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Christian Customers: No Bargain
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Christians who live free of persecution run the risk of forgetting the hardship that some people endure for their faith—a point brought home by a story sent to us by Saya Do Za Thang, a Burmese evangelist.

For Man Lian Cing (pictured on this page), accepting Jesus and being baptized an Adventist has been a bittersweet experience.

When her uncle—with whom she lived following her father’s death—forsbade her to be baptized, she pretended to be going to the river to fetch water. There she sealed her decision to follow Christ. Influrated by her new faith, her uncle forced her from the house on several occasions, making her sleep in a field. He threatened her, and when she would not renounce her faith, he grabbed her by the throat, shouting, “Where is your Jesus? Let Him rescue you.”

Two young men rescued her and took her to the home of her mother, who had remarried. But her uncle followed. He beat her uncle followed. He beat her uncle followed. He beat

Man Lian Cing

Man Lian Cing’s mother, his sister. He tore the house apart. He threw out the food. Then he beat and kicked Man Lian Cing so brutally that she was unconscious for five and one-half hours.

Church members have helped where they could, and an Adventist lawyer has given helpful counsel. Despite such persecution and problems, Man Lian Cing is happy in her newfound faith. Wherever and whenever possible, she bears testimony to her love for Jesus.

What an example!


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Battle won

I am glad that the battle of whether or not to subscribe to the Adventist Review is over. It took two months to decide. Uneasy, I was forced to renew my subscription. At last it is done and mailed.

Since the Review was not cut off during those two months, I figure that God wants me to take it. OK, I obey. I take it for another year, which may finish out my life on earth. I must keep up with my lifetime love to the end.

If the paper does not always please me, I can at least say it is anything but dull. It infuriates, amoons, and gladdens, makes me grin my dentures and weep for joy. I see light, I see darkness. I see truth and error. It is truly the most exciting magazine I have ever read.

I do not want to miss out on all this, do I? I will go on bread and water if I must to have this weekly visitor.

NITA MARIE LAW
Columbia, Missouri

Not mundane

Thank you very sincerely for the beautiful cover on the May 17 issue. The picture and Bible quotation both immediately focus one’s attention on the wonderful love of God and prepare the mind for the excellent articles found inside the cover.

I hope that we may have more of this type rather than the conventional, mundane covers that one might find on a commercial magazine.

GLENN H. CURTIS
San Bernardino, California

Book needed

Re “Motives” (editorial, May 31).

I feel that part of the problem of sincere but misguided behavior is a simple lack of manners, particularly in some so-called “witnessing.” Having the best motives in the world cannot compensate for rudeness, thoughtlessness, and other forms of reprehensible conduct toward others.

I hope that someday the White Estate will issue a compilation of Ellen White’s writings about manners and politeness under a title something like Etiquette From the Spirit of Prophecy. Personally, I feel such a work is long overdue.

PATRICK HOGAN
Hagerstown, Maryland

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Unacceptable excuses

During the past few months many have asked as to why there has not been a regular monthly From the President in the Adventist Review. About the only honest answer I have been able to give is that with my human limitations I am able to encompass only so much in a given 24-hour period. Not being a journalist, editor, or author, I take an average of about ten hours to write the rough copy and then to reduce the draft to its proper length and polish it for submission to the editor of the Adventist Review.

With the plethora of demands in connection with carrying on a world program, I have had to make certain difficult decisions as to priorities. Perhaps better budgeting and management of time would help. This is the way it often happens in life, and we keep hoping that the future will be different.

Could it be that in what I have been saying there is a lesson for all of us? We are prone to make excuses and neglect many opportunities and privileges. Our lives leave a trail of unfinished tasks, unanswered letters, unspoken words of appreciation, unvisited friends and neighbors who need encouragement, unread books, and certainly unrealized possibilities in Christlike growth.

A Biblical illustration of unacceptable excuses, and the propensity to blame circumstances and others, is found in 1 Kings 20. God had told Ahab, through His prophet, that the invading army of Benhadad would be defeated. It was the responsibility of Ahab to make sure that King Benhadad did not escape, but he demurred.

The prophet had tried to help Ahab understand that his irresponsible and compromising attitude toward Benhadad displeased God and that the Lord would require accountability from him in terms of his own life if he failed to seize the opportunity to do what he knew he should in a time of crisis. The whole sad story, and also the lesson for us, is summed up in these pitiful words illustrating a weak attempt to excuse a moral obligation: “While I was busy doing something else, the prisoner disappeared” (1 Kings 20:40, T.L.B.).

Doing other things

How many of us are doing something other than what the Lord expects of us? Are we neglecting or possibly ignoring our young people, our homes, those in need, our health, the opportunity of speaking out on moral issues, our privilege of sacrifice, and the joy of participating in soul winning during the 1000 Days of Reaping?

In Exodus 32 we have the unbelievable description of what took place while Moses was on the mountain communing with God and receiving the ten-commandment transcript of His character. Verse 24 records the pathetic explanation that Aaron gave to Moses as to how the golden calf came into existence: “So I said to them, ‘Those of you who have any gold, strip it off.’ They gave it to me, I threw it into the fire, and out came this bull-calf” (N.E.B.).

How many of us are willing to accept the results of our choices?

Aaron was not willing. When Moses called his older brother to account for his toleration of idolatry; his permissive attitude toward nakedness, drunkenness, and adultery; and his sanction of rebellion against God, he made excuses and prevaricated. Moses sternly demanded, “What did this people unto thee that thou hast brought so great a sin upon them?” (verse 21). Aaron blamed it on the people. He implied that a miracle had occurred—gold was cast into the fire and out came a calf! In this Aaron was dishonest. The truth is that he molded and tooled the gold in the form of a calf (verse 4).

To a very large degree we each mold our own future and destiny—whether we want to admit it or not and whether the result is shameful or satisfying. Will we use the excuse of circumstances as Aaron did? He used the term they several times to assign blame and to divert the spotlight from himself. How often we do the same thing—conveniently blame circumstances and accuse others. God admonishes us: “Such a crisis demanded a man of firmness, decision, and unflinching courage; one who held the honor of God above popular favor, personal safety, or life itself.”—Patriarchs and Prophets, p. 316. Tragically Aaron was not of this character, and in this crisis he showed weakness, wavering, and timidity. Is it not frightening that the bewitching power of sin causes otherwise sound-minded people to engage in a

Continued on page 15
Christian customers: no bargain

By STEPHEN A. BLY

We need a personal code of ethics that assures businesspeople they are more important than their products.

Sally demanded a full refund for the coat. "Is there something wrong with it?" the manager asked.

"It’s the wrong color. It looks terrible on me in the daylight."

He noted a soiled collar. "When did you purchase it?"

"Oh, I can’t remember exactly," she said. "But I do have the sales slip."

"You purchased this eight months ago?"

"Oh, don’t worry," she said. "It’s been hanging in my closet."

The manager sighed, pressed the "no sale" button, and pulled bills from the register.

"Oh, I almost forgot," Sally said. "You’ve been so helpful in the past, I thought you’d like to know—the church is sending a young couple to the mission field. We’d like to get them some nice gifts. You don’t happen to have some markdowns left over from your autumn sale, do you?"

He didn’t.

Talk to businessmen about their Christian clientele and you’ll realize there’s a Sally in every store. Talk to a Christian businessman and you’ll find he’s been burned even more. Hank, for example, had operated the Mid-City Garage for 17 years. His automotive skills and business savvy carried him through recessions, inflation, and urban blight. His wife Darla stayed home, his son attended the university, and his daughter wore braces. Business was good.

But when Hank and Darla became Christians in the fall of 1980, they decided to dedicate their business to the Lord. Word spread, and Christians flocked to their garage. Hank and his wife had no idea a “ministry” could offer so much opportunity for service.

Fellow brethren expected at least a 10 percent discount. Ministers suggested 25 percent. And missionaries were certain the Lord called Hank to repair their cars free.

Lay mechanics borrowed tools without returning them. Other Christians knew Hank would understand if they held their payment a few months . . . or years.

People still wonder why a once-thriving business has taken such a nosedive. But Hank hasn’t deserted his faith in God’s provision. Don’t ask him, however, about his faith in the brethren.

Hank’s situation isn’t uncommon. I often hear comments such as:

"Wilson owns a grocery store. He can supply buns for the picnic."

"Hey, Mark, old buddy, got any extra typewriters to donate to the church office?"

"We’re running short this month, but Burns will understand. Hold his bill again."

"Why should I tip? The whole system irks me. I could be using that money for the Lord’s work."

At times, some of those statements have come from my own mouth. Lately, I’ve had to ask myself some telling questions.

Does my business community generally consider us Christians generous? Are we a good credit risk? Are we more prompt and courteous in making payments than our non-Christian neighbors?

Suddenly, I find myself staring into an arena hardly touched by the lordship of Christ. That’s not the game plan the Lord had in mind.

Scripture indicates that those hired to perform a service are worthy of their wages (Lev. 19:13; Deut. 24:15).

Elaine discovered just the right sofa, but she would need an extra $100 before she could buy it. She remembered, however, that the proprietor, Mr. Carson, taught the men’s community Bible study. She toyed with an idea—what if her husband dropped hints, asking when the sofa would be “on sale”? But she stopped herself. It’s worth the asking price, she decided. Elaine placed a down payment, arranging to have the sofa held until she could pay the full cost.

Dave and Tom

Dave counsels every year at high school camp. Tom doesn’t allow his kids to attend.

Dave teaches an adult Sunday school class. Tom doesn’t go to Sunday school.

Dave directs the choir. Tom doesn’t know a single hymn.

Dave chairs the worship committee. Tom hasn’t been inside a church since infancy.

Dave reads his Bible a half hour every day. Tom doesn’t own a Bible.

Dave has a grocery bill that’s marked “90 days overdue.” Tom owns the grocery store.

Dave invited Tom to an evangelistic crusade. Tom stayed home and watched television reruns.

When offered a free piece of property for the Lord’s service, King David refused, reasoning, “I will not take for the Lord what is yours” (1 Chron. 21:24, R.S.V.). Paying $1,000 for $1,000 worth of goods or services is not abusive stewardship.

