatty substances, including cholesterol. The calcium deposited in the lesion is to strengthen or repair the weakened wall.

Chelation therapy is used by some in an attempt to remove calcium from diseased tissue, such as the hardened wall of an artery. The chelating agent, when administered, has the effect of removing most of the calcium from the blood and body fluids, while the calcium in the vessel wall is virtually unaffected. Calcium in the blood and tissues is vital for healthy functioning of the body and must be replaced; consequently, the stores or reserves of calcium found in the bones are drawn upon immediately, since they are readily available. The net effect is to weaken the bones. Support for chelation therapy for atherosclerosis is based upon unscientific testimonials rather than reliable research.

# Luther and Rome: Is consensus possible?

By HANS K. LARONDELLE

## In Luther's theology of the cross is no room for any human merit that makes God a debtor to man.

**I**t is generally agreed that the religious issue that caused the medieval Christian church to split into Roman Catholicism and Protestantism was Luther's teaching of justification by faith in Christ alone, briefly called the *sola fide*. It became the battle cry of all the reformers until today.

Luther intended to restore the religious nature of saving faith, faith as a personal relationship with Christ Jesus, faith as the "embracing" of Christ. To him faith in Christ was identical with faith in the Bible as the word of God, because Christ comes to us only in the garment of Holy Scripture. The Scriptures "contain" Christ. For Luther, Christ was the center of the Bible, both of the Old and of the New Testament. Salvation through faith in Christ alone could be maintained, however, only if the Bible was accepted as the only source of divine revelation, as the sufficient and self-explanatory norm of saving truth. This is the principle of *sola Scriptura*. The Bible is its own expositor.

Luther expressed the essence of the Reformation before the royal diet in the city of Worms on April 18, 1521:

"Unless I am refuted and convicted by testimonies of the Scriptures or by clear arguments (since I believe neither the Pope nor the councils alone; it being evident that they have often erred and contradicted themselves), I am conquered by the Holy Scriptures quoted by me, and my conscience is bound in the word of God: I can not and will not recant any thing, since it is unsafe and dangerous to do any thing against the conscience."—Philip Schaff, *History of the Christian Church* (Grand Rapids, Mich.: Eerdmans, 1910), Vol. VI, pp. 304, 305.

Another milestone in Luther's contribution to the Reformation was his Bible translation into the German language, completed in 1534. This made the Bible available to the man in the street. As Philip Schaff says, "He gave it wings, and made it intelligible to the common people of all parts of Germany. . . . Luther's version is an idiomatic reproduction of the Bible in the very spirit of the Bible."—*Ibid.*, pp. 358, 359.

Now everyone could read and hear the Word of God directly. Luther had given the German nation the Bible in a powerful and beautiful translation that came from a vibrant religious experience with the Biblical gospel, and through the Holy Spirit. Typical of his grasp of the meaning of Holy Scripture is his translation of Romans 3:28, where he added

*Hans K. LaRondelle is professor of theology at the SDA Theological Seminary, Andrews University, Berrien Springs, Michigan.*

the word *sola* ("only") in order to bring out the sharp focus of Paul's point that justification by God is through faith alone.

Luther wrote to Erasmus that nobody could see an iota in Scripture if he did not have the Spirit of God. To him the Bible was no longer a lawbook with endless ceremonial and ethical regulations, but first and foremost, the authoritative testimony of God about Christ and His gospel, the way of salvation. Doctrinal statements by the church, produced by the various ecumenical councils, never could reach the same level of authority as God's own witness in Holy Scripture. The church of Christ is built not on the shifting sands of human traditions, sanctioned by ecclesiastical canonization, but on the bedrock of Scripture alone. Luther therefore used *Bible*, *Christ*, and *faith* interchangeably, these three indissolubly connected to one another.

The immediate result of this dynamic idea of relationship, revolutionary for his time, was that salvation no longer came through the various church sacraments, such as baptism, the Eucharist, and penance. The grace of God came straight from Christ to the believing, repentant soul, through the channel of personal faith and trust in Scripture alone. This truth brought with it the most precious gem for the Christian of the Reformation era: he received the *present assurance of divine acceptance and salvation*. This certainty of justification by God here and now is a pure gift, is *sola gratia*, by grace alone.

In Luther's theology of the cross of Christ there is

## *You are not alone*

By ANGELA H. WEIR

*You are not alone, my friend;  
I'm standing by your side.  
And when you know not where to turn,  
My arms are open wide.*

*I long to share your burdens,  
To lift your heavy load.  
It hurts to see you saddened,  
As you travel down life's road.*

*I've promised not to leave you;  
And though I never will,  
You hesitate to come to Me,  
And suffer longer still.*

*How can I say more clearly  
How much you mean to Me?  
I thought I said it all so well  
On the cross on Calvary.*



therefore no more room for any human merit or achievement that makes God a debtor to man. By God's forgiving grace every believer is set free from the condemnation of the righteous law of God, and by the Spirit of God is transformed in his heart and will to love God and his neighbor. The order is always redemption first, then moral obedience. This priority of salvation led Luther to make the priesthood of *all* believers his basic concern. Every layman is called to be not merely a listener but a proclaimer, a witness of the faith right where he is, because he has direct access to Christ.

The purpose of Luther's preaching of the cross of Christ was not to reorganize the church or to abolish her abuses of worship practices, not even to proclaim merely a new theology, but to lead all men to true *repentance* of heart and life before God and to comfort the guilt-ridden conscience with the freedom in Christ. This was the keynote of his first thesis of the ninety-five theses that Luther nailed to the doors of the castle church in Wittenberg on October 31, 1517. It read: "Our Lord and Master when He says, 'Repent' [understood then as 'Do penance'], desires that the whole life of believers should be a repentance."

This appeal offers the abiding validity of the Reformation. That day has been called ever since the birthday of the Reformation.

*The essence of Roman Catholicism.* What Protestants call the "Reformation" of Luther, Roman Catholics used to call the "revolt" of Luther and "the age of the schism." This reflects the basic difference of priorities between truth and unity. On Christmas, 1949, Pope Pius XII asked at the inauguration of the so-called holy year, "Why should there still be division, why schisms?" But the schism of the sixteenth century was not the real cause itself; it was the result and outcome of a deeper question, Why did Rome excommunicate Luther *without* refuting him? The pope merely demanded blind submission and Luther's recantation of all his books. Luther replied that his conscience, bound in the Holy Scriptures, could not recant unless he was shown to be wrong from the Scriptures.

### Luther's *sola fide*

It is generally acknowledged, by some Roman Catholic scholars as well, that the Council of Trent, which convened between 1545 and 1563 and condemned Luther's teaching of justification *sola fide* as "an idle trust of heretics," did so without having heard or even understood him (H. Denzinger, *The Sources of Catholic Dogma*, No. 802). The concept of Trent about Luther's *sola fide* is clearly a caricature of the Reformer's message of saving faith and justification. Trent considered faith merely as an intellectual assent to the doctrines of the Bible and of the church, a so-called "unformed faith." In order to become "formed faith," the infusion of grace by means of the church sacraments was necessary. Only then would the believer possess the beginning of *inherent righteousness*.

The dilemma is clear: If justification of the believer by God is a sacramental process, then it is no longer exclusively by faith in Christ.

Furthermore, in the sacramental infusion of grace, the believer still is not united with Christ and His salvation. It never provides the personal certainty of salvation. Instead, man's natural free will is credited with *merits* before God if it

cooperates with the new inclination of the soul to do good works. In this complicated justification process the goal is "truly to merit the obtaining of eternal life in due time" (*ibid.*, Nos. 810, 842). But there cannot be any blessed assurance of salvation, "for except by special revelation, it cannot be known whom God has chosen to Himself."—*Ibid.*, No. 805.

From this official doctrinal stance of the Council of Trent it is clear that the fundamental rift between Catholicism and Protestantism is the question of the teaching authority of the church. This is the end of all questions. By its doctrinal fixation of justification as a sanctifying process through the sacraments and its stance on the supreme authority of church tradition, the Roman Church forced the renewal movement to become a separate church, against the will of Luther.

*The preeminent question today.* In the sixteenth century the Reformation issue centered around the authority of Scripture and of church tradition. In 1546 the Council of Trent defined that the *unwritten traditions* of the church were, besides the Bible, the other authoritative source of divine truth, because these, "received by the Apostles from the mouth of Christ Himself, or from the Apostles themselves, the Holy Ghost dictating, have come down to us, transmitted as it were from hand to hand" (*ibid.*, No. 793. Translation in J. H. Leith, ed., *Creeds of the Churches* [Atlanta: John Knox Press, 1977], p. 402).

### A new concept of tradition sanctioned

At the First Vatican Council, in 1870, however, a new concept of tradition was sanctioned—the evolving and expanding consciousness of faith by the church. Tradition no longer needs to be evident in the apostolic church, but can be determined by the living pope and declared by him *ex cathedra*, that is, with papal infallibility. Now the pope's decree is the authoritative tradition. A case in point is the two papal encyclicals on Mariology, the one of 1854 concerning the dogma of the immaculate conception of Mary, and the one of 1950 regarding the bodily assumption of Mary into heaven. These dogmas were decreed by popes without council action and without scriptural foundation because papal infallibility in matters of faith and ethics is now officially placed above the authority of ecumenical councils.

The definition of religious truth depends therefore solely on the pope's decision. Consequently, it demands unconditional submission. An appeal from the pope to the judgment of an ecumenical council is no longer possible since Vatican I. Furthermore, a papal decision *ex cathedra* is officially defined as "irreformable." This was ordered and confirmed by Vatican II (1962-1965). The supreme question today has become the question of the infallible authority of the pope in relation to the authority of Holy Scripture.

What is the supreme norm of truth and divine revelation? Leading Roman Catholic theologians who defend the supreme authority of Holy Scripture over the pope lose their teaching credentials from the Roman Curia (see Hans Küng, *Infallible? An Inquiry* [New York: Doubleday, 1971]). The doctrine of papal infallibility in matters of faith and morals is canonized as an absolute and is nonnegotiable. Küng's response to his condemnation by the Sacred Congregation for the Doctrine of the Faith, in 1979, is significant:

"Roman legalism, centralism, and triumphalism in



teaching, morality, and church discipline, dominant especially from the 11th century onward, but prepared long before then, are supported neither by the ancient Catholic tradition nor—still less—by the gospel itself. . . . We must continue to work together for a truly Catholic Church that is bound by the gospel.—*The Church Maintained in Truth* (New York: Vintage Books, Random House, 1982), pp. 86, 87.

