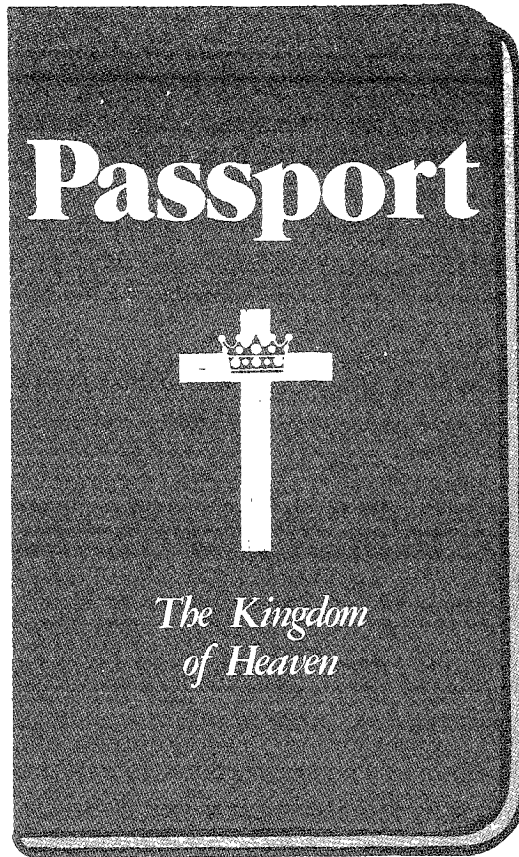


# Review

APRIL 14, 1977

ADVENT REVIEW AND SABBATH HERALD ♦ GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## Our Passport to Heaven



By F. M. ARROGANTE

“ONE OF THE SEVEN DEADLY SINS OF modern society,” says a religious service magazine, “is worship without sacrifice.” The other sins cited were “politics without principle, wealth without work, pleasure without science, knowledge without character, business without morality, and science without humanity.”

Human beings take pride in their wisdom and valorous achievement, their sagacity and farsightedness, and their accumulation of wealth. People boast of their inventions and discoveries. But all of these, at their best, are no ground for glory and boasting. To trust in human knowledge and wisdom is folly. To know God is a person's only valid ground for glorying. “He that glorieth, let him glory in the Lord” (1 Cor. 1:31). “Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God” (chap. 3:18, 19).

There is no answer to life and all its problems, aside from God. It is only as people grow in divine wisdom,

and order their lives in harmony with God's will, that they find the true end of existence. True value is spiritual. Material wealth is of value only as it is put to work to contribute to the joy of life and to glorify God.

Intellectual power apart from God leads to destruction. Wealth apart from God makes slaves of people. It takes possession of people instead of being possessed of them. It gives people false security. All people have sets of personal values, but not all have systems of moral and spiritual values. Only “those who in everything make God first and last and best, are the happiest people in the world.”—*Fundamentals of Christian Education*, pp. 83, 84.

Our days are days of fulfillment. We are beginning to sample the time of trouble. The end of time is inevitable. The one towering strength today is God. In the midst of perplexity and confusion every person should discover for himself that, after all, human knowledge is not the most important thing. Nor is knowledge a passport to heaven. The title or passport that will admit us to heaven is the imputed righteousness of Christ. The imparted righteousness of Christ is our fitness for heaven. All we can take with us to eternity is our character. □

F. M. Arrogante is president of the North Philippine Union Mission.

## You May Have Met Nony

Washington, D.C.

Perhaps you have met him somewhere, sometime, in your life—almost everyone has. I refer to the “hero” of my message today as “him” out of high respect for the opposite sex. I could have said “her” or “it.” Anyway, today I want you to meet Mr. Anony Mous. Usually he spells his name without interruption—Mr. (or Ms.) Anonymous. Whichever spelling you prefer—my “friend” is an interesting character, indeed. Very well known, very vocal, and very active.

Nony, as I shall call him, has plenty of time on his hands, for he busies himself about the affairs of an apparently endless number of people and projects in almost every land. He appears under unusual circumstances in some unexpected places. Nony is no respecter of persons. He insinuates himself into almost all circles of society. Apparently his only concern is that he has a message to get across, and for obvious reasons he does not want anyone to be aware of his identity.

On occasions Brother Anony Mous appears in the garb of a flatterer. He writes letters filled with praise expressed in multisyllable superlatives. He assures you that you are the greatest, the wisest, the nicest person he knows. “Such compliments,” he explains, “are more meaningful if the identity of the source remains unknown.”

More often, though, Nony’s communications are vicious, calculated to crush or annihilate the receiver with their invective. He handles the truth economically. His terminological inexactitudes are legion. He majors in half-truths or garbled truth—or more often in bare-faced lies. Usually our “friend” mixes just enough truth into his deceptive brew to add a semblance of reliability to the concoction.

The letters I receive from Brother Anony Mous are usually directed against some officer in the church, his pastor, a member of the local conference, union, or General Conference staff, or a leader in one of our institutions. Why the letter? Usually Nony has been slighted, overlooked, or downright insulted. He has not been elected or re-elected to some office in the church or conference. Some committee or board has not recognized his outstanding talent or his cause, and he is deeply wounded. What does he do? He sits down at his typewriter or takes up his pen and marshals all of the real and/or imaginary grievances his sick mind is able to conjure up and sets the mimeo mill humming.

Many years ago I received a letter from Nony. One of the young ministers was guilty of adultery, he informed me. I should do something about Brother Youthful’s credentials and service forthwith, Nony contended. The young worker was guilty. There was no question about it, and I should act without delay.

My heart was sick. Brother Youthful was a man of great talent, one whom I loved as a brother. Should I speak to him about the charge Anony Mous had laid at his door? If I did and he were innocent he would always feel that I mistrusted him. Instead of confronting Brother Youthful with Nony’s charge, I made some discreet inquiries, and decided to wait awhile. After all, if a person did not have courage enough to sign his name to such charges, perhaps the story would turn out to be without foundation.

Several years passed. I moved to a new field. Then one day I received another letter from the same Anony Mous. It was quite different from the first one. “Dear Brother Pierson,” it read, “some years ago I wrote to you accusing Brother Youthful of adultery. Since then I have been converted. I just want you to know that my charges were untrue. I was taking out my spite on this young pastor because he had refused to cooperate with me in some of my own questionable practices. I am sorry. Please forgive me. I want to be a Christian now.”

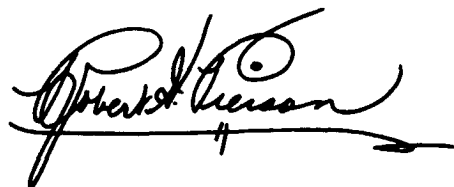
### Conceiving MischieF

May the Holy Spirit work upon the hearts of those who sow discord, who devise mischief continually. The Lord loves such and longs to come into their hearts and lives and take away every trace of that which is unlike our blessed Jesus. Our time is short and we need to find help to be true overcomers!

It is very difficult—sometimes impossible—for a person of integrity to respond to charges made by Nony and his ilk. A reputable person cannot stoop to vicious half-truths and untruths. It is best to remain silent and let the Lord and one’s friends take care of the rumors and false reports.

“My dear friends,” the apostle Paul says, “do not seek revenge, but leave a place for divine retribution; for there is a text which reads, ‘Justice is mine, says the Lord, I will repay’” (Rom. 12:19, N.E.B.). We can safely leave our reputation, our good name, with Him. After all, when Jesus was upon earth He, too, was the object of both overt and covert attacks. “The disciple is not above his master,” the Saviour reminds us (Matt. 10:24).

So, friend of mine, when your motives are questioned, when you are criticized, or if unkind things are said or written about you by people not brave enough to sign their names, do not lose either your patience or your Christian experience. Perhaps the Lord permits such abuse to come our way to keep us humble and to remind us always of our dependence upon Him.



President, General Conference

# This Week

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It is easy to forget as we read what God's prophets have written, either in the Bible or in the Spirit of Prophecy books, that the authors were human beings who loved, hurt, played, and lived in much the same way as did their contemporaries, and in much the

same way as do we. It is well, therefore, from time to time, to catch what glimpses we can into the private lives of these servants of God.

Alta Robinson gives us such a glimpse into the life of one of God's servants in "Ellen White's 'Daughters'" (p. 8). Here Mrs. Robinson briefly sketches the relationship Mrs. White had with her three daughters-in-law. Bits of family letters reveal the love she felt toward them and they toward her, along with the joy they had in one another's company.

In our March 17 issue we published a letter that asked whether Seventh-day Adventists are pub-

lishing small books on the prophecies of Daniel and Revelation with appropriate explanations, as Ellen White counseled we should do in *Testimonies to Ministers*, p. 117. Derek A. Mustow, the manager of the periodical department of Southern Publishing Association (SPA) has written a response to that query. In 1970 and 1971 *These Times* published two special issues dealing with Daniel and Revelation. These two numbers have had a circulation of more than 500,000 each.

With the tremendous rise in production costs, a reprinting of these two issues would cost much more than the original price of 50 cents. However, if enough people

were willing to purchase these special magazines at the higher price, SPA would go ahead with plans for republication. Interested persons should write Derek A. Mustow, Southern Publishing Association, P.O. Box 59, Nashville, Tennessee 37202.

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## Scan News briefs from the religious world

### Elderly Population Up, Under 5's Down

WASHINGTON, D.C.—The number of persons 65 years and older has increased markedly since 1970, while the number of children under five years of age has decreased markedly during the same period, according to new estimates reported by the U.S. Bureau of the Census.

During the period, the number of older persons increased from 19,972,330 to 22,936,000, a gain of 2,963,670, or 14.8 per cent. The number of children under five dropped from 17,162,866 to 15,338,000, or 10.6 per cent.

### Problem-Drinking Families Up 50 Per Cent

PRINCETON, N.J.—A new Gallup poll shows that the number of families troubled by problem drinking has increased 50 per cent since 1974, and that the number of women drinkers has increased by 8 per cent.