I saw the merit of this truth when a clerk in a jewelry shop told me that Pastor Kent had become his favorite customer.

Stephen Bly is pastor of Fillmore Bible Church, Fillmore, California. Reprinted from Moody Monthly.
Many of the King’s children want to live like princes while spending like paupers.

Somewhat surprised, I asked, "Oh, does he do a lot of business here?"

"Nope." The man’s eyes twinkled over his gold-framed glasses. "He doesn’t have much money for the kind of extras we sell. But he did come in here about a year ago to order a mahogany wall clock worth $300. He told me he was going to put it in the church’s social hall.

"When I heard that, I said I’d give him a good deal. I always figured it didn’t hurt to show I’m not antireligious.

"Anyway, he just smiled and said, ‘I think the Lord deserves a $300 clock. But if you’re serious about the discount, why not come to church some Sunday morning and slip whatever you’d like into the offering plate?’"

"So did you?" I asked.

"Well, I’ll tell you—I’d never heard a preacher respond like that. So I did visit his church one Sunday and put some money in the plate—first time in nine years. That’s the only time since I was a kid that I really wanted to give money to a church. And I’ve been going there ever since."

I caught myself thinking, Too bad we don’t have more Pastor Kents in the world. Then I wondered, Why don’t we?

Perhaps we Christians need to come up with our own personal code of ethics, demonstrating that businesspeople are more important to us than the items they sell. I finally did that, and this is what I’ve determined:

1. I will never demand a discount, reduced rate, or free service not available to my non-Christian neighbor.
2. By my attitude and fair practices, I will work to become a valued customer.
3. My verbal commitments will be as binding as a contract.
4. I will consider tips as part of the purchase price where tips are expected. And if I can’t afford a fair tip, I’ll forgo the service.
5. When tempted to maneuver a better deal, I will refuse to engage in anything that reflects any form of dishonesty.
6. If I can’t pay a bill on time, I’ll write my creditor, no matter how well I know him, and inform him of when he can expect payment.
7. When I hear of a Christian going into business, I’ll view his enterprise as my opportunity to help him succeed, not a chance for personal bargains.
Well may we ponder the outcome if the voice of God’s messenger had been ignored.

From their beginning Seventh-day Adventists have had no creed. On what basis did our pioneers choose not to have a formal, official statement of doctrinal beliefs? As they accepted the Advent message with its teachings on the state of the dead and other doctrines, they found themselves out of harmony with the creeds of their churches, and as a result many were disfellowshipped. This experience remained fresh in their minds when in 1861 Adventist leaders dealt with the question of a creed at an organizational meeting.

Ellen White grew up in the Methodist Church, whose first creedal tenet dealt with the nature of deity: “There is but one living and true God, everlasting, without body or parts, of infinite power, wisdom, and goodness; the maker and preserver of all things.”—The Doctrines and Discipline of the Methodist Episcopal Church, 1888, pp. 16, 17.

In an early vision, published in 1851, she inquired about God’s “body or parts.”

“I saw a throne, and on it sat the Father and the Son. I gazed on Jesus’ countenance and admired His lovely person. The Father’s person I could not behold, for a cloud of glorious light covered Him. I asked Jesus if His Father had a form like Himself. He said He had, but I could not behold it, for said He, ‘If you should once behold the glory of His person, you would cease to exist.’”—Early Writings, pp. 54, 55.

In a statement published in 1854, Ellen White defined what she meant: “On page 55, I stated that a cloud of glorious light covered the Father and that His person could not be seen. I also stated that I saw the Father rise from the throne. The Father was enshrouded with a body of light and glory, so that His person could not be seen; yet I knew it was the Father and that from His person emanated this light and glory. . . . Of His form, I never saw; no one could behold it and live; yet the body of light and glory that enshrouded His person could be seen.”—Ibid., p. 92.

And she discussed the matter elsewhere in the book: “I have often seen the lovely Jesus, that He is a person. I asked Him if His Father was a person and had a form like Himself. Said Jesus, ‘I am the express image of My Father’s person.’”—Ibid., p. 77.

In 1847 James White published a 24-page pamphlet in which he declared, “The Bible is a perfect, and complete revelation. It is our only rule of faith and practice. But this is no reason, why God may not show the past, present, and future fulfillment of His Word, in these last days, by dreams and visions; according to Peter’s testimony. True visions are given to lead us to God, and His written Word; but those that are given for a new rule of faith and practice, separate from the Bible, cannot be from God, and should be rejected.’”—A Word to the Little Flock, p. 13.

This, James White’s consistent position through the years, came to the fore when the decision was made that Sabbathkeeping Adventists would establish no creed. A conference convened in Battle Creek on October 5, 1861, to study the matter of church organization (See Witness of the Pioneers, p. 26). James White presented a resolution:

“Resolved, That this Conference recommend the following church covenant: We, the undersigned, hereby associate ourselves together, as a church, taking the name, Seventh-day Adventists, covenanting to keep the commandments of God, and the faith of Jesus Christ.”

The resolution passed

The resolution passed, but because some present did not vote, the matter was opened up for full discussion. Some felt the covenant constituted the sort of creed that we should not have. Moses Hull, who had seconded the motion to adopt, answered that “no one can call this a creed or articles of faith.”

Discerning the feelings of a number in the meeting, James White then spoke: “Perhaps it might be objected to on this ground: It will look like patterning after the churches around us; and what will be the influence? . . . It will certainly be doing like those around us; and certain individuals will say that we are following after Babylon; and this may be an objection in their minds.”

At this point Elder Loughborough presented his opinion:

“We call the churches Babylon, not because they covenant together to obey God. . . . The first step of apostasy is to get up a creed, telling us what we shall believe. The second is, to make that creed a test of fellowship. The third is to try members by that creed. The fourth, to denounce as heretics those who do not believe that creed. And, fifth, to commence persecution against such. I plead that we are not patterning after the churches in any unwarrantable sense, in the step proposed.”

James White then explained his view: “On the subject of creeds, I agree with Brother Loughborough. . . . In Ephesians 4:11-13, we read, ‘And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the equipping of the saints for the work of ministry, for the edifying of the body of Christ.’”

* A report of the meeting is available in facsimile reprint in the 92-page periodical-size bound book Witness of the Pioneers Concerning the Spirit of Prophecy, at Adventist Book Centers.

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Arthur L. White has worked with the Ellen G. White estate since 1929. Now retired, he continues as a lifetime trustee of the Ellen G. White Estate.
“Let us suppose a case: We get up a creed, stating just what we shall believe on this point and the other, and just what we shall do in reference to this thing and that, and say that we will believe the gifts too. But suppose the Lord, through the gifts, should give us some new light that did not harmonize with our creed; then, if we remain true to the gifts, it knocks our creed all over at once.

“Making a creed is setting the stakes, and barring up the way to all future advancement. God put the gifts into the church for a good and great object; but men who have got up their churches, have shut up the way or have marked out a course for the Almighty. They say virtually that the Lord must not do anything further than what has been marked out in the creed. A creed and the gifts thus stand in direct opposition to each other.

“Now what is our position as a people? The Bible is our creed. We reject everything in the form of a human creed. We take the Bible and the gifts of the Spirit; embracing the faith that thus the Lord will teach us from time to time. And in this we take a position against the formation of a creed.”

Another vote for the proposed resolution of covenanting “to keep the commandments of God and the faith of Jesus” carried unanimously.

Thus the church rejected a formal creed, accepted the Bible as the sole rule of faith and practice, and recognized the place of the gifts through which God could speak as He might choose. When He chose to speak through His messenger, His people would accept this as expressing His will.

Lack of a creed did not allow individuals to come in with their private interpretations of Bible truth. Yet light might come through careful, united Bible study, and God could give counsel through the prophetic gift as to what was, or was not, truth. While He did not through this means impart new truth, He did endorse truth and reject error.

Events at the second Sabbath Conference, held in David Arnold’s barn at Volney, New York, the weekend of August 18-20, 1848, illustrate the point. Ellen White provides an account of what took place.

“There were about thirty-five present, all that could be collected in that part of the state. There were hardly two agreed. Each was strenuous for his views, declaring that they were according to the Bible. All were anxious for an opportunity to advance their sentiments. . . . Brother Arnold held that the 1,000 years of Revelation 20 were in the past; and that the 144,000 were those raised at Christ’s resurrection. And as we had the emblem of our dying Lord before us, and was about to commemorate His sufferings, Brother A. arose and said he had no faith in what we were about to do; that the Sacrament was a continuation of the Passover, to be observed but once a year.

“These strange differences of opinion rolled a heavy weight upon me, especially as Brother A. spoke of the 1,000 years being in the past. I knew that he was in error, and great grief pressed my spirits; for it seemed to me that God was dishonored. . . .

“I was soon lost to earthly things. My accompanying angel presented before me some of the errors of those present, and also the truth in contrast with their errors. That these discordant views, which they claimed to be according to the Bible, were only according to their opinion of the Bible, and their errors must be yielded, and they unite upon the third angel’s message.”—Spiritual Gifts, Vol. II, pp. 97-99.

How did this group of some 35 men and women, divergent in views and opinions, relate to the light given through the vision? Ellen White gives the answer: “Our meeting ended victoriously. Truth gained the victory.”—Ibid., p. 99. Well may we ponder what the outcome would have been if the voice of God’s messenger had been ignored on this occasion and in many similar situations.

Ellen White wrote to Ely Curtis on April 21, 1847, “I have been much interested in your writings in the Dawn, and around the kitchen, but this time I raced down the hall and fell on my knees by my bed. “Oh, God, something is wrong. Please send extra angels to be with Everett and Larry as they come home,” I pleaded. * * * The old Ranchero raced faster. Again Everett considered crashing into the bank. He could see the first S-curve looming closer. His thoughts were racing. Don’t let there be any cars on that curve—then in desperation he cried, “God, help me!”

Instantly, off to the right appeared a tiny dirt road leading up to the woods. He swerved onto it. Bouncing over the ditch, the Ranchero came to a stop among the trees. Tears of gratitude fell unchecked as he whispered, “Thank You, God, thank You, thank You.”