*Can Luther's gospel renewal be integrated within modern Roman Catholicism?* In spite of the many earnest efforts by Roman Catholic theologians and by dialogues to integrate Luther's renewal of the gospel—justification by faith in Christ—within Roman Catholicism, a full-scale, in-depth investigation of the essential issues confirms the fact that Romanism and Protestantism teach fundamentally different gospels, or ways of salvation. In the Catholic doctrine, the works of the believer are a constitutive part of his justification and have a salvation-attaining character. The

action of the Council of Trent has set the doctrine of human merit like a dam to block Luther's *sola fide*.

A recent dissertation summarizes the author's well-documented findings:

"The Reformer's [Luther's] adversaries viewed the idea of merit as the best proof that justification cannot result from faith alone. Thus the problem area of justification and merit has functioned since the days of the Reformation as an insurmountable hindrance in the conversations of polemical theology."—Johann Heinz, "Justification and Merit" (unpublished Th.D. dissertation, Andrews University, 1981), p. 2.

## A sacramental church

The modern Roman Catholic Church remains essentially a sacramental church—salvation comes only through its hierarchical-sacramental mediation. Justification constitutes man's cooperation with grace infused by the church sacraments. Vatican II compares the church with the incarnated Redeemer. It was instituted as a "universal sacrament of salvation" (*Lumen Gentium*, I, 8; VII, 48). The Catholic therefore at best can receive only an assurance of hope in the church. Vatican II is based on Trent and presupposes its traditional definitions of justification and merit.

The conclusion of Heinz's study is unambiguous: "The claimed consensus with Luther on justification [by some modern Roman Catholic theologians] cannot be supported by any official decision or interpretation of Vatican II. . . . By way of allusion, the council repeated the traditional doctrine of merit and thus ignored and indirectly rejected the central concern of the Reformation."—Heinz, *op. cit.*, pp. 399, 400. No matter how sympathetic to Luther many Catholic interpretations of Luther are today, the doctrine of justification and merit finally stands unchanged as the watershed between two different dogmatic interpretations of the gospel in the Bible.

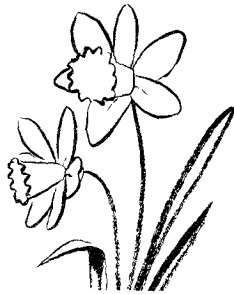
This core issue of the gospel Luther saw encountered in a practical way in the doctrine of the mass and of the papacy. These led him to acknowledge the necessity of a church schism: "Therefore we are and remain forever separated."—*Luther Werke*, Weimarer Ausgabe 50, p. 204. The Roman Catholic scholar Dr. Peter Kreeft was only realistic when he wrote, "We cannot have reunion until the Catholic Church catches up to Luther."—Quoted in *The Reformed Journal*, vol. 29, No. 1 (1979), p. 11.

On the other hand, Protestantism as a whole has regressed more and more from Luther and replaced too often his gospel of justifying grace with the gospel of *humanism*, spiritualizing away the objective reality of the wrath of God on sin, and the reality of the law of God. Protestantism may fail in practice therefore—if not in doctrine—to proclaim the gospel of God, and to unite man with his Creator through the grace of justification.

Protestants today show increasing indifference to the priority and centrality of Luther's burden of "righteousness by faith" as in their sustained efforts since Vatican II they reach over the abyss to clasp hands with Rome. If both sides succeed in agreeing on some superficial formula on justification, it will be an indicator of a planned integration of Protestantism with Catholicism. □

## Sonshine

By ANITA JACOBS



Spring had come to New England at last. We had waited for it impatiently as the cold of winter lingered on. How refreshing to see the tender shoots of daffodils poking through the dead grass in front of our house. The children would run out each morning to see how much the plants had grown through the night and bring in a report.

"Please, Mommy, come out and see them," begged 5-year-old Monty, as though watching would make them bloom sooner. Finally the day came when the blossoms opened and the yellow daffodils nodded their heads agreeably in the mild spring air. The large bed of daffodils in bloom against the house made such a pretty picture. How glorious, after being confined during the cold winter, to go out and see the world coming alive in all its spring finery—delicate shades of green on the trees and in the grass, buds ready to burst open, birds singing for the joy of it. Oh, how we loved spring!

Imagine our disappointment one morning when we awakened to a white world of snow once again. Right after breakfast the family hurried out to see the results of winter's return. We were grateful that none of the daffodils was broken, but how sad to see their heads bent low by a cap of snow.

Soon the sun broke through the storm clouds, as though to apologize for the return of winter and tell us it was temporary.

As the sun continued to shine upon the snow-clad earth, the daffodils gradually lifted their heads to the warm rays. They seemed to smile their thanks as they once again nodded their heads.

Sometimes I too become weighted down with an unexpected burden. Then I feel the rays of the Son shining on me. As I look up, things assume their proper perspective. I know I am not alone, for the Son warms me with His love.

# Darkness at noon

By NAOMI TURNER

**Percy was feeling his way up the walk. I tapped him three times on his hand—just as Mother used to.**

**Y**ou know, to be happy, everyone must have a job.” The little lady who spoke these words to me was in her eighties. And she has been totally blind for the past 20 years.

I asked her what her job was. “Oh, I have appointed myself the ‘official caller,’” she chuckled in reply.

“What does an official caller do?”

“You see, your mother and a couple of other ladies at this end of the hall are hard of hearing, and they do not know when the bells ring. We have a long bell telling us it is time to get up in the morning, and other bells telling us it is time to go for meals or the various programs that are provided for us. Since some of the folks cannot hear, I always go around and make sure they know that it is nearing mealtime or make them aware of what is going on. That is what the official caller does.”

Mother’s home for nearly nine years was the Home for the Blind. Each time I visited her I met a number of interesting people. I felt doubly blessed and learned much from every visit.

I noticed the marked empathy the people had for one another. Even with white canes, some had difficulty getting to the dining room. They would arrive at the door and wait for a better-sighted person to guide them to their seat at the table. Those more sure of themselves seemed willing to offer assistance to others less fortunate. The staff of dedicated workers was tactful in offering help to those who needed assistance.

Can you imagine what it would be like to be totally blind, unable to see the food on your plate? As the food was served, the staff would describe how it was prepared. They would not just say, “You have potatoes today,” but would tell whether the potatoes were mashed and served with gravy, baked, or prepared otherwise.

On one visit I met a young man in his late twenties who seemed happy, with much to live for. He was neat, clean, and a joy to be around. But he had only slight vision.

Bryon told me he had been a mechanic who had loved his work. He was a diabetic, and soon complications developed, destroying sight in one eye. But he continued working, seeing with his good eye.

Late one afternoon after a particularly hard day while he was at work under a car, suddenly everything went black. He

had lived in hope that would never happen. What would he do now? How would he be accepted by his friends? He liked to drive, but those days were over.

Bryon was forced to change his entire way of life. He had to make many adjustments, some of which proved difficult. But he determined to take a positive attitude toward his problem.

Soon after he lost his sight he was surprised to find his other senses much keener. He developed facial vision, in which the sense of feeling becomes so keen that one can sense the difference in air pressure when he passes a building or even a telephone pole. When Bryon tells sighted people this, many do not believe him.

Later, as I was walking down a hall in the Canadian National Institute for the Blind, I met Bryon. He still had that radiant smile on his face. This time he had Taylor, his Seeing Eye dog, by his side. He was taking classwork, enthusiastically looking forward to helping others accept their blindness and adapt to a different life style.

As I associated with those of poor vision I learned that it is always necessary to introduce oneself first. They cannot recognize the footsteps or voice of a stranger. After being around them for several days, however, some quickly learned to recognize my walk.

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**To be happy, everyone must have a job.**

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I met a woman in her late forties who has been totally blind all her life. One day she said to me, “They tell me grass is green, but I can’t visualize what green is like.” How could I explain color to a person born blind? As I talked with her she told me how she longs for that glorious day when Christ will return and she will be able to see for the first time. She said, “If I did not have this hope, life would not be worth living.”

In my conversation I told her I was a Seventh-day Adventist and that I too was looking forward to the day when Jesus would return. We will be changed, all have perfect bodies, and never be handicapped again. Then she told me that a number of years ago when she was living in another city, some Seventh-day Adventist friends invited her to church with them, and after church invited her home. For the first time she sat down to a vegetarian meal. Her face glowed as she related the experience.

I am sure this family, with whom she had lost contact, did not realize the impact of their kind gesture in this blind woman’s life. Through them she found the basis of her eternal hope.

Each time I passed Percy in the hall or lobby I would tap

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*Naomi Turner is a registered nurse living in Camarillo, California.*

him three times on his hand. Mother had told me that is how she got his attention. Percy was visually handicapped, as well as deaf and mute. A man in his middle forties, he always walked erect. Denied the opportunity of learning to talk, he fortunately did have slight vision. Looking straight ahead with the aid of strong glasses, he could see a spot. I was told he was adept in sign language and had considerable knowledge.

When my mother became ill and was taken to the hospital she was unable to return to what had been her "home." After clearing out Mother's room and bidding her friends goodbye, which I found difficult because of many pleasant memories, I walked down the covered walk toward the bus stop.

Coming up the walk, feeling with his white cane, was Percy. I tapped him on his hand the way my mother always had. His face brightened up. He tried to speak, but all he could produce was a grunt. Then he reached into his pocket, took out a little note pad, and wrote, "Where is your mother?"

I replied, writing in large print with his heavy dark pen, "In the hospital."

Immediately tears came to his eyes. With Mother's age and her absence for more than a month, he doubtless sensed that he never would feel those familiar pats on his hand again. He turned, hung his head, and slowly continued his way up the walk.

Reaching the bus stop, I looked back for the last time at what had been my mother's home. Percy now was going up the steps very slowly, with his head still down.

Percy's despair about my mother's illness helped me sense the concern the visually handicapped have for one another. Here was a place where they were accepted and understood one another's needs.

We never know what the future has in store for us. I am sure that at the time Mother was teaching for the Canadian National Institute for the Blind in Ontario about 60 years ago, she did not suspect that one day she herself would be declared legally blind.