### Prison Population Increases 13 Per Cent

NEW YORK—The State and Federal prison population in the U.S. reached a record 283,268 as of January 1—an increase of 13 per cent over the record 250,042 population for January 1, 1976.

### Only 19.6 Per Cent of World's People Live "Free"

NEW YORK—The proportion of the world's population living in "free lands" dropped to a record low of 19.6 per cent in 1976, according to the latest Comparative Survey of Freedom by Freedom House here.

Its report revealed that 86.4 million people in seven countries "suffered substantial loss of personal freedom in 1976." The latest survey shows 43.9 per cent of the world's people live in "not free" nations.

Living in "partly free" nations are 36.4 per cent of the world

population; classified as "free citizens" are 19.6 per cent of the world's population, living in 42 nations and 19 territories.

### Young Americans Wait Longer to Marry

WASHINGTON, D.C.—The Census Bureau reports that young American adults are waiting longer before marrying. A survey covering the period revealed that young men and women now marry a year later than they did in 1960. For men, the age average rose from 22.8 years to 23.8, and for women, from 20.3 to 21.3 years.

## Letters

[Letters submitted for publication cannot be acknowledged or returned. All must carry the writer's name and address. Short letters (less than 250 words) will be given preference. All will be edited to meet space and literary requirements. The views presented do not necessarily represent those of the editors or of the denomination.]

### Acceptable in Him

I appreciated "The Divine Art of Self-acceptance" (March 10). People need to feel accepted and approved of by someone. It is a lack of satisfaction of this basic need that causes so many today to turn to conformity to the standards of the world and to depart from the way of salvation.

Praise God, He has accepted us in Jesus!

MARK MARTIN  
Angwin, California

### Let God Do It

Re "The Missing Puzzle Piece" (Feb. 10). In my life I have tried putting pieces into my puzzle, but I have learned that true happiness comes when I let God take over. Only He knows how, when, and where each piece should go.

BARBARA ANN NORTON  
Madison, Tennessee

### Selling Tapes

Re This Week comments on "Is Your Church Engaged in Piracy?" (March 3).

The laypersons who sell sermon tapes have a desire to spread the gospel as well as do ministers. Are we eager to publish the glad tidings or hide our light?

In my experience, no one has

ever commented about errors in English, they are so happy to receive the tapes. They reach a wide circle of listeners.

RUTH WILSON  
Umatilla, Oregon

### "Adam's Song"

Please, for my peace of mind, ask the author of "Adam's Song" to write another poem—quick! The mournful refrain of Adam's lament, "There's no sorrow like the sorrow That I felt when I left Eden," plods as relentlessly across my mind as did his footsteps on that heavy journey of his, away from Eden.

Each of us has shared in some small way Adam's grief through wrong choices we have made, and

have walked with him, "weeping For another glimpse of God."

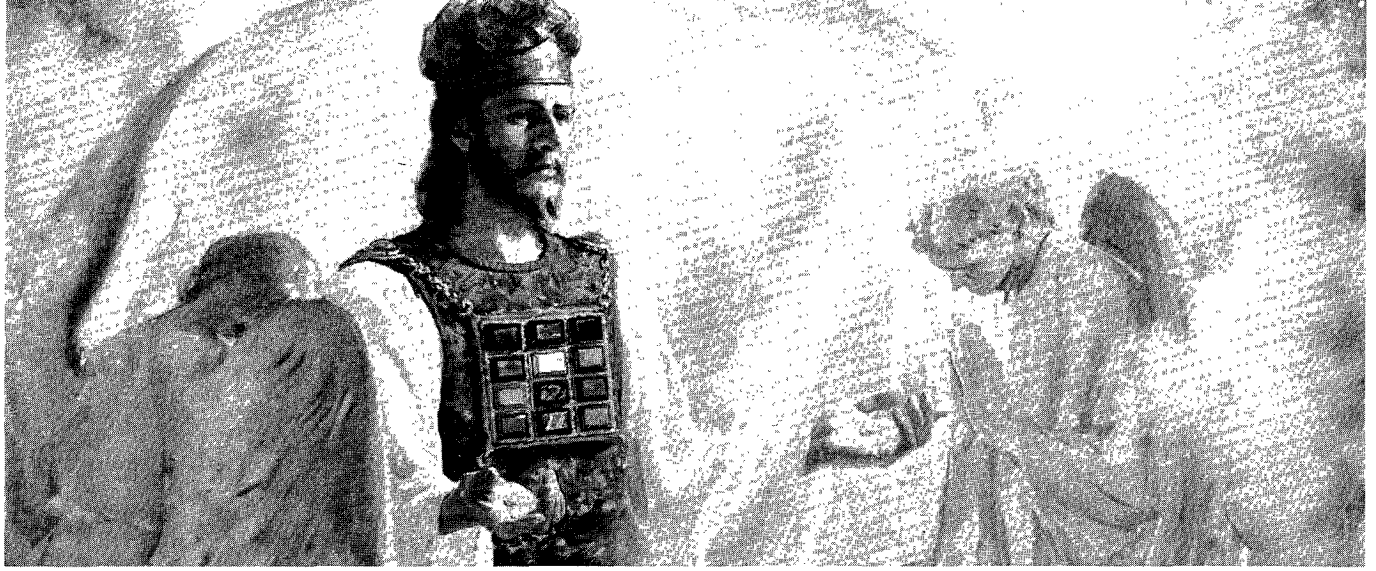
But a day is coming when the two Adams will be reunited. What a dramatic scene that will be! A REVIEW cover poem on that subject from the author's pen is what I now eagerly await. I want to be there to behold Adam's sorrow turned to joy as his mournful countenance becomes transfigured in the light of Jesus' smile.

ALTA ROBINSON  
Lodi, California

### Creation

"The Oklo Natural Uranium Fission Reactor" (Feb. 3) will perhaps touch off a chain reaction of constructive thought in Ad-

*Continued on page 13*



# Why Did Jesus Leave Us?

By H. E. ROBINSON

AFTER HIS GREAT VICTORY ON THE cross and His triumphant resurrection from the tomb, why did Jesus not remain here on earth with us? He made what some would interpret as a premature exit from this world at the very time the infant church could have benefited most by His personal presence.

But Jesus' return to heaven was not a last-minute decision. He had been planning to do so all along: "But now I go my way to him that sent me; and none of you asketh me, Whither goest thou?" (John 16:5).

Jesus sought to open up to His disciples' narrow vision the subject of His soon return to heaven, but they were not interested. They could not grasp the fact that He was planning to leave them. Jesus was longing to reveal to them His purpose in going back home to heaven, but their minds seemed to be full of the thought that it would be a tragic mistake for Him to leave, and their hearts were filled with sorrow.

Many today seem to wish Jesus were still on this earth. "What an advantage," they muse, "His personal ministry would be for us today! He could itinerate back and forth throughout the earth, leaving a trail of healing and rejoicing. Then no one could say that the gospel message is a 'cunningly devised fable.' What a witness for the truth it would be," they go on, "for Jesus to come personally to our city. He could be televised as He entered a church building on the Sabbath day to worship. How quickly He would unmask the devil's deceptions and identify God's true people! People would have to decide quickly for or against the truth, and the end of all things could come much sooner."

Even though there might have been some advantages in having Jesus remain with us on earth, He said plainly: "Nevertheless I tell you the truth; It is expedient for you that I go away" (verse 7). "It is to your advantage" (verse 7, Weymouth's translation).

In spite of Jesus' explanation, many today still do not understand the full significance of His leaving us. Surely

Jesus did not go back to heaven to get away from it all, to take a well-deserved rest.

But, some say, at least He finished His work of obtaining salvation for us on the cross (chap. 19:30). To be sure, certain things were finished at Calvary. No one would suggest that the atonement for man's sins was completed *before* Christ reached the cross, as if His death were incidental to salvation! No. No cross, no salvation! Yet, Jesus said before He went to that cross, "I have finished the work which thou gavest me to do" (chap. 17:4).

## Did Salvation Stop Short at Calvary?

Much of Protestant theology today stops short at Calvary. This came about in Reformation times because of the Catholic position that the sacrifice on Calvary was not enough, and the repentant sinner had also to avail himself of the sacrifice of the mass. The Reformers brought to the forefront the glorious truth of the all-sufficient sacrifice made on the cross. That sacrifice was "once for all" (Heb. 10:10). "This he did once, when he offered up himself" (chap. 7:27). No further sacrifice for sins would ever be required.

But there is a sense in which the cross was not enough. What remained to be done was not an additional sacrifice, but another, a different kind of work Christ was to do in order to save mankind. That the death of Jesus on the cross was not enough is evident from Paul's words in 1 Corinthians 15:17: "And if Christ be not raised, your faith is vain; ye are yet in your sins." Without the resurrection the sacrifice was in vain.

The Old Testament sanctuary ritual also made this truth clear. The ritual did not end when the sin offering was sacrificed on the altar in the courtyard. The sinner could not leave and go home rejoicing until the priest had taken some of the slain animal's blood into the sanctuary itself.

This brings the dual nature of Christ's great work of atonement to view. Not only the shedding of His blood but also the presenting of it in the heavenly sanctuary is

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H. E. Robinson is a district pastor in Weslaco, Texas.

vital to our salvation. In fact, we are told that the priestly intercession of Christ is of equal importance to His sacrificial act on the cross: "The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven."—*The Great Controversy*, p. 489.

### The Cross a Preparatory Step

In this passage Ellen White suggests that Christ's work on the cross was a preparatory step, enabling Him to go on to another vital step essential for salvation—His life of intercession in heaven as our great High Priest. Our deep feeling for the cross is justified. We will ever glory in the cross of Christ. But some are so absorbed in the cross with its great sacrifice that they assume their salvation was assured even if Christ never did anything more after that. They look upon Christ's heavenly ministration as optional, as merely filling up the time until the consummation of all things.

The importance of Christ's heavenly ministration as well as His death is presented in Romans 5:10: "For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." We are "reconciled" by His "death," and "saved" by His "life."