At times there seem to be no solutions to a problem. But always God has a way out. What we must do is trust Him.
FOR THE YOUNGER SET

Just once
By KAREN NUSSLE

"Sharly, be sure to keep the tent zipped up. There are lots of mosquitoes buzzing about. We don't want them in the tent," Mother said.

Sharly could have said the words for Mom. Mom had said them every night of their vacation. Every night Sharly faithfully zipped the tent flaps together when going in and out of the tent.

She'd been glad she had. The earwigs crawling all over the outside of the tent one morning made her shudder. Mosquitoes dive-bombing the tent and using the netting on the windows as a landing field sang all night another time. Sharly was glad they were outside; just thinking about them made her feel itchy.

Tonight, though, no wildlife threatened. A breeze blew outside the tent. Nothing crawled on the ground. No mosquitoes or gnats swarmed in the air.

Stepping out of the tent, Sharly hesitated. She'd just arranged the sleeping bags, and it was hot inside. As she unzipped the flap, the cool air blowing in from the ocean hit her. If she left the flap unzipped just once, the tent would cool quickly.

Snuggling into her sleeping bag a little later, Sharly was glad she hadn't zipped up the tent. It was comfortably cool inside. Mom and Dad zipped the flap as they came in. Dad needed to blow up his air mattress. Her brother Scott settled slowly, then jumped up.

"Mom, there's a big bug in here. It just brushed my face," he shouted.

"Oh!" Mother shrieked, jerking up as something ran across her chest.

"Oooh!" Sharly felt something streak across her neck.

Everybody stood up. Daddy flashed the light all over the floor. A baby mouse shivered in the corner. He darted out of the light and disappeared under the sleeping bags. The family could do nothing but empty the tent and hope the mouse would leave.

An hour later everyone settled down to sleep in a mouseless tent. Sharly decided that "just once" was once too often. Now she knew there was a good reason behind Mother's words, and a smart girl could benefit from the lesson without being told a second time.

Extra; and fully agree with you on some points, but on the others we widely differ.

"Your Extra is now on the stand before me; and I beg leave to state to you, and the scattered flock of God, what I have seen in vision relative to these things on which you have written. I fully agree with you, that there will be two literal resurrections, 1,000 years apart.

"I also agree with you, that the new heavens, and the new earth (Rev. 21:1, Isa. 65:17, 2 Peter 3:13), will not appear, till after the wicked dead are raised, and destroyed, at the end of the 1,000 years. I saw that Satan was 'loosed out of his prison,' at the end of the 1,000 years..."

"You think, that those who worship before the saint's feet (Rev. 3:9), will at last be saved. Here I must differ with you; for God shew me that this class were professes Adventists, who had fallen away, and 'crucified to themselves the Son of God afresh, and put him to an open shame.'..."

"You also think, that Michael stood up, and the time of trouble commenced, in the spring of 1844.

"The Lord has shown me in vision, that Jesus rose up,... and entered the Holy of Holies, at the seventh month, 1844; but Michael's standing up (Dan. 12:1) to deliver his people, is in the future..."

"I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light on the cleansing of the sanctuary."—A Word to the Little Flock, pp. 11, 12.

J. N. Andrews, a leading scholar

J. N. Andrews, the leading scholar among our pioneers, one who passed through the 1844 disappointment and later served as General Conference president and editor of the Review, and in whose honor Seventh-day Adventists named their first university, in 1870 wrote "Our Use of the Visions of Sister White" (see Witness of the Pioneers, p. 39).

"The object of spiritual gifts is to maintain the living work of God in the church. They enable the Spirit of God to speak in the correction of wrongs, and in the exposure of iniquity. They are the means whereby God teaches His people when they are in danger of taking wrong steps. They are the means by which the Spirit of God sheds light upon church difficulties, when otherwise their adjustment would be impossible.

"They also constitute the means whereby God preserved His people from confusion by pointing out errors, by correcting false interpretations of the Scriptures, and causing light to shine out upon that which is in danger of being wrongly understood, and therefore of being the cause of evil and division to the people of God.

"In short, their work is to unite the people of God in the same mind and in the same judgment upon the meaning of the Scriptures. Mere human judgment, with no direct instruction from Heaven, can never search out hidden iniquity, nor adjust dark and complicated church difficulties, nor prevent different and conflicting interpretations of the Scriptures. It would be sad indeed if God could not still converse with His people."—Review and Herald, Feb. 15, 1870.

In the next article we shall see how this worked out in the development of the doctrinal structure of the Seventh-day Adventist Church.
Growing into Jesus’ likeness

By EDWARD HEPPENSTALL

For every temptation and incentive to sin, a divine remedy is provided in the gospel.

Being confident of this, that he who began a good work in you will carry it on to completion until the day of Christ Jesus. . . . And this is my prayer: that your love may abound more and more in knowledge and depth of insight, so that you may be able to discern what is best and may be pure and blameless until the day of Christ, filled with the fruit of righteousness that comes through Jesus Christ—to the glory and praise of God” (Phil. 1:6-11, N.I.V.).

The sanctification for which Paul prayed was a gradual, progressive thing. He wanted his converts to progress in love and knowledge so as to be found blameless by the coming of Christ. The word “until” indicates that the work begun would not be finished until Christ should return.

We too should make the attainment of holiness the subject of fervent and constant prayer that we might stand perfect and complete in all the will of God at His coming. So long as we live we should grow more and more into Jesus’ likeness.

The apostle Paul was conscious of no willful negligence in his Christian experience. But he had not yet attained; he did not reflect the perfect likeness of Jesus. “Not that I have already obtained all this, or have already been made perfect, but I press on to take hold of that for which Christ Jesus took hold of me” (chap. 3:12, N.I.V.).

Paul indeed was an eminently holy man. He lived habitually in a state in which his conscience accused him of no delinquency. Always he had “a conscience void of offence toward God, and toward men” (Acts 24:16). Do we have that? Do we have a knowledge of our perpetual faithfulness to God? Do our lives swerve not a hair’s breadth from the straight path of the commandments and the righteousness of God?

For every temptation and incentive to sin, a divine remedy is provided in the gospel that is the power of God unto salvation. No one can enter heaven in whom the work of holiness has not begun, and which does not continue until Christ comes. Growth toward perfect holiness is essential: progress in real holiness, yes; overcoming every known sin, yes. In the pursuit of holiness we look to Jesus Christ more and more, until the last sin has been conquered, until all bias to sin is wholly eradicated.

Can we affirm that we have not sinned in the eye of God, because lack of perfection in every situation has escaped our consciousness and evaded the powers of our recollection?

Edward Heppenstall, now retired, was professor of theology for many years in SDA colleges and the SDA Theological Seminary, Andrews University.

“The heart is deceitful above all things, and desperately wicked” (Jer. 17:9).

The true Christian abhors any sin he finds in his life. He asks Christ for forgiveness and cleansing. How much we have to mourn over shortcomings that we do not yet even know of. But we have the standard of perfect holiness always before us. The Christian must be obedient to all the requirements of God’s Word. We must live free from open, known sin; free from transgression in secret. Our growth must be permanently upward into the state of a perfect man of God. We will become increasingly like Christ by “beholding as in a glass the glory of the Lord, . . . [by being] changed into the same image” (2 Cor. 3:18). We will know more and experience more and more of the length, breadth, height, and depth of redeeming love.

The everlasting gospel of salvation does not produce a careless or light estimate of the heinousness of sin. The gospel makes the conscience increasingly sensitive. A life of practical godliness is expected of us all. “The path of the righteous is like the first gleam of dawn, shining ever brighter till the full light of day” (Prov. 4:18, N.I.V.).

We are called to walk in the light, to make steady progress in conformity to the revealed will of God. Christians increasingly walk in the light. Fellowship with one another will also increase. Oneness and harmony will prevail.
Furthermore, as we walk in the light, sin will be more and more clearly revealed to us. Keener will be our sense of need of Christ and His righteousness. The new life of holiness continually approaches the ideal. We advance steadily toward the goal. We abide in Him. We walk as He walked.

Every true Christian does not sin habitually and deliberately. Sin is not our master. But growth into Christlikeness makes us conscious of our limitations and shortcomings. “The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan’s delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you.”—Steps to Christ, pp. 64, 65.

We are also confronted with the fact that perfection is never static. What we may regard as perfect at one time is not the next time. Our moral and spiritual environment is in flux, changing in situation and temptation, in new tests and tribulations. Hence all claims to have attained are inadequate.

Bible perfection is the completeness of our position in Christ. Who can claim so much as a total separation from selfishness in every respect? Perfection is more than a cessation of committing known acts of sin. To so limit it makes any claim to holiness quite relative, for we presume that we know just what we are like through and through. If we are not doing wrong, then we are perfect. This leads us to feel ourselves competent judges of righteousness in ourselves and unrighteousness in others. This kind of judgment ignores the scorn with which God dismisses all our righteousnesses as filthy rags. But who can rest in any claim as to the perfectly right use of the will, the mind, and the emotions?

Then there is that terrible ambiguity of human motives that God takes into account, even in our professed self-effacing religious acts. Must we not flee to the righteousness of Christ, our complete substitute and surety, and trust in salvation by grace alone?

We are accepted in the Beloved. Not what we measure ourselves to be and others also, but what Christ accepts of us in the completeness of our position in Him—this is an essential aspect of perfection. “You have been given fullness in Christ” (Col. 2:10, N.I.V.). “Being rooted and established in love, [you] may have power, together with all the saints, to grasp how wide and long and high and deep is the love of Christ, and to know his love that surpasses knowledge—that you may be filled to the measure of all the fullness of God” (Eph. 3:17-19, N.I.V.).

Perfection is not in the excellence that we might lay claim to. If we live and work so as to secure some kind of conformity to the standards that others have set up, are we not then setting ourselves forward as something to be admired, glorifying ourselves? But in Christ the glory of men is laid in the dust. Who of us at our best is not devastated from time to time as we come to reflect how easily we misrepresent Christ, even in the way we live and share our religion.