### The plaque over Mother's bed

Over the head of Mother's bed in the hospital she had a plaque saying, "If I had known I was going to live this long, I would have taken better care of myself." One day when I was with her a gentleman stopped by and read the plaque. He then asked her why she had that sign over her head. It would do her no good. She replied by saying that she was there because she did not practice good health habits in her earlier life. She described some of her dietary habits and how she became a diabetic. Then she went on to tell him how diabetes affects the various systems of the body. She ended her conversation by saying, "I hope that those who care for me and those who walk by and read my plaque will realize by looking at me what might happen to them if they do not take care of themselves. I hope my plaque will be a help to others."

"The humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good, but by their unconscious influence they may start waves of blessing that will widen and deepen, and the blessed results they may never know until the day of final reward."—*Steps to Christ*, p. 83. □

## FOR THE YOUNGER SET

### Pigeons

By EDNA MAY OLSEN

"Come quickly, Grandma," called Brian. "There's a bird in the pond, and it looks ill."

"We must get it out," said Grandma, "and into a warm, dry place. Here, help me, Brian," she said, leaning over the water. "Be careful; don't you fall in!"

They soon had the helpless little bird out of the pond and carried it gently to the house, where it was wrapped in a warm towel. Brian patted it dry.

"See, Grandma," he said in a little while, "its eyes are opening and it's making little noises."

"Good," said Grandma happily. "It will be all right now, I'm sure."

"What kind of bird is it, and why did it fall in the pond?" asked Brian.

"It's a homing pigeon," said Grandma. "On this white feather is its number. It must have traveled a very long way, flown down to the pond for a drink of water, and then was too weak to fly up again and continue its journey. A bird's feathers are coated with a thin layer of oil from the oil gland as

the bird preens itself. That prevents moisture from getting to its body and chilling it. But if it is in the water too long its feathers become so soaked that it can't fly."

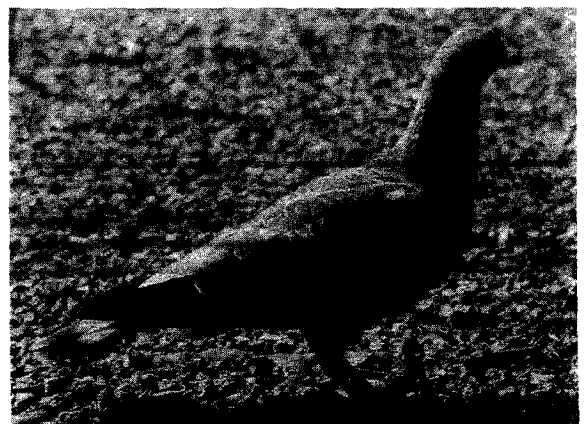
The following morning the pigeon was much better and seemed eager to be on its way.

"It wants to be off, Brian," said his grandma, as he fed it a little warm cereal. "We'll put it outside when the sun is a bit warmer and see what it does."

"But how does it know where to go?" asked Brian sadly. "I thought it was lost."

"No, pigeons don't get lost," said Grandma. "I've heard of cases in which a pigeon was released hundreds of miles from home and found its way back. God has given them an amazing homing instinct."

Later in the day, when the sun was high in the sky, Brian carried the pigeon outside, where it fluttered to the roof of the shed. Then it hopped around for a few minutes, stretched its wings, and soared off over the tall treetops.



# Warm fuzzies: the significance of touching

## The art of the healing touch fills a basic human need.

By LUCILE KIME

I had been given my presurgical medications and was on my way to the operating room. I had faced surgery calmly several times before, but this time was different. A tiring school year had just ended, and all my remaining energy had gone into preparing for my roommate's wedding. My father was in the hospital with a week to live at the most—so his doctor said. Besides that, my previous surgery had been extremely painful, the memory acute because of traumatic incidents associated with my hospital stay. As I was being wheeled down the hallway every fiber of my being was screaming, No, I can't go through this now! The man pushing my gurney must have sensed my panic, because just before he left he stood at my head, bent down, and cupped my face in his hands. Almost immediately the panic drained away, and I felt much calmer.

My friend Joyce came by to visit me one evening after another of my surgeries. She had only a few minutes to stay because she wanted to get home in time to tuck her son into bed. It was an important ritual for both of them. As she described how she tucked him in, spontaneously she began to tuck me in. First the covers were snuggled around my neck, then tucked under my back all the way from my shoulders to my feet. The feeling it gave me is impossible to describe. I had never felt so safe, so loved, so cared for before in my life. I still feel warm and cozy every time I think of that experience.

### Healing quality of touch

What is this marvelous healing quality of touch? Why is touch so important to our health and well-being? In recent years researchers have studied the effects of touching on both humans and animals. Ashley Montagu cites the results of these studies in his book *Touching: The Human Significance of the Skin*. Here are a few examples of recent discoveries.

Animals gentled by frequent handling are less anxious under stressful conditions. Harry Harlow found that baby monkeys value skin stimulation more than nourishment. Numerous researchers are finding that breast feeding contributes to the well-being of both mother and baby. Among other benefits, it increases the mother's energy, calms mother and child, and hastens the physical and mental development of the baby. Dr. René Spitz found that a high

percentage of babies in orphanages die without apparent medical cause if they are not held, rocked, and talked to.

In *The Gift of Touch*, Helen Colton declares that the need for touch appears to increase rather than decrease with age, as had been previously thought. The skin is our largest sense organ, and through it we learn the most about our environment. Skin is our protection against invasion by germs and chemicals. It keeps us from dehydrating or absorbing too much water. Its sensitivity to heat, cold, and pain warns us of potential threats to our safety. The pleasure of warm, soft caresses lets us know that we are loved and appreciated. Without the constant stimulation given our skin through our environment, we soon would become disoriented. Touch-starved people are more likely to feel angry and depressed and to act in violent ways. As we become older we take touch for granted and become so busy with daily activities that we ignore our need for nurturing touch. Then we wonder why we are so depressed.

Three kinds of touch seem necessary for our survival—the casual touch, the sexual touch, and the healing touch. Casual touches, such as shaking hands with a stranger, bumping elbows in an elevator, or sensing the heat of a summer sidewalk on our bare feet, let us know where we stand in relationship to our environment. The pleasure of sexual touch ensures that there will be another generation to populate the earth, and binds a couple together in a relationship that provides for survival of the newborn infant. Healing touches are those that tell us who we are and how important we are to God and to others. Those touches let us know that we are cared for, loved, and appreciated.

It is this healing touch that we have the most problem with, because we do not understand its importance—and because we are most uncomfortable giving and receiving the healing touch. Babies are not born with resistance to touch. It is learned through unpleasant and painful touch experiences, through constant warnings—"don't touch!"—and through social taboos against touch. Some of these taboos are rooted in the rigidly ordered Puritan heritage or the idea that picking up crying babies will "spoil" them. Current research, however, shows the opposite to be true. Children are spoiled when their needs for cuddling and contact with others are not met. The fear of germs prior to the age of antibiotics, and the idea that many of the immigrants to our country were considered untouchables, either in the country they left or by those who had arrived previously in the United States, are more subtle sources of social taboos.

Researchers have found that healing touches such as hugs, massages, and acupressure actually stimulate the brain to produce chemicals that counteract depression and turn off the pain centers in the brain. Touch can give a "high" related to the high experienced by drug abusers, but without the mind-altering side effects. Because of these findings, a number of medical schools are beginning to teach medical

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students how to use touch to bring physical and psychological relief to their patients.

Jesus understood the importance of human touch. As He taught and healed He often used touch, as well as words of comfort and caring. He took the hand of a dead child as He called her back to life (Luke 8:54). He touched the eyes of blind men, and their sight was restored (Matt. 9:28-30). When a man, who because he was a leper had not been touched for years, came to Jesus, He touched him *before* He pronounced him healed (Luke 5:12, 13; Matt. 8:2, 3). Jesus also took young children in His arms and laid His hands on them as He blessed them (Mark 10:13, 16).

Since our Creator understood our need for touch, should we not be more understanding of our own and each other's need for touch? Ellen White admonishes us to follow the example of Jesus in our relationships with others. She says,



“When Christ healed the sick, He laid His hands upon them. So should we come in close touch with those whom we seek to benefit.”—*Christ's Object Lessons*, p. 418.

How does a single person not used to touch satisfy skin hunger and learn the art of healing touch? The safest way to begin is to start exploring your immediate environment through casual touch—in the same way as a young child. How does your clothing feel against your skin? What is the texture of the chair you're sitting on, your table, the book or magazine you are reading?

Nature provides a wealth of skin-stimulating and -healing experiences: the warm sun on your back, the wind blowing against your face, the warm sand or damp earth beneath your feet, and the water you shower or bathe in every day. Growing house plants or working with a hobby provides a wide range of touch experiences for your hands. Physical activities such as swimming, bike riding, and playing games provide excellent skin stimulation.

Pets are another great source of healing touch. When I return from work, Ty, one of my Siamese cats, greets me by leaping to the back of a kitchen chair and then to my

shoulder. He drapes himself around my neck like a nine-pound fur collar and purrs in my ear. Tina, on the other hand, is satisfied to rub her face against mine or crawl under the covers for a cuddle just before I get up in the morning. I can't think of a more pleasant alarm clock than that.

Your landlord won't allow pets? You could do yourself—and a friend—a favor by borrowing her young children for an afternoon. Become a child with them for a few hours while their mother has an afternoon to herself for shopping or spring cleaning. Play with them in the grass, wade with them in a stream, hold them on your lap while you read them a story, or take them by the hand and go exploring. Be careful to avoid any kind of touch that could be misinterpreted, such as kisses on the mouth or patting or stroking a private area of the body. Working with Pathfinders or children's divisions in Sabbath school also can provide touch experiences with children.

Elderly people are another group that can benefit from your touch. Those in your local nursing home are touch-starved. Adopting grandparents can be a rewarding experience for you both. Hold their hand or gently squeeze their arm as you talk with them. Put your arm around their shoulders as you express caring and concern. Bring them things that will enrich their touch environment—like a small stuffed animal, a textured bathrobe, or a hand-tooled leather book cover.

As you come more in tune with your skin responses and more comfortable with touch, you may want to begin touching adults your own age more frequently in proper ways such as squeezing (gently) their arm, hand, or shoulder, giving neck massages when they are tired or tense, or putting your arm around their shoulders. As you touch them, consciously try to communicate positive thoughts such as “I care about you,” “You're special,” or “I appreciate you.” The thought or attitude of your mind will be communicated through your skin. If there is any chance your touch might be interpreted as an inappropriate advance, you may need to share with them first what you've learned about touch so they'll understand your change in behavior. You may have a few friends with whom you can safely share the full body hug—a face-to-face total hug that is held until both parties feel satisfied.