The benefit we receive from Christ's life is brought out in clearer lines in Hebrews 7:25: "Wherefore he is able also to save . . . seeing he ever liveth to make intercession for them." He would not be "able also to save" were He not alive to intercede for us at His Father's throne. As we have already emphasized, "the intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross."—*Ibid.*

If we accept Christ's blood shed on the cross, it will cleanse us. The cross makes possible God's forgiveness. It takes care of our terrible record of guilt. But the repentant sinner yearns for more than pardon—he craves to be transformed into the divine likeness. But the pardoned sinner is powerless to change himself. If lives are simply emptied of sin and cleansed, what is left other than an empty life?

One day Jesus told a parable of an unclean spirit leaving a man and subsequently returning to find his previous house "empty, swept, and garnished" (Matt. 12:44). It was not enough to have it beautifully clean but still empty. That unclean spirit invited seven other spirits to join him, and they found easy access to the house, with the result that "the last state of that man is worse than the first" (verse 45).

So it is with our own lives. Cleansing from all unrighteousness is not enough. It is only a preparatory step to developing a character like that of Christ. God freely forgives us, on the basis of Jesus' work on the cross, but that is not the *completion* of God's plan for us. Rather, it

is the beginning. There is still much Christ has to do for us to bring us to where we become Godlike in character.

Christ's work for man is centered at the cross and at the throne. Once the work of Christ at the cross of Calvary was "finished," His work at the throne of God became the new focal point of His work. "Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. . . . Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:14-16).

God does not ask us to do the impossible. He gives us the reason why He thinks we *can* live this kind of life: "Seeing that we have a great high priest, that is passed into the heavens." Whenever we need mercy or grace to help us in time of need, it is available. Yet this "mercy" and "grace" do not come to us automatically, because of the cross, even though our "need" exists. This "mercy" and "grace" are dispensed at a certain place—the throne. We must go *there* to obtain it. "It is through His intercession that we, through faith, repentance, and conversion, are enabled to become partakers of the divine nature, and thus escape the corruption that is in the world through lust."—Ellen G. White Manuscript 29, 1906.

"What is Christ doing in heaven? He is interceding for us. By His work the threshold of heaven is flushed with the glory of God which will shine upon every soul who will open the windows of the soul heavenward. As the prayers of the sincere and contrite ones ascend to heaven Christ says to the Father, 'I will take their sins. Let them stand before You innocent.' As He takes their sins from them, He fills their hearts with the glorious light of truth and love."—*The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 7:25, p. 930.

This is not a system that Christ sets up, as a computer programmer does his work and then leaves the system to operate automatically while his personal attention is engaged with other matters. "Christ is watching. He knows all about our burdens, our dangers, and our difficulties; and He fills His mouth with arguments in our behalf. He fits His intercessions to the needs of each soul."—*Ibid.*, p. 931. Christ's great work in heaven for us is tailored to each soul's peculiar needs. How deeply involved Christ is in His work for us. There is nothing impersonal about it!

His special heavenly work for us is not spasmodic, but constant. It does not stop, day nor night. "Christ, as our Mediator, at the right hand of the Father, ever keeps us in view, for it is as necessary that He should keep us by His intercessions as that He should redeem us with His blood. If He lets go His hold of us for one moment, Satan stands ready to destroy."—*Ibid.*, on Rom. 8:29, p. 1078.

Someday soon He will cease His intercession, and when He does people will stop being saved. Probation will close forever and the work at the throne will be "finished." □

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Christ's work as our High Priest is as important as  
His work as our Sacrifice.

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# Of Strangling Figs—and People

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A half-hour's work  
for an hour's pay.

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By BEATRICE NEALL

ONE MORNING ON MY DAILY STROLL through the park near my home in Singapore, I noticed a tree that appeared to be two trees. The top branches had the large leaves and red flowers of an African tulip tree, though the lower branches had only small, shiny leaves. Taking a closer look, I observed that the original tree was overgrown with many tight-hugging trunks. I noted further that the tulip tree was failing, and the foreign growth was flourishing.

A few weeks later, after a violent thunderstorm, I went out to enjoy the fresh air, only to find the African tulip tree strewn across my pathway, with the killer still wrapped around it. Host and parasite had crashed to the ground together.

Then I looked around the park, and discovered that many trees had been invaded by the killer. Out in front was a tall palm with fronds reaching desperately, amid the choking branches of the invader, for a place in the sun. Another tree, with telltale shiny leaves, had the dead trunk of its host inside.

“What is the name of that tree that chokes out other trees?” I inquired.

“The strangling fig tree,” I was told.

Now if Jesus were here, He'd make a parable out of that, I thought. Maybe I'll try myself.

Some years ago a small group of men with a vision planted a sapling. They gave it a name: A Seventh-day Adventist Institution. It wasn't much to look at, compared with the stately trees around it, but the men had moved great boulders of difficulty to clear a place for it, and had strained every muscle to prepare the soil for it. Now that it was planted, they viewed it with admiration. Lovingly they cared for it, warding off pests and diseases, and watering it with their sweat and tears. The little tree responded to their care and began to grow and flourish, sinking its roots deep in an invisible union with Christ. It soon began to bear the sweet fruits of self-sacrifice, kindness, and love. Each year it grew taller and



Stems of a strangling fig surround a host tree and choke it to death.

spread its branches wider until birds, beasts, and men found refreshment under its cooling shade. Though still young, the tree gave nourishment, shelter, and support to many forms of life. Soon it held an honored place among the stately trees of the community.

## An Evil Seed Called Selfishness

But as it was reaching maturity a bird deposited an evil seed (called Selfishness) in an upper fork of the tree. In some black, slimy leaf mold the seed sprouted and sent a long, thin root named The Idler down the trunk of the tree. “It's great living off this tree,” said The Idler. “Goofing off” while appearing to be busy, giving a half-hour's work for an hour's pay. You'd never catch me working overtime—I believe in starting late and quitting early and having a good time in between.” The Idler sent out many branch roots, and soon his name became Legion.

Meanwhile another root (called The Demander) had already reached the ground and thickened into a trunk. “This tree, A Seventh-day Adventist Institution, is so large and rich that it owes me a living,” reasoned The Demander. “I'm going to get all I can out of it.” Soon he launched a campaign of complaining that sounded something like this: “Salaries around here are woefully inadequate. If I don't get a substantial raise, I'm going to quit!” The caretakers looked at The Demander's sturdy trunk and glossy green leaves. “This trunk is giving

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*Beatrice Neall and her husband, Ralph, former overseas workers, are currently at Andrews University, Berrien Springs, Michigan, where he is a candidate for the Doctor of Theology degree and she teaches Bible. They will be joining the religion department at Union College, Lincoln, Nebraska, in August, 1977.*



strong support to the tree," they decided, not noticing it was an alien growth. "To cut it off would involve great loss. We'd better yield to its demands." But as The Demander flourished, it grew ever more demanding. And it spread widely over the tree.

More evil roots grew from the seed of Selfishness. One (called The Smuggler) began in clever ways to smuggle small items of equipment out of the institution. "These few things will never be missed," he convinced himself. The tree grew imperceptibly weaker as basic supplies kept disappearing and had to be replaced. This root branched off into a larger one (called The Embezzler) that did noticeable damage to the tree. Inventories revealed great losses, accounts failed to balance, large sums of money disappeared. This growth forked off into an even more sinister one (called The Grafter). In doing the business of the institution, The Grafter funneled off large sums for himself in the form of kickbacks and bribes, and greatly damaged the reputation of the institution.

Day by day these parasites ate into the vitals of their host. Still the tree stood, though its dead lower branches, thin foliage, and sparse fruit revealed that its strength was being sapped. Around it the shameless killers flaunted their branches in open scandal to the heavens. The sweet fruits of self-sacrifice, kindness, and love were largely displaced by the bitter fruits of rivalry, suspicion, and greed.

And all the while, black clouds streaked with lightnings were piling high on the horizon. Thunder rumbled ominously. Strong winds began to blow. Would the tree endure the coming onslaught?

Fortunately the strangled trees in the park do not give a true picture of the great majority of our Seventh-day Adventist institutions. Most of them radiate a spirit of love and unselfish service. But in this age of prosperity and materialism, when it is easy to forget the struggles of the past and the high ideals on which our institutions were founded, should we not take care that the seed of selfishness never takes root in our lives? □

## For the Younger Set

### No Slow Circles

By MARYE TRIM

SEVEN - YEAR - OLD Beth stood on the patio, looking over the railing to the ground below. Her eyes were fixed on something there, and she was counting "... 46, 47, 48, 49 ...". Her older brother, passing by, stopped to listen.

"Hi. What are you counting?"

Beth said, "... 66, s-sh ...". and she went right on counting.

So Matthew went to see for himself. As he looked down he let out a long whistle. "Well, look at that!"

But Beth was still counting. "... 95, 96, 97 ...".

Matthew sat down on the steps. He knew Beth would stop counting soon.

At last he heard her slowing down. "... 118, 119, 120. Matthew, there are 120 all together! But what are they?"

"Those, my dear sister, are caterpillars."

"I know that!" Beth told him. "But aren't they strange! They're all brown and fat and furry and marching like a long parade."

"I think they must be processionary caterpillars," Matthew decided. "I read about them once. They go in a long procession."

"Processionary caterpillars," repeated Beth. "I wonder where they're going!"

The children watched the long procession of brown fluff move slowly to a shrub in a garden.

"Look!" cried Beth. "They're climbing up a shrub!"

And so they were. Up and up, then they wound themselves around the branches and lay still.

It was almost dark now, and the children had to go indoors. At supper they talked excitedly about the 120 processionary caterpillars.

"I counted them, every one, and counted right, too," insisted Beth.

Next morning, early, the children raced out to the shrub, but the processionary caterpillars had gone, at least so Beth thought. But as she stared she noticed their procession again. They were half on the trunk and half on the grass, with a few stragglers clinging to the branches. "Hurry up," Beth

told them. "You'll get left behind!"

