

**Public Versus Christian
Elementary Education**

**ADVENTIST
REVIEW**

Weekly News and Inspiration for Seventh-day Adventists

October 30, 1986

**REPORT FROM
RIO**

**Finding God's
Lost Sheep**

**Great Moments
in Child Rearing**

Media Risk

“Adventist Media—At Risk?” (Sept. 4) said nothing about the overhead costs of operating the Media Center itself. The three beautiful buildings at Newbury Park are located in one of the highest cost areas of the nation. Depreciation alone must be enormous. Now we learn that they contain facilities that are no longer being used because the work can be done more cheaply by contracting it out. RALPH E. NEALL
Lincoln, Nebraska

I have four suggestions for the special study committee:

1. A major cause of this crisis may well be the Laodicean condition of many of our members, and their apathetic attitude toward evangelism.

2. If those four Bible workers dropped from the VOP staff had been supported by the tithe, they could still be at work.

3. One reason independent projects often succeed when organization-sponsored ministries languish is that these are not bound to denominational wage scales.

4. It is difficult for highly motivated Adventists to become enthusiastic over programs meeting the secular public on a secular level.

PAUL FELT
Franklin, Georgia

The future of the Adventist Media Center will be outlined by three distinct and inescapable elements: the longevity of ministry leaders, the need of media ministries to have individual identities, and the meddling of church leaders who know nothing about how to run a media outreach. Any one of these is powerful. Together they are downright dangerous. WILLIAM NOEL
Newbury Park, California

Restored, liberal, direct giving by our members is the single most important thing we can do to halt the decline of the Adventist media ministries. DANIEL R. GUILD
Newbury Park, California

Video Review

The ADVENTIST REVIEW has prepared a 35- to 40-minute video of this year's Annual Council in colorful Rio de Janeiro.

Produced by the award winning Studio Services, the video follows a fast-moving format of news commentary and analysis, interspersed with human-interest features.

Cassettes of the video will be mailed November 1, just two weeks after the close of the council, and are available in VHS or Beta. Local churches, conferences, SDA institutions, and individual Adventists will want to have the REVIEW video! The cost for each cassette is \$29.95, plus \$2.50 for mailing and handling.

Mail order with check to ADVENTIST REVIEW office, 6840 Eastern Avenue NW., Washington, D.C. 20012. Specify VHS or Beta.

If our people were kept informed in a systematic way of what's going on at the Media Center, what is being accomplished, and what the real needs are, our people will respond. But when you receive two letters in one week from the Voice of Prophecy and one each from the other media ministries crying crisis, you become skeptical.

The solution: authorize one person to send out circulars and information on all the media ministries to the North American membership, giving facts and figures *once a month*.

HENRY BAERG
Las Vegas, Nevada

Strangely lacking from the article was any mention of our consultation of the Holy Spirit for guidance in this crisis. Could this be part of the reason for the problem? Are we to use first-century biblical methods or twentieth-century business methods? And what about the possi-

bility that the Lord would have us use other methods instead, like one-on-one neighborhood visitation?

KEVIN MARTI
Phoenix, Arizona

Why not consolidate or resurrect one new, extra-special, top-notch program—put all our eggs in one basket for a change? The present program surely isn't working well.

J. B. BOGLE
Loma Linda, California

Each church that has a newsletter or weekly bulletin should print the stations and channels carrying our programs, with times of broadcast in its local area. This will encourage members to listen to the programs and to invite friends to do so. Thus members will be so interested and involved that they naturally increase their support. ILENE HALL
College Place, Washington

Provocative

“Grandparents: Renewing the Vital Connection” (Sept. 11) is one of those provocative articles that spouse should share with spouse immediately upon discovering it. We chuckled over the memories and insights that children have of their grandparents. In this electronic age, with all its absorbing gadgetry, that article is timely for parents and grandparents alike. It is as revealing as Candid Camera and as challenging as a mixture of uncracked nuts.

Blessings be upon Judy and her husband—we have a computer too! And 16 grandchildren! After reading her piece we have resolved to be better grandparents.

We are of the opinion that if time lasts long enough, Judy will have mellowed considerably, her language will be more simple, her husband will rise up and call her blessed, and they will indeed be the idols of the children of her children—“icons” to be admired and wondered at!

GEORGE AND MARJORIE KENDALL
Glasgow, Kentucky

ADVENTIST REVIEW

General paper of the Seventh-day Adventist Church

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Africa-Indian Ocean Editions
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How to Subscribe Subscription prices: US\$26.95 for 40 issues. US\$34.95 for 52 issues.

To place your order, send your name, address, and payment to your local Adventist Book Center or *Adventist Review* Subscription Desk, Box 1119, Hagerstown, Maryland 21741. Single copy, 90 cents U.S. currency. Prices subject to change without notice.

To Writers We welcome unsolicited manuscripts. 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.

The *Adventist Review* (ISSN 0161-1119) is published 40 times a year, each Thursday except the first Thursday of the month. Copyright © 1986 Review and Herald Publishing Association, 55 West Oak Ridge Drive, Hagerstown, Maryland 21740. Second-class postage paid at Hagerstown, Maryland 21740. **Postmaster:** send address changes to *Adventist Review*, 55 West Oak Ridge Drive, Hagerstown, MD 21740.

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A GREAT DISAPPOINTMENT

“After this many of his disciples drew back and no longer went about with him” (John 6:66, RSV).

I had never seen a man make bread before,” he said. “But perhaps make is a poor choice of words. Create would be better. He created bread.

“With my own two eyes I had already seen in one day more than any man should expect in a lifetime—cripples running, deaf men listening, lepers fingering the baby-smooth flesh of their arms. Hundreds, maybe thousands, of us followed the Man from place to place, our eyes wide with healings, our brains spun with miracles. And then, before we thought to ask, our bellies full of bread. This Man created bread!

“I don’t know who thought of it first, but it doesn’t really matter. Because it was a good idea, a reasonable idea, an idea that could save us from our hunger and our helplessness and from the Roman dogs that ruled us: This Man should be king. Imagine a breadmaker feeding his troops. Imagine a healer renewing them for battle. Make this Man king, and God’s chosen people would rule the world. It was an idea whose time had come, and it blazed through the crowd like fire in straw.

“So there we were, ready to seize Jesus and make Him our king. And what do you suppose He did? He fled. Just when we needed Jesus most, Jesus fled. We had a hard time understanding that one. But then we did not understand gifts and givers or love and lovers and how they vanish (whether we know it or not)

whenever we try to take them by force.

“It took us a day or more to find Him, and you can be sure that by the time we did, our enthusiasm had cooled. Maybe this Man wasn’t a prophet. ‘Teacher,’ we asked Him, ‘when did You come here?’ There was, after all, the matter of the sea and no boat. At least not one we’d seen Him get into.

People of Bread

“But He never really answered our question. At least not the one we’d asked. He did, however, speak to the questions that sometimes gnawed in our bellies and at the back of our thoughts. Questions like ‘What do you eat when your stomach is full but you are hungry?’ ‘What do you wear when your clothes are beautiful but you feel naked?’ ‘What do you do when your body’s been healed but you still have your life?’

“Our answer to these questions was to say there was none and try to forget. His was to talk of faith. In the end we liked our answer better. We were people of bread, boats, and

soul-breaking work. Faith was not our domain.

“So we challenged Him to give us a sign as real as our empty bellies, a miracle as stale as yesterday’s bread. Contrary to our asking, He showed us Himself. Bread from heaven. Bread of life. Tomorrow’s Bread. Hungry as we were, this Bread was not our bread. Dying for an Exodus, we found no Moses in this Man. Greatly disappointed, we left.

“Looking back on the experience, I can tell you this much: Jesus will always disappoint people like us, people like you and people like me. Because He does not always come with bread in His hand, or a job, or the perfect mate, or healing from cancer, or a new society. In fact, the only thing you can count on when He comes is that He will be there and that He will be Himself.

“And let me warn you—that Self may not be what you would expect from a God. For I can tell you that He comes as both healer and sick, as liberator and prisoner, as giver and poor, as friend and stranger, as king and crucified. He comes not always as you expect, but He comes—in comings more real than bread, boats, flesh, or blood. Comings that cut to the core of what you are.

“He came to us once as bread and communion. We ate the bread but missed the communion, and thereby revealed ourselves. That proved to be perhaps the greatest disappointment of all.”

—DEBORAH ANFENSON-VANCE

We challenged Him to give us a sign as real as our empty bellies. Contrary to our asking, He showed us Himself.



LOVE AT ITS BEST

This is a story of compassion and sensitivity. Of love at its best. Of people graciously helping someone else.

The story begins with a letter printed in the June 5 issue of the ADVENTIST REVIEW:

"Thank you. I never will be able to subscribe to the REVIEW again, so I thank all the members of God's growing family for sending a monthly copy of the paper to the poor among us."

It came from an elderly man in British Columbia, Canada, who expressed heartfelt thanks for an issue of the REVIEW sent monthly to all Adventist homes in North America and paid for by the conferences, unions, and the North American Division.

And what should have been the finale unexpectedly became the opening chapter of a heartwarming story.

From across North America letters poured in to our subscription department, wanting to pay for a weekly subscription to the REVIEW for this man. Letters came like this one:

"I would like to anonymously send him a gift subscription," wrote a woman from Loma Linda, California. "Enclosed is my check for \$26.95."

Another even sent a check for \$215.60. "Please use the money for eight subscriptions to the ADVENTIST REVIEW for some of the people who cannot afford to subscribe. And please see that Mr. _____, in British Columbia, Canada, receives one. Thank you." This letter came from a woman in Albuquerque, New Mexico.