Commitment and surrender to Christ do not issue in some isolated achievements. The Bible knows nothing of a solitary religion. When we talk of living the Christian life, it is Christ to whom we witness and not to ourselves. We cry for deliverance from all that is sinful and contrary to the will of God, but the knowledge that we have finally arrived when we no longer sin is never quite that obvious. “The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts.”—Steps to Christ, pp. 57, 58.

God wants our hearts and minds. He wants us to love Him with all our heart, mind, soul, and strength. That comes with our abiding in Him. Christ prayed for oneness in John 17, the relationship that exists between the Father and the Son. He wants us to want Him, to enjoy Him. When the Holy Spirit possesses our lives, then we are one with Christ, He with us, and all of us together. We are not continually examining ourselves and others. We are committing ourselves to our beloved Lord and to loving one another. What else is there to be done?

Who of us is not devastated from time to time as we come to reflect how easily we misrepresent Christ, even in the way we live and share our religion?

HEALTH CAPSULES
Sponsored by the General Conference
Department of Health and Temperance

Drinkers are accident-prone

By ALBERT S. WHITING, M.D.
Associate Director

Scientific studies have demonstrated that persons who drink are accident-prone. The following figures are based on studies done in various parts of the United States.

Baltimore: 47 percent of drownings were alcohol-related.
California: 37 percent of deaths from nonhighway injuries were alcohol-related. The majority were from falls or burns, the latter usually being associated with smoking.
Massachusetts: 22 percent of all home injuries were alcohol-related.
Washington State: 10 percent of all injuries from falls were alcohol-related. For those having two or more fall-related injuries, alcohol was involved in 22 percent of the cases.

These selected studies indicate that about 28 percent of serious nondriving injuries are alcohol-related. Besides driving when drinking, there appear to be many other activities that are unsafe.

(Based on a report in Morbidity and Mortality Weekly Report, Center for Disease Control, Feb. 11, 1983.)
A full battery

By LOUIS W. PETTIS

Unlike David, Joseph had kept his battery charged.

My neighbor Mr. Allen set out one spring morning to take his daughter to work. "The radio news said we had a cloudburst early this morning a few miles east of here. We didn't get much," he observed.

A minute later he exclaimed, "Look at that! Water all across the pavement where the street dips. I think we can get through, though." When Mr. Allen drove into the flood at 25 miles per hour, he learned how much water lay before him. As the impact of his car hurled water several feet upward on each side, the engine got wet, causing a short that made the car stall.

There they sat in the deepest water, with a dead engine. Mr. Allen tried over and over to start the motor, but there was not even a cough.

"Daddy, the water's coming in under the door and getting my shoes wet."

"What can I do?" he questioned. "The engine won't start."

"Look, Dad!" cried his daughter, pointing to the higher ground, "a lot of water is coming this way!"

Mr. Allen saw a new flood surging toward them from the direction of the cloudburst. Now he was worried. What would happen when all that water reached them?

Suddenly an idea flashed into his mind. "Let's hope the battery has a full charge," he muttered as he put the car into low gear, released the clutch, and began running the starter. Powered only by the battery, the car moved ahead, forcing its way through 18 inches of swiftly flowing water. Slowly they advanced out of the deepest water and then climbed to the dry pavement.

"Thank the Lord for a full battery!" exclaimed Mr. Allen. As he related his experience I thought of times when my battery hardly would start the car and surely would have failed me in a crisis such as that.

Joseph was running on a "full battery" when Potiphar's wife tried to seduce him. He had plenty of reserve power to get out of her trap. But King David had let his battery run low one day when Joab, Uriah, and the troops were away fighting the Ammonites. At sight of Bathsheba, David set aside all decency and restraint, forgot God, and began a chain of events that culminated in murder.

We need to charge our batteries every day by spending a devotional period with the Lord. A sincere prayer of commitment in the morning furnishes power to keep us during the day.

Years ago, in a time of depression and drouth, a college student colporteur was struggling to sell even $35 worth of books a week. One morning he met a sudden temptation. A young man in a fine car asked what success he was having. Admitting that sales came hard, the colporteur was surprised and momentarily pleased when the man offered him a job.

"I have a line of merchandise that sells easily. My men all make at least $100 a week profit. You look like a good prospect. Would you like to work for me?"

Thinking of his own low sales, the colporteur blinked and gulped. But he had offered a prayer of commitment that morning. His battery was full. Looking his tempter in the eye, he smiled and said, "Thank you for the offer, but I couldn't leave the important work I'm doing for twice the money you have promised."

Louis W. Pettis was a retired minister and professor.
Creativity among Christians

By MORRIS TAYLOR

The Christian is not at liberty to let his talents lie dormant.

The members of Christ’s waiting church have a special interest in the parable of the talents set forth in Matthew 25. Our Lord has entrusted to everyone special gifts termed talents.

Originally a talent was a measure of weight, about 75 pounds (34 kilograms); then a monetary unit, often a metal coin made of gold, silver, or bronze with a hole in the center. We think of a talent as our wealth and all that is related to its power and proper use. By extension, it represents all temporal resources and human abilities.

The Holy Spirit performs a major role in the distribution and use of spiritual gifts. Vocational skills, scientific knowledge, and artistic talents are vitalized by Him. “It is only when brought under full control of the Spirit of God that the talents of an individual are rendered useful to the fullest extent.” — Testimonies, vol. 4, p. 427.

Our gifts are a trust from God. Only talents put to practical use will benefit others and honor the Creator. Piety is no substitute for quality education, willing work, and sensitive service. “Unto whomsoever much is given,” says Jesus, “of him shall be much required” (Luke 12:48).

Like the person in the parable who received one talent, some believe that God is a hard master. Such people seem to think God expects us to glorify Him with talents He never entrusted to us, although He will not demand large offerings from the poor or active energy from the sick. The example of Daniel and his youthful companions illustrates the vital balance between physical health and mental vigor. “For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not” (2 Cor. 8:12).

The parable of the talents teaches us that we are not at liberty to let our talents lie dormant. The Christian is challenged to improve, develop, and perfect God-given skills. The question is not How much have I received? but rather What am I doing with that which I have? Consecrated talents, although they may be small, can accomplish more good than brilliant gifts not dedicated.

The Christian works diligently, and God gives the increase. There is no occasion for pride, for the superscription of Christ is placed upon each talent. Paul reminds us: “We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us” (chap. 4:7). Those who serve the Lord with humility will grant elbow room for the development of fellow Christians’ talents, for each human has an individuality bestowed by the Creator.

The principal concern of the Christian is to find a position pleasing to the Lord where his gifts can be utilized for optimum service. The goal of life is not to seek greater honor or to find a pleasing job with high pay, but to develop all one’s powers symmetrically, to bless others, and to glorify God.

The church of Christ continually needs creative Christians. Why not apply creative skills to transcend the ordinary ways of conducting church business, to experiment with additional modes of evangelism, to seek new solutions to traditional problems, to illuminate the truths of God’s Word, and to improve the quality of life on our planet? “Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all.” — Education, p. 14.

Like varicolored threads in an elegant tapestry, the creative gifts of various church members interweave to present a complete picture. By capability, development, and experience some are suited for a particular profession or trade, but all are essential. No two Christians are exactly alike in skill or manner of working, yet each person is a special thread in the complex pattern.

Would you like to take some of your talents to heaven? Listen to this promise: “Those who have made the most of their privileges to reach the highest attainments here, will take these valuable acquisitions with them into the future life. They have sought and obtained that which is imperishable. The capability to appreciate the glories that ‘eye hath not seen, nor ear heard,’ will be proportionate to the attainments reached in the cultivation of the faculties in this life.” — Fundamentals of Christian Education, p. 49.

Morris Taylor is manager of the Heritage Piano Company in Grand Rapids, Michigan.
DEAR MIRIAM

By MIRIAM WOOD

“Frozen” member thawed!

Dear readers: In this old world, which often seems more full of heartache than happiness, once in a while a truly wonderful thing happens. Such an event has just taken place— is continuing to take place—and you have made it happen. As I write I have forwarded more than 100 letters of love and concern to the “frozen” member whose letter was published in the May 10 column. And the letters are still coming. Now let me tell you what your letters have done, in the words of a letter I received from our new friend. When the first batch of letters arrived, she said, “I am sure the mail carrier thought it was my birthday! Truly it was a new beginning for me.” This has really increased my faith. If all our church members were as friendly as this, our churches would be full to overflowing.

She goes on to state that she had courage to seek out another Adventist church at some distance. “We are so happy there. We have been invited to homes, and we have had members in our home. My husband even asked me to invite the pastor and his wife over supper, and he has also requested that I pray about some situations. He hasn’t attended on Sabbath morning yet, but he has gone to a church social with me and felt warmly welcomed.”

In thinking over the past unhappiness, she describes how helped and blessed she was by you. “I can see that all these people have a forgiving spirit, because that was the kind of advice they gave. And last night I was able to ask the Lord wholeheartedly to forgive any who had hurt us and erase all past sad experiences and any harsh thoughts from my mind.”

One of the sweetest aspects of this truly miraculous event is that our friend is passing along this love and concern to others. One woman wrote to her that she was moving to a completely strange city and felt very timid and apprehensive about leaving all her friends and joining a “strange” church. In the same mail came a letter from a member of the very church the timid member is planning to join. Our new friend immediately wrote letters to bring the two of them together, so the moving member will have a ready-made friend.

In conclusion, she says, “Please thank everyone who has shown me so much love. Because of all of you, I know that I am going all the way to the kingdom with my precious family. I look forward to meeting in heaven all who wrote to me and what a joyful time we will have there.” Dear readers, thank you for proving that we are, indeed, a caring church.

I just can’t bear the thought that my precious little dog, who just died, might not be with me in heaven. Do you think it’s possible that pets can be resurrected?

I am totally sympathetic to your feelings, as only another pet lover can be. (If you don’t like pets, none of this will make any sense to you.) I sometimes think back through the years to the faithful little loyal, devoted, furry creatures who have shared our hearts and our homes and how we have loved them.