When a touch-starved couple meet who have been conditioned to the ethic that touch is only for sex, it is a perfect setup for beginning an affair. The need for healing touch becomes sidetracked into sexual touch. But the need for healing touch cannot be satisfied by sexual touch. The couple may move rapidly into more advanced sexual intimacy in an effort to fill their skin hunger but be unaware of the real source of their need.

If you have a case of skin hunger, you owe it to yourself and to your friends to start now to find ways to pamper your skin with safe, healing touch experiences. Develop a support system of a number of friends you can go to and say, “I need a hug,” so that all your touch needs are not supplied from one source.

When you develop the gift of healing touch, you will have something special to share with others. Do not be surprised or embarrassed to find yourself spontaneously “tucking in” a friend. Remember that when you touch others with healing, you cannot help receiving that same healing for yourself. □

## Concerning camels

When Christ said, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God" (Mark 10:25), He provided fuel for a debate that has lasted nearly 2,000 years.

Some have suggested that if the word *camel* were altered slightly in the original language, it could be read *rope*. Thus Jesus was speaking mild hyperbole rather than total absurdity. A more common suggestion is that Jesus was referring to a small gate in the wall of Jerusalem, purportedly termed The Eye of the Needle, through which a camel could pass only if it were unloaded and made to get down on its knees.

*The Wycliffe Bible Commentary* points out, however: "The idea that the eye of a needle, referred to here, was a small gate through which a camel could enter only on his knees is without warrant. The word for *needle* refers specifically to a sewing needle. Furthermore, Jesus was not talking about what man considers possible, but about what seems to be impossible (cf. verse 27). With man it is impossible for a camel to go through the eye of a sewing needle."

While destroying such alternative interpretations leaves the rich feeling vulnerable, the poor are in danger of becoming smug. Jesus obviously is talking about the people who earn large incomes, have

swimming pools, drive expensive cars, and take exotic vacations on their yachts or at their vacation cabins. Or is He?

Just whom do we mean when we talk about the "rich"? Is it the conspicuous consumers we have just described? Is it those who have considerable net worth, even though they may live frugally? Or is it those whose incomes are in the top 25, 15, or 10 percent?

### Riches are relative

If we look at worldwide statistics, we discover that even those who in the United States receive public assistance probably rank in the top 25 percent; and the majority of us would be in the top 15 percent. Looked at from a global perspective, even the poor in North America, Western Europe, and several other areas are *rich*. Perhaps we should tread more gingerly in any attack upon rich people. Riches are relative, after all.

The key to understanding Jesus' statements is Mark 10:24: "Children, how hard is it for them that trust in riches to enter into the kingdom of God!" Christ's words are parallel to Paul's statement: "The love of money is the root of all evil" (1 Tim. 6:10).

Christ's concern is not that people should not be rich. Numerous heroes of the Bible were rich—Job, Abraham, Solomon, Nicodemus, Joseph of Arimathea. These people were not condemned for their great wealth. Christ's concern is with *materialism*, not with *material*—and materialism can occur at any financial level.

If a person owns one goat and more than anything else wants to obtain a second goat, if he sacrifices the things of greater eternal

value in his struggle to acquire the additional goat, then he is a *materialist*—although he may have precious little *material*. Be it the acquisition of a goat, a second room on a mud house, or a more attractive pair of sandals, if pursuit of such items causes a person to neglect obligations to God, family, or fellow human, then that person stands condemned by Christ's words.

Quantity is not the significant factor; attitude is. One person may be able to drive a luxury car while keeping his values in perspective. For another, the acquisition and maintenance of an old bicycle may become all-consuming.

We hasten to add, however, that there must come a point at which expenditure and consumption no longer can be justified. Humans have been placed on Planet Earth as God's stewards. We are to be channels through whom His blessings can be distributed to those in need. In the truest sense, nothing we possess is our own; it all is God's. Thus there must be limits to how much we lavish life's bounties upon ourselves in relation to the needs of the world around us. And when we look at the amount that our parents or grandparents needed to live contented lives, then compare it with what we consider essential, we may find ourselves in need of some sincere soul-searching.

Although undue concern for money is Christ's major concern, that concern still must be seen in

light of His *unqualified* statements that it is extremely difficult for rich people to get to heaven (Mark 10:23, 25, 27). The implication is that people who have riches are *likely* to become attached to their riches—and such is true of all who live in a world of affluence, even

though we never may have thought of ourselves as rich. Riches are not the problem; attachment is. Unfortunately, a strong affinity often exists between the two.

More than a century ago Henry David Thoreau commented: "Most of the luxuries, and many of the so-called comforts, of life are not only not indispensable, but positive hindrances to the elevation of mankind." He likewise maintained that

"a man is rich in proportion to the number of things he can afford to leave alone," and, "the man is the richest whose pleasures are the cheapest."

As to Christ's words in Mark 10, we believe they mean just what they say—and they have significance for all of us. J. N. C.

## LETTERS Continued from page 2

but the same consideration was not given to Elder Graybill. He also suffered the ignominy of having parts of his confession made public.

WILLIAM H. HESSEL  
Riverside, California

### Name change

"Coming to Repentance" (Jan. 26) was just the type of article you praised in "When the Genius Rouses," in the same issue.

Because of "When the Genius Rouses," I looked at "Coming to Repentance" a little more critically than usual and found one item that I would like to see changed. Speaking of repentance, the author says, "Often it has been heard in the 'low dungeon' when only God could hear," and then gives examples of Daniel, Jeremiah, and David.

I would like to suggest the name Samson in place of Daniel because Samson's is a fitting example of this type of repentance. We have no inspired word about any "sin" that Daniel needed to repent of.

ERTIS L. JOHNSON  
Hugo, Oklahoma

### It works two ways

Re "Caring for Your Pastor" (Jan. 12).

Most pastors have their good points, but it seems that in the past few years many do not feel the need of caring for the flock.

My wife and I recently visited two of our members in a rest

home. One of the women said she had an appointment with our pastor—he was to come out to see her—and she dressed up and waited all day. He never came or made any effort to contact her.

A minister from another faith visited her and helped her over her problem (she had been planning suicide). She says that now she has no desire to meet or see our pastor; she has no confidence in him.

The caring works two ways. NAME WITHHELD

### Correction

I was thrilled to read "Called by Name" (Adventist People, Jan. 12) and to see a full-page advertisement for *The New Israelite*.

However, a correction is needed in the picture caption on page 4. Samuel Jacobson is the name of the author, not Jackson; and the title of the booklet is *The Quest of a Jew* instead of *In Quest of a Jew*.

MRS. SAMUEL JACOBSON  
Loma Linda, California

### Wedding issue

Please accept my compliments on the material brought together in your wedding emphasis issue (Feb. 2).

If these articles could be included in a reprint, I am sure that many pastors could make good use of them.

OLA D. ROBINSON  
Pastor  
Plymouth, Michigan

I have nothing against weddings or marriage, having been married happily for many years, but I must protest when one third of my church paper is devoted to articles that contain no references from the Spirit of Prophecy and almost nothing from the Bible.

WARREN C. WILSON  
Wildwood, Georgia

■ *When we planned this issue, the staff felt that we needed to encourage REVIEW reading among college-age church members. Since this group is the one most often planning marriage, this topic is of vital interest to them. As anyone planning a wedding discovers, there is little practical information available that has a Christian slant. We tried to balance the how-to portions of the articles with more serious considerations such as the careful selection of a lifelong partner and not letting the wedding plans so consume time that the more important aspects of a life together are ignored. While extravagance is inappropriate in a Christian marriage, Christ's example at Cana leads us to think that He would have us enjoy these occasions. Ellen White remarks that "He never discouraged the innocent festivities of mankind when carried on in accordance with the laws of Heaven."*—The Adventist Home, p. 100.

The cake can sag, the flowers droop, the organist fumble, and the photographs flop. But the

nuptials can still be a glorious success if the bride and groom make a binding, sacred, lifelong commitment in the presence of the Lord God.

Few realize the seriousness of the marriage vow: "for richer, for poorer," "in sickness and in health," "forsaking all others," "till death do us part."

To ensure against the increasingly recurring broken Adventist home, surely a more thorough premarriage preparation by bride, groom, parents, and minister is necessary. Is not the time spent in cementing spiritual relationships much more essential than superficial concerns over candles and cakes?

VICTOR COOPER  
Beltsville, Maryland

A wedding ought to reflect what the couple honestly desires the aftermath to be—relaxed, happy, humble in God's sight, reverent, and uncomplicated by too many minute details.

The guest list need not include vast multitudes, but preferably be made up of family and very good friends. This will make the wedding a personal happening, rather than a show, and delightful in its simplicity and good taste.

NAME WITHHELD

### Statute of limitation

"Needed: a Statute of Limitation" (editorial, Jan. 26) made an excellent presentation on a very sensitive Christian ethic.

G. R. RIGSBY  
Stoneham, Massachusetts



## Japanese clothing drive helps both giver and receiver

By JAMES and DOROTHY AITKEN

The voice at the other end of the line was young and vibrant. "Would you accept a brand-new sewing machine?" the young woman asked. "You see, I just got married a few weeks ago, and today when I read about the clothing drive for Asian refugees I immediately thought of the new machine I received as a wedding gift. We don't have any clothing to give, but my husband and I would like to send my new sewing machine."

The secretary informed the caller that we would be glad to accept the machine. Since many of the refugees are professional tailors and dressmakers, when clothing arrives that is too large, they can cut it down and make it fit.

The young woman's response was typical of how many people in Japan reacted last fall when Projects Asia—a religious nonprofit relief and development agency started in 1982 by Adventist Jerry Aitken—launched a massive clothing drive for Asian refugees. Clothing poured into the church's Good News Publishing House from all over Japan. Volunteers processed the clothing, towels, bedding, and sewing machines. Some donations were brought in private cars; others came in delivery trucks. Throughout the country literally thousands of small depots were set up, from which trucks

brought the clothes to the main processing center in Yokohama.

The clothing was clean, mended, and nicely packed, and some was new—still in plastic wrappers. Some packages contained money to help with the cost of transport, and many packages contained letters stating the donor's appreciation for being allowed to help those less fortunate.

