

Adventist Review

General Paper of the Seventh-day Adventist Church

January 3, 1985

The *Review*
in 1985

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Sabbath shines
brighter
than gold

Cover: Ghana's Ashanti
people are synonymous
with the world's
most precious metal.
This chief is dressed
for a visit by the
Prince of Wales.
See two articles about
Ghana in this issue.

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The lure of the
mystic past

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Renewal

As January 1, 1985, dawns, many readers will look out on a landscape mute and crystalline. They will see the wind that cuts like a whetted knife gather up snowflakes and hurl them against the trunks of oaks and maples, gaunt and gray against the northern sky.

Does anything stir beneath the snow? Can this ocean of windswept white bring forth the honeysuckle and the rose? Can these stark forms bud and bloom?

Yes, they can and they will. January's howling blast will become heavy with April showers, and the buried buds will find a dream.

Our God is the one "who gives life to the dead and calls into existence the things that do not exist" (Rom. 4:17, R.S.V.). He promises, "Behold, I make all things new" (Rev. 21:5).

How much we need His renewal today! "A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our first work," wrote Ellen White in 1887 (*Selected Messages*, book 1, p. 121). Renewal has ever been our greatest need; it still should be our first priority.

We need a renewal of spiritual life. We need a spirit of seeking after God, of hungering and thirsting for His righteousness. We need to get back to daily study of His Word, to the quiet hour with Him alone every morning.

We need a renewal of practical Christianity. We have wasted our powers on things that are not bread,

and on drink that does not satisfy. We have looked inward to ourselves, at ourselves—while a world physically and spiritually starving is wasting away. The selfishness and godlessness of this age have stunted our growth and muted our witness for the Master.

We need a renewal of love. We have been more intent on being right in our ideas than right in our spirit. We too quickly have fallen into a condemnatory stance toward people in the world and in the church. We need to be touched by a sense of the wonder of God's grace, a touch that lays all pride in the dust.

We need a renewal of our identity and mission. We need to wake up to the flight of the years, to realize that we are looking for Jesus to return. We need to proclaim Him in boldness and love—our Saviour, Lord of the Sabbath, heavenly High Priest and Judge, coming King.

Anciently the prophet prayed: "O Lord, I have heard the report of thee, and thy work, O Lord, do I fear. In the midst of the years renew it; in the midst of the years make it known; in wrath remember mercy" (Hab. 3:2, R.S.V.). May every Adventist breathe that petition as we enter 1985.

God of the spring, who by Thy power brings life out of death, renew me today. Revive within me a love for searching Thy Word and for communing with Thee. Renew my life in the church; make me strong and active to help build up Thy people. Make me a better husband or wife, a kind and wise parent, a thoughtful and honorable child. Make me a person of integrity, fairness, and sensitivity in all my relationships with others. Renew a loving and lovable spirit; make me a friend to my neighbors

and associates. Help me this year to tell someone about Jesus and the hope of His coming. Focus my values on Thee and eternity, not on the world. In the name of the One who came to life from the dead. Amen.

W. G. J.

The Review in 1985

With this first issue of 1985 the ADVENTIST REVIEW introduces some changes in arrangement of materials:

- A table of contents on page 3 enables the reader to see at a glance articles and departments. Many readers take in every word of the REVIEW; others with less time available, however, will appreciate this quick guide.

- Editorials move to page 2.

- We give a full page each week to From Our Readers (p. 4). This means we can run more letters—a popular feature. On this page we also provide factual answers to readers' questions.

- We introduce a new category of general articles—Witness. These articles will occur regularly and will be of two types—how-to (either individual or church) and story. Look on page 7 for the first article in this category.

We hope the value of these changes will be readily discerned by readers. They are part of ongoing efforts by the editorial staff to

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Adventist Review



Published continuously since 1849, the *Adventist Review* seeks to exalt Jesus Christ, our Saviour, Lord of the Sabbath, and coming King. It aims to inspire and inform as it presents the beliefs and news of the worldwide Seventh-day Adventist Church.

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TO WRITERS

We welcome unsolicited manuscripts for the different sections of the *Adventist Review*. It is advisable to send a preliminary outline and purpose of your article before writing the article or submitting it to us. Notification of acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope. Address all editorial correspondence to 6840 Eastern Avenue NW., Washington, D.C. 20012

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COMING NEXT WEEK. A behind-the-scenes report on the **Adventist Media Center** in Thousand Oaks, California, and its outreach through the mass communications media. The second article in the REVIEW's newest category of articles—Witness—entitled **"The Shoemaker's Secret."**

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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.

Women's ordination

I was encouraged by the report that the General Conference session will discuss the role of women in the worldwide ministry of our church (Nov. 8).

The history that was reviewed in the discussion of the matter at Annual Council time seems to start a bit late. Mrs. S.M.I. Henry was issued a ministerial license and Mrs. Ellen White carried ordained minister's credentials, although there was never a service of laying on of hands. (See the General Conference Committee Minutes of March 30, 1898, on Mrs. Henry, and the 1895 *General Conference Bulletin*, page 427, on Mrs. White.)

Scores of women down through the history of our church around the world have exercised the pastoral office. If the General Conference were to decide that women cannot be ordained pastors, would that invalidate the people baptized, blessed, and won to Christ by women over the years? If not, what meaning would such a vote have?

I believe that this issue will be a contemporary test of whether we base our decisions on the plain teachings of Scripture or on tradition. May God give us the grace necessary to set aside subjective feelings and see clearly what is at stake.

MONTE C. SAHLIN
Worthington, Ohio

In affirming the scriptural teaching of the equality of women and men, the story

quoted Elder Wilson as saying, "But we must face the question of whether that equality is one of both status *and* function." Surely he must have said this tongue in cheek, for we all know which functions *have* the status.

BERTHA DASHER
Battle Ground, Washington

When we proceed to do what is neither commanded nor Biblically precedented, but is in contrast to otherwise clearly enunciated direction, we join the contemporary-mold squeeze of the *undoers* of the Word.

The "husband of one wife" is still to be a male. His wife is to be as stated. Titus 1:5-9 and 1 Timothy 3:1-7, 10, 11 show the involvement of both genders as relates to the time when the male is Biblically ordained.

RICHARD E. TOTTRISS
Atlanta, Georgia

The continuous vacillation of the Seventh-day Adventist Church on the issue of ordination of women has never ceased to amaze me. The 11-year historical outline as given by Elder Wilson only serves to underscore this point. Repeated "studies" and "surveys" surely have discovered any "new light" and therefore negate further research on this topic. By not making a decision, the church has made a decision.

CHERYL D. KOVALSKI
Dearborn Heights, Michigan

I heartily agree with Elder Robert H. Pierson's appeal at the Annual Council for prayer, along with the study of the Bible and the counsel of the Lord's servant, for guidance on the function of men and women in the church. We must consider our special calling as a people in the light of the great controversy of the universe. I trust that we all truly seek God's order of things and not just man's ideas.

ELAINE PRIVAT
Geyserville, California

Thank you, "Amy"

Reading Amy McCartney's story ("In Search of a Father," Family Living, Nov. 15) brought a knot to my stomach that took several hours to disappear. It seemed as though she had reached out and pulled thoughts and feelings and reactions from my head and claimed them as her own. I too am struggling to overcome ghosts from the past.

It is very difficult for someone with an abusive, neglectful, or absent father to understand

God the Father's love as being valid or real. That is why, for healing to take place, the Lord often must provide a "god with skin" for the damaged person to relate to. This has implications for all Christians in their interactions with hurt individuals. They should be especially understanding and nonjudgmental.

Thank you, "Amy," for your courage to write your story.

Thank you, REVIEW, for your courage to print it.

NAME WITHHELD

READERS ASK

At the ADVENTIST REVIEW office we receive many questions. On this page from time to time we will print questions that call for specific information that we feel is of general interest, rather than the editors' opinions on particular topics.

Letters

At least two months ago I submitted a letter to be entered in the letters section of the REVIEW. So far I have not seen it published. I wonder if you received it.

■ The ADVENTIST REVIEW receives 30 to 50 letters to the editor each week; thus we are unable to publish every letter we receive. We publish a selection of letters that meet the following criteria: (1) the letter contributes something new to the topic it addresses, (2) the letter contains responsible criticism, (3) the letter comments on a subject we have addressed in the REVIEW, (4) the letter arrives shortly after the article it comments upon has been published, and (5) it is from an author we have not recently published.

We do not acknowledge letters that are sent for publication, although at times we will respond personally if we do not publish the letter for some reason.

Circulation

In the November 29 ADVENTIST REVIEW on page 3 you mention that the circulation for the weekly is 82,000; however, on page 22 the Statement of Ownership indicates that the total printed for that issue was 67,000. Which figure is correct?

■ Both. Note that the page 3 statement says "up to about 82,000." The print order varies from week to week because of several factors. For instance, once each month the Southeastern California Conference sends the REVIEW to all its members. For this reason the REVIEW some weeks reaches the 82,000 figure, although other weeks the print order is lower. The average circulation is 78,413, as page 22 states.

Support to WCC?

I have heard that the church pays \$60,000 to the World Council of Churches. Is this correct?

■ No. The Seventh-day Adventist Church is not a member of the World Council of Churches and does not pay one cent in support of it.

The Adventist Review: Its distinctive mission

During 1984 the editors of the *Review* developed a statement of purpose for the journal. This statement was enthusiastically endorsed by the *Adventist Review* editorial board and is reproduced in its entirety for the information of our readers.

The attempt to define the purpose of the ADVENTIST REVIEW is worth our best efforts. Its editors can plot the course for the future, immediate and distant, only as they are intelligent about the role the REVIEW should play in the modern SDA Church. Further, a clearly articulated statement of purpose enables administrators, pastors, and lay members to grasp more readily the significance of the paper in the life of Adventism today and so to see its value to the church.

We may best approach the distinctive purpose of the ADVENTIST REVIEW by considering it against the background of other SDA magazines.

The Adventist press produces publications geared primarily to non-SDA audiences, such as *Signs of the Times*, *Liberty*, *Message*, *Vibrant Life*, and *Listen*. It also prints journals intended for a principally Adventist readership, such as *Guide*, *Insight*, Sabbath school lessons and teaching aids, Sabbath school *Worker*, union papers, and conference papers.

The ADVENTIST REVIEW belongs in the second group. Although it has had some success in missionary endeavors, it takes aim squarely at the SDA reading public. Wherein, then, does it differ from the other magazines in this group? In the *comprehensiveness* of its scope—its global perspective, its range of interests, its variety of readership.

Compare the scope of the REVIEW with other SDA journals geared to the Adventist public:

Guide: focus on young people 10 to 15.

Insight: focus on young people 16 to 25.

Sabbath school lessons/aids: focus on particular age groups.

Sabbath school *Worker*, *The Adventist Layman*: focus on one service each week.

Union papers: focus on a particular geographical area.

Conference papers: focus on a particular geographical area.

But the ADVENTIST REVIEW: readers 16 to 100.

the world church.

information, opinion, doctrine, inspiration.

The superscription of the REVIEW reads: "General Paper of the Seventh-day Adventist Church." These words accurately describe the role of the magazine.

For whom is it intended? Every Adventist.

How wide is its span? The world of Adventism, which is also the world.

What elements are appropriate? Anything and everything of spiritual value to Adventists.

That is, being the general church paper means being:

■ for the church.

■ about the church.

■ by the church.

Two questions arise out of this description:

1. Is such a paper viable? Ours is an age of specialized publications. Magazines devoted to single interests are proliferating and flourishing—on needlework, eating, computers, running, cross-country skiing, tennis, indoor plants, teenagers, and a hundred other topics. Can a magazine with the generalist stance outlined above commend itself in our times?

2. Is such a paper feasible? Adventism today is highly complex. More than 4 million strong and adding new members at the rate of 400,000 per year, it draws members from farmers, blue-collar workers, and professional people; from teenagers, adults, and senior citizens; from married couples and singles; from all quarters of the globe in a marvelous potpourri of the nations. How can the church have a "general paper" for Adventism?

These questions themselves suggest the answer and thereby the fundamental purpose of the REVIEW today: the

The *Adventist Review's* primary role is to build up the unity of the one Adventist people.

very tendency to specialization coupled with the diversity of modern Adventism points up the *necessity* of a general church paper. That is, the ADVENTIST REVIEW's *primary role is to build up the unity of the one Adventist people*.

Other magazines may specialize; the REVIEW must not. They may prosper in circulation by concentrating on narrowness; the REVIEW must prosper by concentrating on broadness—and the oneness in that broadness.

The ADVENTIST REVIEW must studiously avoid the temptation to become the special province of any one part of the world, of any particular age bracket, of any pet theological group. It must be farsighted in its vision, encompassing in its interests.

But it will not be a hodgepodge, a compendium of material from the world of Adventism. The ADVENTIST REVIEW will promote the unity of Adventism worldwide by its concerns for *oneness in belief, oneness in hope, oneness in way of life, oneness in mission.*

Belief: The ADVENTIST REVIEW stands solidly behind the 27 Fundamental Beliefs. It is not the role of the paper to call them into question; the REVIEW will elaborate, explain, and defend them. Aspects of doctrine not spelled out in these statements, however, may be discussed in the REVIEW. In doing so the REVIEW will seek to foster growth and understanding, tolerance instead of polarization.

Hope: For 140 years the blessed hope has cheered and motivated the Advent people. In a world mired in despair the ADVENTIST REVIEW will sound, strong and clear, the good news of the returning Lord and call for a life that matches the expectation.

Life: Adventism is a total way of life in the world. Its ideal is wholeness: health of body, serenity of spirit, joy in service, and a daily walk with the Lord—the restoration of the image of God in humanity. Adventism impacts on all aspects of life—on home and family, work ethic, personal relations, behavior, use of time and money. The REVIEW will constantly underscore the claims of Christ on the life of the Christian.

Mission: The field is the world, and we are in the days of harvest. To help Adventists in small congregations and large, in villages and towns, in the United States and abroad, see that they are part of something that is greater than themselves, something global in its sweep and vision—this is part of the task of the REVIEW.

Out of this oneness—of belief, hope, life, and mission—emerges the overarching concept of *one people*. God is

working something marvelous in our day: He is calling together to meet Him a people from every nation, kindred, tribe, and tongue. The ADVENTIST REVIEW will tell the story of this marvel. Indeed, all that the REVIEW contains is an attempt to portray this marvel. It gives a sense of identity to Seventh-day Adventists.