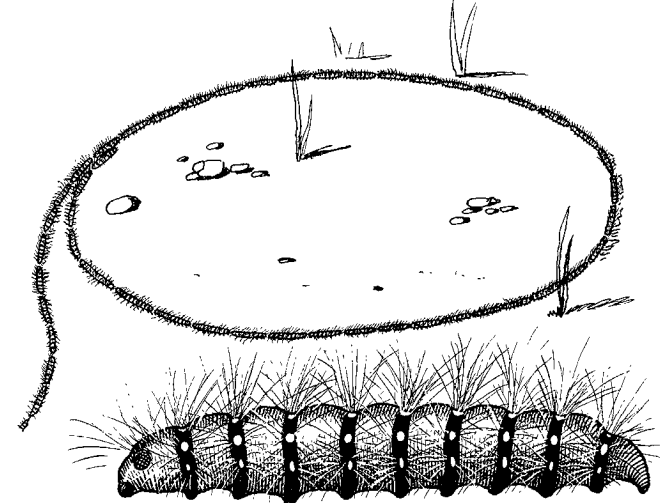
As they watched, Matthew started to count. When he reached 120 he looked at Beth in amazement, for there were many more still uncounted. When he reached 200 he gasped. At 300 he gasped again. At the final count of 345 he shook his head in amazement. "And I reckon the chain of them is about three times the length of a man. Lots more have joined them since yesterday."

As they watched they saw the processionary caterpillars wind themselves into a slow-moving circle, round and round, going nowhere.

"Just a slow-moving circle," declared Matthew. "Well, that might be O.K. for them, but I have things to do—the trash can to empty and my school shoes to clean. I have to go."

He ran inside. That left Beth and the caterpillars alone. She watched them slowly circling for a while, then shook her head. "I know there'd be no butterflies or moths without caterpillars, but I'd much rather be me."

And she skipped inside to pack her schoolbag, care for baby brother, and help mother with the breakfast dishes. She did like being busy Beth!



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# Ellen White's "Daughters"

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An ideal mother who became a model mother-in-law.

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By ALTA ROBINSON

WHEN EDSON, 20-YEAR-OLD son of James and Ellen White, became engaged to Emma MacDearmon, his mother was delighted. She told him that he had chosen the best girl in Wright, Michigan. Ellen White, the mother of four boys, would soon have a "daughter."

Soon after the engagement Ellen White wrote to Emma: "There is not a person I could take to my heart as heartily as yourself. . . . You are making a move which will be lasting. Therefore do not move hastily. Do not get entirely swallowed up in this one matter, marriage."

Obediently, the engaged couple postponed their wedding plans until the following summer, 1870. On July 28, Edson's twenty-first birthday, he and Emma were married in a family ceremony, with James White officiating. They began life together on a farm near Coopersville, Michigan.

Emma was a loved family member, using her talents unobtrusively, often in the background, helping her husband in his numerous projects and activities. She and Edson traveled on his missionary boat, the *Morning Star*, up and down the rivers of the South, docking at needy settlements to give practical help to a people not many years emerged from slavery. Edson built the steamer in 1894 for the express purpose of forwarding Adventist educational, medical, and evangelistic work among the Negro people of the Deep South. His mother traveled twice on the *Morning Star*. She watched with pride as Emma played the organ, sometimes led the singing, and performed vocal duets with the musical Edson. James White, with good reason, called Edson and Emma his "two canaries." They taught illiterate adults to read and write, and they managed a dispensary.

### A Romance in the West

At the infant Pacific Press in Oakland, California, another romance had evolved. Willie White and Mary Kelsey had been friends since childhood days in Battle Creek. Mary had started part-time work at the Review and Herald before her thirteenth birthday, while going to school. At 20 she became assistant editor of the *Signs of the Times* in Oakland. In 1875 Willie started work in the same institution, beginning as general messenger-delivery boy at a salary of less than one dollar a day. But

soon he was promoted to act as president of the board and as business agent.

Mary and Willie were married on February 9, 1876. An announcement in the *Health Reformer* contained more than a suspicion of James White's style: "Both parties are persons of marked ability and numerous amiable qualities, which have won for them a host of friends." He then stated that after a short honeymoon in Petaluma, California, the two would begin another year's work in connection with the *Signs*. The bride was 18, the groom an earnest young man of 22.

Ellen White's daughters-in-law became close friends. The last part of the summer of 1878 they spent together in Colorado, where James White was recovering from illness. Willie was there, but Edson was unable to leave his work. Sister White, attending camp meetings, wrote to them:

"Dear Husband and children three:

". . . This precious opportunity of being all together as you now are may never come to you again. Make the most of it. Do not regard this time of recreation as a drudgery or a task. Lay aside your work; let the writings go. Go over into the park and see all that you can. Get all the pleasure you can out of this little season. I sometimes fear we do not appreciate these precious opportunities and privileges until they pass, and it is too late. . . .

"I know you will all please God . . . by seeking to build up your strength, and laying in a good stock of vitality that you can draw upon in time of need."

Ellen White loved to be with Mary. In 1879, during a tedious covered-wagon journey from northern Texas to Kansas she wrote, "If Mary White could be here to thrash around and cook and enjoy the journey then I should enjoy it much better." From the Emporia, Kansas, campground she wrote, "I have just read your letters and cried like a child. I would rather have you, Mary, my daughter, than anyone else. . . . I am worn and feel as though I was about one hundred years old."

After James White's death in 1881, it was Mary who took the widow away from Battle Creek with its sad memories.

When Sister White went to Europe in 1885, Mary, Willie, and their 3-year-old daughter, Ella, went also, to help establish the publishing work in Basel, Switzerland. There a second granddaughter, Mabel, was born. In Europe Mary contracted tuberculosis, and the little group returned to America after two years' hard work on the Continent.

In Colorado, Mary battled to regain her health. This

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*Alta Robinson, a worker at the Ellen G. White Estate before her retirement, is married to Virgil Robinson, Ellen White's great-grandson. She and her husband have just returned to the United States from volunteer service in Africa. Their home is in Takoma Park, Maryland.*



time she could not climb the mountains. But her mother-in-law provided a comfortable carriage in which she rode until within four weeks of her death at the age of 33.

### Willie a Widower

Desolate, Willie accompanied his mother to Australia in 1891, leaving Ella and Mabel with Battle Creek friends. As the years passed he longed to reestablish his own home. One day his mother was surprised when he recommended a certain young lady to work for her. She described the situation in a letter written January 15, 1895:

“Dear Children, Edson and Emma White:

“Willie was so anxious that I should have someone to give me treatment, and I have employed her, and she fills the bill nicely. But I soon learned why Willie was anxious for May Lacey. He loved her, and she seems more like Mary White, our buried treasure, than anyone he had met, but I had not the slightest thought when she came to my home; but you will have a new sister in a few months, if her father gives his consent. . . . If the Lord will, I shall have a daughter with whom I am well pleased. . . .

“She loves me and I love her. . . . She is just the one I should choose. I have not seen anyone I have cared to take Mary’s place in my family relation before, but this is all right.”

A few months later, William C. White, aged 41, and the 21-year-old May Lacey were married at her home in Tasmania. Sister White offered prayer at the close of the ceremony. Mary’s children, orphans no longer, joined their father and their new mother in Australia. As the years passed, twin boys, one sister, and two younger brothers completed the family.

Ellen White’s grandchildren brought her great joy. Once she remarked to May, “Your children have lengthened my life.” In her old age she lived near them, at Elmhaven, in California. But she longed for her other children. In 1913, after her eighty-fifth birthday, she wrote to Edson and Emma: “I hope that you will make us a visit. . . . We have a roomy house, and can make you comfortable. I think you would both enjoy the climate of this place, and that a stay here would prove a blessing to you healthwise.”

Emma, crippled with rheumatism, felt unable to make the long train journey from Michigan to California. Still hopeful, Ellen White wrote, “We are close to the St. Helena Sanitarium, where Emma could stay if necessary, and her treatment need cost you nothing. . . . If you cannot arrange to meet us, I shall endeavor to arrange to meet you. In my old age it is not convenient for me to travel, but I think I shall venture, if necessary, to meet you soon.”

But Emma never got to California, nor did Ellen White make that journey East. In the summer of 1915 Sister White died, and two years later Emma was buried near her mother-in-law in the family plot in Oak Hill Cemetery, Battle Creek, Michigan.

During the years they lived, worked, and traveled with their mother-in-law, Emma, Mary, and May thought of her as God’s special messenger to His remnant people. Their dedicated lives bore witness to their confidence in her mission. Her burdens were their burdens also, and her joys their joys.

May Lacey White lived until September, 1969. She

spoke for herself and for her sisters-in-law when she wrote of Ellen G. White, “None of us ever doubted that God had chosen her for the great work she did. One has only to read her writings to be assured of their genuineness. We should all study them carefully as they will help to keep us from being deceived in these perilous times.” □

## Epecially for Men By WALTER R. L. SCRAGG

### The Cracks Between the Genes

PERHAPS, as the text-book suggested, the verse originated as graffiti on a university wall:

“To think that I am what I am;

A creature who moves  
In predestinate grooves,  
Not even a bus, but a  
tram.”

Certainly these lines express the frustration of an individualist faced with the assertions of behaviorist psychology. There are people abroad today—and many of them are learned—who suggest that a person’s life runs pretty well down tracks predetermined by environment and genetic inheritance.

But Christianity refuses to yield either to the forces that exert their influences from before our birth, or to the manipulative attempts of Madison Avenue or the more subtle conditioners of human activity. Christ gave the individual the right of choice and so set the Christian in opposition to the fatalist and his ilk.

Just how much of our nature comes from the genetic mix we inherit is far from clear, but it probably is considerable. And when you lay the other steel rail of environmental heredity the streetcar may not seem such a bad analogy for human destiny.