Working closely with Proj-

ects Asia in this nationwide drive was the Association to Aid Indochinese Refugees. Mrs. Yakika Sohma, the organization's president, wept when she saw the tons of clothing coming in and read some of the letters of appreciation. "This does much more for the Japanese people—in a spiritual way—than it can ever do for the refugees," she said. "Our people need this," she continued. "They are so affluent, they have so much. I am proud of our people for rising to this occasion."

Mrs. Sohma also assured us that each donor would get a personal note of thanks from her office. This is ensured by the return address on each package being clipped off and sent to her office. (It was Mrs. Sohma's

father who years ago donated the famous Japanese cherry trees to Washington, D.C.)

The operation, launched in the last ten days of October, had taken months of planning. Jerry Aitken became acquainted with many influential Japanese through Mrs. Sohma. As a result, many heads of large businesses have contributed financially and otherwise.

Jerry and his wife, Judy, have been working for the refugees for a number of years. In 1979 Judy went to Thailand to work for SAWS (Seventh-day Adventist World Service) as a nurse in refugee camps. Jerry, an ordained minister, served as translator. He had spent five years in Thailand as a missionary and knew the language. Following their volunteer service, the couple wanted to continue their ministry—both physical and spiritual—to the refugees, so they founded Projects Asia.

The Projects Asia plan is to appeal for clothing in affluent countries. As Japan is near the area of need, Jerry made contact with Japanese government officials and leading business people who might be willing to help organize a clothing drive. The Moral Rearmament Association was one such organization. Japan Express, the largest trucking firm in the nation, became so enthusiastic about the plan that they volunteered to transport all donated clothing to the warehouse at half price. They also agreed to pay part of the cost of shipping the containers of clothing to Thailand and the Philippines. Many other organizations have allowed their workers to help load and unload the boxes. Once the clothing arrives in Thailand or the Philippines, a number of relief organizations assist in its distribution.

Throughout the drive, Adventists have been deeply



## Philippine prison ministry changes lives

Sixty-six people have been baptized as a result of two years of evangelism at the Iloilo Provincial Jail in Iloilo City, Philippines. The outreach has been headed by layman Esperidion Sepuesca.

Baptismal facilities are rudimentary (see photo), and a renovated cell serves as chapel. But the Bible doctrines classes held on Wednesday and Sabbath afternoons are well attended. Jail guards have remarked that the Adventist-baptized prisoners' behavior improves markedly.

ESPERIDION SEPUESCA

*James and Dorothy Aitken are volunteer workers in Japan. They have served both as missionaries and at the General Conference.*

involved. Several men from Philippine Union College came to Japan for a number of days and worked as volunteers. Workers from the Good News Publishing House and the Japan Union have assisted as well. Both donors and volunteers have become excited about the venture.

Although the nationwide drive was to have lasted only ten days, donations continue to come in. Everyone in Japan, it seems, wants to get into the act. To date, more than 1,000 tons of clothing and sewing machines have been contributed. The drive is believed to be the largest clothing drive ever seen in the Adventist Church, in wartime or peacetime. Clothing has come in such quantities that one warehouse in Yokohama could not hold it all, and a second had to be put into use.

On Sabbath, November 5, Mrs. Sohma came to the Yokohama English Sabbath school and to the Japanese church to express her thanks to the president of the Japan Union and the publishing house for allowing the use of the church's facilities in making the drive so successful. She expressed her deep appreciation to Jerry Aitken, the founder of Projects Asia, and said the drive would not have been possible without that organization and its relationship with Tom Becraft, Japan's SAWS director.

Mrs. Sohma, in speeches in English and Japanese, told those present that the greatest obstacle for service to humanity is selfishness. To put away self and give joyfully to help the destitute and needy is her goal, and that of Projects Asia and the Seventh-day Adventist Church.

journals *These Times*, published by the Review and Herald Publishing Association, and *Signs of the Times*, published by Pacific Press Publishing Association, and to direct that this missionary journal for the North American Division be published by the Pacific Press Publishing Association."

Shortly after the Annual Council decision, the Pacific Press marketing department conducted a large-scale survey of church members and denominational workers to seek their counsel regarding content, graphics, title, subscription price, and other aspects of the journal.

You will be pleased to know that the new missionary journal will be a colorful 32-page monthly, and that the annual subscription price is only \$6.50—with a special saving on bulk subscriptions to the same address. The long-standing popularity and scriptural connotation of the name *Signs of the Times* persuaded the Pacific Press board to retain this familiar title for the new journal.

In the past the attention of subscribers and would-be subscribers has been divided between two journals of a basically similar design, format, and content. Church members, particularly new members, have at times been puzzled by the promotion of two missionary journals at different prices. By combining the best features of its worthy predecessors, the new *Signs of the Times* should enjoy a far greater circulation than the combined lists of the two previous magazines. We trust that the united efforts of church members and denominational workers soon will result in reaching the initial circulation objective of one million.

In our home, Mrs. Wilson and I are updating our lists of friends and acquaintances who we know will be blessed as a result of reading the new *Signs of the Times*. We also will be ordering a number of additional copies to give away. I would encourage you to do the same. You will sense a great deal of satisfaction in knowing that month after month this new

missionary magazine will be quietly and effectively taking the Advent message to the persons for whom you have a special spiritual concern. In addition, I'd like to suggest that you make your subscription list an extension of your daily prayer list.

Very soon the personal ministries leaders in your church will be providing you with the opportunity to subscribe to the *Signs of the Times*. You should begin to prepare your subscription list now. When the campaign begins, lend your wholehearted support to the drive for one million subscriptions. Your faithfulness in this regard may well mean that many people, including some of your closest friends and loved ones, will choose to join God's remnant people.

Finally, I invite you to join with me in praying for the success of this new publication. Pray that it will reach millions of receptive readers. Pray for the editorial staff and for all the workers at Pacific Press who will be responsible for its publication.

I am confident that under the ministry of the Holy Spirit the *Signs of the Times* will help prepare thousands of grateful readers for the soon coming of our Lord Jesus Christ, and I am confident that this new publishing venture will intensify the soul-winning thrust of the church during the remaining months of the One Thousand Days of Reaping.

God bless you!

EAST GERMANY

## Friedensau: meadow of peace, gospel seedbed

"No Tanks Allowed" is the message of the traffic sign posted where the road leaves the forest and enters the grounds of Friedensau (German for *meadow of peace*) Theological Seminary, established in 1899 as the first Seventh-day Adventist ministerial training school in Europe.

The circular sign with the red ring surrounding the silhouette

## Magazine sets goal at 1 million

By NEAL C. WILSON

In April a truly significant and historic event is scheduled—the release of the new missionary journal *Signs of the Times*.

Since the earliest days of the Advent Movement—even before we officially had taken the name Seventh-day Adventist Church—we were printing a missionary paper. The first issue of *The Present Truth* appeared in July, 1849. As predicted by Ellen G. White, since that time Adventist periodicals have gone around the world. A total of 356 Adventist papers are printed currently in 182 languages.

In English, two of the best-known magazines have been *Signs of the Times* and *These Times*. *Signs of the Times*, published since 1874 by the Pacific Press, has been circulated as a 16-page magazine in recent years. *These Times*, suc-

cessor to the *Southern Watchman*, originally was planned for distribution mainly in the Southern and Southwestern United States. Its circulation later was extended to all North America. A 32-page magazine, it has been published by the Review and Herald. The content and style of the *Signs of the Times* have set a pattern for other Adventist journals published abroad in various languages. *These Times* in recent years consistently has received merit awards from prestigious press associations.

Frankly, both *Signs of the Times* and *These Times* have deserved a far greater readership and wider circulation than they have achieved. As of August, 1983, the paid circulation of *Signs of the Times* was 350,000; the circulation of *These Times* was 135,000.

In order to cut editorial, production, and distribution costs, the 1983 Annual Council voted "to merge the missionary

Neal C. Wilson is president of the General Conference.

of a tank stands next to a shaded cemetery that for 80 years has sheltered the remains of Adventist workers. The first student is buried there, as is the first principal. Two students buried there are identified as having served as missionaries in German East Africa. At Ikizu and Parane, in Tanzania, are graves of others who never returned. Others still living have gone to other areas—Rudolph and Mary Reinhard, Val and Gerda Schoen, and Maria Baar Nigri to the General Conference headquarters; Philip Werner to Zaire and later Virginia; and Walter Schubert to Latin America.

The walls of the seminary buildings give a clue to why these men and women sought to carry the gospel to the far corners of the earth. Louis Conradi and his associates built their ideals into the very bricks. The *Alte Schule* (old school building) has set-in tile high on the ends of the three-story edifice that read, *Bete und Arbeite* (Pray and Work) and *Der Herr Kommt* (The Lord Is Coming). On the *Neue Schule* (new school building) similar legends adorn the front and back: *Mache Dich Auf und Werde Licht* (Arise and Shine) and *Gehe Hin in die Welt und Lehret Alle Völker* (Go Ye Into the World and Teach All Nations).

I first met a modern-day leader from this school when Felix Schoenfeld, principal from 1965 to 1982, visited the Adventist seminary in West Germany in 1976. His bubbly enthusiasm captivated the students and faculty. In 1982 we spent a week together, this time at an educational meeting in Norway. As we sat on the lawn singing before the sunset at 11:00 P.M., we learned that Elder Schoenfeld had committed to memory all the stanzas of some 300 hymns.

Today the seminary is headed by Manfred Boettcher. His courteous, gentle ways and Christ-centered preaching made him the leader of the Adventist work in the German Democratic Republic for 15 years. He is the author of 15 books and has been instrumental in mobilizing both human and monetary resources

to reach socialist countries in Africa. As a result, Friedensau has become a missionary training center for young people from Angola, Mozambique, the U.S.S.R., and other socialist countries. CHARLES R. TAYLOR

ITALY

## Facelift after 600 years

If a denominational building in North America is anywhere

near 100 years old, it is a landmark. Villa Aurora, the Adventist college in Italy, boasts a main building that was more than a century old when Columbus discovered America in 1492. Until the time of the French Revolution it was owned by the Riccardi family, one of the most powerful families in old Florence.

Recently, after 600 years of existence, it was necessary to replace part of the main building's roof and refurbish the façades. Such an undertaking required the assistance of the State Department of Fine Arts and financial help from the Euro-Africa Division.