The editors must struggle to translate this sense of purpose of the ADVENTIST REVIEW into the concrete realities of the printed page. Obviously, the format of the REVIEW will take on the following characteristics:

1. A variety of material. The diversity of the church dictates that the REVIEW will be diverse. It will contain news, devotional and doctrinal articles, editorial opinion, features and columns, comments from subscribers, counsel from leaders. The REVIEW will seek to inform, inspire, and stimulate as it seeks to project a dynamic, growing global movement.

2. A world outlook. News, counsel, and opinion must deal with particulars and specifics, but the total context of the REVIEW will raise the reader's sights beyond the local.

3. A local interest. The bulk of the readership of the weekly ADVENTIST REVIEW resides in North America. Consequently this edition will incline toward material, both in words and graphics, that appeals to people of this area. It will endeavor to open up the world to Adventists, however. The monthly REVIEW avoids a North American slant in its presentations. In its various editions, content of localized interest is slotted into the matrix we supply.

To attempt to spell out further how the purpose of the ADVENTIST REVIEW will be accomplished goes beyond the intent of this statement. The purpose will shape all plans for the paper. The REVIEW will be the journal of Adventism—its oneness, its uniqueness, its dynamism. □

The team that works together to produce the *Adventist Review* each week posed for its annual staff photo on December 10. Seated are Jocelyn Fay, managing editor; William Johnsson, editor; and Myron Widmer, associate editor. Standing, left to right, are James Coffin, assistant editor; Chitra Barnabas, editorial secretary; Corinne Russ, administrative secretary; Jeanne Jarnes, editorial secretary; and Eugene Durand, assistant editor. Missing from this year's photo is Aileen Andres Sox, who by the time this magazine is off the press will have joined the staff of the Adventist Development and Relief Agency.



Sabbath shines brighter than gold in Ghana's Ashanti kingdom

By JAMES L. FLY



Wearing their kente cloths, the Ambassadors, a Ghanaian Adventist choral group, welcome General Julius Becton, director of USAID's Office of Foreign Disaster Assistance (fourth from left, front row). See accompanying article beginning on page 23.

For all their gold, the Ashantis were the custodians of an even greater treasure—the seventh-day Sabbath.

In late October, 1984, Otumfuo Opoku Ware II, the Asantehene, traditional king of Ghana's Ashanti people, flew to the United States with his retinue to personally open an exhibition of Ashanti artifacts and treasures at the prestigious American Museum of Natural History in New York City. Entitled *Asante Kingdom of Gold*, the exhibit of 800 gold shields, swords, necklaces, and handicrafts will be on display through March, 1985.

Historians suggest that the Ashantis are one of the last African tribes to retain many of their ancient traditions in the

face of colonialism and postindependence development. The most famous tribe in Ghana (the Gold Coast under British rule), the Ashantis are synonymous with the world's most precious metal.

With arms purchased from Dutch traders, King Osei Tutu, the late-seventeenth-century founder of the Ashanti nation, led his warriors to victory over several kingdoms in the northern sections of present-day Ghana. Later the Ashantis marched south and established themselves permanently in Ghana's forested uplands, the source of their fabled gold mines.

Legend has it that Komfo Anokye, Osei Tutu's priest-adviser, told the king that God had appeared to him and instructed him to tell Osei Tutu that he was commissioned of God to make the Ashantis a great nation. As proof of the commission, Komfo Anokye claimed that God had given him a stool of gold to present to the king. A symbol of power, the golden stool still unites the Ashantis as a people.

Gold was an inseparable part of the Ashantis' religious and

James L. Fly is director of media services for the Africa-Indian Ocean Division.

social life. The possession of gold was always the prerogative of Ashanti kings and princes. One law even stated that a lump of gold exceeding a certain size had to be taken to the Asantehene.

Although gold dust lost its value as a currency in 1889, the Ashantis love to display their gold and jewelry during various festivals. They still decorate their temples with gold and sprinkle gold dust on the bodies of rulers and dignitaries before burial.

For all their gold, however, the Ashantis and the other Akan tribes, which make up a significant percentage of Ghana's population, were the unlikely custodians of an even greater treasure—the seventh-day Sabbath of the God of Creation.

To be sure, the seventh-day Sabbath was mixed in with a tribal religion that poured out libations to departed ancestors and that worshiped fetish shrines. Nevertheless, the seventh day of the week—which the Ashantis called *Memeneda*, “the day of the I AM”—sparkled for centuries like a diamond buried deep in the mine of West African paganism.

In Akan society a boy or girl born on a particular day of the week is given a corresponding name. A boy born on Saturday, for example, is called *Kwaame*, which means “God’s child.” The Creator Himself is known as *Onyamee Kwaame*, “the God of Saturday.”

The Akan peoples of Ghana worshiped the Creator on Saturday long before the first Portuguese ship anchored off the coast of Ghana in 1471. Gradually the Christianity introduced by European missionaries supplanted Akan rites and traditions to some extent. The missionaries taught the people to worship God on Sunday instead of Saturday. The day name of a boy born on Sunday is *Kwasi*. So the people began to call the Europeans *Kwasi Broni* (pronounced Kwazee Broonee), which literally means “Sunday white man.”

The European missionaries themselves, like the Ashantis, mixed truths about God with pagan concepts and practices. Besides Sunday worship, many of them prayed to dead

Not many people outside Ghana have heard the full story.

intermediaries and believed in the unscriptural doctrines of the immortality of the soul and the everlasting punishment of the wicked. Some, like the Ashantis, attached mystical powers to inanimate objects.

But when Seventh-day Adventist pastor W. H. Lewis arrived at the village of Agona, 22 miles (35 kilometers) northeast of Kumasi, in 1914 searching for a permanent site for the new Gold Coast Mission, the unchangeable truth of the seventh-day Sabbath met the unalloyed truths of apostolic Christianity. Delighted to learn that the new Christian missionary worshiped on Saturday, the chief, Nana Kwame Boakye, accepted him warmly. He granted Lewis a large plot of land, on which both the chief and his people helped the Adventist missionary to build a house and school.

In 1984 the golden truth of the seventh-day Sabbath was still being refined from the dross of error as the fires of

evangelism burned hotter and hotter in Kumasi, the spiritual and political capital of the Ashantis.

Since the beginning of 1984 the Central Ghana Conference, headquartered in Kumasi, has baptized hundreds of converts, largely through the efforts of dedicated lay evangelists (“Laypeople Fill Gap Caused by Pastor Shortage in Ghana,” *ADVENTIST REVIEW*, Nov. 15). The city of Kumasi now has 13 churches with a combined membership of more than 13,000.

“The church in Kumasi is a militant church,” the leader of the Ambassadors for Christ, an Adventist choral group, told me during a recent trip.

For several months prior to my visit to Ghana, bits and pieces of the amazing Ashanti puzzle had been falling into place for me. When I finally saw the full picture I was astounded that not many people outside of Ghana had ever heard of it.

First, I had met a Ghanaian literature evangelist in Yaoundé, Cameroon, who had told me about the Ashantis’ regard for the seventh-day Sabbath. Back at division headquarters in Abidjan, I asked Jacob J. Nortey, the Ghanaian treasurer of the Africa-Indian Ocean Division, if he knew anything about it.

“Oh, yes,” he replied with a dignified smile. “That’s one reason why it’s not that difficult for Adventists to preach the Sabbath in Ghana. The people understand immediately. If you would like to know more about it I have a book manuscript you can borrow.”

The book manuscript Elder Nortey gave me was called *Onyamee Kwaame: The Akan God of Saturday*, completed in 1982 by K. Owusu-Mensa, professor of history at the Adventist Seminary of West Africa in Nigeria.

In the manuscript Dr. Owusu-Mensa states: “But for the European missionaries who brought Christianity to Akanland, the Akan would never have known about a ‘Sunday God.’ The only thing they knew, and had lived with throughout the ages, was that God is called *Onyamee Kwaame* and that His day of worship is Saturday. Christ, indeed, was in Akanland ages before European Christianity in its Sunday garb made its debut.”

I had a unique opportunity recently to experience for myself what Dr. Owusu-Mensa was writing about.

“*Broni! Broni!*” squealed scampering, smiling children as they saw me riding through villages in Ashanti territory in a truck driven by Japheth Agboka, communication and publishing director of the West African Union.

“You heard the children call you *Broni*,” Pastor Agboka said. “Now, listen carefully and no doubt someone will call you by your full name.”

Sure enough, in the next village I heard it. A woman carrying a large basket of bananas on her head called out in Twi, “*Kwasi Brôni, Maakye!*” (“Sunday white man, hello!”), followed by words I could not understand.

“She wanted us to stop and give her a ride,” Pastor Agboka translated.

“So, I’m really a Sunday white man, Japheth?”

“To them that’s what you are,” he replied with a smile, steering skillfully through a “minefield” of potholes.

“Say, Japheth, the next time we see someone, what do you think he would say if you told him my real name is not *Kwasi Broni*, but *Kwaame Broni*?” □

The promise of His coming

By WALTER DOUGLAS

Early Christians drew their strength from the future while they lived in the present.

Is the world, with all its problems and joys, moving toward a worthwhile goal, a divine climax? Christian faith has always asserted that the God who gave Himself in Jesus has a good end in mind for the world He loves and that this purpose will be carried through to final triumph.

As Seventh-day Adventist Christians, our hope in Christ and His promise to return pulls us into the future and prevents us from settling down exclusively within the limits of this present world. Because we know that God is leading the world to a goal, we can live without falling victim to easy optimism or despair. In Jesus Christ the God of hope has revealed Himself as the One who is to come, and His pledge is irrevocable.

The writer of Hebrews shows confidence in Christ's word by affirming "He is faithful that promised" (Heb. 10:23). Because Christ keeps His word, we are invited to put our trust in Him. What He commands is done, what He promises He fulfills. All the promises that Christ gives about His return

are as sure of fulfillment as were His previous promises that He has kept in the past. "For all the promises of God in him are yea, and in him Amen" (2 Cor. 1:20).

All the writers of the New Testament look confidently to the consummation of the kingdom of God. In John 14:1-3 Christ promises to return. He declares, "I will come again." He has not told us the time of His coming, but He has given us His word, and His word is reliable. At the Last Supper He said to His disciples, "Never again shall I drink from the fruit of the vine until that day when I drink it new in the kingdom of God" (Mark 14:25, N.E.B.).

Paul could therefore tell the Corinthians that whenever they gathered to receive the bread and wine they proclaimed the death of the Lord until He comes (1 Cor. 11:26). In the same letter he commends them for waiting expectantly for our Lord to return (1 Cor. 1:7). Again in the second letter he gives them the assurance that all God's promises to them have been abundantly kept. He has forgiven their sins, He has redeemed them. Where once they were strangers to Him, now by His mercy they have inherited the promise and therefore can accept it without wavering. For all God's promises that they have experienced in life, as well as His promise to return, are sure.

Several passages in the New Testament contain statements to the same effect (see Acts 3:19-21; Heb. 9:28; James 5:7; 2 Peter 3:12). Christ's promise to return cannot be torn away

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*Inward sight**

By LORRAINE WRIGHT

*The brightness of this world of mine
Grows ever less for me.
Isn't it the strangest thing
The way I still can see?*

*I've had such deep consuming fear.
I've asked myself, "Why me?"
What can there be for me in life
With eyes that cannot see?*

*But if my future has to be
This dark and gloomy space,*

*Then may I use my inward eyes
To gaze upon His face.*

*So in direct proportion
As I view the fading light,
I will turn my face toward heaven
And gain the inward sight.*

* Lorraine Wright is legally blind. She wrote this poem when she knew she was losing her sight.

The pack rat

By EDNA MAY OLSEN

One Monday morning Jeremy helped his mother with the laundry. First she put the sheets and pillowcases in the washing machine, and then they both went through the house, collecting whatever else needed to be washed.

"Before I do these," said Mother, picking up a pair of Jeremy's dirty jeans, "you'll have to empty the pockets. Whatever have you got in them?"

In his pockets Jeremy discovered three walnuts, half a stick of gum, a nickel, and a long piece of string.

"You're a regular pack rat," laughed Mother, "but then, I guess all boys love to collect things, don't they?"

Jeremy thought a little while and then said, "Mommy, what's a pack rat?"

"Oh, he's a very interesting little animal," she explained. "His nest may be in a tree, on the ground, in a cave, or somewhere else. He's called a pack rat because of his special habit of collecting anything he can carry off to his house—scraps of paper, cloth, seeds, feathers, bits of string, and so on. In fact, he spends all his life collecting things, many of which he can never use.

"I don't know if you could call him an honest animal, but when he takes something from one place he'll often leave something he is carrying. That is why he is called a trade rat."

Jeremy laughed. "I feel sorry for him," he said, "doing nothing but collect-



ing things when he could be out enjoying the sunshine."

"Yes, it does seem a waste of time," his mother agreed, "but there are lots of people like our friend the pack rat. They work hard all their lives collecting things and forget what is important. Jesus spoke about people like that and tells us in the Bible not to store up treasures on earth. He tells us to store up treasure in heaven."

"What can we store in heaven, Mommy?" Jeremy asked.

"Jesus tells us if we follow Him and do what He asks us, if we don't love things like toys and clothes too much but help people who are in need, then we don't need to worry about treasures on earth because He will take us to heaven. And everything He has waiting for us there will make us happy forever."

When the washing was finished, Mother and Jeremy looked through the Bible for all the places where Jesus told about the treasures He has waiting in heaven, and it made them very happy.

from the fabric of New Testament faith without destroying the fabric itself.

The early Christians' expectation of the Second Coming was rooted in Jesus' promise to return. While they lived in the present, they drew their strength from the future, from the promise of their Lord, the Coming One.

The early church preserved the Gospels not because of a fondness for the past, but because the story of Jesus' earthly life helped validate His promise to return. All the promises He had made when they were together had been abundantly kept; so the record of His life became a testimony of the truthfulness of His promise to return. For the early Christians the second coming of Christ formed the background for their daily living, enabling them to live with an expectancy that viewed the *Parousia* as a possibility within their lifetime. When one longs intensely for the establishment of God's reign, faith foreshortens the time and sees the last hour as being at hand.

So Paul, for example, in his last years still preached that the Second Coming was at hand, although he himself might not live to see it. Peter was prepared to reckon with the possibility of a delay, but still he advised his readers to look eagerly for the coming of the day of God and work to hasten it (2 Peter 3:12).