What gracious people! Helping someone else in need, someone they don't even know.

Such acts of kindness warm the heart and inspire the soul.

And when I think of the hundreds of thousands of other Christians around the world doing similar acts of charity for those less fortunate, I thank God for His leading in their lives.

The Conclusion

The conclusion of this story is that our friend in British Columbia will now keep in touch with the church he loves through the pages of the weekly REVIEW, and for several years to come.

In response to the quantity of money that came in, we have created a special fund for donations that are sent to help pay for the subscriptions of less-fortunate members.

This fund has been set up by Larry Burtnett, director of REVIEW subscriber services, and any monies that come into it will be used to pay for some of the subscription renewals of those who write in and say

that they can no longer afford to subscribe.

Larry will send out a personal letter to such individuals, saying that a benevolent fellow subscriber has paid for their subscription. What a pleasant letter to write!

In a letter I received from Tom Kapusta, director of marketing at the Review and Herald Publishing Association, he commented: "To me this seems like the way the magazine originated. Ellen White was told that they were to put the magazine out and the monies would come in."

This should not be construed as an appeal for funds, but if you have wanted to contribute toward the subscription costs of someone else who cannot afford to pay for the REVIEW, write to Larry Burtnett, Adventist Review Subscription Desk, P.O. Box 1119, Hagerstown, MD 21741.

Maybe this story isn't over yet!

—MYRON WIDMER

And what should have been the finale unexpectedly became the opening chapter of a heartwarming story.

WHAT THE GREAT CONTROVERSY MEANS TO ME

**A look at the doctrine
that shapes the Adventist worldview.**



The Great Controversy. All humanity is now involved in a great controversy between Christ and Satan regarding the character of God, His law, and His sovereignty over the universe. This conflict originated in heaven when a created being, endowed with freedom of choice, in self-exaltation became Satan, God's adversary, and led into rebellion a portion of the angels. He introduced the spirit of rebellion into this world when he led Adam and Eve into sin.

This human sin resulted in the distortion of the image of God in humanity, the disordering of the created world, and its eventual devastation at the time of the worldwide flood. Observed by the whole creation, this world became the arena of the universal conflict, out of which the God of love will ultimately be vindicated.

To assist His people in this controversy, Christ sends the Holy Spirit and the loyal angels to guide, protect, and sustain them in the way of salvation. (Rev. 12:4-9; Isa.

14:12-14; Eze. 28:12-18; Gen. 3; Rom. 1:19-32; 5:12-21; 8:19-22; Gen. 6-8; 2 Peter 3:6; 1 Cor. 4:9; Heb. 1:14.)

Nine months have passed since America's space shuttle exploded in flight before millions of viewers, killing all seven astronauts aboard. Thorough investigation has since revealed what caused the disaster. But all the scientists in the world will never be able to help me understand why death must be part of the human experience.

The problem of death poses the most serious dilemma facing human beings. How can I meet this problem without falling prey to despair? My religious belief system provides the answer in the doctrine of the great controversy.

The Central Pith and Substance

All 27 fundamental beliefs of Seventh-day Adventists are basic to our church's life and mission. But the doctrine of the great controversy is fundamental to our view of world reality, influencing our philoso-

phies of health, science, education, and history. More than any other single doctrine, this belief expresses the central pith and substance of Seventh-day Adventist thought. It is indispensable to our church's life and mission. Here are the reasons:

1. The doctrine of the great controversy provides a framework for understanding the Bible. Right from the beginning the Bible introduces me to the great controversy between Christ and Satan. The first clear reference appears in the Genesis 3 story of Adam and Eve's temptation and fall, a story of deception, defeat, and death.

In chapters 4 to 11 I witness the seed of sin germinating in the natural world, mushrooming in the historical arena, and reaching full fruition in the sphere of human experience as acts of violence spread through the whole creation.

The stories of the patriarchs (Gen. 12-50) announce God's redemptive purpose and plan in the spiritual pilgrimages of Abraham, Isaac, and Jacob. Here and throughout Israel's national history I see the enemy at

BY JOSEPH J. BATTISTONE

work to defeat God's plan of salvation. But despite man's evil schemes, God's plan moves forward.

In Israel's hymns, prayers, and laments (Psalms), I read of personal struggles with poverty, treachery, and injustice. The cry of the righteous sufferer and the protests of the prophets reveal once again the issues in the conflict between good and evil.

The New Testament exposes Satan's evil character even more clearly. In the four Gospels I see the connection between sin and suffering, and I observe Satan's direct role in causing human misery. I note in the book of Acts Satan's efforts to impede the missionary advance of the apostles. Nevertheless, Christ and His witnesses fulfill God's plan. The book of Revelation graphically portrays the controversy's triumphant outcome.

2. The doctrine of the great controversy centers my focus on Christ's life and ministry. Lucifer assaulted God's character—a bold and evil bid for power that threatened the security of the universe. Only Christ—the express image of God Himself—could contend with Satan. Viewed through the perspective of the great controversy, Christ's work has a fourfold meaning:

■ *Christ's work is revelatory.* Jesus came to reveal the truth about God's character and at the same time expose the insidious work of Satan. He not only points me to God, but He is Himself the very way to God.

■ *Christ's work is redemptive.* It embraces His virtuous life, sacrificial death, and intercessory ministry, all of which take on special meaning in the light of the great controversy. He frees me from sin's penalty (the second death), sin's power (evil tendencies), and at His second coming, from sin's presence (disease and the aging process).

■ *Christ's work is restorative.* When I accept Jesus as Lord and Saviour He begins His work of restoring God's image (the divine character) in me. He accomplishes this restoration—the development

When God's character is fully restored in the lives of His people, the great conflict will be settled.

and growth of my character—through the Holy Spirit.

■ *Finally, Christ's work has a re-creative function.* When God's character is fully restored in the lives of His people, the great conflict between Christ and Satan will be settled. At that time God will deal concretely with sin by creating a new heaven and a new earth. Sin, Satan, and all who have chosen wickedness will be destroyed as the fully vindicated God purifies the universe. The redeemed will then be free to enjoy everlasting life in a world without sin.

3. The doctrine of the great controversy addresses practical problems. This teaching directs my attention to the supreme importance of character development. It points to my need for pure thoughts, proper speech, appropriate behavior, and a positive attitude. It stresses that what I believe influences how I behave.

4. The doctrine of the great controversy treats moral issues. I cannot ignore the pollution of my earth's atmosphere, lands, and waters. Neither can I dismiss the threat of nuclear war or remain indifferent while populations starve. Such indifference denies my faith in God as Creator and Sustainer of life, and it grossly misrepresents His character.

How, then, should I as a Seventh-day Adventist respond to the moral issues of my time? What insights into these issues does the great controversy doctrine provide me?

First, the doctrine informs me that supernatural powers are present in human affairs. It points to the work of evil in the world, stirring the passions of godless leaders. It enables me to see the role of human arrogance and greed in the pollution of my environment and in the wretched condition of impoverished peoples. And it encourages

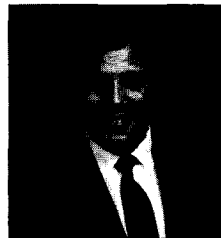
me to support laws that promote justice and morality.

Second, the doctrine cautions me against acting irresponsibly. Legislation can accomplish only so much. All suffering and ruin in the world result from sin, and that is the issue we must ultimately address. Apart from the presence and work of the Holy Spirit, our human community will find no peace.

5. The doctrine of the great controversy gives me a working life philosophy. Those who embrace the principles of this teaching exhibit practical wisdom. For example, those who value character development are more selective about what they watch on TV. Their criteria is simple: *What practical purpose does it serve? Does it ultimately lead to personal growth? Does it serve God's plan for my life? In what specific way can I benefit from the activity?*

Behind these questions I meet a God-centered, otherworldly, service-oriented life philosophy—a philosophy arising from the great controversy doctrine. This doctrine depicts my whole life as governed by laws built into the fabric of the universe.

If I am wise, I will align myself with God's plan and by Christ's grace live in harmony with His will. Under Christ's lordship I will be able to order my life effectively. Instead of wandering aimlessly, I will move toward the future with purpose and discover a wealth of meaning in life. □



Joseph J. Battistone pastors in Fletcher, North Carolina. Formerly a college religion teacher, he has authored numerous theological articles.

Wilson Calls Church to Adopt Global Strategy

Appeal comes on Annual Council's closing day

It seemed the perfect time and place, when Neal C. Wilson called for a global strategy for the Adventist Church.

The Rio de Janeiro Annual Council, first ever in South America, made the ideal stage for the clarion call. More than 200 delegates converged on the Hotel Nacional Rio Centro de Convencoes October 7-14 for the church's yearly business session.

On the closing day the General Conference president appealed to the delegates to devise a strategic plan for evangelizing the world.

"We've only begun to witness what God wants us to do," Wilson explained. "I'm convinced that God wants us to do amazing things. We've got to believe in a finished

By Carlos Medley, news editor, ADVENTIST REVIEW

work. God lays plans for the whole world, and so should we. We can't be satisfied with just planning for a year or quinquennium."

Wilson was referring to the report of Harvest 90 success given by Carlos Aeschlimann, associate director of the GC Ministerial Association. According to Aeschlimann's report, the world church added 448,177 new members since the beginning of the five-year evangelistic thrust on July 1, 1985.

"We talk about reaching the unreached, but let me tell you what that means," Wilson commented. "We're told that 2.5 billion people have not heard the name of Christ. We have identified approximately 25,000 people groups in the world. Of those, 15,000 groups have never been touched.