The school offers three study programs: a two-year theology course, junior high school (three years), and senior high school/college (five years). Some 100 students currently are enrolled. EMANUELE SANTINI

*Mathematics and Science  
Teacher  
Villa Aurora*



## Church pays tribute to veteran worker

A special Appreciation Day service was planned by the North American Missions Committee and conducted in Gentry, Arkansas, on Sabbath, December 31, in honor of Robert L. Odom. Elder Odom served the Adventist Church for more than 60 years as pastor, evangelist, missionary, and editor. A corsage was presented to Martha Odom, his wife, for the important role she has played in Elder Odom's successful ministry.

In a recorded message C. E. Bradford, General Conference vice-president for North America, conveyed to the Odoms the church's gratitude for their many years of faithful service. Comments also were made by Joseph Espinosa, secretary of the North American Missions Committee, and by D. A. Delafield, who for many years was associated with Elder Odom in the E. G. White Estate.

Charles Griffin, pastor of the Gentry church, presented Elder Odom with a plaque bearing the tribute: "Your church honors you for your godly and inspiring ministry, serving the Lord formally since 1924, from Puerto Rico, to Spain, the Philippines, and numerous assignments in America. As an editor for the Pacific Press and Southern publishing associations, and since 1963 editor of *Israelite* magazine, your ministry has touched the lives of thousands. For your contributions to both world and North American missions we present this tribute."

The service came as a complete surprise to Elder Odom. He writes: "The flowers, the plaque, and the messages of appreciation and encouragement really touched our hearts." JOSEPH ESPINOSA

*Secretary*

*North American Missions Committee*

UTAH

## LLU dental students take mission electives

Loma Linda University School of Dentistry's mission elective program is providing opportunity for senior dental students to work overseas or within the United States while they are still in school.

A dental clinic in Monument Valley, Utah, begun under the direction of Charles T. Smith, former dean of the School of Dentistry, and located in the heart of the Navajo Indian Reservation on the Arizona-Utah border, provides the mission setting.

At the Loma Linda University Monument Valley Dental Clinic, situated next to the Seventh-day Adventist mission hospital, students work in a seven-chair office and fully equipped dental laboratory. Since its beginning in 1966, the general practice has expanded to include patients with orthodontic and endodontic problems.

Established through grants

from the Department of Health, Education, and Welfare and the Utah Indian Affairs Commission, the facility offers a unique opportunity for Loma Linda dental students to gain broad experience in private practice. Every six weeks, year round, four to six students rotate through the clinic, making it possible for as many as 48 students to gain "mission" experience in any given school year.

During a tour of duty each student works at the main clinic as well as at two satellite clinics located at Navajo Mountain and Montezuma Creek. The dental service provided by these three clinics is utilized by Indians and others living in the surrounding areas in Utah.

"One of the purposes of the program is to expose students to mission-type settings. This gives each student a transition stage between school and private practice," says Harry Ridgley, chairman of the department of preventive and community dentistry. "They also get a limited taste of what private practice will entail and can go back to school, into practice, or to the mission field forearmed," he adds.

What the students like about the mission elective at Monument Valley is a feeling of independence. "I'm more on my own out here," says Tamra Taylor, a senior dental student who was at Monument Valley in November 1983. "Out here we're the dentists and have to think for ourselves."

Former clinic director Gene Wilson, currently at Loma Linda University completing graduate work in orthodontics, noted that during his ten years as clinic director the number of extractions decreased. He attributes this decline to widespread dental education by the Public Health Service and free dental checkups for children in the school system, beginning with those in Head Start and continuing through 18 years of age.

Treatment at the Monument Valley Dental Clinic is given on a fee-for-service basis. Although Indians can receive free dental care at government

clinics, the Monument Valley clinic serves those who prefer private care. Robert W. Ringer, coordinator for the Montezuma Creek clinic, says, "I once asked a Navajo, 'Why do you come to us when you have to pay?' He responded, 'You treat us right.'"

Instead of working at the Monument Valley clinic, some students spend their six weeks of clinical practice at San Ysidro, near San Diego, or Casa Ramona, in San Bernardino.

The mission elective program is designed to promote the concept of missions to the students. As James Crawford, director of continuing education in the School of Dentistry, describes it, "Missions are service for the joy of serving . . . without thought of repayment."

BRENDA L. PFEIFFER  
Public Relations Officer  
Loma Linda University

## GABON

### Radiobroadcast makes impact

People from ten African countries, the German Democratic Republic, and the South Pacific islands have responded to the Seventh-day Adventist radio program transmitted from Africa's Radio One in Gabon, sponsored by Adventist World Radio. Radio One is among the most powerful shortwave radio stations in Africa and can be heard throughout most of the 19 French-speaking countries in the Africa-Indian Ocean Division.

The program *La Vie Abondante* is a one-hour French broadcast aired every day except Sundays. It follows a magazine format with three- to five-minute features. The features provide health, family, nutrition, spiritual, medical, and scientific information interspersed with wholesome music.

The broadcast began October 31, 1983, and by December 31 had brought in 27 requests for Bible correspondence courses or literature. Most of the initial 156 programs were produced by African students at Andrews University.

JAMES B. KIO  
REVIEW Correspondent

## Newsbeat

By VICTOR COOPER



■ **Tithe up:** Tithe receipts in North America during 1983 were up some \$14.88 million, an increase of 5.75 percent over 1982.

■ **End of prohibition:** A century of prohibition ended in Takoma Park, Maryland, when the city council granted a license to Takoma Café to sell beer and wine by the glass. Since their arrival in the community, the General Conference and individual church members have used their influence to ban liquor sales in the Montgomery County portion of the city.

■ **Baptismal guide:** A youth baptismal celebration guide is now available. Written by James Harris, an associate director of the General Conference Youth Department, and designed to replace the junior baptismal lessons, the new *Guide* is intended to be used by parents, pastors, and teachers who are preparing youth for baptism. The book is available from Adventist Book Centers and the North American Youth Ministries Distribution Center in Lincoln, Nebraska.

■ **In the limelight:** The January 23 edition of the weekly magazine *People* carried a three-page feature on Hulda Crooks, an 87-year-old California Adventist who has climbed Mount Whitney 21 times.

■ **Philanthropy conference:** Milton Murray, director of the General Conference's Philanthropic Service for Institutions, expects 75 to 80 registrants at a conference on philanthropy to be held June 17-20 at Southern College, Collegedale, Tennessee. College and hospital public relations and development personnel will listen to lectures from a number of specialists.

■ **Help for Granose:** The General Conference has appropriated \$200,000 to assist in the liquidation of indebtedness of the British Union's Granose Foods Limited. The Northern European Division is to provide at least \$100,000, leaving a balance of \$150,000 to be paid by the British Union. Australasia's Sanitarium Health Food Company, which has operated the factory in Britain during the past few years, will carry 80 percent of the total loss, which exceeds \$2 million.

■ **Rescue:** Roy Sandstrom, a member of Washington Adventist Hospital's medical staff, has received the Sikorsky Helicopter Rescue Award for skill and courage in rescuing a woman by helicopter. A lieutenant colonel in the U.S. Air Force Reserves, Dr. Sandstrom was on duty at Shaw Air Force Base, South Carolina, when he saved a 60-year-old woman who was dying of an aortic aneurysm.

■ **Death or new cradle?** The Health and Temperance Department has terminated its Fingertip Data Service. As a function of Narcotics Education, Inc., the service supplied subscribers with news excerpts on alcohol, tobacco, drugs, and other health issues. For the past 15 years, approximately 80 information cards were dispatched each month to subscribers. Ernest H. J. Steed, who was responsible for initiating the service when he was director of the Temperance Department, says that he hopes to see the service revived and transferred to the Center for Prevention at the newly formed Institute for Alcoholism and Drug Dependency at Andrews University. "The service is unique," he said. "No other university in the world would be offering regular up-to-date information on these health topics. The service, which was being used by 80 to 100 subscribers, would greatly enhance the new institute." Over the years it was used by both church educators and community professionals.

**CORRESPONDENTS,**

**WORLD DIVISIONS**—Africa-Indian Ocean, J. B. Kio; Australasian, R. M. Kranz; Eastern Africa, Ruby Patterson; 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

**CORRESPONDENTS,**

**NORTH AMERICA**—UNIONS: Atlantic, Leon H. Davis; Canadian, P. F. Lemon; Columbia, Ernest N. Wendth; Lake, Jere Wallack; 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

## Australasian

■ The first Cambodian company in Australia has been organized in Adelaide, where a group of 79 members and adherents meets together. Many members of the group first heard of Adventists while in refugee camps in Southeast Asia.

■ Adventists on Bass Strait's King Island have opened a health-food shop for the island's population of 2,000. Church members provide all labor on a voluntary basis. To launch the business, the members conducted vegetarian cooking demonstrations and nutrition classes over a six-week period.

■ The Adventist Aviation Association (AAA) of North New South Wales distributed 25,000 *Signs* and *Alert* magazines during 1983, and entered three towns where Adventists had not been previously. Church members donated more than \$12,000 for AAA work.

■ Sydney Adventist Hospital (SAH) received attention in a ten-minute segment of the Australian Broadcasting Commission television series *Healers, Quacks, or Mystics*. In the sixth and final program, SAH, the only hospital featured in the entire series, was cited as a good example of holistic medicine.

■ David McClintock, deputy principal of the Lilydale

Adventist Academy in Victoria, reports a 1984 enrollment of 270 students. Major renovations of the school's administrative block are under way.

■ According to John Banks, assistant youth director of the South Queensland Conference, the Heritage Singers lived up to the title of one of their early albums—"More Than Singing"—during a 1983 visit to Australia. Following an appeal in Brisbane's Chandler Sports Theater by the group's founder/director Max Mace, a number of young people made decisions for Christ.

## North American Columbia Union

■ Eligible students at Shenandoah Valley Academy (New Market, Virginia) now are receiving a small discount on their monthly statement because of a subsidy from the school's Educational Endowment Fund. As the fund grows, so will the discount.

■ The Village Adventist church at Blue Ash, a northeastern suburb of Cincinnati, Ohio, was organized officially in November. Ninety-three persons attended the ceremony, and 48 charter members signed the membership book. Seven inactive members of other Cincinnati churches have begun attending the new church. Ralph Gladden is the church's pastor.

■ A patient's request for the address of the nearest Adventist church, plus the determination of Hadley Memorial Hospital chaplain Ebenezer Pedapudi, were instrumental in the establishment of a church that meets in the hospital, which is located in Washington, D.C. Twenty-eight persons enrolled as charter members.