For the early Christians, as well as for us, the promise of Christ's coming is otherworldly, but it is not world-negating. The Christian church in different periods of its history looked forward to the fulfillment of Christ's promise as a way of deliverance from harassment and sin. At times this expectancy led to contempt for the present life and preoccupation with personal salvation. But that is not what Christ intended.

While life here on earth has its frustration, tragedy, and suffering that cries out for a sequel, it also contains much delight and promise, so that the Christian looks for a sequel wherein this happiness shall increase.

Because the Second Coming is near, "everyone who has this hope before him purifies himself, as Christ is pure" (1 John 3:3, N.E.B.). The promise of His coming must be anticipated in our daily experience.

An emphasis on the present must not escape us in our concern with the future, for the second coming of Christ bears immediately upon our daily life. It tells us of the infinite worth of every individual. It affects our attitude toward a number of ethical questions, for the eternal value of a person matters more than our immediate comfort. Moreover, every act of unselfish love, every reaching out toward God, anticipates heaven. Since the promise of His coming forms the warp and woof of all that we do from day to day, it is not surprising that John describes eternal life as a life already shared with God.

The Bible teaches that God's purpose in creating humankind in His own likeness was to provide the most intimate possible relationship with Him, one of fellowship and worship—indeed of friendship intermingled with awe and dependence.

God will complete what He has begun when He finally establishes His reign on earth. We can trust in this. His promise stands as firm as His throne. In Jesus Christ He has declared, "I will come again," and His promise is irrevocable. □

He paints birds by the score, not by number

By JIGGS GALLAGHER

Jim McClelland likes birds. He paints them by the score. No, by the hundreds.

Cardinals, finches, owls, egrets. And now hummingbirds.

On July 7, 1984, his illustrations graced a new publication issued by the Smithsonian Institution, *Hummingbirds of North America*, by Paul Johnsgard, a professor of biology at the University of Nebraska-Lincoln.

Several decades of bird painting have made McClelland, an associate professor of art in Union's division of humanities, an expert on the subject. He shows and sells his work at many invitation-only exhibitions around the nation. This growing reputation was what lured Dr. Johnsgard to approach him about illustrating his book on hummingbirds.

He and Dr. Johnsgard are working together on another bird book, this time on grebes and loons.

Jim McClelland has been drawing and painting since before he can remember. "My earliest recollections are of

scribbling in the white spaces of my mother's cookbooks, notepads—anywhere I could find a blank space," he says. "I believe what talent God has given me is a great responsibility, to communicate His concern for people. I see nature as a means of Christian witness; Ecclesiastes says there's nothing new under the sun, and that's true. I just try to interpret what I see around me in an interesting way."

The artist sees his function as similar to that of a poet in the literary field. "I hope to arrest the attention of busy people, to help them capture the excitement of a special moment that I've known."

McClelland is a prolific exhibitor and prizewinner at prestigious shows around the nation. In 1980 he won the Nebraska Habitat Stamp competition for a watercolor; the Nebraska Wildlife Federation was even more beneficent toward his talents that year, granting him Best in Show, Best Watercolor, and Best Nebraska Species awards in their contest.

The year 1981 saw him move on to the National Wildlife Federation's contest in Kansas City; there he took Best in Show in the songbird competition.

He speaks modestly of his talents, though not without appreciation for what God has given him. It's interesting to hear him talk about observing talent in his students, and developing it.

"I've had one or two students in my whole career who frightened me, they had so much native talent," he says. "I wondered what I had to offer them. I finally decided I needed to provide them with creative space, to encourage them to develop as fast and as far as they could."

"With most students you need to start from the ground up, teaching skills and expanding their horizons, helping them develop some individuality. But with a rare few the drive and ability are already there, prepackaged as it were." □

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James McClelland sees his function as similar to that of a poet in the literary field. "I hope to arrest the attention of busy people, to help them capture the excitement of a special moment that I've known."

Precious gems in a small package

By ROBERT G. WEARNER

Psalm 117 expands both our worldview and our appreciation for God's love.

O praise the Lord, all ye nations:
Praise him, all ye people.
For his merciful kindness is great toward us:
And the truth of the Lord endureth for ever.
Praise ye the Lord" (Psalm 117).

What does the shortest psalm in the Bible mean to you? It takes only a few seconds to read its 33 words in the King James Version. Because it is so short, you may pass over it, feeling it is of little importance. However, this brief Bible portion contains some of the loftiest jewels of thought in Scripture.

Its importance is shown by the fact that Jesus sang this hymn on the night before His death. Only hours before His betrayal the Saviour instituted the Lord's Supper in the upper room. The Hallel, made up of Psalms 113 through 118, was sung by the Jews on the occasion of the Passover feast. The Talmud calls this portion the Hallel of Egypt because the Exodus is mentioned in Psalm 114. On the night of the Passover the Hebrews sang the first two psalms of the Hallel before the repast and the last four afterward.

Ellen White mentions Psalm 117 in describing Jesus' last moments just prior to Gethsemane. "Before leaving the upper chamber, the Saviour led His disciples in a song of praise. His voice was heard, not in the strains of some mournful lament, but in the joyful notes of the Passover hallel: [Ps. 117 is quoted]."¹

Let us analyze this shortest psalm, sung by the Master on that momentous occasion.

O praise the Lord. The psalm opens and closes with praise to God. The device of beginning and ending a Hebrew poem with the same or similar words is known as an envelope structure. (Other psalms with envelope structure are 135 and 146 to 150.) Thus we have here a little package, as it were, of praises to our great God.

The initial word for "praise" in the psalm is the one that is repeated often in the psalter. It derives from the root *halal* and occurs no less than 206 times in the Old Testament.²

Our English word "hallelujah" comes from the same roots as does the title of this book in the Hebrew Bible, *Tehellim*, which means "praises." Although *halal* at times is used to exalt human beauty or understanding, it is more frequently employed to praise the God of Israel, Lord of heaven and earth.

This psalm teaches the importance of praise and thanks-

giving in our lives. "Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts and feelings—as much a duty as it is to pray."³ "Then let us educate our hearts and lips to speak the praise of God for His matchless love. . . . Never should we forget that we are children of the heavenly King, sons and daughters of the Lord of hosts."⁴

Notice who are invited to use their intellect to praise the Deity. "O praise the Lord, all ye nations." The word "nations" is translated from the Hebrew *goyim*, which came to signify the pagan, nonbelieving neighbors of Israel. The great God was not limited to His chosen people; He was to be honored by all nations. Israel was to reveal the love of God to these neighbors so they too could intelligently praise Him and rejoice in His salvation.

This psalm is truly a missionary hymn. Unfortunately, Israel lost sight of the worldview taught by their Passover music.

Praise him, all ye people. This second part of the first verse repeats the initial statement and is a beautiful example of Hebrew parallelism. Since the author uses similar words to emphasize the same idea, we call it a synonymous parallelism. Many examples of this literary form can be found in the poetic portions of the Old Testament.

However, the Hebrew does not employ the word for "praise" used in the first part of the verse. Other versions translate it as "laud" or "extol." This word, *shabach*, seldom used in the Bible, is a synonym for the first word for "praise" and gives the idea of praising God for His mighty deeds and acts. The word for people, *am*, may refer to people in general or to the covenant people. R. Laird Harris observes: "In OT times, it was through the covenant people, the *am*, that the blessings of God were revealed and bestowed upon the *goyim*."⁵

Paul quoted this psalm in his letter to the Romans (chap. 15:11) to prove that the gospel belonged to all nations. The book of Acts reveals that early Christians had difficulty understanding that salvation was universal. Hence Paul referred to a number of Old Testament passages to broaden the worldview of his fellow believers to include all peoples.

What is *our* worldview? Do we limit our thinking, our giving, our prayers principally to our homeland? A Christian must remember that a true worldview includes every man, woman, and child on earth.

For His merciful kindness is great toward us. In the second half of the psalm the writer tells why we should praise the Lord: He is good; He is kind to all His creatures.

As in verse 1, the second verse is a Hebrew parallelism. Two lines make up a couplet that expresses the reason for rejoicing. The second line reinforces and complements the meaning of the first.

A key word in verse 2 is *chesed*, here translated "merciful

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The Hallel, Psalms 113 through 118, was sung by the Jews during the Passover; thus Jesus probably sang it before His death.

kindness.” Appearing no less than 245 times in the Old Testament, it is frequently misunderstood. Usually translated “mercy,” the root meaning is far deeper, meaning more than simply kindness shown to the poor and suffering. Modern versions render the word “love” or “steadfast love.” The meaning parallels the agape love of the New Testament.

Jewish scholar Nelson Glueck made a special study of the word *chesed* and found that the meaning “was not basically mercy, but loyalty to His [God’s] covenant obligations, a loyalty which the Israelites should also show.”⁶ He explained that *chesed* had to do with relationships of relatives, allies, friends, and rulers.

Some have preferred the translation “loving devotion.” These words show God’s feelings for His creatures, for all created beings. In Deuteronomy 7:9 “covenant” and *chesed* are tied together. God is lovingly devoted to His covenant people, and those who love Him will respond by obedience to His commandments.

In human relationships *chesed* is good-heartedness, as found in the story of David’s kindness to Mephibosheth, King Saul’s grandson (see 2 Sam. 9:1, 3). It is also related to the marriage covenant as shown in Hosea 2:19.

But when the word relates to God, as in the psalm under study, no one word portrays the meaning. Mercy, pity, kindness, or compassion portray only different aspects of the meaning as this word relates to an attribute of God. Perhaps “steadfast love” (R.S.V.) or “loving devotion” come the closest to expressing this characteristic of our Maker.

And the truth of the Lord endureth forever. Adventists

frequently use the word “truth” to mean their doctrine. People accept “the truth” or give up “the truth.” But this word means far more. The Hebrew *emeth* is sometimes rendered “faithfulness” or “constancy.” The root *aman* expresses the idea of certainty—to confirm, support, uphold; to be certain, to believe in.⁷ Our English word “amen” comes from the same root. The noun form here indicates a characteristic of Deity. God is truth. His trustworthiness and stability stand in contrast to human insecurity. As His children we may confidently trust in His faithfulness (see Lam. 3:22, 23). In his farewell address Moses assured Israel that “underneath are the everlasting arms” (Deut. 33:27). Joshua could declare near the end of his life: “There failed not ought of any good things which the Lord had spoken unto the house of Israel; all came to pass” (Joshua 21:45).

These characteristics of faithful love and true kindness are united in no less than 25 passages in the Old Testament.

Praise ye the Lord. With a new appreciation for the greatness of our God, we can shout for joy. It is indeed a privilege to be His children. The precious words in this small package help us to love Him even more. Praise His name! □

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The lure of the mystic past

By H. PAUL BUCHHEIM

Suddenly an amazing fossil came to view—a catfish with soft fleshy skin intact and preserved!

The lure of the unknown mystic past has always intrigued me, and I could hardly believe my eyes as I stared at the creature turned to stone that lay at my feet. I had just discovered the unknown.

Two spines on either side of the head and on its back, a flattened head, and a long symmetrical skeleton stretched across the rock slab. It was a fossil catfish beautifully preserved, buried on the bottom of an ancient lake (Lake Gosiute) and since turned to stone.

Later an X-ray taken of that rock would reveal another but much larger fossil catfish entombed inside—to my knowledge the world's largest known complete fossil catfish!

The sun shone warmly in the crisp blue Wyoming sky that day, as it had most of the summer. I had been spending my summer exploring the wild and rocky canyons of the Green River basin of southwestern Wyoming, not far from Interstate 80. It was part of my doctoral dissertation research.

I immediately recognized the importance of my find; an article describing this fossil for the scientific community would significantly change theories about ancient Lake Gosiute. However, I did not expect my paper to appear as the lead article in one of the most widely read geological journals, *Geology*, published by the Geological Society of America.¹ And even more unexpected was the photo of my catfish fossil on the front cover of that same journal. Needless to say, I was elated!

How did this discovery affect scientific theories? The beautifully preserved fossil fishes, insects, reptiles, birds, and other fossils found in the rocks deposited in ancient Lake Gosiute have amazed scientists (paleontologists and geologists, to be specific) for years and have challenged geologists to account for their excellent preservation.

A theory postulated in 1948 by W. H. Bradley stated that the fish were preserved in the oxygen-poor stagnant waters at the lake's bottom.² The formation of fossils is aided by such conditions. This theory came to be known as the stratified-lake model. It suggested that a dead fish could lie on the bottom for a long period of time, perhaps more than a year, without decaying and still be preserved! In order for an organism to be preserved as a fossil, it usually must be removed from oxygen, either by rapid burial or by stagnant water conditions.

In 1973 geologists recognized some features in the rocks that suggested that Lake Gosiute was a shallow desert lake rather than a deep stratified lake.³ A heated controversy

erupted between two groups of geologists at widely separated academic institutions. Then in 1976 came my discovery of abundant fossil catfish in the now rock-hard sediments of ancient Lake Gosiute. Fossil catfish are bottom-dwelling fish and require oxygen to survive. This would be difficult to explain by the stratified-lake model, which hypothesized stagnant bottom waters for the lake.

I continued to explore the canyon walls and depths north and south of the town of Green River, Wyoming, and soon discovered that I could trace for many miles the same rock layer that contained the fossil catfish. I found many more fossil catfish at other locations in this same layer, and calculated that at maximum density, about 1 million catfish had been buried on one square mile of lake bottom!

Some geologists still argued that the lake must have been stratified, that the catfish lived on the margins of the lake, and their corpses floated out to the middle of the lake and sank. The question arose as to whether the catfish really lived there or not.

I soon discovered evidence that verified that the catfish actually lived out in the lake before dying there. The same rock slabs that contain the fossil catfish also contain numerous bean-shaped fossils known as coprolites, or fossil fecal pellets. If these were produced by the catfish, it would indicate that they were indeed alive "on location."

I soon received the answer to my question by accident. I had just captured some live bullhead catfish in a lake and was observing what would happen to them after they died. In a holding tank I noticed that catfish fecal pellets at the bottom were identical in size and shape to the fossil ones! I had my evidence.

More evidence

There was more evidence to suggest that the bottom waters of ancient Lake Gosiute were oxygenated and not stagnant. A paleontologist friend of mine was examining the slab with the original catfish discovery. An unidentified fish about seven inches long was next to the catfish. He looked at it in amazement and asked whether I knew what the fish was, and I told him what I thought. He corrected me—it was a fish never before discovered in the sediments of Lake Gosiute. It was a sucker (closely resembling a bigmouth buffalo fish), a bottom dweller just like the catfish!