"If you were to ask me to show you a strategy for reaching these

groups, I couldn't," he commented. I'm grateful for the initiative by the churches. But that's not a global strategy.

"I have a burden for the cities—cities like London and Rio," Wilson explained. "It's not enough to say, 'We have five churches in the city.' There are cultural, ethnic, and racial groups that we're not touching.

"There's still a lot of racism and tribalism all over the world. There are people who say, 'The Gospel is for me and my offspring.' They won't share our message with a neighbor, or neighboring tribe, or country.

"I have a conviction that it [the strategic plan] is many years too late, but we have only ourselves to blame if we delay it any longer. We have lay leaders whom God has prospered financially," he said. "Their bank accounts [balances] would stagger you. They're waiting for us to develop a global strategy.

"I believe this church has the human and financial resources to finish the work," Wilson pointed out. "It may take some redeployment, redirection, but we are capable of completing the task."

Wilson's global concern came just two days after the historic summit meeting in Reykjavik, Iceland,

Neal C. Wilson, General Conference president, speaks on opening night. Translator is Enoch Oliveira, former South American Division president, now a General Conference general vice president. Flags are from South American countries.



where President Ronald Reagan and Soviet leader Mikhail Gorbachev failed to reach an arms limitation agreement. During the council Wilson called for prayer on behalf of the negotiations.

The Rio council, which coincided with the seventieth anniversary of the South American Division (see following story), scored several firsts. This year the Annual Council had lay representatives from all divisions. For the first time all materials and handouts were translated into Spanish and Portuguese, and North American delegates had to wear earphones for translations of messages.

The global strategy message capped eight days of committee meetings and business sessions. Though there were no real surprises, this year's council proved abnormally stressful for Wilson. The Monday before the session opened,

ANNUAL COUNCIL PHOTOS BY BRAZIL PUBLISHING HOUSE



Costumed representatives of the various cultural groups in the South American Division's union conferences participated in the Sabbath afternoon program.

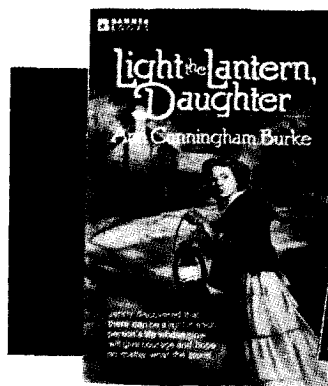
Mrs. Elinor Wilson suddenly fell ill with a bleeding ulcer. Ted Wilson, Africa-Indian Ocean Division secretary, rushed his mother to Silvestre Adventist Hospital in Rio. After prayers from the council floor and donations of blood, Mrs. Wilson's

condition improved from serious to satisfactory.

In other business the General Conference Committee authorized a measure that could have far-reaching effects on Adventist colleges and academies. Delegates approved

The Adventure of Growing Up Caught in two **NEW BANNER BOOKS**

Light the Lantern, Daughter. Imagine a South Carolina cotton farm back when the century was just beginning. It was a place and time in which the neighbor who had two mules instead of one was considered rich. Think about suppers of cornbread after long days of work. Picture a one-room farmhouse that had never been painted. This is where Jenny Thompson grew up. Her sisters, step-brother, and the first boy she loved were content with this clap-



board existence. But God planted a desire in Jenny for a higher purpose in life than scrubbing clothes and hoeing cotton. *Light the Lantern, Daughter* is about how God opened doors to satisfy that desire.



So Much Summer. What happens when you take a 12-year-old girl away from the comforts of home and place her in the wilderness? How would meeting a grizzly bear, being caught in a hailstorm, and looking

down on a coiled rattlesnake change a sheltered preteen? Former assistant editor of *Insight* Kris Coffen Stevenson recalls a summer of traveling with her geologist father to the rugged parts of the West in search of evidence for a global flood. In memories seasoned with wit, she tells how her fear of almost everything was replaced by self-confidence.

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Summary of Council Business

Future issues of the ADVENTIST REVIEW will print in full the major actions taken by the 1986 Annual Council. Herewith a listing of interesting items:

- Approved the organization of the Central Uganda Field and the Western Uganda Field into the Uganda Union Mission.
- Voted a General Conference budget of \$143 million, an increase of 5 percent over last year's.
- Elected Humberto Rasi, vice president for editorial development at Pacific Press Publishing Association, associate director of the GC Education Department; Erwin Gane editor of the *Adult Sabbath School Lessons*; Karl H.

Bahr, GC controller, associate GC treasurer; Clarence Bracebridge director of Adventist Chaplaincy Ministries; and Richard Caldwell associate GC auditor.

- Approved a document setting forth methods of Bible study.
- Voted to study the role of interschool sports in SDA academies and colleges.
- Voted funding to complete publication of the Spanish *SDA Bible Commentary*.
- Studied a statement concerning human sexuality and the Adventist family, but deferred the matter for further consideration.
- Heard a report of the completion of *The Desire of Ages* source materials research project.

the formation of a commission to study the appropriateness of competitive sports in Adventist colleges, academies, and churches. The commission will report its findings to the 1987 Annual Council in Washington, D.C.

The study will focus on competition between Adventist schools, Adventist and non-Adventist schools, Adventist churches and non-Adventist churches, and Adventist institutions and community organizations.

"There is a feeling on the part of physical education teachers that the church has a double standard," says Calvin Rock, GC vice president, who will be chairing the Interschool Sports Study Coordinating Committee. "On the one hand, schools are asked not to form leagues and teams, while on the other hand, there is an elaborate system of basketball and softball leagues in our churches.

"Many people feel we should not have leagues at all," Rock explained. "The commission was formed as a result of a request made by the North American Division (NAD) Board of Higher Education and the NAD K-12 Board. The organizations were petitioned on

April 1 by the SDA Health/Physical Education/Recreation Association.

"The last time the church spoke out on competitive activities was in 1976," Rock commented. "Many people are not aware of the guidelines. However, the guidelines are philosophical in nature. They are not focused—not applied. It's our aim to develop a position paper in light of the guidelines and the writings of Ellen G. White."

Several delegates commented on the proposed commission. Some believed that the church had already taken a clear stand on competition, while others felt the study would be helpful in designing youth programs.

On the world missions front, the General Conference Committee approved formation of a Uganda Union Mission. The territory, currently designated as the Central and Western Uganda fields, under the East African Union, will start operation on January 1 with new headquarters in Kampala.

"Uganda is one of the most exceptional fields in the church," says Maurice Battle, GC associate secretary. "In the Western Uganda Field are 53 elementary schools and six secondary schools (academies),

all operated by local churches. They don't receive any subsidies from the conferences. In the Central Uganda Field we have seven secondary schools and 52 elementary schools."

Battle served as secretary for the Uganda Survey Commission, which recommended formation of the new mission.

Membership in the territory has increased from 15,197 in December 1982 to 36,217 as of June 1986, with 188 organized churches and 576 companies. In the next five years, with an annual growth rate of 10 percent, the Western Uganda Field will have a membership of approximately 22,000. The Central Uganda Field, with an annual average growth rate of 22 percent, will have a membership of 46,000, making a total of 68,000.

Tithe income for Central Uganda rose from 7.6 million shillings in December 1982 to 45 million in December 1985. Tithe per capita increased from 687 to 2,200 shillings during the same period.

"The people of Uganda give their all to the Lord," said Bekele Heye, president of the Eastern Africa Division. "Even when the country was torn with war, our tithe income continually increased."

Many Annual Council delegates commented that this year's session was very quiet. However, one document did provoke serious discussion.

Pastoral Appeal on Human Sexuality articulated an Adventist position on a broad range of sexual issues, including teenage promiscuity, premarital sex, incest, sexual abuse of children, homosexual and lesbian behavior, and lust.

Though the paper never reached the general session for a vote, it provoked outspoken discussion among delegates in the Plans Committee. Some felt the document did not present a sufficiently strong condemnation of sexual perversion, while others felt it should not be a pastoral letter but a position paper. The document was sent back to committee for further study.

South American Division Celebrates 70th Birthday

The Rio de Janeiro Annual Council, the first held in the Southern Hemisphere, coincided with the seventieth anniversary of the South American Division. In many respects the anniversary celebration of Adventism was more significant than the business of the council.

This year's agenda contained no major issues that tied up business for days. Delegates faced no issues comparable to the reorganization of the work in Africa (the 1984 council), the ordination of women to the ministry (1985), or the reorganization and structure of church departments (1985).

During the evenings, the world divisions gave reports instead of filling the time with committees that usually meet during Annual Councils held in Washington, D.C.

In fact, the 1986 council looked like a mini GC session—important business, but much more. And that “much more” constantly came back to South American Adventism's seventieth birthday party.

The statistics tell the story. Seventy years ago the division had but 5,000 members; today it numbers 715,000. Students number 135,000; Pathfinders, 51,000. The division employs 1,000 pastors and 5,300 teachers, has 500 physicians and 5,000 colporteurs.

“In planning for the seventieth anniversary celebrations, we wanted to motivate every pastor to involvement in evangelism,” said Joao Wolff, president of the SAD. “And as we looked to Annual Council itself, we hoped that it would build up our work in the Rio area.”

The SAD's 70-year anniversary celebration included an all-day spiritual extravaganza on October 11, the Sabbath of the Rio council.

The church rented the Maracana-zinho, an enclosed sports stadium

in downtown Rio. Invitees to Annual Council were bused in, and members flocked from Rio and surrounding cities—12,000 to 15,000 strong. They sang, listened, worshiped. And they stayed on—through the morning services, through the afternoon program of music, and through the reports that ran from 3:00 p.m. to past 6:00 p.m.