As for their being in heaven, I was taught that this will not happen because the animal kingdom cannot grasp the plan of salvation, and Christ’s victory over death pertains to human beings who can be redeemed from sin. An animal does not sin, since it is without conscience in the sense we use the word, but neither can it become righteous. I am comforted when I remember God’s promise that “eye hath not seen, nor ear heard...” And since He has promised to wipe away all tears from our eyes, I am sure the new pets—which will include the entire animal population of the universe—will more than make up for the absent terrestrial ones. God will take care of it. (Perhaps He could make just one exception for Grey Friars Bobby.)

I would like to know if it’s OK for a teenage girl to ask a boy to go out with her.

On this question, I did some “research.” I asked some boys in your age group how they felt about this and they said, “Of course it’s all right.” Research doesn’t always prove what we had hoped to find, and in this case, I confess that I feel a bit different about it, perhaps because I was brought up to believe that the “boy” should always do the asking and the girl should wait to be asked. I suspect that your mother feels the way I do, and that you’ve had some brisk discussions about this, hence your question to me.

I want to emphasize that unless you feel totally comfortable about doing the asking, you shouldn’t. One of the most difficult aspects of our formative years is that we’re often torn between what “they” are doing and what we think, if the two are divergent. Later on in life you will be more able to feel secure with your own viewpoints. And difficult though it is to believe, one does not have to have a date every Saturday night to survive.

I have long been dissatisfied with the artwork illustrating Bible stories in children’s books. For instance, Adam and Eve were “clothed in garments of light” but they are always shown nude, partly concealed by bushes. And how did Adam get to be clean-shaven?

Probably I should have consulted one of the artists at the publishing houses on this one. Actually, I don’t see how garments of light could be successfully portrayed. In an attempt to stick as closely as possible to the description in Genesis, Adam and Eve are, as you say, discreetly placed behind bushes. (However, it is interesting to note that before sin nudity carried no stigma.)

Adam’s problem with a razor amuses me. I had never thought of it. My only answer would be that perhaps things weren’t then as they are now. Could whiskers have been one of the trials after sin? I know at least one man who would agree to that! I’m not suggesting it as theology, I hasten to add. It is possible that Adam had a beard right from the start, but since this information is not vital to salvation, I don’t think we need to be unduly concerned.

I’ve just moved, and there is a Seventh-day Adventist church in my new city, but I’d like to keep my membership in the old church, even though I can’t attend. What do you think of it? I will attend the church in my new home city.

Where there is a local church, in my view it’s always best to be a part of it, and that includes one’s membership. A person feels more responsible to see that all phases of church life are a success, and also feels entitled to the full warmth of the local community of believers. To keep one’s membership in another church implies to me keeping local people at a distance.

Then there is the matter of supporting the financial needs of the local church. One should be a contributor as well as a consumer.
Presidential piety

In this year of Presidential primaries, campaigns, and election in the United States, a growing phenomenon has come to the fore. It began in the 1950s with White House prayer breakfasts and picked up speed in 1960 with the election of a Catholic president who cultivated the friendship of Protestantism’s leading evangelist. “Billy Graham and his like seem to have been edging nearer to the Oval Office ever since,” says Presidential observer Hugh Sidey.—*Time*, March 19, 1984.

Since then Presidential candidates have included George McGovern, a pastor’s son; Jimmy Carter and John Anderson, zealous Bible teachers; Walter Mondale, son of a preacher (his wife is a daughter of one); Gary Hart, who planned to be a minister, attending a religious college and a divinity school; and Jesse Jackson, an active preacher.

In Ronald Reagan conservative Christians have a friend who champions their causes: antiabortion and anti-ERA, prayer in public schools, and tax relief for parents sending children to church schools. He declared 1983 the Year of the Bible, and, sounding more like a preacher than a politician, has stated, “I am going to give whatever time remains to doing God’s work more resolutely than ever before.” Not only is Billy Graham still welcome at the White House, but so are Donn Moomaw (Reagan’s California pastor) and Jerry Falwell. By quoting John 3:16 to a gathering of church leaders, President Reagan “seems to have staked himself clearly to the tenets of evangelical Christianity and gone beyond the safe borders of civil religion, to which most Presidents pay homage,” according to *Christianity Today* (see Gary M. Ross, “The Religion of President Reagan,” *Adventist Review*, June 7, 1984).

“What’s going on here?” asks Hugh Sidey, noting that until recently only one President in this century, Woodrow Wilson (son of a minister), was molded by a church background. While most Presidents have professed some religion, “the fusing of spiritual zeal and Presidential power is a fairly recent development.” Sidey cites Vietnam, Watergate, the nuclear threat, and family and neighborhood breakdown as causes for renewed interest in morality. But he adds a caution: “A lot of people are rightly worried about Presidents’ taking their cues from on high.”

And well they should be. Not that we have anything against a President being a practicing Christian. Society needs all the virtue it can get from all the godly leaders it can find. But for more than a century Seventh-day Adventists have warned that the time was soon coming when, according to Revelation 13, zealous Protestantism would impose its brand of morality upon the nation through a union of government and religion. It is not necessarily a Catholic President who must be feared, but rather a President, Catholic or Protestant, who feels God has called him to turn his concept of Christianity into the law of the land. As society veers out of control, the idea will predominate that if morality cannot be taught, it must be legislated.

Recent events appear to be preparing the way for fulfillment of this prophecy. Developments in this area will bear watching. The lamb will speak as a dragon. The image of the beast will enforce the mark of the beast in the name of Christianity as one of the final events in earth’s drama. Can it be that “now is our salvation nearer than when we believed,” that “the night is far spent, the day is at hand”? If so, “it is high time to awake out of sleep” and to “cast off the works of darkness,” and “put . . . on the Lord Jesus Christ” (Rom. 13:11, 12, 14).

E. F. D.

A gentleman and a scholar

As I write for this issue, the office formerly occupied by associate editor George Reid lies empty, bare. Dr. Reid has just assumed his new duties as director of the Biblical Research Institute, and we are missing him.

George Reid is both a Christian gentleman and a Christian scholar. He brought to his post at the Review good judgment, a sweet disposition, and a breadth of experience gained in the pastorate and many years of college religion classes. His knowledge is broad-ranging—from nineteenth-century medical practice (his Th.D. dissertation, in church history, centered on this topic) to Roman history to geological theory.

After two years, no longer can we say, “Leave it to George.” Instead—“Thank you, and God bless.”

W. G. J.
Unacceptable excuses
Continued from page 2

rationalization of their course of action?

"God would have his servants prove their loyalty by faithfully rebuking transgression, however painful the act may be. Those who are honored with a divine commission are not to be weak, pliant timeservers. They are not to aim at self-exaltation, or to shun disagreeable duties, but to perform God's work with unwavering fidelity."—Ibid., pp. 323, 324.

The comforting conclusion to this experience seems almost stranger than fiction. It fills my heart with gratitude and courage. It is the assurance that through the mercy and the marvelous grace of our Lord, we can be forgiven, justified, and reinstated. God was angry enough with the sin of Aaron that He easily might have destroyed him (Deut, 9:20). But instead consider what happened: "In answer to the earnest intercession of Moses, his [Aaron's] life was spared; and in penitence and humiliation for his great sin, he was restored to the favor of God."—Ibid., p. 323.

What a promise—there's hope for you and me! NEAL C. WILSON
President, General Conference

SPEAKING OUT

Do we need more Adventist hospitals?

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. At times the editors disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented.

On November 19, Ken Berry, Sabbath school superintendent for the day at the Moberly, Missouri, Adventist church, reminded those present that it was the Moberly church's twenty-fifth anniversary. As he read over the printed program of the church dedication service 25 years before, he pointed out that only two people were present who had participated in the dedication: Gurla Conrad and Kenneth Graybill—who actually is a member of the Sunnydale Academy church.

In addition to being the church's quarter-century anniversary, November 19 was special because Jeff Robinson was being baptized—the first employee of the Adventist-owned Moberly Regional Medical Center to become a Seventh-day Adventist. Jeff became an Adventist through the friendship and interest of Sonny Phillips, a hospital employee, and his wife, Colleen.

For the first time the Moberly Adventist congregation was meeting in the Nazarene church. The Adventists had sold their church the previous week because the 160 members no longer could be accommodated in the small building constructed 25 years before. The Nazarene church had been rented because the Adventists' new auditorium (a temporary sanctuary until a new church is built), which includes church school and Sabbath school classrooms, was not quite ready for use—although in September the church school had begun classes in the partially completed building. It was the school's fourth year of operation, and it had 22 students, two teachers, and eight grades.

Five years ago the Adventist Health System/Eastern and Middle America (AHS/EMA) became involved with the hospitals in Moberly. Bob Brown, then director of marketing for AHS/EMA, had negotiated an agreement whereby one hospital was given to AHS/EMA and the other purchased. Plans immediately were developed to build one new hospital to replace the two aged facilities. Today, there is a new, modern 120-bed facility that has been open more than two years. Sixty Seventh-day Adventists were employed before Jeff Robinson raised the number to 61.

There are some who feel that we do not need any more Adventist hospitals because we do not have enough Adventist workers. What constitutes enough workers? Some would argue for 100 percent, others more than 50 percent—so the Adventists will be in the majority. But numbers and percentages aren't everything.

I am reminded of how the Lord blessed Gideon and rewarded his faith. Although Gideon felt he needed 32,000 men to win the battle, with the Lord's blessing, he needed only 300. It is not the number of Adventist health-care workers, but the quality, that is significant. With the Lord's help and blessing 300 can accomplish what some might think would require 32,000.

The gospel commission bids us take the gospel to the world. This is done through many means: churches, pastors, laypeople, doctors, dentists, other health-care personnel within Adventist hospitals, and the list goes on.

We need churches and hospitals everywhere that it is practical from financial and other perspectives.

Today there are 40 Seventh-day Adventist employees working at Moberly Regional Medical Center who had never been employed at an Adventist hospital prior to coming to Moberly. Some of the Adventist employees had worked at other Adventist hospitals but preferred Moberly's small-town environment. Where would Jeff Robinson have learned about Adventism had he not come in contact with an Adventist hospital? Moberly has some 160 members regularly attending church. Five years ago, when AHS/EMA took over the town's hospitals, there were 15 in regular church attendance.