A year or so later I received a grant from the National Geographic Society to study the catfish in greater detail. What else was there to discover? The lure of the unknown beckoned me on, and I found myself again perched on a rocky outcrop looking down into a deep canyon. The eagles and hawks soared above me in the warm blue Wyoming sky. The snowcapped peaks of the Uinta Mountains dominated the horizon to the south.

I climbed up to a particularly promising outcrop of shaley rock and began splitting the layers with my geology hammer.

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They split easily and cleanly. It was like leafing through the pages of a book. Suddenly the most amazing fossil came to view. Everything was preserved, skin and all. It was another fossil catfish, but this one with the soft fleshy skin completely intact and preserved! Such preservation would require rapid removal from oxygenated conditions. If stagnant conditions did not exist, as the evidence indicated, then that left only one possibility—rapid burial by sediment.

It became apparent to me that geologists must look beyond their present concepts of fossilization and even consider unconventional catastrophic processes. Indeed many geologists are beginning to recognize that most sediments and fossils are deposited by rapid and even catastrophic processes.

This story serves to exemplify the experience of a field geologist. The lure of the past beckons, along with the beauty of the great out-of-doors, the freedom of wide open spaces and discovery!

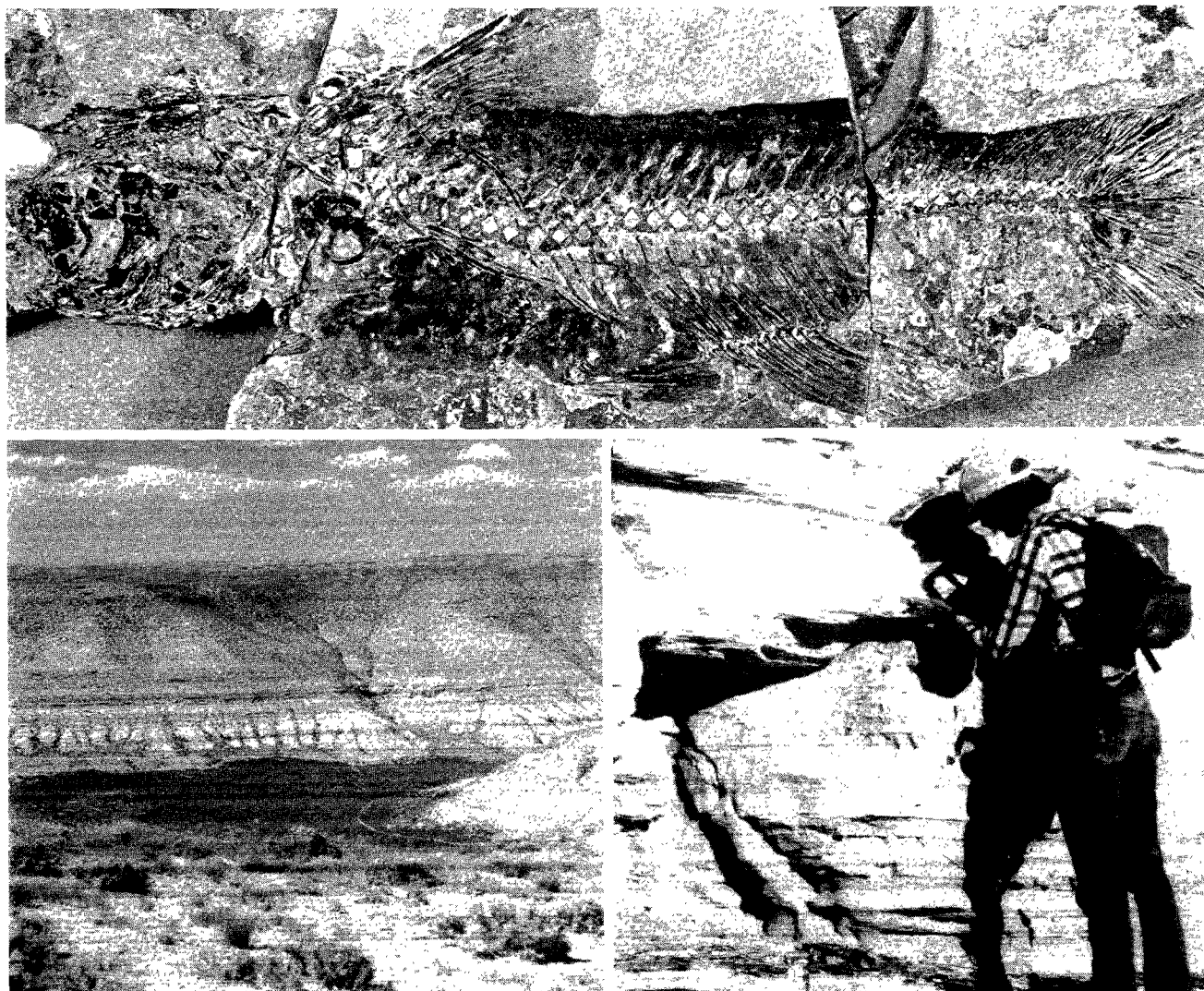
Upon graduating with my Ph.D. in geology from the University of Wyoming in 1978, I spent a year as a researcher at Johns Hopkins University in Maryland. In 1979

Loma Linda University started a geology program and asked me to join them. And since then—well, it's been one discovery after another. I now share these joys with three other geology professors, more than a score of undergraduate geology students, and a dozen graduate students. I never dreamed of a Master of Science degree in geology in a Christian atmosphere, free from Sabbath conflicts (many field trips in other geology departments are scheduled on Saturday) and free from philosophical conflicts.

The lure of the mystic past still beckons me. Again I find myself under the blue skies of Wyoming, this time supported by a grant from the National Park Service. A peregrine falcon soars overhead, below me in the aspens a moose browses with her calf, and . . . □

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Top: This fossil catfish has the soft skin preserved. To the author's knowledge this is the first time such a fossil has been discovered. **Bottom left:** Greens Canyon, where the author originally discovered fossil catfish, is about seven miles north of Green River, Wyoming. The fossils are found in the layered rocks that form the canyon walls. **Bottom right:** The author searches for fossils.

Idolatry—alive and well

By M. G. NEMBARD

The first two commandments are not out of date, as a look at six modern idols shows.

Idolatry tempts modern Christians as much as it enticed ancient Israelites. God considered the problem so serious that He dedicated two of the Ten Commandments to it. The first commandment says, "Thou shalt have no other gods before me," and the second, "Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth" (Ex. 20:3, 4).

The New Testament repeats the prohibition in 1 John 5:21: "Little children, keep yourselves from idols." *The Living Bible* reads, "Dear children, keep away from anything that might take God's place in your hearts," while *The New English Bible* translates, "My children, be on the watch against false gods."

What are modern idols?

The god of pleasure. Paul refers to this pleasure in 2 Timothy 3:4—"lovers of pleasures more than lovers of God." The American public contributes about \$8.5 billion to churches, but \$150 billion to its pleasure god. Fourteen and a half billion dollars is spent on liquor, \$5 billion on radio and television. Nor is the rest of the world free of similar pleasure-seeking.

The god of materialism. Gold dust might be considered the most harmful dust to the eyes. Worship of the good things of life constitutes idolatry. The Colossians were challenged to do "away then with sinful, earthly things; deaden the evil desires lurking within you; have nothing to do with sexual sin, impurity, lust and shameful desires; don't worship the good things of life, for that is idolatry" (Col. 3:5, T.L.B.).

The god of appetite. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things" (Phil. 3:18, 19). *The Living Bible* translates: "Their god is their appetite."

To get a crowd at a gathering, churches announce that refreshments will be served. Worship of the god of appetite, especially at night, causes frequent ailments, indigestion, and possibly heart attacks. This god may be found at many social functions.

The messenger of the Lord has counseled: "Their taste, their appetite, is their god; and when the ax is laid at the root of the tree and those who have indulged their depraved appetites at the expense of health are touched, their sin pointed out, their idols shown them, they do not wish to be

convinced; and although God's voice should speak directly to them to put away those health-destroying indulgences, some would still cling to the hurtful things which they love. They seem joined to their idols, and God will soon say to His angels: Let them alone."—*Testimonies*, vol. 1, p. 486.

The god of power and position. Love of this god caused Lucifer's downfall. He became the first "I" specialist. "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the most High" (Isa. 14:12, 13).

The mother of James and John disrupted the peace of the disciples when she requested that her sons sit by the Master, one on the right side and the other on the left. This god of power and position was the reason the earth opened her mouth and swallowed up Korah, Dathan, and Abiram. Power intoxicates hearts as wine intoxicates heads, therefore no one may be trusted with an unlimited amount of it.

The god of fashion. Thousands of dollars are spent each year in gratifying pride of dress. God is a God of beauty, but not of the ridiculous. People should dress sensibly, according to their age, position, and profession. Especially Christians ought to be identified by their attire.

"By idolatry he [Paul] meant not only the worship of idols, but self-serving, love of ease, the gratification of appetite and passion. A mere profession of faith in Christ, a boastful knowledge of the truth, does not make a man a Christian. A religion that seeks only to gratify the eye, the ear, and the taste, or that sanctions self-indulgence, is not the religion of Christ."—*The Acts of the Apostles*, p. 317.

The god of self-worship. "Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess" (Luke 18:10-12). The Pharisee worshiped himself and felt no need. An attitude that every good idea begins with oneself constitutes self-worship, as does insistence that one is never wrong, or an inability to say one is sorry, or to accept counsel. King Saul demonstrated this trait, causing Samuel to admonish him, "When thou wast little in thine own sight, wast thou not made the head of the tribes of Israel, and the Lord anointed thee king over Israel?" (1 Sam. 15:17). Only when one is little in his own sight can God exalt him. If you wish to become great, become little; then become less; and finally the perfection of greatness arrives when you become nothing in your own sight.

To modern Israel God says, as to ancient Israel, "Little children, keep yourselves from idols" (1 John 5:21). □

M. G. Nembhard is Spirit of Prophecy coordinator in the Inter-American Division.

Footprints



By JUDITH MURPHY HOHENSEE

The footprints are fading now, imperceptibly melting into the soggy, crusted soil. Dripping spring rains gently soften the harsh outlines of piled snow, and I sit for a few moments of silence in the warmth of my kitchen, gazing at the hill behind our home. I stare intently at those print marks in the snow, and I remember . . .

A week ago, after a heavy snowfall, my 3-year-old son, Kurt, tugged at my sleeve, begging me to take him for a walk on our hill. I was about to refuse and point to the pile of unfolded laundry waiting on the table, but the hopeful pleading of his eyes stopped me.

We tugged on our galoshes, zipped into our quilted jackets, and ventured out into the frosty air. No one had climbed our hill since the last leaf raking of autumn, so we were the first to sink our feet into the crunchy layer of newly fallen snow. We followed the curves of the hill, pausing now and again to crouch and peer into animal holes, carefully touching the nutshells strewn about by hungry squirrels now tucked snugly into their underground dens.

Though the first humans to walk on our hill that day, evidences of animal life were all around us. We bent over to study the tiny tracings of mouse trails and bird claws that etched delicate patterns on the snow. Our breath made white clouds in the still, chilly air as we stumbled along.

Judith Murphy Hohensee is a homemaker who lives in Laurel, Maryland.

Under an evergreen tree Kurt and I had a snowball-tossing contest, each giggling at the awkward way we slipped and slid. Then Kurt paused. Tucking his mittened hand into mine, he flashed a wide grin and said, "Mommy, I like it when we have fun like this, all close and together." He squeezed my hand, then let go to reach down for another handful of snow.

My heart warmed with a surge of tenderness toward my little boy. I felt privileged to experience this special moment, this private sharing of mutual joy. If only we could preserve such happiness for the future, perhaps encase it like a jewel in a crystal container, something that could be taken out and held at will.

We spent an hour that wintry day enjoying each other and marveling together at the crisp beauty of the hillside. Afterward, when we had trudged slowly back to the house and were rubbing our reddened cheeks and wiping our drippy noses, we paused. A last look at the hill showed the outlines of our walk, a large white map marked with footprints.

Now, sitting at the kitchen table days later, I could see through the window the gray vista of the hill. There, still etched clearly on the snow, were those footprints. My large boots and his small ones had stepped close together as we clutched hands to keep our balance. I noticed where we had knelt together and traced the animal trails with our fingers, and the churned-up place in the snow where Kurt had stumbled and then struggled to stand up, aided by a gentle tug of my hand.

Now the traces of our walk together, those snowy indentations on the contours of the hill, were rapidly fading in the rain. But the remembrance of that special afternoon would remain in my mind—precious moments, marked by our footsteps, tucked in with other remembrances gathered as I watched a small child grow, to be recalled from my memory.

The Bible too has many footprints, indelibly traced on its fragile pages. We can see those outlines firmly marked for our remembrance, the footprints of a Father God stepping alongside the faltering paths made by His wandering children. There in the Word, with its rich histories and narratives, appear evidences of those times when our ancestors walked with their Creator. We find the tracks of their stumbling, wayward footsteps hurrying away on hopeless paths. At other times, far fewer, the footprints move closer together as our ancestors grasped their Creator's hand, trusting His leading.

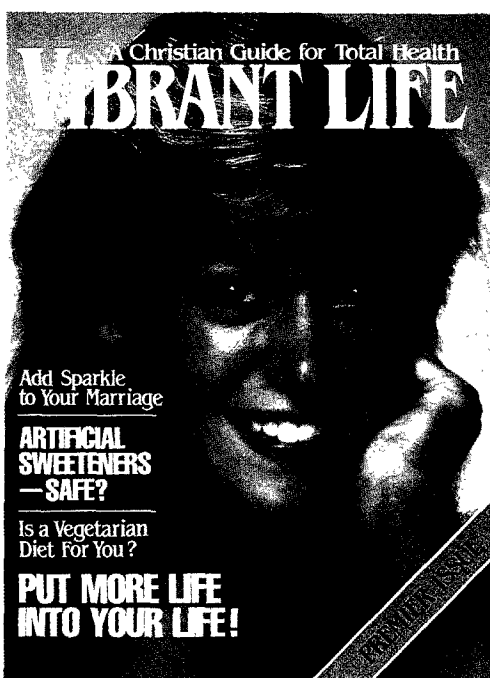
These ancient footprints in the Bible remain for our guidance. They are not fragile as the snow, but form an everlasting record of eternal love.