President Neal C. Wilson gave the morning message, calling on Adventists to heed the parable of the ten virgins (Matt. 25:1-13) and make personal preparation for the coming of Jesus. Pathfinders stood guard, changing at regular intervals. Music and more music—brass players from the São Paulo Symphony Orchestra, the South American Voice of Prophecy quartet, choirs, solos, and instrumentalists.

The backdrop to the stage told how it all fit together: *Alcançar os não alcançados*—“To Reach the Unreached.”

• Sharing church leaders with the SDA churches

September 27, the Sabbath prior to the opening of the council, more than 60 visiting church leaders fanned out across Brazil, and

beyond. They met with Adventist churches in Rio and São Paulo, then flew to Belém and to Manaus, to Buenos Aires in Argentina, and Montevideo, Uruguay.

• Planning baptismal services to coincide with Annual Council

“During the four-week period around the council, every pastor in the division will baptize at least one person,” said Wolff. On October 4, more than 900 people were baptized in the Rio area alone.

• Busing members from local churches to Annual Council

The evening meetings provided an opportunity to educate and inspire South American Adventists with the global character and mission of the church. A busing program brought in hundreds of members each night from 15 local churches. The Sunday evening when the SAD presented the program, they filled the 1,600-seat convention center, with hundreds standing.

And what was President Wolff's biggest anxiety in planning for the events of Annual Council? The Sabbath extravaganza in the Maracanzinho. “A political rally went on past midnight Friday. We wondered if we could be ready for the services on time,” he said.

But ready they were. As with all the other events of South America's seventieth birthday celebration, their planning and enthusiastic effort brought spectacular results.

The Sabbath afternoon program marked the seventieth anniversary of the organization of the South American Division. It included musical numbers.



1888 Centennial Commemoration

In commemoration of the 1888 General Conference session, which led to the Adventist Church's first emphasis on the righteousness by faith doctrine, delegates to the Annual Council voted to hold a special centennial convocation in early November, 1988.

The meeting will convene in Minneapolis, Minnesota, site of that historic session.

"This was the only General Conference session where Ellen G. White was publicly defied," said Robert Olson, director of the Ellen G. White Estate. "After that meeting came three years of revivals conducted by A. T. Jones and E. J. Waggoner, coeditors of *Signs of the Times*, and Ellen White."

Church leaders initiated the commemoration to affirm the righteousness by faith doctrine and raise the level of awareness among church members.

Suggested events for the convocation include presentation of study papers on righteousness by faith and a dramatic reenactment of the 1888 session. Among the possible topics for discussion: What really happened? What were the key doctrinal issues, personalities, events,

and results? How is righteousness by faith involved in specific Adventist doctrines?

In addition to the convocation,

delegates voted that the 1988 world church Week of Prayer readings (November 5-12) should emphasize righteousness by faith.



Annual Council business sessions convened every day but Sabbath in the Hotel Nacional Rio Centro de Convenções. The hotel auditorium seated 1,600 people.

New Strategy for Africa

As evangelism explodes in Africa, the Adventist Church is taking radical steps to cultivate this rapidly growing field.

During meetings before the Rio de Janeiro Annual Council, the Africa planning committee, chaired by the president of the General Conference, adopted a preliminary 15-year strategy for the church's fastest-growing continent. Now the plan goes to the African divisions and fields for their study, approval, response, and ultimate implementation.

With more than 1 million Adventist Church members in Africa today, the 216-page report predicts a membership of about 5 million by the

year 2000—greater than the current worldwide Adventist population.

To address this growth, the strategy calls for:

- educating and training 5,000 indigenous ministers.
- offering extensive training for lay pastors.
- organizing 426 new secondary schools.
- staffing the schools with 2,556 new secondary teachers.
- providing church buildings for new congregations.
- entering one new territory or people group every year.
- achieving an active Adventist presence in every country of Africa.
- converting to self-help.



In his address on Sabbath afternoon, Neal C. Wilson, General Conference president, commended the division for its enthusiastic support of Harvest 90.



The choir from Northeast Brazil College traveled 1,375 miles to perform at the opening session of Annual Council in Rio de Janeiro Tuesday night, October 7.

■ redirecting finances from areas with large Adventist populations.

■ sharply reducing the level of expatriate workers.

"The reported baptisms from the African countries was a signal that the door was open in that continent," said Matthew Bediako, a general field secretary for the General Conference and a native of Ghana. "The rates of growth alerted the church leadership to the need to address the situation."

Bediako and Charles Taylor, special assistant for research and analysis to the General Conference president, developed the study on Africa. Bediako, the first African employed as a General Conference field secretary, maintains contact with Africans in the United States and facilitates their return.

Over the past five years, the Africa-Indian Ocean Division (AID) and the Eastern Africa Division (EAD) have experienced the highest rates of growth of the 10 world divisions. In 1985 the growth rates for AID and EAD were 11.37 and 10.72 percent, respectively, compared with 6.68 percent for the church as a whole. The growth rates have risen steadily since 1983.

"There's new spirit, a new sense of pride and enthusiasm in having national leadership," Taylor

explained. "People are more willing to support the church when they feel involved." The EAD and AID elected an African as president in 1980 and 1985, respectively.

During the next 15 years it is hoped that the General Conference can continue its annual appropriation of approximately \$20 million for Africa. However, spending patterns should change as the number of interdivision workers falls. African leaders see this change as the first step toward self-support.

"This plan calls for a realignment of budgets," Bediako said. "We must reduce the number of expatriate [missionary] workers and increase the number of national

ministers. With the change in Africa's political scene, there's no question that the church must plan ahead."

Of the church's 1,432 missionaries as of December 31, 1985, exactly half of them were located in Africa—in AID, EAD, the South African Union, and the Southern Union Mission.

"A large portion of General Conference appropriations go for missionary salaries," noted Bediako. "It takes about \$27,000 a year (for salary, transportation, retirement, furlough, insurance, and other employee benefits) to support each missionary family. With that money we could support three or four national workers in some fields."

As the expatriates are phased out, the financial appropriations they used to receive will be redirected to develop needed schools, churches, nonclerical workers, and reserves to take advantage of evangelistic opportunities in unentered territories.

By employing 5,000 nation ministers, Taylor sees the possibility of maintaining a better paid, better educated staff. This would change the pastor-member ratio from approximately 1 for every 600 to 1 for every 1,000. These pastors would act as district leaders, each with a staff of 10 lay pastors.

"With this strategy we're endeavoring to enter all the nations and the thousands of language groups in Africa," Taylor stated.

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**Public
versus
Christian
elementary
education**

**THE
REAL
DIFFERENCE**



What makes Adventist elementary education different from the public schools?

Is it the facilities? No. Many of our schools do not have gymnasiums, cafeterias, multimedia centers, or facilities and programs for the gifted or those needing special help.

Is it the students? No. Church schools are not “angel factories” stamping “perfect” on all who pass through their doors.

Is it found in the parents? Sometimes, but then we have a great many unhappy, unstable homes from which our students come.

Is the difference in our curriculum? Yes, but that is not the most important difference.

Is it found in our students' academic performance? Yes, but even though church school children rate well above the national average on

achievement tests, good education can be found elsewhere. This is still not the most important difference.

Is it the teachers? Yes. Biblical understanding and lifestyle are a plus on the side of Christian education. But they are not the most outstanding factors.

Then what is the specialness? I believe it is the power of the Holy Spirit at work in the lives of boys and girls.

I believe the Holy Spirit is present in my classroom, out on the playground, and in our reading circles. When I teach, He is there to help my students understand. When we prepare a program for shut-ins, He is there bringing things to our remembrance.

When a child encounters problems at home, He is there to comfort and help. When a child does wrong, the Spirit is there to convict the child of

sin and to lead him to change.

He was present to help Ricky overcome his bad language. For weeks we battled this problem. Then one day at worship I shared with my students how as a teenager I wrote letters to God. Through this method I had felt the sense of His presence and the power to help me with my problems.

I invited each child to write a letter to God, which was not to be turned in. It was to be a private letter between the child and God.

By chance a few days later I happened to come across Ricky's handwritten note to God. “Dear God, You know I have this problem with using bad language. I don't want to use it, but I can't seem to help myself. Will You help me, please? I really do need You. Love, Rick.”

In the days that followed I saw the Holy Spirit at work answering Ricky's

BY DOROTHY EATON WATTS



DAVID B. SHERWIN

Church schools are not “angel factories” stamping “perfect” on all who pass through.

prayer, and I praised God for His church school.

On another day I found candy missing from my desk drawer. I had no idea who could have been the culprit. The next morning for Bible class we had a Bible study on the work of the Holy Spirit.

At the conclusion of the study I told a story I knew about a girl who had stolen something from her teacher's desk and how the Holy Spirit had helped her repent and make things right. During our morning prayer I asked God to send His Holy Spirit to be with us. I asked Him to convict us of wrong and make us willing to change.

At recess two boys stayed back to talk with me. “We took candy from your desk,” one confessed. “We're sorry.”

“When you told that story during Bible class, I felt all funny inside,” said the other boy.

“That was the Holy Spirit speaking to you,” I explained. “I'm glad you listened to His voice urging you to make things right.”

That day God became very real to two little boys, and I said, “Thank

You, God, for our church school.”