■ Students at Columbia Union College are giving a lift to lonely youngsters through a Big Brother/Sister program. This part of the college's Metro Ministries program often fills a need in the life of a lonely student as well.

## Lake Union

■ A number of Escanaba, Michigan, businessmen this year worked together to raise funds for two charity programs in the city—one of which was Ingathering. According to church pastor John Glass, the businessmen gave the church \$650.

■ Holly, Michigan, Sabbath school members raised \$3,140.87 for Investment during 1983, according to Dorothy Kamin, Investment leader. In one group project, senior citizens of the church made quilts. "Grandma" Rosie Anderson, 90, donated the materials.

■ The Robbins, Illinois, Community Services organization, directed by Mary Brooks, distributed 53 food baskets for Christmas. Church membership at Robbins is 92.

## Mid-America Union

■ T.F.M., Inc. (Those Flying Machines, Incorporated), has established a dealer-distributorship for ultralights at Platte Valley Academy in Nebraska. The operation involves receiving bulk shipments of parts to be assembled and delivered to dealers.

■ A group of 24 College View Academy students in Lincoln, Nebraska, recently helped paint the Northside Adventist church. In return, the church gave \$300 to Scholarship Assistance for College View Academy students.

■ The Watford City, North Dakota, church recently was destroyed by fire. A malfunctioning coal-burning furnace is believed to have been the cause. No one was in the building at the time, although the building also housed the church school.

■ Union College, Lincoln, Nebraska, is offering businesses in the community a 50-cents-per-hour subsidy for every Union College student they hire. As a result, students are finding off-campus jobs more readily.

■ W. G. Zima, Mid-America Union evangelist, has completed 100 evangelistic series in the past eight years, resulting in 1,320 baptisms.

## North Pacific Union

■ A Korean congregation with 50 members has been organized into a company in Vancouver, Washington. Oregon Conference president Edwin C. Beck led out in the service. This is the second Korean group in the Greater Portland area.

■ Bernard L. Cook has been named trust services director of the North Pacific Union. He has been a trust officer in the department for six years. He replaces Charles F. O'Dell, Jr., who has accepted a post as director of trust development at Loma Linda University.

■ David Duncan, who has been legal counsel for the Washington Conference, has been named to the same post for the North Pacific Union. He replaces James Hopps, who has gone into private legal practice.

■ Fifteen pastors who have been at the Seminary have completed their ninth quarter of work at the Northwest Ministries Training Center in Auburn, Washington. Jay Gallimore, who directs the center, led out in

an evangelistic campaign in Auburn in which the seminarians participated. Twenty-five people were baptized at the conclusion of the series.

### Pacific Union

■ When the La Sierra, California, church opened its Christian Counseling Center in 1977, only about 300 youth utilized its services. However, during 1983 the center served more than 1,700 persons, providing support groups for those trying to cope with grief, divorce, or death. An estimated 50 percent of those helped were non-Adventists from the community, according to director Halcyon Wilson.

■ Carlos Guerrero, a literature evangelist in Northern California, was directly responsible for bringing 24 persons to baptism during 1983—the highest number of baptisms for any literature evangelist in the conference.

### Southern Union

■ The Atlanta, Georgia, Maranatha church was dedicated December 31, 1983. The \$205,000 facility was paid for in seven years. The Maranatha church began when then-pastor Ward D. Sumpter moved his 700-member Boulevard congregation to a new location. Instead of moving, 100 members remained at the old location to maintain a congregation there. Today the membership at Boulevard stands at nearly 500, while the Maranatha congregation has grown to nearly 2,000.

■ Central Florida churches recently have given food, lodging, and clothing to migrant citrus harvesters who have not had work because of a hard freeze that damaged much of Florida's citrus crop. The Winter Haven church assisted a family of 13 who were living in a car in the middle of an orange grove. After the church provided food baskets, clothing,

and money for house rent, the parents found employment, and church members helped enroll the children in school. The Dade City and Zephyrhills churches also have given assistance to migrant workers in their respective areas, according to S. L. Dombrosky.

■ Caring Church seminars are being conducted throughout the Carolina Conference during the first half of 1984. The purpose of the program is to acquaint church members with the Caring Church concept and invite them to participate in a conference-wide soul-winning thrust during the last half of the One Thousand Days of Reaping.

### Southwestern Union

■ BTI Computer Systems, of Sunnyvale, California, has designated Southwestern Adventist College's computer center as an "alpha test site" for quality assurance in new software.

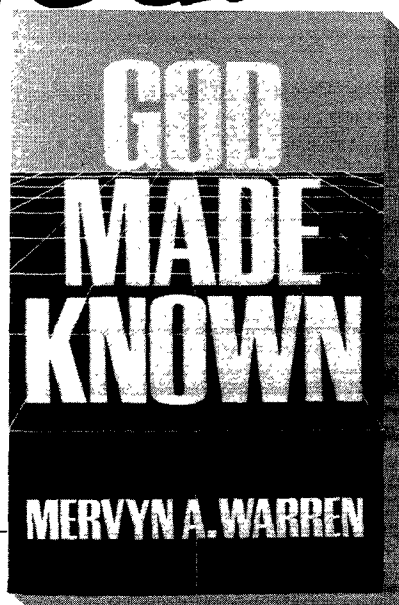
■ A new church has been dedicated in Decatur, Arkansas, where until recently members were meeting in a church built in 1907. Ernest H. J. Steed, of the General Conference, was guest speaker.

■ The Bonnerdale, Arkansas, church sponsors a community volunteer fire department. Its two fire engines, loaded with Pathfinders, recently took part in a parade in nearby Glenwood, Arkansas.

■ Thirteen churches in the Texas Conference reported 50 or more baptisms during 1983.

■ The officers and departmental directors of the Texas Conference have presented an Adventist Heritage Pageant in six weekend area rallies across the conference. The participants, in appropriate costume, represented pioneers of the Advent Movement, while a narrator told of the origin and development of the work of the Seventh-day Adventist Church.

# Do you know God?



How do you know that you know? Can you be sure? What is meant by "know"? Difficult questions? Perhaps. But these are questions Mervyn Warren struggled with when he wrote the senior Sabbath school lessons for the second quarter of 1984. His answers are explained in more detail in his book, *God Made Known*, written especially to give you the added insight you need as you study your second quarter Sabbath school lessons. Available at your Adventist Book Center. \$4.95

Call toll-free (800) 253-3000 (credit-card orders only). When ordering by mail, add tax and allow 10 percent (minimum \$1) for postage.

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

## Notice

### Christian Record Braille Foundation, Inc.

The quinquennial constituency meeting of the Christian Record Braille Foundation, Inc., will be held on Thursday, April 5, 1984, at 2:00 P.M. in the chapel of the Central Building of the General Conference, 6840 Eastern Avenue NW., Washington, D.C. 20012. The purpose of this meeting is to consider reports concerning the work of the foundation during the years 1979-1983, to elect a board of trustees for the new term, and to take up any other items that may properly be presented.

## Literature requests

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

### Philippines

Pastor Tito J. Allosa, Southern Mindanao Mission of SDA, P.O. Box 152, General Santos City, Philippines: Bibles, songbooks, books, magazines, visual aids, used greeting cards.

Romeo Bulanon, Marbel 7, Koronadal, South Cotabato, Philippines: Bibles, songbooks, books, magazines, visual aids, used greeting cards.

Mrs. Rebecca T. Carrera, Southern Mindanao Mission of SDA, P.O. Box 152, General Santos City, Philippines: Bibles, songbooks, books, magazines, visual aids, used greeting cards.

Mrs. Virginia T. Decolongon, Digos SDA Elementary School, Digos, Davao del Sur, Philippines: Bibles, hymnals, Spirit of Prophecy books, Picture Rolls, visual aids, used greeting cards, Destiny and other paperback books.

Miss Precilla I. Fentamillas, School Librarian, Iba. San Isidro, Davao Oriental, Philippines: Bibles, health and temperance magazines, songbooks, MV Kit and other youth program helps, Bible games, visual aids.

Mrs. Chita Navarra-Jucaban, West Visayan Mission of SDA, P.O. Box 241, Iloilo City K-421, Philippines: Bibles, Picture Rolls, songbooks, health and religious magazines.

Mrs. Ruth C. Palmero, Legaspi SDA Elementary School, Corner Marquez-Rivera Streets, Legaspi City, Philippines: Bibles, Picture Rolls, *Insight, Guide, Primary Treasure*, songbooks, used greeting cards and pictures from calendars, Pathfinder and child evangelism materials, children's books.

Gregorio Pedrena, Marbel 7, Koronadal, South Cotabato, Philippines: Bibles, songbooks, books, magazines, visual aids, used greeting cards.

Antonio Sereño, Palawan Medical Clinic, P.O. Box 94, Puerto Princesa City, Philippines: Bibles, religious books, health and home magazines, *Signs, Guide*.

Asher G. Tagnawa, New Poblacion, Buenavista, Guimaras, Iloilo City, Philippines: Bibles, Spirit of Prophecy books, health and temperance magazines, audiovisual aids, and songbooks for mixed voices, ladies' trio, and male quartet.

Mrs. Thelma F. Tagnawa, Principal, Davao Oriental Academy, Lupon, Davao Oriental, Philippines: Bibles, Spirit of Prophecy books, songbooks, visual aids, used greeting cards.

Elpedio Y. Tandang, Carpenter Hill SDA Church, Carpenter Hill, Koronadal, South Cotabato, Philippines: Bibles, songbooks, books, magazines, visual aids, used greeting cards.

Pastor Romulo R. Tuballes, Southern Mindanao Mission of SDA, P.O. Box 152, General Santos City, Philippines: Bibles, songbooks, books, magazines, visual aids, used greeting cards.

## To new posts

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

### AUSTRALASIAN DIVISION

#### Regular Missionary Service

**Kenneth Dever (and Joyce and family)**, of Australia, returning to serve as teacher, Sonoma Adventist College, Papua New Guinea, left February, 1983.

### EURO-AFRICA DIVISION

#### Regular Missionary Service

**Ange Merry Amerson**, of France, returning to serve as teacher, Ivory Coast Secondary School, Bouake, Ivory Coast, left October 6, 1983.

**Daniello Barelli (and Maria Celeste and family)**, of Switzerland, to serve as president, Gabon Mission, left September 1, 1983.