As I clear the crumbs from the kitchen table my glance falls once again on the melting snow. I pause to send up a prayer that my footprints will be safe for Kurt to follow as I follow those of my Lord. □

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enhance the ministry of the church paper. During the year we will be giving intensive study to the design of the REVIEW (to its appearance, not contents) in an endeavor to have it reflect more fully the dynamic nature of worldwide Adventism. As we carry on this study we will keep close to our readers; we also will listen to what nonsubscribers are saying.

In this issue we also are sharing a statement of purpose for the ADVENTIST REVIEW. This statement, which was generated by the editors, was enthusiastically endorsed by the ADVENTIST REVIEW editorial board last year.

The New Year should be an exciting one for the ADVENTIST REVIEW.

Top of the list, of course, will be the General Conference session in New Orleans, June 27 to July 6. The REVIEW will become a daily, printing the reports and minutes of the session.

The year will be filled with good things. We have several excellent series of articles of a devotional and theological nature on hand. We will carry features and analyses on topics such as the ordination of women for the ministry. And we will try to bring you more information and news about the church, and more quickly.

As we face 1985, two milestones mark the way: "Hitherto hath the Lord helped us" (1 Sam. 7:12); "Tell the people of Israel to go forward" (Ex. 14:15, R.S.V.).

W. G. J.

Exceeding your grasp

Records are set to be broken. This truth became evident once again when Steve Jones, 29-year-old Welsh corporal in the Royal Air Force, electrified the track world by running the Chicago America's Marathon in a record time of two hours eight minutes five seconds. He broke the previous mark of Alberto Salazar by eight seconds, and finished more than one minute ahead of Los Angeles Olympic gold medalist Carlos Lopes.

The amazing part of this story is not that the record was broken, but that none of the former champions could keep up with Jones. You see, Steve Jones had never finished a marathon before. Only once had he tried to run the 26 miles 385 yards, dropping out of the Chicago race the previous year. Obviously Corporal Jones is not the type of person to say, "I've never done it, therefore I can't." Doubtless he would agree that you never know what you can do until you try.

Many of us, however, tend to be more like Moses, who when challenged to do something he had never done, protested, "Who am I, that I should go?" (Ex. 3:11). When he made excuses the Lord told him to use what he had ("What is that in thine hand?" [chap. 4:2]) and promised to help him ("I will be with thee." "I . . . will teach you what ye shall do" [chaps. 3:12; 4:15]).

How easy it is to use the fact that we have never done something as an excuse for not trying. Had we always held back on that account, of course, we would never have learned anything or developed any talent. True, there are some things we are not capable of doing, some talents we do not possess, and a

wise person will recognize those limitations. Almost as sad as not attempting what we *could* do is trying that which we never *should* have. Often a fine line exists between the two, and fear of overstepping that line holds us back.

But God has entrusted "to each one according to his ability" (Matt. 25:15, T.E.V.) and does not require more than we can produce. Sanctified judgment will enable us to understand whether our hesitancy rests on reality or constitutes merely a lame excuse. Heaven would have us remember that "the things which are impossible with men are possible with God" (Luke 18:27). The timid may say with Paul, "I can do all things through Christ" (Phil. 4:13). Therefore, as James Russell Lowell noted, "Not failure, but low aim, is crime."

Jeremiah reacted much as did Moses when asked to go for God: "Behold, I cannot speak: for I am a child" (Jer. 1:6). To which the Lord responded, "Say not, I am a child. . . . Be not afraid . . . : for I am with thee" (verses 7, 8). Paul would have told him, "Neglect not the gift [of God] that is in thee" (1 Tim. 4:14), but rather stir it up (2 Tim. 1:6). And Peter would have counseled, "Let him do it as with the ability which God supplies" (1 Peter 4:11, N.K.J.V.).

How much more positive the response of Amos to God's call. Though not a prophet or the son of a prophet, but a shepherd and fruit gatherer, Amos went at the Lord's command (Amos 7:14-16), not stopping to argue that he had never prophesied before. His was the spirit of Paul ("Whatsoever ye do, do it heartily, as to the Lord" [Col. 3:23]) and of Mary of Bethany ("She hath done what she could" [Mark 14:8]).

After all, "a man's reach should exceed his grasp, or what's a heaven for?" E. F. D.

GC president addresses Koreans at 80th anniversary

By NEAL C. WILSON

More than 22,000 Seventh-day Adventists gathered on Sabbath, November 3, at an auditorium in Seoul to commemorate the eightieth anniversary of the founding of the Adventist work in Korea.

It was the largest Adventist meeting ever held in the Far Eastern Division. Since the daylong celebration coincided with the division's quadrennial meeting, all division and union mission officers were present.

It was my first visit to the Republic of Korea, and I was accompanied by two of my General Conference colleagues: Frank L. Jones, assistant treasurer, and D. A. Roth, associate secretary. The officers of the recently formed Korean Union Conference had invited me to speak at the morning worship

service and to participate in the afternoon service of commemoration, celebration, and commitment.

As I stepped to the podium I was inspired by the huge crowd, the largest I have addressed other than at a General Conference session.

The proceedings were organized expertly. Each church was assigned a section of the auditorium. Visitors and expatriates were seated in a special section. Children under 12 participated in programs arranged in home churches. More than 5,000 young people were seated cross-legged on the floor in front of the podium. Their reverence and attention attested to the importance everyone placed on the event.

In my message I reminded the Korean members of the way God has blessed them in the past, and challenged them to



Costumed Korean Union Conference personnel surround the author and Chun Pyung Duk, union president (both back row).

fulfill God's design for His people in these closing days of earth's history.

Today there are more than 64,000 baptized members and some 60,000 Sabbath school members. There are five local conferences, a union conference, 387 churches, 689 Sabbath schools, two hospitals, a university, a vocational institute, seven academies, a publishing house, a food factory, six language schools, a servicemen's center, and many elementary schools.

A large number of Korean workers and laypeople took part in both the colorful Sabbath school program and the three-hour afternoon memorial ceremony.

During the afternoon program 160 people, both laypersons and denominational employees, received plaques of recognition for service rendered in the work of the church. It was good to see the recognition

given to George Munson, a longtime interdivision worker in Korea, who is now involved in evangelistic outreach for the English Language Schools in the Seoul area as a retiree.

Others who participated in the anniversary program included Winston Clark, president of the Far Eastern Division, and three union presidents: Yonezo Okafuji, Japan; Samuel Young, south China Island; and P. M. Diaz, South Philippines.

A major part of the afternoon program was a historical pageant. Union conference president Chun Pyung Duk translated for me as we listened to students from Korean Union College (now Korean Samyuk University) tell the story of how the work of the church started in Korea.

Adventist work in Korea started in a small and humble way in 1904 [see "Korea Celebrates 80 Years of Adventism,"



On Sabbath afternoon Samyook University (formerly Korean Union College) students presented a pageant depicting the history of Adventist work in Korea. More than 100 people participated in this climax of the anniversary celebration.

ADVENTIST REVIEW, Nov. 15]. But the church's work has been disrupted several times through the years. The period around World War II was very difficult. Our members were persecuted and struggled to keep the torch of truth alight. In the early 1950s the country was invaded twice, and once again the church faced severe opposition.

In 1951 a period of rapid growth began, which has continued since. In 1983 the General Conference Committee granted the Korean Union conference status.

The work of the church has been blessed through the years. I saw evidence of progress at every step, as the Korean

leaders showed me institutions and churches. The anniversary event certainly was a milestone in the history of the church in Korea. We can truly say: "What hath God wrought!"

It has been an inspiration to observe the work of the capable national, organizational, institutional, professional, and lay leaders. The talent and idealism of our youth are sources of immense future strength.

But the work is not yet finished in Korea. More than 40 million people live in the territory of the Korean Union Conference. The challenge is still great, but the promises of our Lord assure us that the work will triumph gloriously.

British publishing work celebrates centenary

By D. N. MARSHALL

In 1984 the British publishing work celebrated its one hundredth year.

Adventist outreach began in Britain in 1878, in Southampton. However, it was not until May, 1884, that Britain began to publish its own message magazine—called *Present Truth* and edited by M. C. Wilcox.

By that time the headquarters of the church work in Britain was in the port city of Grimsby, having moved north from Southampton. Evidence has come to light recently to indicate the reason for the move of the center of operations from so populous a city as Southampton to the relative backwater of Grimsby, and it involves the *Review and Herald*.

For many years American Adventists had been mailing copies of the *Review and Herald* to relatives and friends in Britain. The *Review and Herald* of July 2, 1861, alludes to this practice, done to create interest in the Advent message.

D. N. Marshall is editor at Stanborough Press Limited in England.

In the *Review and Herald* of April 8, 1875, S. N. Haskell quotes at length from correspondence from a reader in Belfast who was particularly interested in the Sabbath truth. In his letter the man mentions other interested persons.

The *Review and Herald* of January 1, 1875, makes it clear that solid contacts had been made in Lincolnshire. There were already at least two Sabbathkeepers there as a result of receiving regular copies of the *Review* from a woman in Michigan.

In the same issue a woman writing from Scotland speaks of having convened a "Sabbath conference" in her home, attended by six persons. "Five of us have decided that the seventh day is the true Sabbath," she says.

The *Review and Herald* of April 8, 1875, contains an extract from a letter from a believer in Grimsby. "I am glad to tell you that I am now keeping the true Sabbath, and, having put my hand to the plow, shall, with God's help, remain true to the end," the writer says. "I must tell you that some kind

60 years of writing for the Adventist cause

In the autumn of 1924 Arthur S. Maxwell, while visiting the church in Sheffield, England, was introduced to a young man who recently had been baptized. Learning that he was literary assistant to a well-known author, Pastor Maxwell suggested that the young man write something for *Present Truth*. As a result, on November 13, 1924, an article appeared under the signature of W. L. Emmerson. Other articles followed, and in 1926 Emmerson enrolled as a student in Stanborough College.

When he graduated in 1928, Pastor Maxwell invited him to join the editorial staff of the publishing house, where he served as assistant editor until 1936. When Pastor Maxwell accepted the editorship of the American *Signs of the Times*, Emmerson was ordained and became editor in chief, a position that he occupied until his retirement in 1966.

During those 30 years Pastor Emmerson wrote thousands of pages of articles that were copied and translated in Adventist periodicals around the world. He also wrote seven books—*Bible Certainties*, *The Bible Speaks*, *God's Good News*, and *Footprints of Jesus* (four volumes)—which likewise have been reprinted in all six continents.

After his "retirement" Pastor Emmerson, while teaching church history and archeology at Newbold College, continued to write, particularly in the areas of archeology and ecumenism. At the age of 82 he produced his latest book, *The Reformation and the Advent Movement*, published by the *Review and Herald*.

After 60 years of writing, Pastor Emmerson's pen is still active. A two-volume edition of his *Footprints of Jesus* will be published in 1985. Illustrated in full color throughout, these volumes, representing the greatest investment in any single project ever undertaken by the Stanborough Press, should lead many people to Christ.

D. N. MARSHALL

friend [Adventist] has sent me two copies of the *Advent Review*, containing a most powerful article on the Sabbath question, entitled, 'Who Changed the Sabbath?' which has so convinced me that I have not only adopted the Sabbath myself, but have ordered a printer to copy the article."

Believers prepared ground

Long before John Loughborough and William Ings arrived in Southampton, the ground had been prepared for them by faithful believers who had sent copies of truth-filled literature from the United States to Britain. When Loughborough arrived he carried with him a long list of persons already interested in the Advent truth, supplied to him by various Seventh-day Adventist Vigilant Missionary societies and

the offices of the *Signs of the Times*.

The greater number of *Signs* and *Review* subscriptions in Grimsby and other areas of Lincolnshire and consequently the greater number of interests account for the early focus of the church work in the unlikely locale of south Humberside.

Present Truth continued to be published in Grimsby until the late 1880s, when the headquarters of the church work moved to 451 Holloway Road, London. It was here that the publishing house took the name International Tract Society Limited. In 1907 the publishing house, by that time fully equipped to do all its own printing and binding, moved to Stanborough Park in Watford. However, not until 1919 did the publishing house take the name Stanborough Press Limited.



Stanborough Press (top) moved to Grantham in 1966, two years after fire destroyed the press in Stanborough Park, Watford.

From 1920 to 1936 Arthur S. Maxwell, subsequently to become well known as a magazine editor at Pacific Press, was editor at Stanborough Press. During his tenure the massive circulation of the magazines was matched by the publication of many message books, some in paperback, for sale by the increasing army of British literature evangelists.

For 30 years following Pastor Maxwell's move to the United States, W. L. Emmerson was editor in chief. Two years prior to his retirement, on a January morning in 1964, the old Stanborough Press building burned down. As a consequence, the publishing house was relocated two years later in the more salubrious surroundings of Grantham in Lincolnshire, not far from where the publishing work in Britain first took hold.

The centennial year has marked the end of D. H.

Archer's nine-year tenure as general manager of Stanborough Press. Under his management the press has experienced the most successful period in its history. In addition, Stanborough Press has benefited considerably from a management agreement with the Review and Herald Publishing Association.

Following Mr. Archer's retirement for health reasons, the Stanborough Press board elected Paul Hammond as his successor. Hammond, has worked in the publishing house for 25 years, and also has worked as a conference treasurer in Britain.

Hence, the Stanborough Press enters its second century with a new general manager, a renewed five-year agreement with the Review and Herald, and many plans for spreading the Advent message through the printed page.

A story with no end

By JERRY LASTINE and BARBARA BOUGH

When Matt Prieto grew unhappy with his lifestyle, he turned to Bible readings.

His foreman at the Inland Steel Company in East Chicago, Indiana, observed Matt's lunch-hour reading and encouraged him. Like the Ethiopian eunuch in Acts 8, Matt said, "But I can't understand what I read." So his foreman invited him to attend a charismatic meeting in a church 20 miles away.

"Beginning in 1976, I attended every Monday evening for two years with some 600 other seekers," Matt says. Later, his local parish began a charismatic prayer meeting in East Chicago.

Amparo, Matt's wife, was skeptical about the charismatic movement. The weekly mass satisfied her spiritual needs. But by 1979, she had witnessed such a change in her husband that she and Matt became prayer ministry leaders in their parish charismatic meetings. "It was thrilling to pray with lay people who would wait in line for us after the service," Matt says.