But before we start crying, “The devil made me do it,” let’s admit that God finds some pretty big cracks between the genes in which to exert divine influences. For the Christian it isn’t an adequate excuse to say, “Sure, I have a bad temper, but you should have seen my

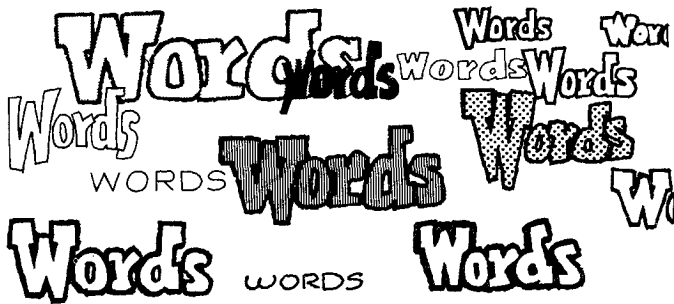
mother when she got mad!” or “Where I lived all the fellows were on the take,” or even “It can’t be all that bad; isn’t everybody doing it?”

Such excuses shrink God’s opportunities for helping. If you want to jump the rails and take at least a little control of your spiritual and moral activities, the first thing is to admit your insufficiencies and inabilities. Paradoxical as it may seem, God works best for those who have given up trying to do it all themselves.

One reason God has given us the Bible is to show that environment can be defeated. Jesus Himself came from the questionable influences of Nazareth. Paul overcame the conditioning of Pharisaism. Moses shucked the powerful forces of financial and intellectual snobbery.

Back for a moment to those “cracks between the genes.” It looks as if the Holy Spirit is the greatest of opportunists. Give Him the smallest of openings and He will lever it to the advantage of those who seek liberty in Christ. God knows how difficult it is to steer away from conventional morality and peer pressure. He knows how the reins of environment or genetic inheritance will suddenly snap the head or the heart away from the path of Christian behavior.

What gives us hope isn’t so much the call to change our lives for the better and be different; it’s the fact that God has provided power to keep us on a different way. In fact, He even offers One to help us with the driving.



## To Tell the Truth

By TOM DYBDAHL

IT USED TO BE THAT ALMOST EVERYONE was taught to believe that telling the truth is a very important thing. People believed that a person's word was his bond. If people told you something, or gave their word, you trusted them. Words had meaning.

But in recent years Satan, with an assist from many people, has changed that. Today, words have become a devalued currency. Unless we are dealing with close friends, a person's word is no longer enough. We want a written contract. We want to be protected, to have a legal recourse—just in case someone doesn't keep his or her word. If somebody tells us something, maybe we believe it, maybe we don't. We demand proof. We ask to be shown. Words just aren't enough.

Part of the reason words have become devalued is that there are so many of them around. Modern communication technology has almost overwhelmed us.

But the primary reason words have become devalued is that more and more people have taken more and more liberty with truth. During the past four decades leaders of various countries have made contradictory statements, some for "home consumption," some for "foreign consumption." Nations have made treaties, then broken them. No wonder people are suspicious, because those who should set an example of truthfulness have shamelessly lied.

This is a major problem for Christians. It seems particularly unfortunate for Seventh-day Adventists. From our very beginning we have relied heavily on words. In the early days of our movement Ellen White's admonition was that we should begin to publish a little paper.

Today, we have publications in almost 200 languages—like beams of light shining all around the world. When we think of evangelism, we usually think of public evangelism, public meetings, or someone giving a Bible

study. All words. All dependent upon language to get our message across. And now those words are much less powerful, those beams of light, dimmer.

The devaluation of words has meant a corresponding devaluation of our message in the eyes of the world. Ask any evangelist. It is harder and harder to convince people of the truth of what we believe. People no longer accept the authority of the Scriptures. They demand more than a few key texts, a few words of proof.

Suppose I say to you: It's a wonderful thing to be a Christian. Since Jesus came into my heart, my life has been wonderful. I'm happy, I'm at peace.

Have I told you the truth, or am I lying? A few of you, who know me, might be willing to hazard a guess on that. But you really wouldn't know for sure, because it concerns something that only God knows.

For those of you who don't know me, it is virtually impossible to tell whether I'm speaking the truth. It's even more difficult if you imagine that you're a nonbeliever and that I'm trying to convince you to become a Christian. You might assume that I have no reason to lie to you, that what I have said sounds good, and choose to believe me. You also could assume that what I have said is what Christians know they ought to say, what they hope will appeal to people. You could choose to believe I was lying. But you couldn't really be sure.

And that raises a basic question. Given the climate of mistrust, the devaluation of words, is there any way to know for sure whether someone is telling the truth?

A great many people have decided that the answer is No. I work for a politician, and nearly every day we get letters from people who have given up trying to know the truth. They usually say something like this: "I've been deceived so many times, lied to so many times, promised so many promises that are not kept, that I just don't know what to believe or whom to trust."

### Karate Champion?

Suppose I were to tell you that I am the karate champion of Maryland. If you don't know me, you wouldn't know whether to believe me. But suppose I came into your dining room and, without a word, demolished your table with a series of chops, kicks, and blows, accompanied by appropriate yells and grunts, and then, standing next to the rubble of the table announced that I was skilled in karate. I think many of you would believe me. What I have done is obvious: I have given a demonstration of the truth of my words. I have given them value by backing them up with proof.

That is a simple illustration of the fact that it is possible to know whether someone is telling the truth. It takes more than words to be convincing. Words just don't have enough value. That means it is not easy to really speak the truth—to be able to make your hearers believe that you are telling them the truth. It also illustrates the most common way we practice deceit: not by speaking what is untrue, but by failing to live out the implications of what we say. We are so caught up in a culture of devalued

*Tom Dybdahl, who lives in Silver Spring, Maryland, is staff assistant to Congressman Ned Pattison of New York.*

words that we do not consider what our words really mean.

Recently, on a trip to New York State I had the opportunity to visit the home and the grave of William Miller in the town of Low Hampton, near the Vermont border. My wife and I invited several friends—all non-Christians—to go with us.

Naturally, they were curious about why we wanted to make the trip, and about the history of the Advent Movement. I told them the story as best I could, and I think it was a moving experience for all of us to see the sights, and to stand on those grounds on a cold November day and try to imagine the deep disappointment of Miller and the early Adventists when their hopes were blasted on October 22, 1844.

Since then, I have thought about the visit a great deal, and about some of the questions these non-Christian friends asked me: “Do people still believe that Jesus is coming soon?”

“Yes, they certainly do,” I answered. “That is the whole reason for the existence of our church, and the hope that sustains us.”

“Well, how soon is soon? Do people believe Jesus could come tomorrow, or next year, or within five years?”

“Yes, I think so. Probably not tomorrow, but very soon. We hope that if we each do our part, the world will, in fact, end very soon.”

“Well, then, what do Adventists do? How do they live? Do they have jobs?”

“Well, I guess that in most ways they are like other people. I mean, we have to live in houses, and have cars,

me, from my church, some evidence that would show them that our lives truly reflect our belief that the world will soon end. And the proof just wasn't there. They were asking some basic questions that naturally occurred to them. And I didn't have good answers.

We do try to tell others what we believe. We do pay tithes and give offerings. We do try to live good lives. But when it comes right down to it, we aren't that different. We spend most of our time doing the same things other people do. We basically use our money the same ways other people use theirs. If we can afford them, we buy nice cars, comfortable homes, and boats. And then we expect people to believe us when we say that Jesus is coming soon.

I'm not sure what I should have said to my friends. I'm still thinking about it. But I do know that it is something we need to consider, something with which we must come to grips. Until we are willing to face up to the inconsistency and really live as though we expected Jesus to come soon, or at least can give an intelligent reason for living as we do, we can't expect the world to flock to our doors, believe us, and change their lives.

Words by themselves are not enough. They have lost their power. We must not only say what is true, we must live what we say. But that is really how it has always been.

In the beginning, when Lucifer began to spread rumors about Him, God defended Himself with words, and pointed to various evidences of His truthfulness. But even after Satan was cast out of heaven, doubts about God's character and about His plan for the universe lingered. And after Adam and Eve sinned, and God could no longer communicate with them and their descendants face to face, the problems multiplied.

The Bible is a record of God's efforts to make Himself known. In the Old Testament, God tried to demonstrate His character in His dealings with Israel. The greatest revelation of Himself was in the Ten Commandments. But although they were a revelation of His character, they were simply words. They were hardly written before they were broken. As time passed, this great revelation of God became more and more obscured. The Jews made the law into a burden, and as the law was distorted, so their view of God was twisted.

God knew that words were not enough. And so, in a supreme effort to reveal Himself clearly, God became man. The Word became flesh. Satan had so effectively devalued words that they were not enough. There had to be some living proof.

In His life on earth, Jesus spent most of His time being something—doing something. He went about *doing* good. There are not many recorded sermons of Jesus; there are a great many recorded actions. He knew that it was not enough to speak the truth, it had to be lived. Jesus said, *I am* the truth. He was a living illustration of the words that God had been saying since the beginning of time.

That is the meaning of the Incarnation: Word becoming flesh. And that is what it comes to for all of us. The Incarnation is a model. If we are to be truthful Christians, our words must also become incarnate in our lives. There can be no real communication without incarnation. Our words and our lives must say the same thing. Only then will our words have the power to make us effective witnesses. □

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## I started to feel uneasy, and the tension began to grow.

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and take care of our families, and go to school . . . things like that.”

At that point I started to feel uneasy, and the tension began to grow. “Well, if they really believe that Jesus is coming, that the world might end in the next few years, what do they do about it?”

“They try to tell others, and they try to prepare for it by living good lives, and . . .”

“Yes,” one of my friends interrupted, “but don't they really do anything different? It seems that if people really felt that way, they would do something about it. Doesn't it seem that way to you?”

It did seem that way. And the more I tried to explain and rationalize, the more I felt that I was trying to justify a lie. To these people, who had no particular interest in religion, I was lying.