Buddy, another student in my classroom, had a terrible temper. We prayed together that God would give him the victory on the playground when he needed it. Then one day the test came. In a game of dog and the bone, Buddy's team lost. He was angry! I saw him clench his fists, then stalk over to our big tree and sit down. I held my breath as he bowed his head for just a moment. Then he jumped up with a smile on his face.

“It's OK,” he said. “We did our best!”

I blinked back the tears, for I knew the Holy Spirit had been present on that playground, giving Buddy the strength to overcome.

Mary had a problem with calling people names and making fun of them, especially Bev, who was from a poor family. On several occasions Bev had run in from recess in tears because of Mary's cruel words. Bev's parents threatened to take her out of church school. Something had to be done.

One morning for worship I told the story of the Crucifixion. “If you had been there, boys and girls, would you have laughed at Jesus?” I asked.

“Would you have spit on Him and called Him names?”

The children all shook their heads no.

Then I reminded them of the words of Jesus; “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matt. 25:40).

Later that morning Mary came to my desk. “Teacher, I have a problem. I call Bev names and make fun of her. I didn't know that when I do things like that, I am hurting Jesus. I'm sorry. I don't want to hurt Jesus anymore.”

“Jesus will help you to be nice to Bev,” I replied.

“I hope so,” sighed Mary, “because I sure can't do it by myself.”

In the weeks that followed I saw the Holy Spirit at work in Mary's life, helping her to be sweet and kind to Bev.

What a difference the Holy Spirit has made in our classroom! I believe this is the specialness of Adventist Christian education. □

Dorothy Eaton Watts is a multigrade specialist who teaches at the St. John's Church School in Michigan.

T A P E S T R Y



THE GARDEN OF GETHSEMANE, after Bernard van Orley; National Gallery of Art, Washington; Widener Collection

Weaving a life—the warp and woof of it;

Here a thread, there a thread.

A little baptism here

(yellow for glory),

A little miracle there

(orange for the heat of healing),

A bit of preaching

(on the green hillsides),

A touch of storytelling

(under blue Galilean skies),

A strand of royal procession

(purple is for kings),

And covered with that crimson

Until the rich tapestry of His life became

The snowy-white wedding garment

Beyond cost,

Without price,

Free.

—Jo Habada



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JERRY DADD'S

BY ROBERT RAMSAY

In our eagerness to win new members during Harvest 90, will we forget those former Adventists who have slipped out the back door?

We attended a large church where members can easily turn up missing without really being missed. When the church clerk supplied us with a list of such people, we were shocked at how many no longer attend.

They had disappeared from among us, and for the most part nothing had been done to find out why. "If the lost sheep is not brought back to the fold, it wanders until it perishes. And many souls go down to ruin for want of a hand stretched out to save" (*Christ's Object Lessons*, p. 191). We were determined to stretch out our hands to these people, some of whom had been disfellowshipped, others of whom had simply stopped attending. How could we best approach them? Since at one time all had been active members, sometimes even church officers, it didn't seem logical to turn up at their door with a set of Bible lessons or a handful of literature.

We decided to start with a close look at our own spiritual condition. Were we firmly grounded in Bible truth? Were we studying daily, spending time with the Master? Did we have an experimental relationship with Christ that we could testify to? Finally, but perhaps most important, what kind of Christian experience would we be advertising? A life of gloom? A grim determination to do right and follow all the rules even if it killed us? Such a witness would only repel those we wanted to help. Our beliefs would have to form the basis for a life of joy, a

secure relationship with Christ that would free us from the uncertainties that plague so many.

Let me tell you about one young man on our list. Once a teacher in the earliteen division and a Pathfinder leader, Charles had been disfellowshipped for immoral conduct two years previously. For a time he continued to attend, but eventually grew discouraged and withdrew.

I made the first contact by telephone, being careful not to call during Sabbath hours in case he was watching TV or listening to the radio. I didn't want to embarrass him. During this short call I simply said that we hadn't heard anything about him for

to be preached at. Many feel guilty about their lack of attendance at services, but would rather not admit it and certainly don't want someone reminding them about it.

We waited a couple of weeks and then called, offering him an extra ticket to an annual auto show. Was he interested in going with us? That led to another outing, and so on, until Charles became one of our best friends. During our first year of association we rarely mentioned religion or talked about the church except for an off-hand remark about having been there or an interesting piece of news about someone he had known.

During the second year of our friendship he began sharing with us his feeling of bitterness over having been disfellowshipped. He felt the church had acted unfairly, had moved too quickly to stamp out a perceived threat to its good reputation. We didn't agree or disagree with him. From his point of view he had been treated unfairly, so we sympathized with him and admitted that at times the church makes mistakes. Charles would never return until he had worked out his bitterness, so we let him talk about it, trying to understand how he felt and letting him know that whatever had happened, we valued his friendship.

Meanwhile we prayed that God would restore Charles to the fold. At some point he should be invited to church, but when? At no time had he expressed any interest in returning. However, he had resumed his private devotional life—the first step. We prayed that God would give us the words to say at the right time.

At Christmas the Lord provided an opportunity when the church



JERRY DADDS

some time and wondered how he was getting along. After a few remarks about our jobs, the call ended with both of us promising to keep in touch.

How should we take the next step? We could invite him over for a meal, but that might make him uncomfortable. He might think, Well, here comes the big push to get me back into the church. Former members often feel sensitive about this. They don't want

planned a midnight carol service. We shared with Charles our anticipation of this event, telling him we'd be glad to have him accompany us. He gave no answer, but quickly changed the subject. Had we made the suggestion too soon?

Many who do not feel able to give Bible studies could still reach out to God's straying sheep.

Christmas Eve, as we stood for the choir's processional hymn, I felt a hand on my shoulder. "Mind if I join you?" It was Charles. As he joined in singing, the words took on a very personal meaning for us:

"And our eyes at last shall see Him,
Through His own redeeming love;
For that Child so dear and gentle
Is our Lord in heaven above;
And He leads His children on
To the place where He is gone."*

We rejoiced that God had used us to lead Charles back to His fold.

Many who do not feel able to give Bible studies or preach evangelistic sermons could still reach out to God's straying sheep. Former members do not need preaching or proof texts; they know God's message. Many yearn to return but remain unsure how to take that first step back. They may have left embarrassed or embittered. You could reach out a hand to show them the way back.

* C. F. Alexander, "Once in Royal David's City."

Robert Ramsay is an elementary teacher and organist in Winnipeg, Manitoba, Canada.

BIBLE HATS

Can you find and circle all the Bible hats in this puzzle? They run up, down, backward, forward, and diagonally; but they are always in a straight line. Some of the letters are used more than once. The different

hats can be found in these texts: Ezekiel 21:26; Ephesians 6:17; Exodus 28:40; 2 Timothy 4:8; Daniel 3:21; Zechariah 3:5; Isaiah 3:20; Isaiah 3:23; Genesis 24:65. The answers are found on page 28. Hats off to you!

S A J R K E G V R C X
 H T T B D T R S L W K
 V I E X M E H T L Q S
 J V M N C V E A I Y N
 W F L O N K A H D M Z
 P V E L E O D I S A P
 B M H F Q M B X L G T
 Y C R N D I A D E M G
 H D O S Z H N W O R C
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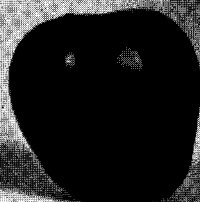
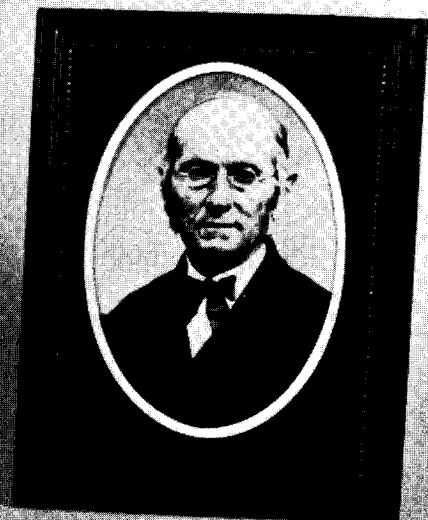
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PROSPER AND
BE IN HEALTH”



Among early Adventists the understanding grew gradually that God requires Christians to preserve good health as well as good character.

Captain Joseph Bates first became interested in health reform during his years at sea. Long before his conversion to Christianity he gave up liquor, wine, and tobacco. After becoming a member of the Christian Church in Fairhaven, Massachusetts, he helped organize a local temperance society in 1827, one of the first in the United States.

Shortly after retiring from the sea at age 35, Bates discarded tea and coffee. Later, as a Millerite Adventist, he also gave up meat, butter, cheese, fat, pies, and rich cakes. As a result Bates had good health in contrast to James White, J. N. Loughborough, and Uriah Smith—all at least 30 years younger.

In 1848 Ellen White saw in vision the harmful effects of tobacco, tea, and coffee. By the 1850s the REVIEW AND HERALD began to take a moderate stance against tea and coffee, and a strong stand against tobacco, although some Sabbathkeepers resisted giving up tobacco.

Ellen White also received a vision

on the need for Sabbathkeepers to modify their eating habits. But understanding grew gradually. Mrs. White was shown the importance of giving up fats and rich foods for more plain meals. However, in the late 1850s she and James still did not see the need to give up pork. She stated that if it was God's will that they should, "He will teach His church their duty."

On June 6, 1863, 16 days after the General Conference was organized, Ellen White received a comprehensive vision on health reform. She saw that pure, soft water was preferable to the many drugs then in use and that a meatless diet is the most healthful. The Lord revealed "a sacred duty to attend to our health, and arouse others to their duty." Although Adventists became aware of the teachings of various health reformers around the country, Ellen White's visions indicated which of these health practices to adopt.