Then came a conflict. When instructors tried teaching syllables and expressions to be used in speaking in tongues, Matt asked, "Doesn't the gift of tongues come from the Holy Spirit?" From his reading in Corinthians, Matt felt this teaching technique was not Biblical.

About that time Matt began watching the *It Is Written* telecast, and he wrote for the books offered. He also began reading *Triumph of God's Love (The Great Controversy)*, a book he had purchased ten years before from Joe Locken, a literature evangelist from Gary, Indiana.

One day a young man visited their home to deliver literature from *It Is Written*.

"Would you like Bible studies?" he asked. The Prietos agreed, and studies began the next Sabbath afternoon.

Carmelo Mercado, pastor of the Hammond, Indiana, church, remembers that first study. "The Prietos were full of questions," Pastor Mercado says. "Matt said, 'We don't want to change religions; we just want to study the Bible.'"

After Bible studies, Daniel and Revelation seminars, and personal study and prayer, the Prietos were baptized on January 16, 1981.

Rosemary and Shirley Masch, workers at the Inland Steel Company, noticed how "Matt spoke with such love about the Lord, and how he really cared about people." They attended a Revelation Seminar conducted by Pastor Mercado and were baptized on June 2, 1984, although their decision to keep Sabbath resulted in a cut in pay and a change in position. But the story does not end yet.

Before their baptism, the Masch sisters visited their parents in San Antonio, Texas. Their family saw a complete change in them. Now their mother and several other family members are studying with the pastor in their area.

Actually, this story has no end—because "the humblest workers, in cooperation with Christ, may touch chords whose vibrations shall ring to the ends of the earth and make melody throughout eternal ages."—*The Ministry of Healing*, p. 159.

Jerry Lastine is the communication director of the Indiana Conference. Barbara Bough is the communication secretary for the Hammond, Indiana, church. This article was adapted from the Lake Union Herald.

Relief fingers work as one to lift hunger in Ghana

By JAMES L. FLY

Regally robed in a magnificently woven kente cloth, Otumfuo Opoku Ware II, the Asantehene, revered king of Ghana's Ashanti people, called for his attendant to bring in the wooden carving.

The benign-featured Asantehene, who is a British-trained attorney and a former ambassador to Italy, sat in a chair whose back and arms were gilded with golden scrollwork. With royal dignity he turned to the special guests he had just received at his palace in Kumasi the morning of September 26, 1984—U.S. Ambassador to Ghana Robert Fritts and Lt. General Julius W. Becton, Jr. (U.S. Army, Ret.), director of the Office of Foreign Disaster Assistance (OFDA), United States Agency for International Development (USAID).

The Ashanti king gestured solemnly toward the carving held up by his attendant. It was a human arm from the elbow to the hand, with the index finger pointing upward.

"The meaning of the carving," he said, pausing with a broad smile, obviously enjoying the suspense of the moment, "is that you can't pick up a stone with one finger."

Ambassador Fritts, General Becton, and the rest of their party applauded, for this gift from the Asantehene to General Becton symbolized as perhaps nothing else could the reason behind the success of an emergency feeding program sponsored by USAID. The program has saved thousands of Ghanaians from starving before the rains finally came and the farmers reaped their harvest.

General Becton and his staff traveled to Ghana the last week of September to inspect USAID's emergency feeding

program, which has provided 24,000 metric tons of food (bulgur wheat, powdered milk, and soybean oil) to drought victims, emphasizing the aged, handicapped, nursing mothers, and families with children under 5. USAID channeled 18,000 tons of food through Catholic Relief Services (CRS), which has been operating in Ghana for a quarter of a century, and the remaining 6,000 tons through the Adventist Development and Relief Agency (ADRA, formerly SAWS and still widely known as SAWS in Ghana), which began functioning in the West African country only a year ago.

Many fingers

Probably no one who attended the reception of Ambassador Fritts and General Becton at the Asantehene's palace understood better than Commodore Steve Obimpeh, chairman of Ghana's National Mobilization Committee, that it takes many fingers working together to lift the stone of hunger from a drought-stricken, bushfire-ravaged country.

In late January and early February, 1983, Commodore Obimpeh found himself in charge of processing nearly a million Ghanaian returnees who had been evicted from Nigeria because the Nigerian Government declared them illegal aliens.

As Pathfinders and ADRA workers scurried around, arranging piles of food at a feeding inspection in Kumasi, Commodore Obimpeh told Japheth Agboka, communication director of the West African Union Mission (WAUM), and me how the returnee crisis gave rise to an emergency feeding program.

"When the returnees came they were hungry and sick as we processed them at the Trade Fair Center," he said. "They were

becoming angry, and I was desperate. So I drove at midnight to the Adventist headquarters and woke up Matthew Bediako [WAUM president], and Glenn Howell [WAUM youth director] to ask them if they could help us."

The West African Union had in stock 30 tons of highly nutritional dry biscuits, which

had been sent to them a year before by the Dutch Interchurch Organization. So the next morning Pastor Howell, who had barely arrived in Ghana as an expatriate worker from the United States, marshaled a small army of Pathfinders, and for eight days the Adventist young people fed 200,000 people.

Workers in Mexico report seeing modern miracle

Edwin Gomez and Orlando Mongalo had been working as a medical/evangelistic team in Villa Guerrero, a town in the mountains around Guadalajara, Mexico, for a month and a half when a woman came to their clinic with a large tumor on the side of her face.

She said she had been advised by doctors that if the tumor were removed her face might be disfigured permanently. Gomez and Mongalo talked it over. They too felt the risk was great, but they decided to rely upon God to see them through the operation.

They performed the surgery in the consultation room of the clinic, painstakingly trying to remove the tumor without causing nerve damage. As he tried to get all of it, Mongalo sensed he had cut the nerve: Immediately the patient's mouth drooped to one side and her eye on that side closed. The patient went home, grateful to be rid of the tumor but disappointed that her face was so distorted.

Before they left the clinic that evening, the two men earnestly presented her case to the Lord. As Gomez preached in the nightly evangelistic meetings they were conducting, his mind kept returning to the woman's face. After the meeting, he and the doctor again knelt to pray for their patient.

About 3:00 A.M., Mongalo dreamed that the woman was before him and he saw Jesus place His hand upon her and restore the affected side of her face. Early the next morning he awakened Gomez and told him about the dream.

Later that morning when the woman appeared at the clinic, Gomez took one look at her and called up the stairs, "Doctor, come down. Our patient's face is perfectly normal."

When they asked what had happened, the woman explained that when she got up in the night to take her medication her mouth was so drawn that she could not speak, and her face so distorted that it was difficult to get the pill into her mouth. Then, suddenly, she felt her mouth and the affected side of her face pulled back into its normal position, and it remained that way.

Mongalo could hardly believe what he heard and saw. He kept her under observation all day, and there was no change. (The following week I flew to the area where the woman lives, and it appeared that she would not even have a scar.)

The two men now have a sense of urgency and enthusiasm about their work in Villa Guerrero, because they are convinced they are where the Lord wants them to be.

ALLAN PAYNE
Pastor-pilot
Guadalajara, Mexico

James L. Fly is director of media services for the Africa-Indian Ocean Division.

In fact, the Adventist Church was the only relief organization that continuously served food to the returnees during the time they were processed and sent to their home villages.

The effort of the Pathfinders, however, was like an ear of corn compared with a cornfield.

"We discovered that what we were doing was just a stopgap measure," said Pastor Howell, a gregarious black American with a burly build. "The returnees came at a time when Ghana was facing a severe food shortage because of drought. We formed an emergency SAWS committee and telexed a request for medical supplies, clothing, and food through the Africa-Indian Ocean Division to the General Conference."

Ten-ton shipment

ADRA headquarters in Washington, D.C., responded immediately by coordinating the shipment of ten tons of medical supplies, donated by the Upjohn Company and Interchurch Medical Assistance. The Inner City Broadcasting Corporation, a chain of black radio stations in the United States, raised money from listeners to

pay the air freight. (See ADVENTIST REVIEW, May 12, 1983.)

ADRA then sent two representatives to Ghana to assess the food needs. After talking with government officials, they recommended that the church expand its relief efforts. Pastor Howell was appointed acting director of ADRA's emergency feeding program in Ghana.

ADRA/Ghana submitted a proposal to USAID for 18,000 tons of food. But since it was a new entity in the country, USAID did not feel the fledgling relief agency had the infrastructure or capacity to deliver that great a tonnage. They asked ADRA/Ghana to come back with a more realistic proposal.

Pastor Howell flew to Washington, D.C., in September, 1983, to work on a new proposal for 6,000 tons of food as well as funds for inland transportation. USAID accepted the new proposal, stipulating that the U.S. ambassador to Ghana would have to declare the country a disaster area and their own team of experts would have to evaluate ADRA/Ghana's organization.

Two days before Pastor Howell arrived back in Ghana, Ambassador Fritts made the declaration, which opened the way for ADRA/Ghana to distribute U.S. food in the country.

Resource person

"I met Ambassador Fritts for the first time while I was in Washington and was impressed that he seemed to be such a humanitarian," said Pastor Howell. "I found him to be a warm, friendly man and a real resource person in helping us and CRS with our programs. He was very forthright in his comments about what had to be done to help the country recover. I have been very proud to be associated with Ambassador Fritts."

Prior to submitting its proposal, ADRA/Ghana set up five-member committees in every Adventist church throughout the country. In areas where there was no Adventist church they worked through local Protestant missions. The committees were responsible for identifying needy individuals and groups in their communities.

To do this, the committees

contacted local government officials and other organizations and did house-to-house surveys. Based on this information, they compiled lists of people they determined to be eligible for food.

The committees sent in their lists to the coordinator of the respective sectors (ADRA/Ghana divided the country into three sectors: northern, central, and southern).

When he received the lists of names, the coordinator prepared yellow tickets to match the names. The tickets then were sent back to the committees, who supplied them to the people.

On the days of the bi-monthly distribution the people presented proper identification and exchanged their tickets for food.

It was this carefully monitored system that impressed the USAID inspectors when they first evaluated ADRA/Ghana.

"USAID had agreed to give us an initial 3,000 tons of food," Pastor Howell told me. "They said they would give us the second 3,000 if we distributed the first 3,000 efficiently. Well, when they traveled

Wrong street, right house, right person

I knocked on the door several times. When no one responded, I looked again at the lead card requesting information about the *Bedtime Stories*. For the first time I noticed that it was dated 1980.

I had turned to leave when a car drove into the driveway. Walking toward the car, I held up the lead card and started to explain my mission when the driver interrupted, "Do those books have anything about the gospel in them?"

I told her that I also represented *The Bible Story* and would be glad to show them to her since she was interested in the gospel. After the car was unloaded and the groceries put away, Kathy, as she told me her name was, and her children sat on the couch and looked at my books.

"We have been attending church only a few months," she said. "My husband was married before and had two children, and I had one. Just last night we were listening to the Bible on tape, but none of us could understand what it meant. We decided right then that we needed Christian books that would help us and our children understand the Bible."

After I had demonstrated *The Bible Story*, Kathy excitedly asked if I had any adult literature. When I showed her the Bible Reference Library (the Conflict of the Ages set and

Bible Readings for the Home) and told her how they could be used together with her Bible, she knew this was the answer to her prayer. As I wrote up the contract, I read out loud the address on the lead card.

"No," Kathy broke in, "this is not 44th Terrace. It's 44th Street."

"You mean to tell me," I said, "that I'm on 44th Street and not 44th Terrace?"

"Yes," she said, "you're on 44th Street."

Then it began to dawn on me: I was at the "right" house but on the wrong street! I showed the card to Kathy, and we rejoiced together at how God had sent me only 24 hours after she and her husband decided they needed books that taught the gospel.

As I left, I thanked God for a miracle. The lead card was dated 1980; I had misread the street sign twice; but the Lord knew where a family was waiting for books that would explain the gospel.

Kathy now has requested Bible studies, and in the next few days I will be introducing the local Adventist pastor to her.

BILL DAWES

Literature Evangelist, Iowa-Missouri Conference



Pathfinders and ADRA/Ghana representatives were among those who distributed food in Kumasi.

through the country and saw what we had done, they were very pleased. And even before we had distributed 1,000 tons, they approved the second 3,000."

During the emergency feeding program, ADRA/Ghana distributed food to 109,000 families at 620 distribution points.

Inspecting a feeding at a village in North Ghana near Tamale, General Becton told the delegation of chiefs and elders, "We are happy to see that the food sent by the people of the United States is getting to the people who need it."

Transportation was the key in getting the food to the people. In addition to the 6,000 tons of food, USAID provided a grant of \$559,931 plus an additional amount in local currency to pay for inland transportation. The local currency came from USAID's monetization program. USAID sold food to the Ghanaian Government and used the proceeds to help the relief organizations.

"This really sparked the success of the emergency feeding program," says Wallace Amundson, ADRA director for the Africa-Indian Ocean Division. "It immediately injected a double shot of food and money into the relief effort."

The USAID funds paid rent

for warehouses, paid the salaries of the sector coordinators, warehousemen, loaders, drivers, and other staff, and covered the expenses incurred by Tarzan Limited, the Ghanaian trucking company used to transport food from the port to the regional warehouses. ADRA/International, along with funds from ADRA/Australia and ADRA/Africa-Indian Ocean, donated an additional \$100,000 to purchase smaller trucks that were needed to relay the food to the distribution points.

Many problems

When I asked Pastor Howell if there had been any problems with the food distribution, he took a deep breath and laughed.

"As you know," he said, "I was thrust into this situation. I had no previous training in food distribution. We would be the first to tell you that there were many problems, and we probably could have accomplished a lot more if we'd had experienced personnel. We took what we had and went to work. Fortunately, by God's grace, we were able to effect a seemingly successful program."

USAID apparently thinks so. The organization has approved regular three-year food-for-work and mother/child health programs for ADRA/Ghana that

will provide food assistance to 70,000 beneficiaries. In the food-for-work program, the people will do a variety of community projects to help develop the country, such as planting trees, constructing roads, and building dams. In exchange for their work they will receive a monthly ration of food.