Adventist hospitals do not cost the church or conferences money, but the presence of an Adventist hospital makes a significant financial contribution to churches and conferences.

Do we need other Adventist hospitals? In order to take the gospel to the world, our work needs to grow and expand continually. We need more churches. We also need more hospitals.

JIM CULPEPPER
Administrator
Moberly Regional Medical Center
Cleansing the lepers: freely ye have received, freely give

By BRAAM OBERHOLSTER

Pedaling his bicycle along the dusty trail, Mandala spots the mango tree where he is to meet his friends—lepers under his medical supervision. Although it is only 9:54 a.m., the temperature already has reached 38 degrees Celsius (100 degrees Fahrenheit).

Mandala, one of 16 TALRES (Trans-Africa Leprosy Rehabilitation and Research Services) field workers, each day travels 20 to 30 miles (32 to 48 kilometers) by bicycle to visit and treat 30 or more leprosy patients. The ten miles (16 kilometers) he has traveled already this morning will seem endless on his return under the scorching afternoon sun. Temperatures probably will reach 45 degrees Celsius (113 degrees Fahrenheit). For this reason he was on his way before 6:00 a.m.

TALRES's Shire Valley project is a medical missionary institution of the Seventh-day Adventist Church located in the most southern part of Malawi. The Shire Valley forms the southern tip of Africa's rift valley system. Although more than 150 miles (241 kilometers) from the Indian Ocean, its average elevation is a mere 300 feet (91 meters), which accounts for the intense heat all year.

Under the mango tree, Mandala greets his patients with a friendly smile, chats with new arrivals, and proceeds to deliver a short health talk on how they should care for hands and feet that have lost their sensitivity. Mandala's students are adept at answering his questions, for some of them have been under treatment for five years or more. This is not the first time this topic has been discussed, but repetition serves to drive home the subject's importance.

Leprosy is caused by bacteria similar to those of tuberculosis. They live in the cooler parts of the skin and in the nerves close to the body's surface. Destruction of nerves produces most of the deformities characteristic of leprosy. Further damage is caused by neglecting to take proper care of insensitive extremities, often resulting in the loss of fingers, toes, hands, or feet.

Leprosy, once a worldwide problem, now is confined chiefly to tropical areas where resources for its treatment and control are limited. Of the estimated 11 million people currently afflicted with leprosy, less than half receive treatment.

After Mandala concludes his lecture with prayer, he dispenses the week's medicines. Although he stresses the need to take the medicines regularly, he points out that it is God, not the mankwala (medicine), that gives healing and protection. The TALRES workers' goal is the healing of the whole person, physically and spiritually.

On the long ride home, Mandala has opportunity to reflect on the improvements in the care of leper patients and the changing attitude toward these people who once would have been outcasts of society.

One of the first leper colonies in Malawi was opened in 1908, at Malamulo Mission, about 40 miles (64 kilometers) southeast of Blantyre. Treatment was not highly effective, but at the colony the leprosy patient could have a home, adequate nutrition, a garden, and employment in brickmaking or basketry. With the advent of effective forms of treatment in the 1950s, the leper colony was closed, attempts were made to reintegrate the patients into their home villages, and treatment points were set up close to where the lepers lived. The year 1973 saw the first mobile clinics in the Shire Valley.

Today the Shire Valley leprosy project operates from Ngabu, serving the 330,000 inhabitants of the 7,700-square-kilometer (2,973-square-mile) Shire Valley. It is involved in leprosy control, tuberculosis control, treatment of eye diseases, health education, and spiritual outreach. The project can claim an admirable degree of success.

During the past four years leprosy has been arrested in more than 1,000 patients. Because of an all-out effort to prevent leprosy's characteristic deformities, 70 percent of those with the disease have escaped serious disability. In the past 12 months, more than 300 persons have accepted Christ as their personal Saviour as a direct result of contact with TALRES workers. Patients and people in the community have gained confidence in the medical and spiritual care given by TALRES workers. More leprosy patients are referring themselves to TALRES for diagnosis and treatment, and the Shire Valley program currently has the highest detection rate in Malawi.

Through use of the inexpensive and effective drug treatment introduced in the 1950s, leprosy has been arrested in some patients after five years of daily treatment. For others it has required seven to ten years. Some must continue treatment for life. While distribution of the drugs and supervision of patients for such an extended period has been expensive, a further complication has been the emergence of leprosy bacteria that are resistant to the standard treatment.

In January of this year, however, TALRES began using a new type of treatment developed by the World Health...
Organization that will arrest leprosy in many patients in as short a time as two years. Furthermore, the treatment uses drugs that are effective in those patients afflicted with the strain of leprosy resistant to the traditional medications.

The disadvantage of this new treatment is its cost. On average, medication that costs a mere U.S.$24 can cure a person of leprosy within a relatively short period—a small price compared with the misery and frustration of being disabled or having to take medication for a lifetime. Yet even at this low cost, the new treatment is nearly TALRES probably will not be able to offer the level of service it would like to give.

As the sun beats down upon his back and the dust rises behind his bicycle wheels, Mandela thinks about the mess that sin has made of this world—the pain, the disease, the heartache. How long, he wonders, will people continue to suffer from leprosy and its effects? In his heart, however, he knows—until the last human has had opportunity to accept the offer of the Great Physician to be healed of the leprosy of sin. Then Jesus can come, and the world’s leprosy problem will be over.

DOMINICAN REPUBLIC

Study commission tables territory readjustments

A survey commission recently visited the Central Dominican Conference to study the possibility of readjusting the territory to create a new mission in the southern section of the Dominican Republic. After examining the data, the committee chose not to recommend such a move at this time. However, within two years the conference may be able to proceed with the proposal.

Adventism has grown rapidly in the Dominican Republic. The first Seventh-day Adventist missionary, Charles Moulton, a Jamaican, began literature evangelism there in 1907. He soon found seven people already keeping the Sabbath.

In 1908 the first Sabbath school was organized in Con- suelo, near San Pedro, and among the first persons baptized were Maria Williams and her six children, who became leaders in the Adventist work.

The second Sabbath school was organized in Santo Domingo, the capital, with the first church being organized in 1917. The handful of members showed their faith by constructing a church with a seating capacity of 500 in 1919.

The next year Mr. Moulton moved to the Cibao region and preached in the city of Santiago. When he later preached in Jababa, the Luis Gómez family accepted his message and since has produced many denominational workers. A church was organized in Jababa in 1921.

In 1922, Santiago Phipps established the country’s first Adventist primary school, in Barahona. As a result of the work of Mr. Phipps and his wife, 16 persons were baptized, and a church was organized in Barahona in 1924.

That same year the Dominican Mission was organized with 147 members, directed by missionary William Steel. By 1936 the membership had grown to 743, with ten organized churches. In 1943 there were 21 organized churches, with 1,559 members, and by 1961 there were 40 churches and 3,998 members.

When evangelist Arturo Schmidt held a crusade in the capital city in 1962, 800 people were baptized. The mission achieved conference status the following year. Nine years later the work had grown so much that it was necessary to divide the territory into two fields: the Central Dominican Conference, with 10,000 members, and North Dominican Mission, with 4,000 members. There now are approximately 30,000 members in the Central Dominican Conference and 15,000 in the North Dominican Mission.

Despite the tremendous growth of Adventism, the study commission saw many unen- tered areas in the south. Apart from large cities such as San Juan de la Maguana and Barahona, the southern region for the most part has never heard the Adventist message.

GEORGE W. BROWN
President
Inter-American Division

WASHINGTON, D.C.

Inner-city and prison ministries workshop held

Inner-city and prison ministries directors representing seven of the North American Division’s nine unions met at the General Conference headquarters on May 16 for a full-day workshop.

The purpose of the meeting was to discuss how increasing unemployment among blacks and other minorities in the inner cities has affected prisons and other penal institutions. Demographic studies suggest that most major American cities are becoming a vast and complex mission field, requiring a variety of resources if Adventists are to meet the challenge.


Inner-city directors from unions with large minority populations, and the directors of several successful prison ministries, gave encouraging reports of how their organizations are addressing the needs of people in the areas they serve.

The group was challenged to accept Christ’s commission to attend to the needs of the poor, visit those in prison, and carry the gospel to every creature.

R. L. WOODFORK
General Field Secretary
General Conference

Week of Prayer messages available on tape

For several years the adults’ and children’s Week of Prayer messages have been available on cassette tapes through the Ministry Tape of the Month Club, sponsored by the General Conference Ministerial and Stewardship Association. This service is offered again this year.

The 1984 Week of Prayer will focus on the Bible—"Knowing God Through the Scriptures." The authors will deal with such topics as "The Purpose and Place of the Scriptures," "Understanding the Scriptures," "Developing a Devotional Life," and "The Scriptures and Salvation." On the tapes you will hear the voices of Neal C. Wilson, General Conference president, and other church leaders.

The children’s messages are by Paul Sundquist, a retired youth leader who at present is involved in youth and evangelistic work in Poland. Pastor Sundquist served as youth leader in the Congo Union and later in the then Trans-Africa Division, as president of the Swedish Union, and as Sabbath school director in the Northern European Division.

The eight messages for adults are available on two cassettes for $5.00. The six children’s messages are on a single cassette at a cost of $3.00. Send payment with order to: Week of Prayer Tapes, Ministry Services, P. O. Box 217, Burtonsville, Maryland 20866. Please add extra for overseas air mail postage. Check with your post office to ascertain the difference between the cost of surface mail and air mail. The adults’ and children’s tapes together weigh seven ounces; the adults’ tapes weigh only three ounces.  

rex d. edwards
A search for roots leads further than expected

When Ken Dennett began to search for his family roots, he had no idea of the change it would make in his life.

Ken, who until recently was a captain in the United States Marine Corps, grew up as an adopted child in a non-Adventist home. Although his adoptive parents would not have minded, he never really sought out his natural ancestors.

He knew that his natural grandfather was a Seventh-day Adventist minister named Jones, and that he had died in a buffalo attack while a missionary in Africa. He also knew that his natural grandmother had brought the family to the Napa Valley after his grandfather had been killed. His real search for his roots, however, did not begin until October, 1983.