Of course, there were reasons—good reasons—for carrying on a normal life. But the more I thought about them, the more they seemed like nothing more than good excuses. I was not living as though I thought Jesus was coming soon. And I think the same is true of many of us.

These friends were not trying to be difficult. It was just that they were used to being skeptical about words. They understood that words have been devalued. And so they did what was natural—they asked for some proof from

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## From the Editors

*Smoothing the Way to Consensus—3*

### A Subtle Danger in the Historical Method

Last week we explored differences between the traditional proof-text method of Bible study and the historical method, and took note of the fact that Ellen White used both. We pointed out that the two methods are complementary and that both make valuable contributions to the study and understanding of the Bible. We mentioned the danger of applying the proof-text method without first studying each text by the historical method. This week we wish to consider a very real danger latent in the use of the historical method.

Evil perverts, to a wrong use, that which is intrinsically good, and the greater the potential for good the greater also the possible harm. Thus it is with marriage and the home—and with the historical method, which is essential to ascertaining an accurate and full understanding of Scripture but which can also be perverted to neutralize and destroy its influence.

A theological conservative acknowledges the inspiration and authority of the Bible, while a liberal denies to Scripture the quality of inspiration and rejects its authority. Obviously every genuine Seventh-day Adventist is, and must be, a conservative. By definition, the terms Adventist and liberal are mutually exclusive. Probably all Adventist Biblical scholars today make use of the historical method of Bible study and interpretation, but they purpose to do so *wholly within a conservative frame of reference*.

There is always the danger that a conservative—particularly one with less experience in the Adventist approach to Scripture—may inadvertently stray across the subtle boundary line into highly speculative areas that are the preserve of liberal scholarship, and it is altogether proper that the church should be concerned about such excursions beyond the bounds of legitimate Bible scholarship. Sanctified discrimination is needed to recognize that boundary. We need the insight into the true meaning of Scripture that the historical method can provide, but we must avoid shipwrecking faith on the rocks of doubt.

#### The Missouri Synod an Illustration

The recent Lutheran Church-Missouri Synod crisis aptly illustrates the point we wish to make, inasmuch as we know of at least two members of the former Concordia Seminary faculty who crossed the subtle boundary of which we have spoken, into a liberal interpretation of Scripture. Arlis J. Ehlen, a faculty member until 1972, questioned whether Adam and Eve were real human beings, whether the Red Sea literally dried up to permit the Hebrew people to cross, and whether a great fish actually swallowed Jonah. Edward H. Schroeder took a similar position. To our knowledge only these two have

been named, but in all probability there were a few others who held such views. However, Dr. Jacob Preus, president of the Synod, publicly exonerated Dr. John Tietjen and the majority of the faculty from the charge of teaching false doctrine, and we have photocopies of individual statements they signed that confirm Dr. Preus in this. Dr. Tietjen explicitly declares his belief that Adam and Eve were “real people, our first parents”—to use his own words. He also believes that Christ’s miracles were real events and declares that “none of the faculty” now (1977) holds the liberal view that the miracles were merely “literary devices” invented by the Gospel writers.

Obviously neither the Missouri Synod moderates nor the conservatives could be considered models of what Seventh-day Adventists ought to believe, and conversely it would be quite unfair to measure any of them by *our* norms as determined by the Bible and Ellen White. We have the great good fortune of an inspired messenger to guide us in our understanding of truth. Without that safeguard we, too, would be in imminent danger of crossing the subtle boundary into a liberal interpretation of Scripture. How thankful we can be for her guidance!

The danger latent in any objective study of the Bible lies in one step’s leading to another step, and that to still another—until a person inadvertently crosses the subtle boundary into liberalism. Each step appears logical after the step that precedes it has been taken. No conservative would deliberately abandon a conservative posture on Scripture for a liberal one, in one great leap, but he might unintentionally do so by a series of seemingly well-intentioned small steps. This is the danger latent in the historical method’s approach to Scripture. We need the historical method, but we also need to know its limits and the boundary line between a legitimate, conservative use of the method and the liberal perversion of it.

Recognition of the nature of the proof-text and historical methods, of their respective values and dangers, of the importance of both to the understanding and proclamation of Bible truth, and of a valid distinction between a conservative and a liberal use of the historical method will, we believe, do much to resolve some of the tensions that have arisen in Adventist theological discussions in recent years, and smooth the way to consensus. It will also lead to a clearer and more accurate understanding of revealed truth, and a more effective and fruitful witness to it.

R. F. C.  
*Concluded*

### Boycott of Television

At least one church is doing more than just talk about the violence and sex on television. The Church of God (Cleveland, Tenn.) has announced a national week-long television boycott for April 11-18 “as a symbol of our discontent with current trends in unwholesome television programming, of more violence and sex.”

The church complains "that television makes little, if any, effort to use its tremendous influence to strengthen the family."

Announcing the boycott, the Church of God declared, "It is our feeling that in many cases television programming ridicules manhood, abuses womanhood and corrupts childhood."

The church feels "impelled to defend its families and save them from being torn apart by either internal or external pressures. It is our firm conviction that the family is ordained by God to give care, love, and mutual need and satisfaction to each of its members."

We commend this positive action on the part of the Church of God (Cleveland, Tenn.).

According to the U.S. Bureau of the Census, in *Religious Bodies: 1936*, "In doctrine this body [Church of God, Cleveland, Tenn.] is Arminian and in accord with the Methodist bodies. . . . It emphasizes sanctification as an experience subsequent to regeneration; also the baptism of the Holy Ghost, evidenced by speaking other tongues, subsequent to sanctification. Conditions of membership are profession of faith in Christ, experience

of being 'born again,' bearing the fruits of a Christian life, and recognition of the obligation to accept and practice all the teachings of the church."—Volume 2, part 1, p. 407.

According to the *Yearbook of American and Canadian Churches*, the membership listed in the 1976 issue stood at 328,892.

Adventists hold several views in common with Methodists: (1) a modified Arminianism, that is, a belief that salvation is theoretically possible for all, in contrast with the Calvinist position that God has predestined some people to salvation and others to damnation; (2) emphasis on sanctification as an experience subsequent to regeneration, but, in contrast with the Church of God (Cleveland, Tenn.) view, according to which "tongues" come "subsequent to sanctification," Adventists believe that sanctification is the work of a lifetime.

The Adventist Church has frequently cried out against dangers of indiscriminate television viewing, and although it has not called for a united boycott, many of its members would be advantaged by declaring a personal boycott.

D. F. N.

## Letters Continued from page 3

ventist circles that will result in a much clearer conception of the meaning of the phrase *heavens and earth*.

It is true that when we read the word *earth* we interpret it in terms of the Apollo space program's photos showing a beautiful aqua-colored globe wrapped in the swaddling clothes of wispy clouds. We should be viewing it through the eyes of the Biblical writers rather than with our twentieth-century vision. Looking at four magnificent Creation poems of the Old Testament, found in Job 38, Psalm 104, Proverbs 8, and Isaiah 40, we would have a most difficult time applying the term *earth* to more than the terrestrial portion. If the "waters" were commanded "not again to cover the earth," (Ps. 104:9), how can the term *earth* be applied to that portion that lies below the oceans? The phrase "dust of the earth" (Isa. 40:12) cannot be justly applied to the oceans or ocean bottoms.

If the inspired writers David, Solomon, and Isaiah, dealing specifically with Creation, viewed earth as the dry-land portion of Planet Earth's surface, then why should not Moses also?

WARREN H. JOHNS  
Takoma Park, Maryland

My opinion has always been that the words "in six days the Lord made heaven and earth" (Ex. 20:11) seem to indicate that the earth, without form, and void, was spoken into existence and that the creation process was immediate. In other words, the earth

would be included in the six-day process instead of being made prior to Creation week for a long period of time in which nuclear-reactor conditions formed.

HIRAM ELEY  
Wadsworth, Ohio

I find it difficult to follow the interpretation of the word *earth*, but it does seem to come through clearly that the author believes that the substance of the earth may have been in existence billions of years before the Creation week recorded in Genesis 1.

This morning I was reading *The Faith I Live By* and noticed Ellen White's statement on page 24: "The theory that God did not create matter when He brought the world into existence is without foundation. In the formation of our world, God was not indebted to pre-existing matter." (This statement appears also in *Testimonies*, vol. 8, p. 258.)

This plain language would have to be terribly distorted to make it agree with the article. Such distortion is entirely unnecessary. "Through faith we understand," not through science. However, the facts of science always agree with revelation, even though the interpreters of those facts may disagree.

HOWARD C. WIELAND  
Loma Linda, California

To imply that the earth was in existence as a water-covered ball before Creation week is pure conjecture and amounts to putting into God's Word something that is to be found nowhere between the

covers of the Bible. More and more scientific "proofs" of things contrary to the Word of God will be presented to the world in the last days. Such "evidence" that there are major scientific errors in God's revealed Word will be so convincing that only those with total unwavering faith will endure the onslaught.

JAMES M. COLLINS  
Martinez, Georgia

I believe we must be open to new truth, but it is my understanding that the total earth and all that is in it was created in six days. The Lord is fully capable of speeding up or slowing down the fission reaction so that we don't need 1.8 billion years to produce the Oklo phenomena.

WILLIS C. COLLINS  
York Harbor, Maine

▶ With regard to the question about when the matter of the earth was created, Adventists have held two views: (1) that it was created on Day One of Creation week, and (2) that it was created at some time previous to Creation week. Those who hold the second view are acquainted with the arguments presented in the letters above and believe their view is not contradicted in the Ellen White statement quoted. They point out that the clause "when He brought the world into existence" is not explained in the context, and that there is no indication, as some suppose, that the author is speaking of Day One of Creation week. Whenever that time was, they say, God was not indebted to pre-existing matter.

As early as 1860 the REVIEW reprinted from The Bible True a selection that claimed that there is not "anything in revelation which forbids us to believe that the substance of the earth was formed long before it received its present organization."—July 3.