In the months that followed the vision on better living, Mrs. White wrote and spoke much on health and temperance. She herself attempted to become a vegetarian, although her stomach at first rebelled. Though generally she ate

no meat in the years that followed, not until the 1890s did she completely give up the use of flesh foods.

From those early beginnings emerged a lifestyle that *Time* magazine (Oct. 28, 1966) referred to as the "Adventists' advantage." Further studies continue to confirm that this program adds several years to the lifespan of the average Seventh-day Adventist.

From an emphasis on health came a concern for the whole person—physical, mental, and spiritual. A worldwide network of Seventh-day Adventist medical facilities reflects this interest.

At this time, when many in society have adopted the health concepts given to our church years ago, some Adventists have abandoned these same principles. They seem to forget the purpose of our health teachings—better health. But even more, Adventists long ago realized the relationship between health and religion—that health helps us have a clear mind to understand God's will, and a strong body to more effectively carry out that will.

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GREAT MOMENTS IN CHILD REARING

Scenes from parenthood



Parents are subject to all sorts of well-meant advice from experienced and inexperienced people. But sometimes nothing is more helpful than hearing what other parents actually do to handle difficult situations with their children. The following vignettes

will acquaint you with some of the problems that arose in one mother's experience and how she handled them.

The Recording Session

Our son Ricky and daughter Julie

squabbled from time to time, as children do. My husband and I interfered only when their disputes grew inordinately loud or vehement. Sometimes we separated them by sending them to their rooms for a half-hour cooling-off period.

BY BONNIE MOYERS

What are you doing?" asked Ricky. "I'm putting your toys in jail," I replied.

elation for a moment. Then Julie, younger of the two by five years, came up with an idea. "Can you erase that tape and put something better on it?"

We did. And though I can't say that brother and sister never quarreled again, they did learn to disagree in a somewhat more civilized way after that.

The Day Teddy Bear Went to Jail

When Ricky was small he liked playing with his toys, but he wasn't much for putting them away. One day, after he dragged out nearly everything he owned, his cleanup courage flagged. "You put them away, Mama," he instructed. "It's too big a job for me."

"It wasn't too big a job for you to get them out," I reminded.

"But I can't put them away," he maintained.

"OK," I said, "I'll do it. But you'll end up wishing you'd done it yourself."

Then, to add emphasis to my words, I took a cardboard box and started loading it with toys. After I filled it, I put it on the top shelf of my closet.

"What are you doing?" asked Ricky.

"I'm putting your toys in jail. Everything I have to pick up stays on my closet shelf until you are able to take care of your toys yourself." With that I filled a second box.

"I want my things. Give me back my toys!" he cried. I started on a third box.

"If you want anything to play with, you'd better start picking up some toys."

When I went to get the fourth box, Ricky decided I meant business. But by the time he took action, only the stuffed rabbit and stuffed elephant

remained. He picked them up and for the rest of the evening played with them. All the other toys were in jail. At bedtime Ricky put the elephant on his toy shelf. Since his teddy bear had been incarcerated with the rest, he slept with the rabbit.

Next morning I asked him, "Can you handle another toy today?" He got his ball back. The day after, I released the teddy bear. So it went, day by day, until several weeks later Ricky had earned all his toys back.

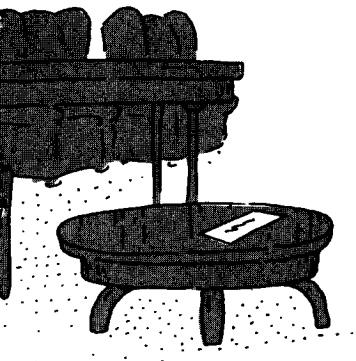
It worked. At the least sign of sloppiness, all I had to do was remind him of the day his toys went to jail. And somehow after that it wasn't so difficult to pick them up.

Rough Riders, Hard Driver

Breathes there a mother who has not at some time or another chauffeured not only her own children but as many of their friends and acquaintances as can safely be corralled in one family automobile? I have provided shuttle service for more than one carload of energetic passengers. And I developed a number of strategies for dealing with the energy and noise level that multiplied with every added child.

1. Pull off the road. In conjunction with this action, I delivered a speech that went something like this: "OK, when you've quieted down, we'll get going again. As long as you're rough and noisy, we're staying right here." That usually worked.

2. The theory of convenience. When one or more of my passengers transgressed the limits of reasonable human behavior in my car, I sometimes arranged a private talk with the offender. "It's nice and convenient being able to ride with me, isn't it?" I



LOEL BARR

But one day I decided to try a different strategy. As they carried on in the heat of verbal battle, I got out the tape recorder and recorded their conflict. Hearing the playback of their unfriendly voices dismayed them greatly. "Do we really sound that bad?" they asked.

"The tape recorder doesn't lie," I said.

They pondered the unpleasant rev-

said. Of course, the culprit already knew the answer. And he didn't want to lose his ride.

3. The reality of parents. If convenience was not compelling to the offender, I had something more to say. "It would be a shame if I had to speak with your parents about the way you've been behaving, wouldn't it? I haven't wanted to do that, so I thought

I'd come to you first." Usually by this time repentance and reformation was imminent.

4. Mercy and forgiveness. This followed one or more of the above steps. "I won't talk to your parents or stop you from riding with me," I told the child. "But you must promise—no more stuff like twisting little kids' arms or taking their lunch boxes or

sweaters. OK?" And so they promised. And in nearly every case they did improve their ways.

No Doughnut for Ricky

I was raking leaves in the backyard when my 4-year-old, Ricky, decided he wanted a doughnut. But I decided he didn't need one right then and denied his request. My answer set the stage for a howling scene, which my son began to enact right there in the yard where all the neighbors could hear him. They probably thought I was murdering him or something.

"You can cry and scream as much as you want," I quietly told him, "but not here in the yard. Go into the house and do it."

Of course, going inside deprived him of the one thing he needed—an audience. So Ricky continued the tantrum in his outdoor theater.

"Go into the house," I repeated, this time raising my voice enough to be heard above his howling. But he refused to budge.

So I put down my rake, picked up 45 pounds of screaming son, and deposited him inside on the living room floor. "When I say, 'Go into the house,' I mean 'Go into the house.'" Ricky calmed down surprisingly fast.

Only a year later did I realize fully the impact this event had on my young son. I visited his kindergarten class one day to tell them some stories. During a break between stories I overheard Ricky telling a classmate, "The lady telling stories is my mom."

"She is?" Robby responded. "She looks like she'd be nice. My mom is mean. If Adrian or I do anything she doesn't like, she spansks us and throws us out of the house. Then she locks the door and won't let us back in for a long time."

"Why, that's awful!" Ricky exclaimed. "My mom would never dream of throwing anybody out of the house!"

"That's good," Robby said. Then Ricky quickly added, "But if you're outdoors and being bad, she'll sure throw you into the house!" □

Bonnie Moyers is a free-lance writer from Churchville, Virginia.

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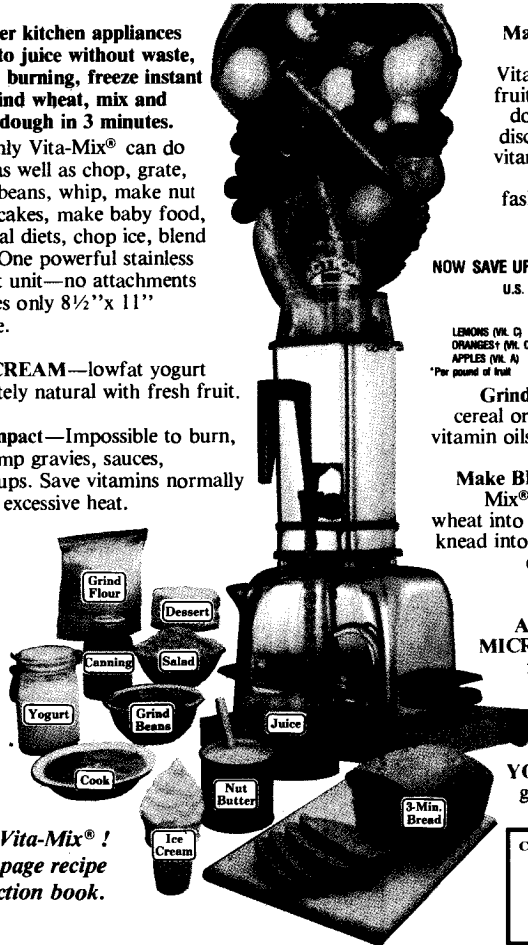
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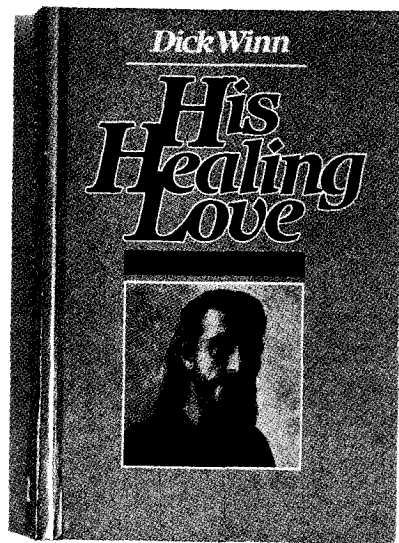
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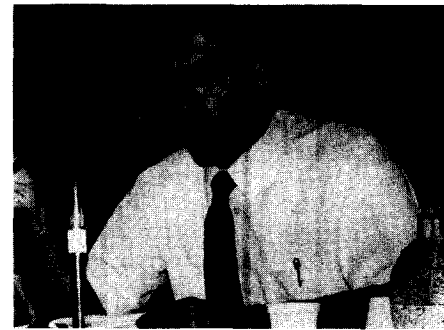
North Pacific Union Elects Johnston President

Major discussion on constitutional changes

Among the host of reports and items considered by the nearly 300 delegates to the North Pacific Union constituency session, two business items stand out and seem certain to be talked about for some time to come.