**Hansjoerg Bauder (and Mariella and family)**, of Switzerland, returning to serve as manager, Central African Publishing House, Cameroon, left September 15, 1983.

**Jacques Doukhan (and Lillian and family)**, returning to serve as principal, Indian Ocean Union Adventist Seminary, Mauritius, left October 12, 1983.

**Jose Elysee (and Elisabeth and family)**, of France, returning to serve as pastor, Réunion, left October 3, 1983.

**Michele Garsin (and Gisele)**, of France, to serve as doctor, Bere Maternity Dispensary, Chad, left June, 1983.

**Dieter Gramkow (and Wilma)**, of the Federal Republic of Germany, returning to serve as production manager, Advent Publishing

House, Ghana, left September 5, 1983.

**Gislene Grin**, of Switzerland, returning to serve as secretary, Africa-Indian Ocean Division office, Ivory Coast, left September 2, 1983.

**Daniel Grisier (and Beatrice and family)**, of France, returning to serve as president, Upper Volta Mission, left October 8, 1983.

**Pascal Latour (and Juliette and family)**, of France, returning to serve as teacher, Adventist College for French-speaking Africa, Cameroon, left September 15, 1983.

**Rudi Merckx (and Martine)**, of Belgium, to serve as missionary and nurse, Mugonero Hospital, Rwanda, left October 23, 1983.

**Gerhard Padderatz (and Bonnie)**, of the Federal Republic of Germany, returning to serve as teacher, Solusi College, Zimbabwe, left September 20, 1983.

**Ferran Sabate (and Concepcion and family)**, of Spain, to serve as physician, Arusha Medical Clinic, Tanzania, left October 31, 1983.

**Bruno Vertallier (and Christiane and family)**, of France, returning to serve as youth department director, Indian Ocean Union Mission, Madagascar, left September 16, 1983.

**Juliette Yeretian**, of France, returning to serve as secretary and teacher, Adventist College for French-speaking Africa, Cameroon, left September 15, 1983.

### Volunteer Services

Adventist Volunteer Service Corps: 1

Sustentation Overseas Service: 3

### NORTH AMERICAN DIVISION

#### Regular Missionary Service

**Robert Gary Garner (SC '70)**, to serve as manager, Adventist Health Services, Blantyre, Malawi, **Sharon (Pendleton) Garner (SC '71)**, and two children, of Hendersonville, North Carolina, left New York City, January 8.

**Mary Amelia Kovarick**, returning to serve as dental hygienist, Adventist Health Center, Blantyre, Malawi, left New York City, January 8.

**Scott Gregory Newbold (LLU '78)**, to serve as physician/surgeon, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Martha Rose (Knowlton) Newbold**, and one son, of Kettering, Ohio, left Los Angeles, January 24.

**William Dale Perry (LLU '71)**, to serve as laboratory technician, and **Bernadette Heather**

**(Henrickson) Perry (WWC '62)**, to serve as assistant sister/tutor, Kanye Hospital, Kanye, Botswana, of College Place, Washington, left Chicago, January 3.

**Kenneth Dale Seery (SC '81)**, to serve as maintenance supervisor, Mwami Adventist Hospital, Chipata, Zambia, **Rebecca Diane (De Pas) Seery**, and one son, of Alvarado, Texas, left Dallas, September 28, 1983.

**Harry Vega**, to serve as director, dental laboratory, Montemorelos University, Montemorelos, Nuevo León, Mexico, and **Joanne LaVonne (Bennett) Vega**, of Riverside, California, left McAllen, Texas, January 24.

**Donna Maurine (Monks) Worley (WWC '71)** and one daughter, of Ann Arbor, Michigan, left Chicago, January 22, to join her husband, **Richard Harvey Worley**, Solusi College, Bulawayo, Zimbabwe.

### Volunteer Service

**Nancy Louise Habenicht** (Senior Dental Clerkship), to serve as dental assistant, Nairobi Dental Clinic, Nairobi, Kenya, of Loma Linda, California, left Los Angeles, June 22, 1983.

**Lilah Scalzo (Special Service)**, to serve as nurse, Mwami Adventist Hospital, Chipata, Zambia, of Loma Linda, California, left Los Angeles, April 20, 1983.

**Randal Edward Schafer** (Medical Elective Service), to serve as medical assistant, Mwami Adventist Hospital, Chipata, Zambia, of Loma Linda, California, left Los Angeles, November 30, 1983.

**Jeffrey Clinton Shepherd** (Senior Dental Clerkship), to serve as dental assistant, Adventist Health Center, Blantyre, Malawi, of Loma Linda, California, left Los Angeles, June 30, 1983.

### TRANS-AFRICA DIVISION

#### Regular Missionary Service

**D. Geitzmann**, of South Africa, returning to serve as accountant, South-East Africa Union, Malawi, left July 11, 1983.

**V. La Kay**, of South Africa, to serve as matron, Yuka Hospital, Zambia, left June 6, 1983.

**Graham and Joy Magee**, of South Africa, returning to serve in maintenance and as a teacher, respectively, at Malamulo Hospital/College, Malawi, left June 6, 1983.

**W. M. Mason (and Eunice)**, of Zimbabwe, returning to serve as administrator, Maluti Adventist Hospital, Lesotho, left April, 1983.



# Kids Don't Stop Learning When School Gets Out

Summer is almost here and the kids will be out of school. That doesn't mean they will stop learning. Learning is an on-going process, even outside the classroom.

With no more classes and no homework what *will* your children be learning? What'll they learn from the kids down the street or from the T.V. set in the family room?

Frightening thought, isn't it?

At Union College we recognize your concern; we are parents too. That's why we have designed an all-new and unique approach to summer activities called **CAMPUTER™** Union College's Computer Camp.

Here your child will be involved in beneficial learning that will be valuable for a lifetime. Included are recreational activities and instruction along with individualized computer sessions, one-on-one. And with a computer terminal in every dormitory room, access will be unlimited from early morning until "lights

out" at 10 p.m.

Our dedicated professional and caring staff (one for every four campers) will help your child discover his/her potential in every aspect of life—intellectually, physically, socially, and spiritually. It will be a time to explore and rediscover the meaning of relationships with old and new friends.

In addition, there will be a family camp and intensive adult computer instruction. Come to Union this summer and learn how to use and program computers while enjoying all the fun-filled activities of a great summer camp: swimming, tennis, wind surfing, weight training, aerobics and more.

Discover all the details of the exciting summer we have planned for you and your family. Write today and request our free Computer Camp brochure: Union College, Computer Camp, 3800 South 48th Street, Lincoln, NE 68506 or call now, TOLL FREE: 800-228-4600.



UNION COLLEGE

**Computer  
Camp**

**UNION COLLEGE, innovators in education and a whole lot more.**

## New president for Andrews

W. Richard Lesher, a general vice president of the General Conference, has accepted the invitation of the board of trustees of Andrews University to serve as its president. He will assume this responsibility on April 1.

Dr. Lesher has his Bachelor's

degree in theology from Atlantic Union College, his Master's in Old Testament studies from Andrews University, and his doctorate in religious education from New York University.

After his basic ministerial experience, he and his family served in the Middle East, where his responsibilities included mission and school administration. Upon his return

to the United States, he taught at Atlantic Union College, where he also directed the summer school program and was assistant to the president.

His current responsibilities include the Biblical Research Institute, which requires that he travel to international Bible conferences held in most of the world divisions; chairman of the board of trustees of Middle East College; coordinator of the Middle East Union; and an advisory trustee of Andrews University.

Dr. Lesher and his wife, Veda, live in Silver Spring, Maryland. They have two grown daughters.

CHARLES B. HIRSCH

first volume, *Selected Studies on Prophetic Interpretation* (published in 1983), enjoys a good sale in both North America and overseas. Although prepared with the ministry in mind, church members interested in a deeper study of the prophetic books will find this volume useful. Copies may be obtained through the local ABCs or by sending US\$3.95 to the Biblical Research Institute, 6840 Eastern Avenue, NW., Washington, D.C. 20012.

FRANK B. HOLBROOK

## For the record

**Cereal rights:** In response to an "SOS" sent out by Jamaica's small but growing health-food factory, Westico Foods Ltd., Australia's Sanitarium Health Food Company has responded by donating a cereal cooker and a roller mill, to be complemented by an oven built at Loma Linda Foods in California. All of the equipment is in transit to Jamaica and should be installed in the near future.

**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.

**To new position:** Ralph Blodgett, associate editor of *These Times*, to be editor of *Your Life and Health*.

**Died:** E. E. Cossentine, 87, on February 20 in Loma Linda, California. He was secretary of the General Conference Education Department from 1946 to 1966.

## Daniel and Revelation Committee meets

The Daniel and Revelation Committee, authorized by the General Conference in 1981, convened for its sixth session February 17-20 in San Diego, California. While the focus of this committee is on the prophetic books of Daniel and Revelation, the committee also is giving attention to the books of Leviticus and Hebrews for their insights into the Biblical subject of the sanctuary, a doctrine central to Adventist understanding of Christ's priestly ministry in heaven.

At its recent meeting the committee began its initial in-depth studies and analyses of the book of Hebrews. Presentations were made by three guests from outside the United States, two North American invitees, and two members of the committee.

The committee discussed further the book of Daniel, and voted to publish a second volume in 1984 to deal with subjects related to both Leviticus and Daniel. The committee's



## Write on!

For our Mother's Day and Father's Day issues we are looking for contributions from children in grades 1 through 8. The contributions should be no longer than one page and may be as short as one sentence or a paragraph. Each should complete one of these sentences: "I love my mother because . . ." "I love my father because . . ." "[Name] is like a mother to me because . . ." "[Name] is like a father to me because . . ."

Children are encouraged to decorate their compositions with artwork (which must be done with soft pencil, black pen, or dark felt-tip pen in order to be reproduced) and can submit a page for each of these issues honoring parents. Although we assume that parents and teachers will help with mailing, we urge them not to censor, edit, or compose the pieces.

The artwork accompanying this notice is similar to what we would like to receive. It was first published in the book *What Is a Family?* compiled by Kay Kuzma.

Submissions should include the child's name, age, grade, and address; the parents' name; and the name of the school and teacher if applicable. Send them to Aileen Andres Sox, ADVENTIST REVIEW, 6840 Eastern Avenue NW., Washington, D.C. 20012. Deadline: April 6.