In 1887, J. P. Henderson wrote: "The creation of the material substance of the heaven and the earth may have been ages prior to the six days' work in which it was prepared for the abode of man, and yet do no violence to a single statement in the Bible."—REVIEW, July 5.

At the same time numerous statements appeared in the REVIEW supporting the view that the material substance of the earth was created on the first day of Creation week.

### Strengthening the Family

I must write a few lines in connection with your editorial of February 3, "Toward Strengthening the Family." It was great and will do more than is yet apparent to deepen the spiritual life of our church. I hope you will insist on this renewed (if not new) look at the family. Of course, this viewpoint involves a turnaround in many, many things.

We are all preoccupied with revival and reformation, to be sure. But strengthening the family will do more to move us forward than will a thousand resolutions on righteousness by faith, Christology, or other matters.

WALTER R. BEACH  
Loma Linda, California

## Caleb's Group Concept in the Solomons

By W. LIVERSIDGE

CALEB'S GROUP, based on an understanding of the communal life of the Melanesian people, is a new concept in lay training in the Western Pacific Union Mission. Under the leadership of the union lay activities department, more than 1,500 laymen have been trained to win souls in the past 18 months.

As the laity has joined hands with the ministry, they have seen thrilling demonstrations of the willingness of God to pour out His Spirit. And this cooperation of laity with the ministry is essential if the Adventist Church in this part of the world is to continue to grow, since a worldwide drop in the price of copra, the chief source of tithe income, combined with inflation, has led local missions to tighten their belts. At a time when worker forces should be increased to meet the growing needs and challenges of openings, the missions have been forced to reduce the number of pastors and other church workers engaged in front-line evangelism.

Recently, on the island of Rendova in the western Solomon Islands, eight young evangelists and I conducted a Caleb's Group lay-training program in the village of Lokoru.

Preparations obviously had been going on for some time prior to our arrival. As the canoe beached on the palm-fringed curve of sand, the joy of the villagers was evident on their glowing faces, for visitors are rare here.

A traditional welcome had been prepared. As we neared the village, fierce warriors sprang out, clutching shields and spears, dancing animatedly the war dance of their ancestors. They parted to reveal an old man with a Picture

Roll, thus showing how the gospel had first come to their shores.

"Once we were heathen," they declared, "but the gospel has changed us. Please show us how to work for Jesus."

What a challenge for church leaders! The people of the Solomons are hungry for training that will equip them for service.

The Caleb's Group program, an answer to this challenge, assumes that revival and reformation are in direct proportion to one's understanding of the Scriptures and a willingness to live right with God and man.

Villagers confessed sin spontaneously and sincerely, then resolved land disputes, put aside differences, and returned stolen goods. It was a unifying experience, which in this country has frequently led to a spiritual renewal for the whole church. We began to see Pentecost with new eyes as the spirit of forgiveness and reconciliation swept through the entire group.

The great need of the church in the Pacific Islands is instruction in the basics of Bible study. The postpioneer period was one of expansion and growth, with little emphasis on strengthening the Biblical foundation of the islanders' faith. Despite their willingness and zeal, very few can read and interpret the Scriptures unaided.

Having marked their Bibles, the delegates to our lay-training program set about discovering the principles that make Bible study delightful and meaningful. They learned to study the verses in context, check marginal references, compare scripture with scripture, and look up the meaning of words in English.

### Village Witnessing Groups

Since knowledge must be used if it is to be retained, the delegates entered wholeheartedly into a program designed to enable them to meet others and present the Word effectively. They formed village witnessing groups, a unique outlet for their outstanding musical talent.

Personal evangelism for teams of two was taught by the "follow me" method rather than the "go ye" concept. Since Melanesians love drama, demonstrations of

how to give a Bible study became the highlight of the week.

As we left at the end of the week, the delegates lined the beach, singing, crying, and waving until their arms dropped with exhaustion. A great victory had been won for Christ—but the chapters of faith in action were yet to be written.

In the weeks after the program, scenes of feverish activity were not uncommon on Rendova Island. Twenty islanders sailed their canoes across to Munda, a nearby island town untouched by the message of the three angels. Previously hostile crowds gathered in the main church to hear testimonies from men and women newly bathed with the Spirit. And as a result, after 62 years of Adventist missions in the western Solomons, a group of Seventh-day Adventists meets each Sabbath in Munda. They have acquired land and are laying plans to build a church.

Another group decided that door-to-door work among neighboring villages was more their line. Despite pessimistic predictions that the villagers would reject all attempts at friendship, as they had in times past, four contacts were established on the first after-



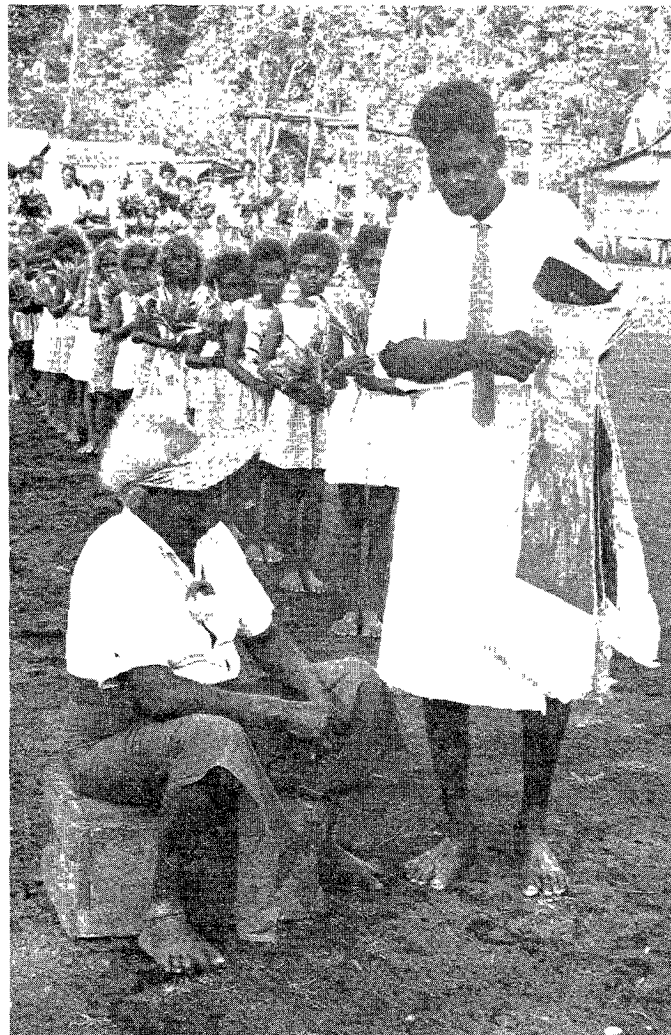
The Rendova Island lay-training program included splitting into small groups to learn how to give Bible studies.

*W. Liversidge is lay activities director of the Western Pacific Union Mission.*





Delegates to the lay-training program learn how vital friendliness is to village evangelism and learn to make it a part of their witnessing.



Part of the welcome the islanders prepared for the author was a demonstration of how missionaries first brought the gospel to their island.

noon the group went out. Branch Sabbath schools were begun, and a pastor from another church has embraced Adventism, with several of his church members.

The fire that has been set in Rendova is spreading throughout the Solomons, a country of 200,000 inhabitants, which contains the highest per capita membership of Seventh-day Adventists in the world. With 11,500 baptized church members and 17,000 Sabbath school members, one in 12 of the population is connected with the church in some way. It is hoped that the Caleb's Group and other programs will contribute to even further growth.

#### HONG KONG

### Eden Villa Project Houses the Aged

The Hong-Kong-Macao Mission once again has demonstrated concern for its elderly church members with the construction of Eden Villa, an aged-home project at Sai Kung in the New Territories of Hong Kong.

Gospel Villa, the first home in the Far Eastern Division for retired denominational workers, was built and opened in 1974 at the campus of South China Union College, on Clear Water Bay Road on the Kowloon Peninsula.

This complex and Eden Villa, the second low-rent housing project for the elderly in Hong Kong, were necessitated by a severe shortage of housing in the colony. Although the government and private organizations have erected numerous housing projects, the demand is far greater than the availability, and generally the rent is too high for the incomes of the retired.

With a total area of 4,000 square feet, Eden Villa is a complex of two three-story structures containing 40 housing units completely furnished.

JANE ALLEN  
Associate Communication

Director  
Far Eastern Division

#### FINLAND

### Temperance Groups Meet

That temperance is a happy, positive, and beneficial attitude of life was brought out clearly in the city of Oulu, Finland, late in November, at which time the city temperance committee and the Union of Finnish Temperance Associations organized the seventy-fifth temperance convention at Oulu University.

During the whole convention, which ran over the weekend, ten lectures on 30 topics introduced for discussion were given by lecturers who are experts in their fields. About 30 Seventh-day Adventists who are connected with temperance work were present.

Irma Toivonen, minister of social health, who was present, agreed with others in attendance that the Finnish Temperance Association could have best evaluated the results of easier availability of alcohol, especially beer, when the laws dealing with the marketing of alcohol were revised a few years ago. Unfortunately, the voice of the temperance movement was not taken into consideration at that time, and the law was passed.

Leo Hirvonen, chairman of the Finnish Adventist Temperance Association, lectured on the principles and motivations of temperance. Professor Hirvonen, a committee member of the Union of Finnish Temperance Associations, chaired the committee organizing the temperance convention.

Onni Kari-Koskinen, also a Seventh-day Adventist, introduced the topic "Alcohol and the Health of the Nation" for discussion in the symposium that dealt with the relationship between temperance and health. Tauno A. Luukkanen, Finnish Union communication director, was in charge of the public relations side of the program, which was covered by radio, television, and 40 newspapers.

SULO P. HALMINEN  
Editor, *Adventiairuri*



An aide at the Morogoro Maternal/Child Health Training School administers a disease-preventing inoculation to a Tanzanian infant. Fourteen such aide schools, emphasizing prevention of disease, are an effort of the Tanzanian Ministry of Health to reduce the high infant-mortality rates in that country. A contract between Loma Linda University and USAID provides for LLU to advise and assist in the program's services.