By Myron Widmer, associate editor, ADVENTIST REVIEW.

First was the election of a new union president, Bruce Johnston. Second was the reading of a letter from General Conference president Neal C. Wilson in which he appealed to the delegates to take corrective measures to bring the union's constitution and bylaws into closer harmony with the General Conference model.



Morris Brusett, chairman of the constitution and bylaws committee, gave the rationale behind the changes proposed for the union constitution.

Bruce Johnston comes to the presidency of the North Pacific Union Conference from the Washington Conference, where he has served as president for two years. Johnston replaces Richard D. Fearing, who served in the North Pacific Union territory for more than 20 years, including six years as president. Delegates voted a letter of appreciation for Fearing.

Johnston's election came after several motions were voted down: one to ask the nominating committee why the incumbent was not renominated; a second to ask Johnston to speak to the delegates about his philosophy of leadership and his goals for the union. The second one was voted down overwhelmingly, probably because, as several voiced on the floor, it might be interpreted by some as a campaign speech.

When the ballots were counted, Johnston was elected 213 to 19 and received a standing ovation.

In his acceptance speech Johnston spoke of the "awesome responsibility" he was entering upon and said, "If you think people are waiting in the wings for this position, it is not so!"

Johnston, who likened himself to young Solomon, who did not know how to go out or come in, asked for the prayers of the delegates for wisdom and understanding.

"We have come through an era of theological and financial crises and of efforts to create more effective management through restructur-



PHOTOS BY MORTEN JUBERG

Top: Elected North Pacific Union officers for the next five years are H. J. Harris, secretary; Bruce Johnston, president; and Robert Rawson, treasurer. Pictured with them are their wives, Edna Harris, Marianette Johnston, and Carolyn Rawson. Bottom: Four Montana delegates listen to constituency meeting discussions: Karen Ballard, Mumtaz Fargo, Dennis Seaton, and Fred Beavon.

ing," he said. "Let's move together in harmony to accomplish the task the Lord has given us—the salvation of souls for whom Christ died."

Constitution and Bylaws

Seventeen changes in the constitution and bylaws were proposed, but they were minor changes of a housekeeping nature, since major changes in union structure and operation had been voted into policy at a special constituency meeting convened two years earlier.

As the discussion ended on the 17 changes, Kenneth Mittleider, vice president of the General Conference, asked if he might read a letter to the delegates from church president Neal C. Wilson concerning the overall constitution that the North Pacific Union had adopted.

In the three-page letter Wilson commended the delegates for taking their responsibility seriously, for

showing their concern for greater accountability and a more efficient operation, and for implementing an evaluative process.

But Wilson also appealed to the delegates to bring their constitution into closer harmony with the General Conference model constitution for unions. He referred to the North Pacific Union as "drifting in a direction and on a course that, if not corrected, will inevitably result in greater distance and tension developing between you on the one hand and the General Conference and the world church on the other."

He felt that certain parts of the constitution "diminish the role of the constituency and reduce the capabilities of the president to offer aggressive and much-needed leadership." He said this "will ultimately result in weakness and confusion."

Wilson said in the letter that he

did not intend to identify every point of departure, but he wanted to share his concern for the union and his willingness to work together on these matters.

The discussion following the reading of Wilson's letter revealed the following departures of the North Pacific Union's constitution from the General Conference model:

1. The union's executive committee now acts as the nominating committee for union sessions and must submit to session delegates the names being recommended for union offices at least 30 days before the session. Under the GC model, the nominating committee is elected only on the day of the session and thus does not begin its work before that day.

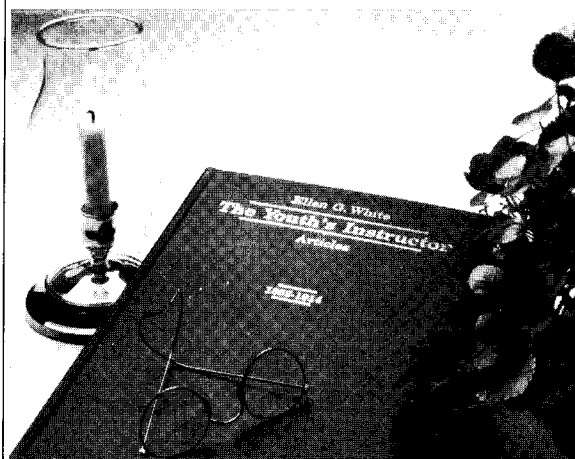
2. With the executive committee acting as the nominating committee, the president is excluded from meeting with the nominating com-

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mittee because of a conflict of interest. The nominating committee usually allows the president, after his election on the day of the session, to sit in with its members and give input as the committee chooses the rest of the union personnel.

3. The union constitution calls for a formal evaluation of the performance of union officers by the executive committee every 30 months. The GC model does not call for this.

4. The executive committee has been given the ability to terminate or discipline officers whenever appropriate. This power to discipline has been held only by the full constituency.

5. Termination or discipline of officers can be done with only a majority vote of the union executive committee members present.

Discussion on Wilson's letter lasted far beyond the time allotted to the constitution and bylaws section of the agenda, with delegates expressing feelings ranging from shock and dismay to support. At last a motion passed to invite Wilson and Charles Bradford, president of the North American Division, to meet with the union's constitution and bylaws committee to work out the differences.

Bradford, who had been on the platform but was silent during the discussion, rose and stated that it was his "responsibility to represent you [NPU delegates] to Elder Wil-

son. I will convey your feelings to him. I don't want the North Pacific Union embroiled in endless discussion. Let me talk for you." The delegates voiced their approval with a round of applause.

In Other Matters

Steve McPherson, president of the Alaska Conference, appealed to the delegates to set up a process to guarantee consistent income for work in Alaska. He said the conference needed \$150,000 to \$200,000 beyond present funding each year.

He said they already have a bare bones office staff and have recently eliminated two pastoral positions for lack of funds. This was referred to the new executive committee.

Unscheduled Events Highlight Music Convention

Discussion of the new *Seventh-day Adventist Hymnal* and two unexpected developments highlighted the SDA Church Musicians' Guild convention June 17-21 on the La Sierra campus of Loma Linda University.

The first unscheduled highlight came from Charles L. Brooks of the General Conference Church Ministries Department. He presented the guild with a working proposal for

establishing an Office of Church Music to be included in the Church Ministries Department.

The guild has long desired such an entity and made a formal request to the 1983 Autumn Council for a department of church music on the GC level. Thus musicians saw Brooks's announcement as "an encouraging and momentous step forward to a recognition of the importance of music in worship for the Seventh-day Adventist Church," according to Douglas Macomber, who was elected president of the guild at the convention.

A second surprise announcement revealed that another longtime guild goal appears near realization—the establishment of a chair of sacred music at the Andrews University Theological Seminary. In 1979, through the efforts of Dr. and Mrs. Oliver S. Beltz, cofounders of the SDA Musicians' Guild, an endowment fund for the Beltz Chair of Sacred Music at the seminary reached more than \$100,000, sufficient to partially support a teacher of sacred music. Since that time the funds have grown to \$151,000.

At the Thursday evening session of the convention C. Warren Becker shared two letters from the Trust Department of Andrews University that sparked new momentum for the endowment effort. The first letter invited the guild to raise an additional \$150,000 for the Beltz Chair, which would make the teaching position full-time. The second disclosed the strong possibility of a major trust to be given to the Beltz endowment.

The encouraging news led the guild to raise \$7,400 in cash and pledges for the Beltz Chair by the end of the conference.

In addition to Macomber, the convention voted the following new guild officers: Malcolm Anderson, Warren Becker, Margaret Hafner, Richard Hammond, Harold Lickey, Sue Mathieu, Marjorie Ness, and Melvin West, vice presidents, and Joylin Campbell-Yukl, editor of *Adventist Musician*, the guild's bimonthly journal.

Answers to "Bible Hats," p. 20.

S	A	J	R	K	E	G	V	R	C	X
H	T	T	B	D	T	R	S	L	W	K
V	I	E	X	M	E	H	T	L	Q	S
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N	A	I	E	T	S	D	O	O	H	P
W	V	O	J	F	B	S	V	Q	I	T

To New Posts

Larry L. Caviness, from youth and NSO ministries to secretary, Northern California Conference.

Richard W. Simons, from secretary to president, Northern California Conference.

Regular Missionary Service

John Taylor Allen, to serve as maintenance manager, Gitwe College, Nyabindu, Rwanda, and **Anne Shirley (Wallace) Allen**, of South Lancaster, Massachusetts, left August 17.

Donald Oscar Eichner, to serve as vice president for academic affairs, West Indies College, Mandeville, Jamaica, and **Bonavee Jean (Kyle) Eichner**, of College Place, Washington, left August 18.

Thomas Carrol Grindley, to serve as chief builder, Adventist University of Central Africa, Gisenyi, Rwanda, and **Murlita Ruth (Sylvester) Grindley**, of Collegedale, Tennessee, left August 10.

Rudolf Emanuel Klimes, to serve as president, Hong Kong Adventist College, Kowloon, Hong Kong, and **Anna (Homenchuk) Klimes**, of Burtonsville, Maryland, left August 10.