As Ken and his wife, Susan, were visiting his adoptive mother in Crescent City, California, they discussed Ken's natural family. At Susan's suggestion Ken decided to find out more about his natural family. Susan had spent a month in Angwin before their marriage. She also knew something about Adventists because her mother, who recently had become an Adventist, had studied with her mother's maiden name was Charlotte Jewell.

In another issue of the Review and Herald, however, Susan found a picture of Robert L. Jones and his family going to Africa. In that picture, Jones's wife was holding an infant who was, it seemed probable, Ken's father.

The search next involved Taylor Ruhl, director of library services and a longtime resident of Napa Valley. As they reviewed the information from the Review and Herald, they discovered that Ken's grandmother's maiden name was Charlotte Jewell.

Ruhl knew someone who fit that description. He also knew her sister, a friend of his, who lived in St. Helena. The library staff checked further, they discovered that a Dr. and Mrs. Parshall Howe, who were retired and living in Angwin, had lived in Africa at the time that Jones was killed. The Howes, it turned out, had known Ken's natural father as a child.

"You look just like Bobby!" the Howes exclaimed when they saw Ken, after bringing to the library some photo albums that contained pictures of Ken's father as a child. They were able to tell Ken a number of things about his family. His natural grandmother's sister, Helen Fox, lives in St. Helena. His natural grandmother lives in a nursing home in Glendale. An uncle lived in Escondido, near Ken's former home (he currently lives in Sacramento).

The Dennetts next visited Helen Fox, whom Ruhl contacted for them. She remembered Ken's adoption and explained that his natural grandmother had wanted to adopt him but was unable to do so. She and the Dennetts spent five hours together looking at family pictures, some of which she gave to them. Ken's great-aunt then got in touch with his three natural aunts and an uncle.

Tears flowed freely at the hastily arranged reunion the following Sabbath. Ken discovered that his father was no longer alive but that his mother lives in Carson City, Nevada.

But finding his earthly roots was but the beginning for the Dennetts. In March they both were baptized into the Carmichael, California, Adventist church—reestablishing a tie to that heavenly family that had been broken in the Garden of Eden.

BRITAIN

Granose Foods reports growth

England’s Granose Foods Ltd. reports that its 1983 sales were 7 percent ahead of 1982, and that the first quarter of 1984 was up by 6 percent over the same period during 1983.

In August, 1983, the control of Granose Foods was returned to the British Union by the Sanitarium Health Food Com-
pany of Australia, owing to trading difficulties. At the time of the change the company’s new manager decided to discontinue production of Sunnybisk, a breakfast cereal biscuit, as well as several other smaller items, emphasizing instead the agency lines.

The new management team—Peter Archer, general manager; Peter Hinks, treasurer; and Nigel Phillips, marketing director—has liaised with both denominational and nondenominational companies overseas in order to widen the range of products available from Granose. Additions include soya milk, a range of mueslis, sandwich creams, and more recently, a vegetable margarine from Nutana in Denmark.

At the recent Helfex exhibition in Brighton, England, which was attended by 2,500 health-food traders, there was considerable enthusiasm for the competitively priced margarine.

Granose’s managers are studying whether the factory should move from its restrictive premises at Stanborough Park into a more modern building. However, the British Union Conference’s financial constraints may mean that such a transfer would not be feasible in the immediate future even if deemed advisable.

W. J. ARTHUR
Vice President
British Union Conference

WASHINGTON, D.C.

ADRA meets with charity’s man at the middle

What do the Adventist Development and Relief Agency (ADRA) and a number of major corporations have in common? They both utilize the services of consultant Max Celnik, from New York. There is at least one major difference, however. Because of the fees the corporations pay to Celnik, ADRA receives his services free of charge.

Recently Celnik paid a visit to ADRA’s Washington, D.C., headquarters, personally observing ADRA’s operation and checking to see how he might be of greater assistance.

Celnik’s role is to advise these corporations of varying sizes in how they can contribute goods to several hundred charitable organizations, which in turn will distribute them to the world’s poor and needy. Not only does he advise them on how to dispose of books, medical supplies, clothing, laboratory equipment, art supplies, and a host of other items; he matches the donated commodities with the charitable organizations that can utilize them.

Dealing with both national and international charitable agencies, Celnik is the go-between for many millions of dollars’ worth of goods each year. It is his responsibility to ascertain the trustworthiness of the charitable agency, monitor the agency’s distribution practices, and see that the goods were distributed to truly needy recipients.

According to Celnik, the IRS has stringent regulations concerning how much of a tax benefit the donor corporations can claim for the goods contributed. They must give from their current lines, and the ratio of donations to sales for that line must not exceed a certain amount. Surplus goods and discontinued lines have a diminished fair market value and afford a similarly reduced tax write-off.

Celnik does not respond if charitable organizations seek his assistance. Rather, he checks the track record of organizations that come to his attention. If what he finds looks promising, he approaches the agency and outlines the goods he can make available. About 12 months ago he began working with ADRA, after having been favorably impressed by its record of service.

To date, ADRA has benefited primarily by contributions of free books. A fairly large number have been and are being distributed to Adventist-run education and literary programs in Third World countries.
brief argued that the Connecticut statute passes the Supreme Court's three-part Establishment Clause test. According to the church's brief, the Connecticut law has two secular purposes: to regulate the working conditions of the State's citizens and to protect the free exercise of religion. The law's primary effect neither advances nor inhibits religion. Nor does it excessively entangle church and state.

"In addition," the brief noted, "the statute, which accommodates religious practices, is mandated by the Free Exercise Clause of the First Amendment. As this Court recently stated in Lynch v. Donnelly [the Pawtucket, Rhode Island, Nativity scene case], . . . the Constitution 'affirmatively mandates accommodation, not merely tolerance, of all religions, and forbids hostility toward any. . . .'

The church's motion for permission to file its brief explained that it "is a worldwide religious denomination whose four million members follow the Biblical command that the Sabbath, the seventh day of the week, be set aside from secular work and other worldly endeavors. . . ." "Seventh-day Adventists view their day of rest as a time for worship, witness, and religiously centered family activities," the motion continued. "They do not view it as a time to mow the lawn, shop for groceries, or paint the house." The motion explained that in one four-year period, Adventist members in the United States reported more than 800 employment problems involving Sabbath observance to the General Conference Department of Public Affairs and Religious Liberty.

The motion also expressed concern about implications the Court's decision may have on other religious accommodation provisions in Federal, State, and local laws and on international law as other countries interpret their legal guarantees of free exercise of religion.

ROBERT W. NIXON
Communication Department
General Conference

WASHINGTON, D.C.

Adventists file brief about employment law

The Seventh-day Adventist Church on June 1 urged the U.S. Supreme Court to uphold a Connecticut law that prohibits employers from firing workers who refuse to work on their chosen day of worship.

The Supreme Court of Connecticut on September 9, 1983, held that the State statute violated the Establishment Clause of the First Amendment. The U.S. Supreme Court agreed to review that decision and is expected to hear the case during its October, 1984, term.

The Seventh-day Adventist Church's friend-of-the-court
At Kettering Medical Center, nurses know all about the new machines and latest technology needed to heal their patients. They also know the priceless importance of a warm touch or a quiet prayer. Kettering nurses know the value of personal care, that treats all facets of the patient—emotional and spiritual as well as physical.

Machines and technologies have their place in nursing. But at Kettering Medical Center, high tech does not crowd out the caring Christian touch. Kettering nurses are professionals who remember the value of the personal moment.
Euro-Africa

Virgilio Faustino worked for 16 years as a literature evangelist in the Portuguese city of Porto, assisted by his wife, Carminada, who had been a literature evangelist in Angola for six years and worked three years in Porto. By carefully following up the contacts they made, Virgilio led 120 people to baptism, and Carminada was instrumental in the conversion of another 35. Before being called to the Azores this past fall there, the couple had founded a church in Matosinhos. Of the 95 members, 60 were their "spiritual children."

After two years of operation, Radio Seminoz in Annecy, France, has received governmental authorization. Church members are broadcasting the Adventist message over 16 radio stations in France, 10 of which are Adventist-owned.

Nino Bulzis, Euro-Africa Division youth director, conducted a series of evangelistic meetings in the Swiss city of Locarno during February and March. About 45 visitors attended each night.

Harald Knott, Euro-Africa Division lay activities director, conducted a series of eight public meetings April 6-15 in Porto, Portugal. Although the meetings were held in the Adventist church, he had an attendance of some 480 people each night. Forty of them decided to be baptized.

Heinz Hopf, Euro-Africa Division communication director, proclaimed the Advent message during 19 nightly meetings in Augsburg, West Germany, in April and May. The average attendance was 180. Eighteen have requested baptism.

At the close of the first quarter of 1984, some 25 young people were baptized in Budapest and Szekesfehervar, Hungary.

When student literature evangelists from Spain's Sagunto Adventist College sold special issues of Signa dealing with alcohol, tobacco, and drugs to the owner and employees of a cafeteria, they made a greater impact than expected. A daily feature of Radio Andaluca was prepared in the building housing the cafeteria, and the program director found the subject so interesting that he invited the students to participate in a half-hour interview about Adventist attitudes toward drugs, and the church work to counteract their impact. The program resulted in such a flood of telephone calls that the director continued the program with the students the next day.

Southern Asia

Thirty-one people were baptized at Rajabhat Khawa, in India's East Himalayan region on March 31. The service was conducted by pastors B. M. Kujur and M. G. Kisku.

A Vacation Bible School training institute recently was held at Lahore, Pakistan, for the workers in the Punjab Section. The institute was conducted by union Sabbath school director Y. K. Dean and section president John Mall. Pastor and Mrs. D. S. Ariyaramm gave instruction regarding VBS work, and challenged the participants to conduct more than one VBS in each church. More than 25 pastors attended the institute.

The publishing department directors for India's two Tamil sections have exchanged positions. N. C. Vincent is now in North Tamil, and S. J. Rathinaratj is in South Tamil.