Success story

"USAID loves success stories. That's why General Becton came to Ghana," Paul McCabe, USAID's Food for Peace officer, told me in the lobby of the City Hotel in Kumasi just before ADRA/Ghana hosted a luncheon in the dining room to honor Ambassador Fritts and General Becton. Paul and I had flown with the general's party from Tamale the day before on a specially chartered Ghanaian Air Force plane. Besides Pastors Howell, Amundson, and Agboka, the other Adventists included William Jenson, director of ADRA/International's Africa/Middle East bureau, Heikki J. Luukko, ADRA director of the Northern European Division, and me.

We all agreed heartily with Ambassador Fritts's evaluation of the emergency feeding program: "We hope the lessons learned in Ghana can be trans-

ferred in whole or in part in order to alleviate conditions in other disaster situations."

On Sabbath, September 29, the day before I flew back to division headquarters in Abidjan, I attended a special harvest celebration at the Labone church in Accra. A cornucopia of colorful fruits, vegetables, and baked goods was heaped around the pulpit where W. S. Whaley, president of the new Adventist Missionary College in Ghana, preached.

Chorus of amens

"All over this country people prayed for rain during the past year and, praise God, our prayers have been answered," Pastor Whaley thundered. The congregation answered him with a loud chorus of amens.

After the service I met Orris Shulstad, an Adventist seed specialist from Minnesota who is working for USAID in Ghana. For the past seven years this quiet, unassuming farmer in his late 50s has been in charge of supervising construction and equipment installation at a maize-seed processing and drying plant at Winneba, situated along the coast 45 miles (72 kilometers) west of Accra.

He confirmed that indeed the harvest has been great this year in Ghana.

"Corn prices have fallen dramatically," he said. Describing the seed-processing plant, he continued, "Many people have told me that when our plant opens next year it will be one of the best on the continent."

The 25,000-bag-capacity plant Mr. Shulstad is working on will serve Ghana's small farmers, those who own ten acres (four hectares) or less. They are the backbone of Ghana's agriculture.

Orris Shulstad's involvement in constructing the seed-processing plant and ADRA's response to the food crisis by working closely with USAID and the government of Ghana are mute testimony to the fact that from the time of Joseph in Egypt to Adventists in modern Africa, God's people have been more than willing to join hands with others to help feed hungry people afflicted by famine.

Ross Report

By GARY M. ROSS



Holding our breath

As the increasingly conservative Supreme Court of the United States tackles a number of religious liberty cases this year it may well clarify how far it has moved from the "separating" of church and state to the "accommodating" of religious beliefs in the public arena. Last term the Court spoke ominously in this regard, particularly when it upheld Pawtucket, Rhode Island's inclusion of a crèche in its official Christmas display.

Of keenest interest to Adventists is a Sabbatarian case originating in Connecticut. There Donald E. Thornton, a devout Presbyterian, was demoted after refusing to work Sundays in a department store. But because a 1976 State law required companies to give workers their Sabbath off on request, a court ordered Thornton's employer to pay damages. Thereupon the employer challenged the statute and won; the State high court struck down the law—similar to laws in 28 other States—as a violation of the Establishment Clause of the First Amendment.

Thornton died in 1982, but several Jewish groups, concerned lest the Connecticut ruling threaten their Friday night and Saturday Sabbath observances, appealed to the Supreme Court on behalf of his estate. The Seventh-day Adventist Church has lent its support on grounds that the State law would seem to have passed the Supreme Court's own tests of permissibility and to have accommodated religious practice as required by the Free-Exercise Clause of the First Amendment.

Public aid to private and parochial schools also will come up this term. For example, the Court will examine a \$3 million State program in which the school district of Grand Rapids, Michigan,

allows its public school personnel to teach secular enrichment courses to private and parochial school students in leased nonpublic school facilities.

Somewhat parallel to this is a New York program involving the Federal funding of remedial courses, speech therapy, and guidance counseling under Chapter I of the 1965 Elementary and Secondary Education Act. Initially New York City had offered these services to qualified private and parochial school students who traveled to public schools after hours to receive them. Then it moved the services to nonpublic school premises and offered them after hours. But ultimately the services became part of the regular school day of the private school students. The Second U.S. Circuit Court of Appeals struck down that form of the practice as a breach of the Establishment Clause.

The third issue to watch is school prayer. Last year's Congress rejected a constitutional amendment allowing "voluntary" verbal prayer in public school classrooms, and also rejected an amendment to the omnibus education bill that required schools to allow moments of *silent* prayer.

The Supreme Court will weigh an Alabama law permitting public school teachers to start the school day with a moment of silence "for meditation and voluntary prayer." This practice, which was struck down by an appellate court as an unconstitutional establishment of religion, appears innocent enough to many. To find it unconstitutional, says the Reagan administration, would be "to insist that any opportunity for religious practice, even in the unspoken thoughts of school children, be extirpated from the public sphere." Yet teacher activities in conjunction with such exercises have often stretched the First Amendment.

Other church-state matters on the docket include a variant form of the above crèche case, a dispute over the application of the Fair Labor Standards Act to religious organizations, and the claim of a plaintiff that photographic drivers' licenses burden the free exercise of religion.

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Euro-Africa

■ A total of 65 missionaries and their families, an SOS worker and his wife, and 18 volunteers from the Euro-Africa Division are serving overseas. Most of these people are working Francophone territories in Africa.

■ Herbert Stoeger, temperance director for the Euro-African Division, this fall tested a new evangelistic approach in two German cities, Ludwigsburg and Göppingen. Beginning with health-related presentations, he moved on to include family and social relations, and finally addressed spiritual health. In Ludwigsburg, 42 people attended, 30 of whom were non-Seventh-day Adventists.

■ Following a January-July evangelistic campaign and several months of follow-up, a new church with 44 members has been organized in Badajoz, a city in Spain where there is great prejudice against any non-Catholic church.

■ To celebrate the eightieth anniversary of German mission in East Africa, former and present Adventist missionaries to East Africa were featured recently on the Marienhoehe Seminary campus in West Germany.

■ After more than four and a half years of operating a "Bible telephone" in Bad Pyrmont, a medical and recreation center in

West Germany whose 22,000 inhabitants are mainly senior citizens, the Hamelyn church feels its venture has been worthwhile. During 1983, for example, the number was dialed 2,628 times. Some listeners call regularly, and one elderly woman walks every day to the nearest telephone booth just to listen to the message. Since the program began, 32 addresses have been forwarded to the Voice of Hope Bible correspondence institute.

■ Approximately 110 pastors and retired workers of the Czechoslovakian Union met recently in Prague. Johannes Mager, Ministerial Association

director for the Euro-Africa Division, led out in the general topic "The Three Angels' Messages and Their Significance in the Life and Work of the Pastor."

■ Some 500 people recently celebrated the seventieth anniversary of the church of Vsetin, Czechoslovakia.

■ Two Adventist medical students in West Germany who had filed religiously motivated appeals against having to take examinations on Saturdays have won their appeals. The Superior Court for the State of North Rhine-Westphalia declared the protest of the Adventist students to be in harmony with the law.

North American Atlantic Union

■ On October 13, nine Cambodian refugees met to inaugurate the first organized work for Cambodians in Greater New York. Layperson Laurie Woods, who worked with the conference van program until recently and earlier served as a SAWS (now ADRA) relief nurse in a refugee camp in Cambodia, is leading the group.

■ On Sabbath, September 29, a new company comprised mainly of Haitians (French-speaking) was organized in Dorchester, a suburb of Boston. Participants from the Southern

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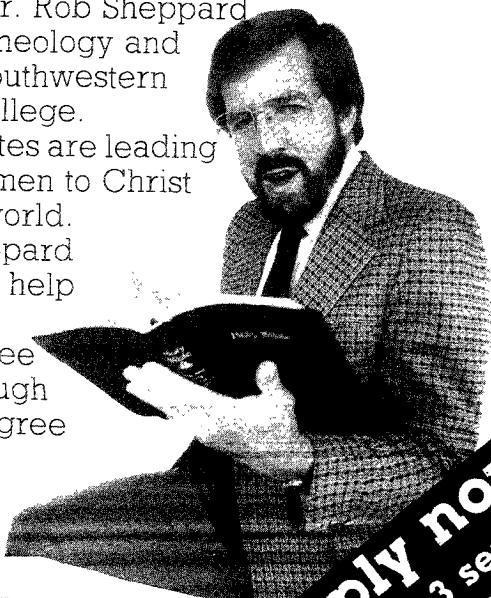
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New England Conference included Stanley Steiner, president; Larry Davis, treasurer; and Gaspar Colon, personal ministries director.

■ On November 14 the Atlantic Union Conference executive committee voted Pedro Geli, Jr., as vice president of the Atlantic Union. Elder Geli, who was reared in Puerto Rico, is a graduate of Columbia Union College and Andrews University.

■ Debby Space and her brother, Edward Hanes, recently were baptized into the Port Jervis, New York, church as a result of viewing *It Is Written* and studying the Bible lessons.

■ Sixteen non-Adventist children attended the Nashua, New Hampshire, church's Vacation Bible School. The final program, for parents and friends, featured inspirational singing, narrations of Bible texts (by all divisions), and a sermonette—"Are You Ready for Jesus to Come?"

Canadian Union

■ September and October brought administration changes to the British Columbia Conference. Gary B. DeBoer, formerly treasurer for the conference, became president, replacing Glen Maxson, who has gone to the Canadian Union in Oshawa, Ontario. Everett D. Tetz, formerly assistant treasurer of the Pacific Union, became treasurer of the British Columbia Conference and its corporation October 1.

■ E. Frank White, secretary-treasurer of the British Columbia Conference's corporation, officially retired after working for the Adventist Church since 1947.

■ Hazelton, British Columbia, mayor Alice Maitland started the local Adventist Pathfinders off on a recent 50-mile (80-kilometer) bikeathon to raise funds to go to the North American Division Pathfinder camporee in Colorado next summer. Maitland completed 20 of the 50

miles with the youth. As well as raising funds, the Pathfinders worked toward their cycling honor.

Columbia Union

■ More than 300 non-Adventists attended "The Spirit of Service," a Thanksgiving celebration cosponsored by Kettering Medical Center and the Kettering, Ohio, Adventist church. The program focused on volunteerism in the community.

■ The Mount Vernon, Ohio, City church recently celebrated the first anniversary of its new church building. Church membership has almost doubled in the past two years, and the church board already is considering additional pews for the new church.

■ The Coatesville, Pennsylvania, church's Community Services two years ago began providing winter shelter, along with breakfast, supper, coun-

seling, and appropriate referrals to other agencies. The church basement has become the men's dorm, and women and children have stayed in Sabbath school rooms. The church has helped people ranging from a family of seven to single young people.

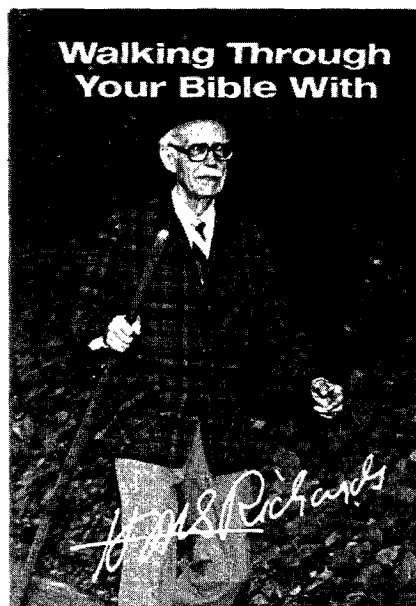
■ A Festival of Praise in the majestic old pavilion in Ocean Grove, New Jersey, united youth from all the conference schools for a music festival and commitment service. Eloy Martinez, of the General Conference Office of Human Relations, offered the morning challenge, and the Garden State Academy Gymnics performed in the evening.

Lake Union

■ Recently Maranatha Flights International spent 13 days building a church in Stevens Point, Wisconsin, where the congregation had been meeting in a local community health center since 1974. Although the church is not debt free, the

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congregation feels that the Lord has provided financial blessings. Lyman Branch, a charter member of the church, and his wife, Lucille, raised several thousand dollars in donations.

■ The women of King's Daughters, Chapter II, in Indianapolis, Indiana, presented a program called "Reflections—the Black Women" during a recent banquet. The program traced the history of black women from slavery to contemporary times. The program was videotaped and aired on American Cable TV, channel 35.

■ The Progressive Guild of the Shiloh church in Chicago recently celebrated its fiftieth anniversary. The Progressive Guild is a church club organized in 1933 for the purpose of assisting the church and individuals financially. A few of the club's projects have been the purchase of the cornerstone for the Shiloh church, donations for tuition at Shiloh Academy, and church bulletin boards. The club also gives away food baskets during Thanksgiving and Christmas holidays.

Mid-America Union

■ Union College's annual community improvement event, Project BRUSH, was held in September. BRUSH, which stands for Beautifying Residences Using Student Help, painted ten homes in the college area. Homes chosen had to be 30 years old or older, and the owner had to be in a low income bracket and living in the home.

■ The Christian Record Braille Foundation and Union College cosponsored Handicapped Awareness Week in October. Lincoln mayor Roland Leudtke and Harold Wilke, from White Plains, New York, were featured speakers. Wilke, an ordained minister (not SDA), taught himself to be totally independent even though he has no arms.

■ Shawnee Mission Medical Center in Kansas recently hosted a PREACH (Project to Reach Every Active Clergy-person at Home) seminar, attended by 150 ministers of a variety of

denominations. Chaplain Larry Yeagley, of Huguley Hospital in Texas, was the featured speaker.

■ The Denver South Adventist church in Denver, Colorado, consecrated its new 47-rank Zimmer pipe organ on September 29.

North Pacific Union

■ David Parks, Ministerial secretary of the Upper Columbia Conference, has just completed a month-long series of meetings in two locations in the Anchorage, Alaska, area. The first meetings began in downtown Anchorage and later moved to the O'Malley Street church, where ten people have been baptized. Running simultaneously but on other nights of the week was a series in Chugiak, an Anchorage suburb and the site of a newly formed company. Two people were baptized there.

■ A church has been organized at Delta Junction, Alaska, with 20 members. Conference president William Woodruff and treasurer Don Upson led out in the services. Delta Junction is about 100 miles (161 kilometers) southeast of Fairbanks, and the population of the area is expected to grow rapidly because the U.S. Army is stationing a large number of troops there. Members have a church under construction.

■ After purchasing a church from another denomination in 1975, members of the Dallas, Oregon, congregation began an extensive renovation project. Recently conference officers joined the members in the dedication of the sanctuary.