Monroe Alexander Morford, returning to serve as mathematics instructor, Nile Union Academy, Heliopolis, Egypt, and **Frances Jeanne (Osborn) Morford**, left August 26.

Cheryl Louise Orser, to serve as church school teacher, Malamulo Mission, Makwasa, Malawi, of Knoxville, Tennessee, left August 19.

Michael Ames Rue, returning to serve as dentist, Lilongwe Dental Clinic, Lilongwe, Malawi, **Carol Ann (Aimes) Rue**, and two children, left August 26.

Deaths

AMMON, Marie Geier—b. Oct. 15, 1900, Parkston, S.Dak.; d. June 30, 1986, Riverside, Calif. For 21 years she served as food director for Glendale Academy. Survivors include one daughter, Donna Hansen; three grandchildren; and three great-grandchildren.

BERRY, Ronald L.—b. July 24, 1960, Montgomery, Ala.; d. Aug. 8, 1986, Louisville, Ky. He was to assume the pastorate of a church in Columbus, Mississippi, after his graduation from Andrews University. He and his wife,

Lolita, died from injuries suffered in an automobile accident. Survivors include his father, Clarence; his mother, Dorothy Hooe; four brothers, Dwayne, Leroy Jones, Clarence, Jr., and Danny; and six sisters, Jacqueline L. Autry, Gwendolyn O. Marshall, Kitty B. Maxwell, Carmen R. Murphy, Sharron L. Brooks, and Thordora D. Hooe.

NIEMEYER, Carolyn Cothren—b.

May 18, 1943, Takoma Park, Md.; d. July 17, 1986, Avon Park, Fla. For 10 years she worked at Stone Cave Institute, where she met her husband. After completing her degree in nursing, she taught at Southern Missionary College's division of nursing in Orlando, Florida. Survivors include her husband, Wayne; two sons, Matthew and Mark; and one sister, Betty Mikk.



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A LOVE STORY

The opening chapters of the Bible tell a love story—a simple narrative story with just four main characters, one setting, a brief time span, little dialogue, and a few scenes following each other in quick succession.

But in these fleeting verses we glimpse a man alone, sensing his need for one like himself, finding the companion of his dreams. It is love at first sight. Recognizing the ties that bind them, the man declares, “This is now bone of my bones, and flesh of my flesh” (Gen. 2:23).

But the story does not end with “and they lived happily ever after.” A new character enters and, finding one straying from the other, seduces her into sin, and ensnares her mate as well. Estrangement now characterizes their relationship as they hide from God. The man turns on the woman with accusing tones. Even the plants and animals appear hostile.

Genesis 3, however, does not present the last act of the story. The Old Testament speaks of a day of restoration to come. The love that has gone awry will return to harmony once more.

Nowhere does this message find sweeter expression than in the most famous love song of all time: Solomon’s Song of Songs. Here many of the tangled themes from the first chapters of Genesis are taken up, straightened out, and woven into a new story.

The first man looked on the animals and realized he was lonely; the first

The Song of Songs weaves the tangled themes of Genesis into a new story.

woman looked at the serpent and was deceived. Now the very animals become metaphors for love. We find no longer a forbidden fruit, but the joy of eating and drinking to satisfaction. The woman wandering from the side of her man gives way to the woman and man seeking each other. The capitulation of the senses to disobedience becomes full enjoyment of touch, taste, smell, sight, and sound.

Instead of being driven out of Eden, the pair come together in a garden. The post-Fall desire of the woman toward her husband expands to take in the desire of both lovers for each other. The separation wrought by sin is overcome by a renewal of the closest intimacy.

At first glance God does not appear as one of the actors here—yet the Song is full of Him. We see Him in the lover who comes like a gazelle “leaping across the mountains and bounding over the hills” to claim his beloved.

He takes His bride to the banquet hall, where His banner over her is love. He cherishes her, speaking words of tenderness and peace. He is the “fairest of ten thousand,” the one “altogether lovely.”

We see the redemptive work of God in the woman’s response. She yearns for her absent Lover. She searches for the One of her desire in hope of finding Him and receiving His love. Out of the joy of fulfillment she finds in her Lover, her heart speaks: “I am his and he is mine.”

In the pronouncements of love between the Lover and His beloved, we see the promise of restored harmony in a hostile and divided world. The experience of compelling desire and lasting joy that lovers feel as they are drawn to each other reflects something of God’s regard for us. In praise of God’s love toward us, we may declare with the woman:

Place me like a seal over your heart,
like a seal over your arm;
for love is as strong as death,
its jealousy unyielding
as the grave.
It burns like blazing fire,
like a mighty flame.
Many waters cannot quench love;
rivers cannot wash it away.
If one were to give all
the wealth of his house for love,
it would be utterly scorned.

—S. of Sol. 8:6, 7, NIV

Iris M. Yob is completing her doctorate in education at Harvard University.

BY IRIS M. YOB

“... OF THESE, MY BRETHREN...”

Cancer is a two-fold threat: not only can it rob its victim of life, its slow progression also steals the joy of living for many victims and their loved ones.

Few know that as well as Regina Gleeson, a cancer nurse at Shady Grove Adventist Hospital. “As I work with my patients, I am continually reminded of Jesus’ words in Matthew 25:40, ‘I say to you, inasmuch as you did it to one of the least of these My brethren, you did it to Me.’”

Regina sees each day the sorrow this disease can bring, but she also sees the peace many find as they come face-to-face with their own mortality.

Harry Nelson (not his real name) was one such patient.

He entered the hospital—thin, tired and very frightened—for a biopsy of a tumor on his neck. His wife and two teenage children were constantly at his bedside.

On the morning of his surgery, Regina was his nurse. That day—as she does every day—she offered to pray before surgery with Harry and his family.

She and the family joined hands in a circle around Harry’s bed, then Regina began to pray. When she finished, Harry’s wife began to pray. “She asked God to bless the hospital, and thanked God for bringing them here,”

Regina recalls. “She spoke to God directly, telling him what a fine hospital Shady Grove is, and how wonderful everyone had been to them. She never directly prayed for her husband’s special care—only thanked God for bringing her husband here. As she finished, we all spoke the Lord’s Prayer together. Then Harry left for surgery.”

Soon, after Harry’s surgery was over and he was in the Recovery Room, they received the good news: the tumor wasn’t cancerous.

Several days later, Harry left the hospital—but he took with him lasting memories, and a renewed confidence in God’s blessings.

He left something behind as well—a spiritual blessing that made a lasting impression on Regina: “I will always remember the peace that seemed to come over each of us as we gathered, heads bowed and hands touching, around Harry’s bed. I felt the strong love of God in the room with us.”

Looking back on that experience, and many similar ones her work has brought, Regina adds: “Our blessings here at Shady Grove are so numerous they are sometimes difficult to identify. One of our greatest blessings is the one we receive from patients like Harry, who remind us how much He cares for us, . . . the least of these, His brethren.”



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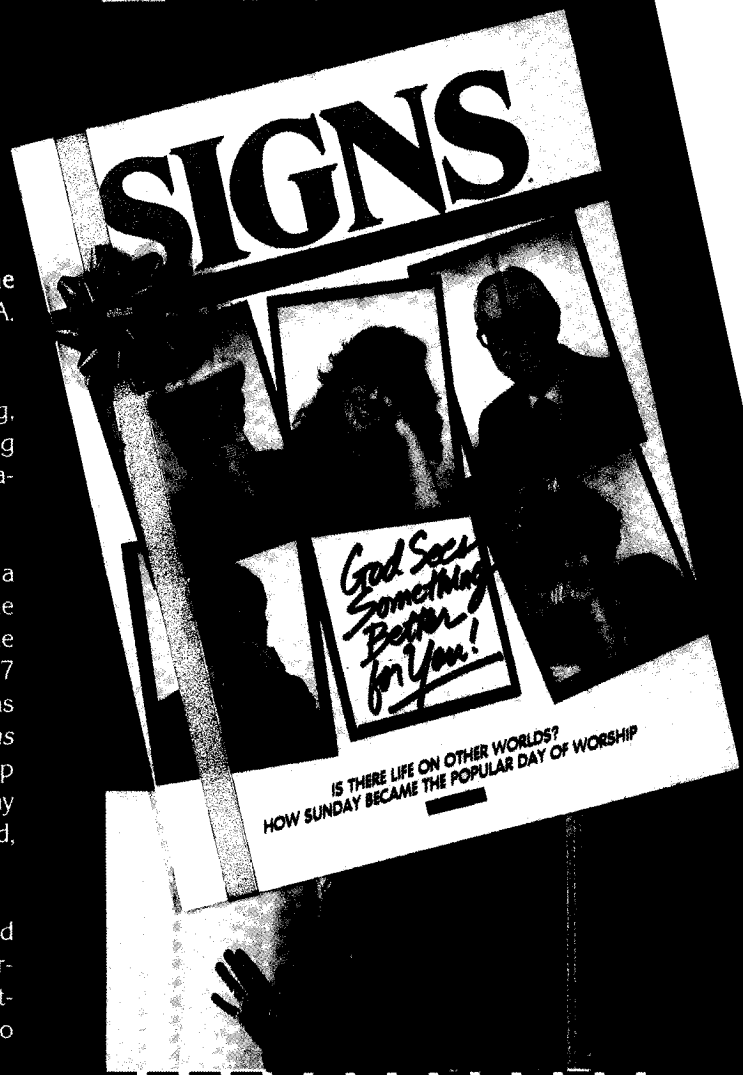
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