The English Language Centre in Kathmandu, Nepal, began the current school year with an enrollment of 340 students. The school has a full-time staff of six, including four student teachers from North America. The school, which is managed by Pastor and Mrs. D. H. Skau, attracts college students, housewives, businesspeople, and government employees.

North American Columbia Union

Nearly 80 new Adventists from throughout the Chesapeake Conference met at the conference headquarters for the annual New Believers' Day. Departmental directors and secretaries explained the functions of their departments as part of the day's activities.

Sixty students from eight schools in the Mountain View Conference converged at the conference's Valley Vista youth camp for an elementary school Bible conference. Mark Walker, conference education and youth director, planned the program around the theme "I Am a Christian."

More than 500 students, parents, and teachers gathered at Highland View Academy for the Chesapeake Conference's annual K-12 Music Festival/Education Fair. In keeping with Maryland's 350th anniversary, this year's theme was "Heritage of Freedom."

Seventy people in the Ohio Conference attended a church growth institute for Spanish-speaking people. As a result of the weekend meetings in Cleveland, a goal was set to increase by 1985 the number of Spanish churches from two to ten, reaching a membership of 1,500. Jose Osorio-Brana, evangelist and Ministerial secretary of the Antillian Union Conference, has been called to lead in this venture.

Lake Union

The New Castle, Indiana, church has only 35 members, yet on a recent Visitors' Day, 36 visitors attended. Dolly Stout, personal ministries leader, was responsible for promoting the special event.

Cooking classes recently conducted by the Broadview Academy church in Illinois emphasized a vegetarian diet and cooking with less fat and sugar. Academy students worked with church members in presenting the classes.

The South Bend, Indiana, church celebrated its twentieth anniversary recently. John A. Kroncke, who had been pastor of the church during its construction, was the guest speaker. Other former pastors who attended the celebration were Don Eckenroth and Arnold Kramer. Jerry Fore currently is pastor.

At a recent Wisconsin Academy alumni weekend, Virgil L. Bartlett, class of 1936, received an honor citation for 39 years of service as an administrator, pastor, and teacher. He currently is professor emeritus at Andrews University, in Berrien Springs, Michigan. Claudia Lane, class of 1934, received an honor citation for her years of service as school nurse and girls' dean. She is the nurse at Wisconsin Academy.
North Pacific Union

- Members and guests from eight black congregations in the Northwest met in Gladstone, Oregon, for their annual convocation. The crowd of about 800 listened to E. E. Cleveland, Oakwood College; Lt. Cmdr. Barry Black, Naval Training Center, San Diego, California; Richard Barron, General Conference Youth Department; and radiobroadcaster Shirley Maxwell, Inglewood, California.

- Two local elders and their wives in Montana have conducted successful Revelation Seminars, according to their pastor, Del F. Griebel. Mr. and Mrs. Mel Lich worked in Custer, while Mr. and Mrs. Don Greenwalt held their meetings in Hardin. Ten people have been baptized as a result so far, including three members of the Crow Indian tribe.

- Fifty people attended the first-ever Revelation Seminar held in Gambell, Alaska, on St. Lawrence Island. Pastor Ed Gienger, Walla Walla, Washington, joined his son Lon for the seminar, which was attended by a predominately Eskimo audience. Mrs. Lon Gienger simultaneously conducted a children’s seminar for 20 young people. One woman has been baptized.

- A walk-in clinic affiliated with the Portland (Oregon) Adventist Medical Center has opened in the Clackamas Town Center, a large shopping mall in South Portland. If some need to wait to see a physician, they are given beepers so they can shop until called.

- A new gymnasium and multipurpose building is being added to the Havre, Montana, church school. Much of the work is being done by a group of volunteers from Maranatha Flights International.

- The evening messages at the Idaho camp meeting were broadcast over radio station KSPD, in Boise. The project was a joint venture by a group of Adventist businesspeople and the Idaho Conference. Retired Far Eastern Division president Paul Eldridge had the first seven sermons, and George Vandeman, of It Is Written, gave the final two presentations.

Southern Union

- Students at the Phenix City, Alabama, school raised $749 in a read-a-thon. The students voted to use the money to purchase new desks for their school, according to principal Anne Chandler.

- According to the Florida Conference’s Spanish evangelism coordinator, Walter Cameron, 350 people are serving as carteros misioneros (mail missionaries), hand-delivering Bible courses to homes in metropolitan Miami. The project, which will go on all summer, is part of the preliminary work for the Miami Spanish Metropolitan evangelistic campaigns to be held September 15-November 3.

James White’s death and the 1888 General Conference session are two of the most crucial points in SDA history.”

- The recently organized Inez L. Booth Choral Society and the Huntsville, Alabama, Symphony Orchestra performed Rossini’s Stabat Mater at the Oakwood College church May 12. Stabat Mater (Sorrowing Mother) is a work based upon the feelings of the mother of Jesus as she saw Him hanging on the cross. The performance was on Mother’s Day. Inez Booth chaired the Oakwood College music department for 32 years.

- Recently 28 people in McLean County, Kentucky, were organized into a company, following many years of attempts to start an Adventist work there. In 1982 a Revelation Now crusade in Owensboro saw Mary Freels of McLean County baptized. She convinced Don and Carol Allen, of Owensboro, to move to McLean County, where they began a branch Sabbath school in their home. A Revelation Seminar in the county seat, Calhoun, saw 15 graduate April 7.

These are only two of the significant events covered in the newest volume of the Ellen G. White biography—The Lonely Years, 1876-1891. The account of a Colorado-bound mule train led by the Whites will give you deeper insights into their personalities. And then there is the writing of The Great Controversy and Ellen White’s trip to Europe. Arthur White, secretary of the White Estate for many years, is the author of this six-volume biography. Volumes already published include The Australian Years, 1891-1900; The Early Elmshaven Years, 1900-1905; The Later Elmshaven Years, 1905-1915. Available at Adventist Book Centers for US$16.95 each. Order your copy today.

Review and Herald Publishing Association
Africa to get 80,000 pounds of clothes

The Northern California and Michigan conferences recently collected 80,000 pounds (36-300 kilograms) of clothing that will be shipped to Africa and distributed by the Adventist Development and Relief Agency.

In January of this year the Secretary-General of the United Nations, Javier Perez de Cuellar, challenged private voluntary organizations to collect clothes for needy children in Africa. ADRA, International, accepted the challenge and asked the two conferences to help.

The conferences’ local Community Services groups alerted their friends and communities to the need, using word of mouth, radio, and local newspapers. When the clothes were collected they were sent to ADRA’s warehouse to be prepared for shipment to Africa.

W. Lee Grady

Christian Record to receive July 14 offering

The Christian Record Braille Foundation, based in Lincoln, Nebraska, with a Canadian office at Clearbrook, British Columbia, is a General Conference institution with the specific mission of ministering to the thousands of people who are sight- or hearing-impaired.

Christian Record is funded almost totally by gifts and offerings, about 95 percent of which come from public solicitation. While these funds may be used for general services for the blind, distinctively Seventh-day Adventist sectarian ministries must be funded by the annual offering or a church appropriation. The annual offering last year was $220,000, a slight decrease from the previous year. If Christian Record is to expand its outreach to include more service for the hearing-impaired, the annual offering must increase.

Last year Christian Record distributed 5,279 Bibles in Braille or other modes appropriate for blind people; 38,000 blind people were visited in their homes; and 30 summer camps were conducted for blind children. In total, more than 75,000 blind persons in some 80 countries are being served. In addition, service for the deaf now is reaching more than 1,000 persons.

Please help make this eighty-fifth anniversary year especially meaningful with a generous offering on Sabbath, July 14.

Lowell Bock

Franco-Belgian Union hosts congress

April 20-23, some 650 young people from throughout the Franco-Belgian Union participated in an Adventist Youth Friendship Congress in Bourges, France. Sabbath attendance reached 750.

The program, which was entirely carried out by the youth, featured musical and artistic performances, witnessing, and five Bible-study groups of nearly 150 young people each.

Newspapers published several Adventist-written articles about the rally well in advance. Every day during the congress reporters gave additional coverage. Many streets were decorated with strips of calico advertising the rally. The local radio broadcast a live interview with two Adventists, and the television station filmed several activities.

Heinz Hoff

Indonesia needs new type of volunteers

When the Indonesian Government recently discovered that members of a modern cult that advocates free love and community living were operating English language schools to entrap new members, the government closed the cult’s schools. At the same time, all English language schools were scrutinized.

Although the Seventh-day Adventist Church operated a number of such schools in the East and West Indies unions, no Adventist schools were closed by the government. However, because of stricter governmental requirements, church administrators decided that all student missionary teachers in Indonesia who did not meet the requirements necessary for a work permit should be sent out. A number of the student missionaries were reassigned to language schools elsewhere in the Far Eastern Division.

If Indonesia’s language schools are to reopen, volunteers are needed who meet the following requirements:

1. Have a B.A. in education or in teaching English as a second language (TESL), and have two years of teaching experience. Those with an M.A. in education or TESL need no teaching experience.

2. Be willing to be a volunteer teacher for two years in the East Indonesia Union Mission in the city of Manado, Ujung Pandang, or Palu.

3. Pay the round-trip fare. Housing and General Conference medical insurance coverage will be provided. Once the student missionary is at the place of labor, a livable salary will be paid. Married couples also may apply, provided both husband and wife meet the educational requirements.

The Adventist English language schools in Korea need volunteer teachers who have completed their second year of college. Return airfare to the United States is given upon completion of nine to twelve months of volunteer service.

In addition to the calls listed through the 1983-1984 Student Missionary Callbook, the Far Eastern Division needs two more male elementary school teachers for grades 1-8 at Ebeye in the Marshall Islands. They are needed for ten months beginning August 15, 1984.

The division also needs one more male for one of the islands of Palau, to teach business, English, social studies, or Bible in the secondary school. He should be at least a junior, one who plans to teach in his chosen field. He also should be able to assist in Sabbath-school-related and church-related activities, as well as with dorm worship.

All interested persons should write to the Adventist Youth Volunteer Service Corps, General Conference of SDA, 6840 Eastern Avenue NW., Washington, D.C. 20012.

Richard Barron
Youth Department General Conference