■ During the third week of October the University Park Adventist church of Portland, Oregon, celebrated the Advent Movement's 140th birthday. Members prepared boxes of fruit and homemade goodies, which the children passed out to the North Portland Fire and Police stations and to homebound people near the church. The boxes contained invitations to special services climaxing the week.

Pacific Union

■ Steve Mason, pastor of the Barstow, California, church, was ordained to the gospel ministry on October 20. He soon will be transferring to the Arden Hills church in San Bernardino.

■ White Memorial Medical Center in Los Angeles, California, recently welcomed more than 1,000 alumni and past employees back to the medical center's campus for the first Annual Homecoming Day. During the medical center's 71 years of existence, the institution has grown from a tiny clinic housed in a rented storefront to a growing, thriving urban mission with a full range of medical and spiritual services to offer the local community.

Southern Union

■ Florida Hospital opened the doors of its Center for Psychiatry on October 14. The new 56-bed facility offers programs focusing on adolescence, alcoholism, substance abuse, general adult psychiatry, medical psychiatry, and intensive treatment. Dave Cushing is administrative director.

■ The Graysville, Tennessee, church celebrated its ninety-sixth annual homecoming recently. Robert Pierson, former president of the General Conference, spoke to the 300 people present. Graysville was the site of the first Seventh-day Adventist school in the South. Graysville Academy later moved to a location near Ooltewah, Tennessee, where Southern College of Seventh-day Adventists is located now. Rochelle Kilgore, principal and teacher from 1907 to 1919, was present for the occasion.

■ The fourth annual Broadcast Station Leadership Seminar, held October 22 at Southern College, featured Robert W. Nixon as principal speaker. Nixon, an attorney, is the director of communication for the General Conference. The meeting was attended by representatives from the host station, WSMC-FM, Southern College, Collegedale, Tennessee;

WDNX-FM, Harbert Hills Academy, Savannah, Tennessee; and WOCG-FM, Oakwood College, Huntsville, Alabama.

Notices

Corrections

In the August 9 issue of the ADVENTIST REVIEW, the woman identified as Naomi Trubey (p. 20) is in fact Devolia Cantrell, and the woman identified as Carol Learnihan (p. 23) is Nettie Harp. A News Note in the October 18 issue identified Teofilo Ferreira as having "introduced Adventism to the Portuguese-speaking people in the Holy Land." The item should have stated that he worked in Israel for eight years as field president.

General Conference Session

Official notice is hereby given that the fifty-fourth session of the General Conference of Seventh-day Adventists will be held June 27-July 6, 1985, in the Louisiana Superdome, New Orleans, Louisiana, U.S.A.

The first meeting will begin at 5:00 P.M., June 27, 1985. All duly accredited delegates are urged to be present at that time.

NEAL C. WILSON, *President*

G. RALPH THOMPSON, *Secretary*

General Conference Corporation of Seventh-day Adventists

Notice is hereby given that the next regular meeting of the members of the General Conference Corporation of Seventh-day Adventists will be held in the Louisiana Superdome, New Orleans, Louisiana, U.S.A., at 9:30 A.M. on July 2, 1985, for the transaction of any business that may come before the meeting. The members of this corporation are the delegates to the fifty-fourth session of the General Conference.

NEAL C. WILSON, *President*

DONALD E. ROBINSON, *Secretary*

General Conference Association of Seventh-day Adventists

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DONALD E. ROBINSON, *Secretary*

North American Conference Corporation of Seventh-day Adventists

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NEAL C. WILSON, *President*

DONALD E. ROBINSON, *Secretary*

It Is Written to air series about the psychic

It Is Written telecast is launching on January 6 a seven-part series exploring man's unsuspected ties with the frightening world of angels-turned-demons.

The series, The Telltale Connection, will give television viewers across the country a unique look at the powers that lie behind psychic phenomena.

After taping for the series was completed recently, telecast speaker George Vandeman said, "I believe we will be able to present a fresh and revealing look at a very old subject."

In The Telltale Connection, Pastor Vandeman explores a variety of topics; some of the titles include "Playing Games With Death," "Toys of a Fallen Angel," "Psychic Counterfeits," "The Tiger Behind the Door," and "The Truth About Psychic Healing."

Viewers should check local listings for time and channel.

STEVEN MOSLEY

GC officers pledge support for Guam station

Recognizing the unlimited possibilities of radio outreach, the Adventist Church is establishing a powerful radio station on the island of Guam.

The station will have four 100,000-watt transmitters that will radiate signals to an area populated by more than 2.6 billion people. Guam's strategic location makes it possible to broadcast to vast areas where the Adventist message is unknown.

The Guam station will be made possible by contributions to the General Conference Session Offering. Each quinquen-

nium a special offering, given by members and institutions of the church, has benefited the evangelistic thrust of the church. Now the need to evangelize the enormous unentered areas of the Far East makes it imperative that a spirit of sacrifice be renewed.

Each General Conference officer has demonstrated the spirit of sacrifice by signing a covenant stating the amount he will give for this radio station.

Other members of the General Conference staff already have started contributing to the General Conference Session Offering through their local churches. At the recent Annual Council in Washington, D.C., division and union conference presidents voted their support of the project. Already churches have begun reporting contributions to the project.

A faith goal of \$7 million will make it possible to build the station, provide housing, develop programs, and start broadcasting within a year. Your monthly contribution to the General Conference Session Offering will greatly aid the church's evangelistic thrust to more than half the world's population. LANCE L. BUTLER

NAD Ingathering report-5

Laura Mae Kitterman joined the Seventh-day Adventist church at Hereford, Texas, on December 8, 1984. Her first contact with Seventh-day Adventists came when Bernita Tunnell was Ingathering in 1982. A friendship developed, Laura Mae attended a Revelation Seminar, and now she is a Seventh-day Adventist.

Several years ago, Eugene MacLeod, first elder of the Buffalo Suburban church in the New York Conference, began contacting a businessman who

regularly donated \$500 to Ingathering. Because of economic conditions, the donor reduced his contribution to \$50 during the past three or four years. This year, however, he wrote out a check for \$2,000.

During the week ending December 8 a total of \$827,-819.68 was reported for Ingathering. This brings the 1984 Ingathering total to date to \$5,051,821.66. M. T. BASCOM

VOP to begin live call-in program

Let's Talk, a one-hour live interview and call-in radio-broadcast originating at Voice of Prophecy headquarters in Newbury Park, California, premieres on Saturday, January 5, at 10 P.M. Eastern Standard Time.

H.M.S. Richards, Jr., and Kenneth Richards will host the program. Each week they will interview a guest for about 20 minutes, then take phone calls from listeners who want to ask questions on the evening's topic.

Guest for the first program is Jack Provonsa, a member of the ethics committee that made the decision to proceed with the baboon-heart transplant in the recent Baby Fae case at Loma Linda University Medical Center.

The programs will be transmitted to radio stations via the Satcom III satellite by the Satellite Radio Network. Any radio station in the United States may air the program without payment of fees to the network, according to Michael Gliner, vice president and general manager of SRN.

"The best part of all is that the Voice of Prophecy will pay only for the production of the programs," says Pastor Richards. "We will not be

buying time for this new broadcast.

"Stations airing the programs will be able to sell commercials in their own communities. Our job is to make the broadcast so good that stations will want to carry it because of the audience potential."

ELDYN KARR

Church members urged to sponsor copies of *Liberty*

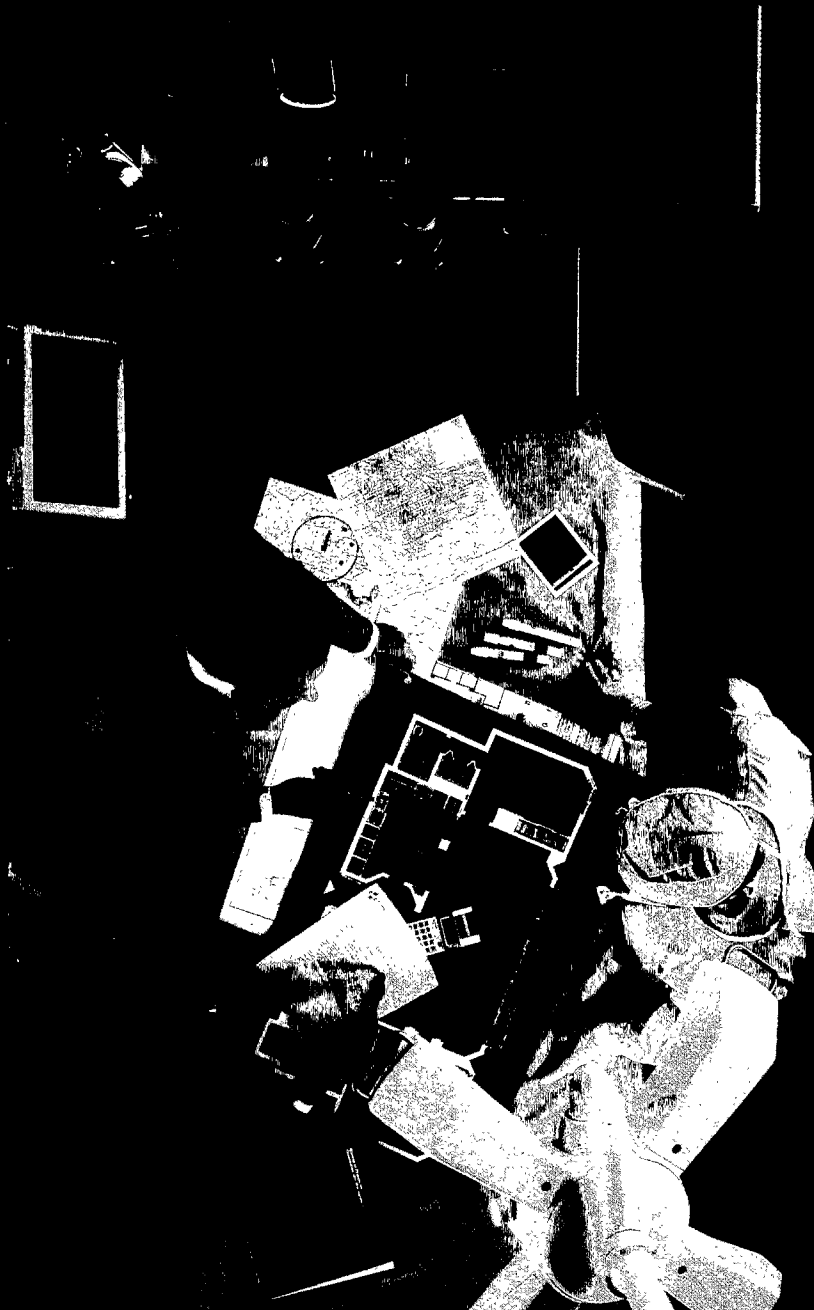
A presiding judge from Pennsylvania recently wrote to the General Conference Public Affairs and Religious Liberty Department asking to receive *Liberty* magazine. This positive attitude toward *Liberty* is typical of that of thought leaders in America and elsewhere.

At the recent World Congress on Religious Liberty in Rome, which *Liberty* helped sponsor, religious and political leaders expressed appreciation for this fine and courageous publication. *Liberty* stands for separation of church and state and defends religious liberty—the fundamental human right that undergirds all human rights.

Today freedom of religious teaching and witness is being restricted and trampled upon in many parts of the world. In the United States various forces—from secular humanism to the extreme Christian right—are trying to dismantle the ramparts of church-state separation.

The generous response of all North American church members during January and February makes possible sending hundreds of thousands of copies of *Liberty* to places where they will make a difference. Seventh-day Adventists have been challenged to hold high the banner of religious liberty in this climactic period of human history. We all are called to be religious liberty banner bearers. B. B. BEACH

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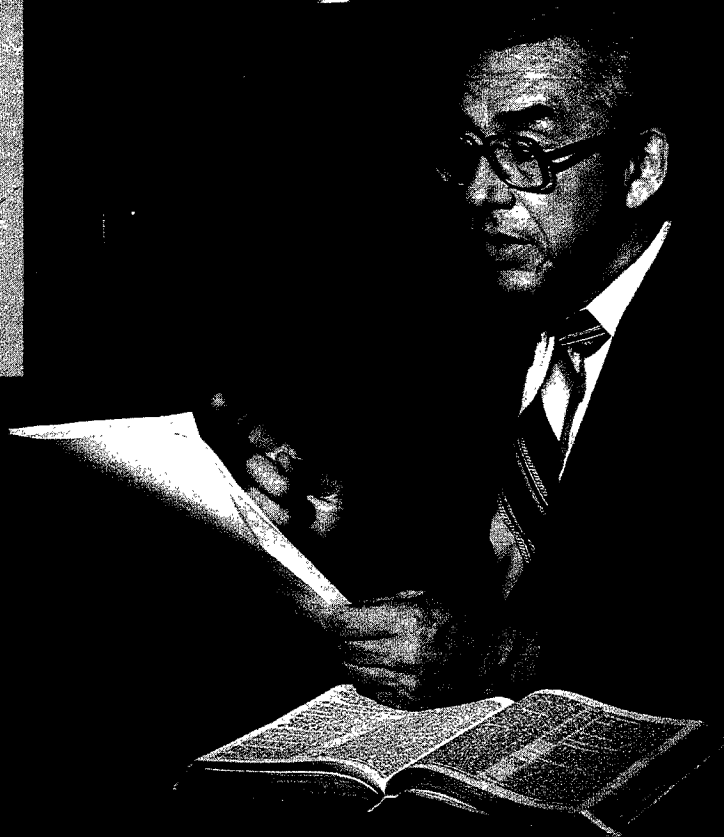
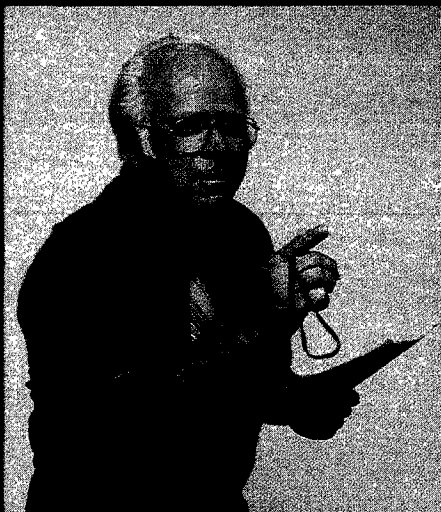
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