## LLU Professor Visits Health Evangelism Areas

By PATTI A. HANSEN

NEW APPROACHES in health evangelism in many areas of the world are strongly supportive of the work of the Seventh-day Adventist Church, reports P. William Dysinger, director of international programs for the Loma Linda University School of Health, who made field visits in four world divisions during December, 1976.

Dr. Dysinger's 28,000-mile, three-week trip took him to ten locations in the world field where projects affiliated with Loma Linda University are being carried out and many key personnel are School of Health graduates.

"I returned more convinced than ever that there is no way to carry on international programs without field visits and face-to-face communication with responsible persons in

the field," says Dr. Dysinger.

Following is a summary of Dr. Dysinger's report on each of the four divisions visited.

**Euro-Africa Division.** In Germany, Dr. Dysinger reviewed the curriculum for a proposed health-education program at the Marienhoehe Missionary Seminary. It is hoped that such a program can be implemented in September of 1977. This program would possibly open up research affiliations with LLU, as well as with other institutions and agencies.

In Switzerland, Dr. Dysinger met with administrators at the Seventh-day Adventist sanitarium on Lake Geneva at La Ligniere, where it is planned to open a cardiac rehabilitation and preventive center. Personnel wants LLU to share its knowledge of preventive cardiology with Swiss physicians.

The French Adventist Seminary is the proposed site for a

possible future health-education program. The seminary needs scientific laboratory equipment and funds for further development of its basic educational programs.

Plans are being made for an international Seventh-day Adventist medical meeting to be held in September, 1979, in the Euro-Africa Division, with emphasis on health education. LLU's participation is encouraged there, as well as at a field school scheduled for 1978.

**Afro-Mideast Division.** The principal project currently underway is the maternal/child health project in Tanzania. Dr. Dysinger consulted with top Tanzanian Ministry of Health officials.

Most of his time in Tanzania was spent with the current LLU field staff on the project—Harvey Heidinger, Mary Reese, and Marilyn Bennett. Dr. Dysinger also visited four of the maternal/child health-aide schools, counseled with USAID officials and participated in a USAID review of the project, attended a UNICEF planning conference, and participated in a maternal/child health workshop.

**Southern Asia Division.** Dr. Dysinger stopped in Sri Lanka during the time of the year-end division meeting to discuss three health programs—the Pakistan public-health project in Chuharkana, the organization of the division's health-evangelism program, and an expansion program at Lakeside Medical Center in Kandy, Sri Lanka.

**Far Eastern Division.** While stopping at division headquarters in Singapore, Dr. Dysinger visited with the president and dean of Southeast Asia Union College to discuss the health training there.

At Philippine Union College in Manila he met with college officials regarding a new Master of Health Science program, which currently has 23 students (from six countries) enrolled.

"As the first [denominational] graduate program in health outside the United States," reports Dr. Dysinger, "this program holds

the potential of serving not only the Far East but also southern Asia, Africa, and the western Pacific area."

Taking advantage of a two-hour stopover on Guam on his return trip, Dr. Dysinger met with two LLU health-education graduates who recently conducted a workers' institute emphasizing health evangelism. The Loma Linda graduates have ongoing programs in weight control, physical fitness, and other areas included in their health outreach.

Summarizing his trip, Dr. Dysinger emphasizes the "awesome responsibility Loma Linda University has as it is looked to throughout the world to give direction to health personnel and programs. I thank the Lord for the opportunity we have of training personnel and providing leadership in these fields of activity, which are so needed, so much wanted, and which can be so useful in helping to finish God's work on earth.

"At a time when discouragement is being expressed regarding the traditional medical mission program of Seventh-day Adventists, I return from this trip much encouraged that a new day in medical missionary work is dawning.

"Many difficulties remain, but we can be encouraged with the promise that God's work will be finished in the earth and health evangelism will be an important aid in preparing a people for the coming of the Lord."

### ENGLAND

## Nurse Distributes Books to Homes

[In less than one year Mary Appenzeller has given out about 4,000 copies of *The Great Controversy* in the vicinity of the Northern Europe-West Africa Division office in St. Albans, England. Her husband, R. E. Appenzeller, division publishing director, says: "My wife takes God's work seriously. She wants to help people to be saved." The following is an interview between Mrs. Appenzeller and Pekka P. Peltonen, division lay activities director.]

**Q.** Describe your personal spiritual experience and need to be Christ's witness.

**A.** I have always felt that I should witness because God has said that we must, but

then God spoke to me in a new way as I listened to Morris Venden's tapes on righteousness by faith. A thrilling new understanding of this theme flooded my mind and I began to experience a deep love for humanity. What I had once done through duty became my delight. Now there is nothing that I enjoy more than witnessing for God.

**Q.** What was your impression regarding the need to witness in St. Albans?

**A.** When my husband called from the General Conference session in Vienna to ask if I would be willing to move to England, the one question I asked him was whether I would be able to continue giving out *The Great Controversy* as I was doing in the United States. So before I ever saw St. Albans I had plans for that city.

**Q.** After you had moved to St. Albans, when did you begin your neighborhood witnessing?

**A.** As soon as I could get the books, in about a week.

**Q.** How did you approach the people?

**A.** At first I knocked on doors and told the people that I had a gift book for them, but some refused. This broke my heart, because I knew they did not know what they were refusing. So I had a short letter duplicated, and now I slip a *Great Controversy*, containing the letter, through the letter box of each home without knocking.

**Q.** Why did you give out about 4,000 free copies of *The Great Controversy*?

**A.** I feel strongly impressed that if every person in the world has a *Great Controversy*, this would give the Holy Spirit an opportunity to present truth to each one. Ellen White makes the following statement concerning *The Great Controversy*: "I am more anxious to see a wide circulation for this book than for any others I have written; for in *The Great Controversy*, the last message of warning to the world is given more distinctly than in any of my other books."—*Colporteur Ministry*, p. 127. I think it is important to know that "the results of the circulation of this



Mrs. Appenzeller is eager to see a wide circulation of Ellen White's *The Great Controversy*. In a year she gave out 4,000 copies of it.

book are not to be judged by what now appears. By reading it, some souls will be aroused, and will have courage to unite themselves at once with those who keep the commandments of God. But a much larger number who read it will not take their position until they see the very events taking place that are foretold in it."—*Ibid.*, p. 128.

**Q.** Who paid for all these books?

**A.** I am a nurse, and I try to save all of the money I earn for this project. Also some of my friends have contributed funds for books. God has taken away my desire for the many, many "things" that I once loved, so there is really no feeling of sacrifice involved. I am simply spending my money to do the thing I love most.

**Q.** How do the people react?

**A.** Some appear grateful, others act suspicious. Some have responded by requesting more literature, using the form that I enclose in each book.

**Q.** Do you plan to continue your witnessing program?

**A.** I desire to see every person in the world have a *Great Controversy*. It is one of my greatest desires that God will see fit to let me continue this effort. Nothing thrills me more than to see a *Great Controversy* entering home after home, knowing that God has given me the means and the strength to carry them there.

## INTER-AMERICAN DIVISION

### Goal of 50,000 Baptisms Reached

The Inter-American Division has reached and surpassed its 1976 baptismal goal of 50,000.

Ever since the organization of the division in 1922, with a membership of 8,146, division leaders have been setting goals. One of the first was to double the membership, and workers and church members became involved in active soul winning to achieve it. In 1931, nine years after it was set, the goal was reached. Seven years later membership was doubled again, ten years later it was doubled again, and 11 years later it was doubled again—totaling 130,336.

In 1950, during which time 8,195 persons were baptized in Inter-America, Arthur H. Roth, then division secretary, said, "If we could only bap-

tize an average of 1,000 per month!" Many will remember the slogan *Mil por Mes* ("One Thousand per Month"), a goal that was achieved in 1959, during which time 12,400 persons were baptized.

The celebration of Inter-America's fiftieth anniversary in 1972 brought about a new upsurge in evangelism. In keeping with the fiftieth anniversary spirit, a new goal of 50,000 baptisms in one year was set. Members dreamed of it and talked about it. Young people prayed all night before launching Youth for Christ crusades, and evangelism caught fire. Evangelism became the watchword in Inter-America. The next two years the division "hugged the goal," coming within 4,000 of reaching it. In 1975 they came within 621 of singing the victory song.

In 1976 they made it! The announcement was made to a special gathering of the Inter-



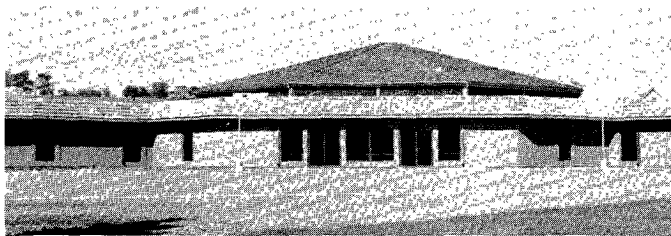
B. L. Archbold, president of the Inter-American Division, holds the sign that on February 3, 1977, announced to the division workers that the goal of 50,000 baptisms in one year was surpassed in 1976.

American Division staff on February 3 when James Zackrisson, a staff member, held high a poster exclaiming, "We made it! 51,388 baptized in 1976!"

Members in Inter-America joined hands and hearts in a revival, and they believe God honored them by sending His Spirit and using them to His glory. The secret of the division's soul-winning success is that church members, youth, Pathfinders, administrators, departmental directors, literature evangelists, institutional workers, pastors, Bible workers—everybody—joined to carry on an aggressive program of evangelism.

The division's slogans for 1977 are *Mil por Semana* ("One Thousand per Week") and "Evangelism for a Finished Work."

B. L. ARCHBOLD  
President  
Inter-American Division



**VIRGINIA CHURCH CELEBRATES ITS CENTENNIAL**

Members of the New Market, Virginia, church celebrated the church's hundredth anniversary on January 15, in the sanctuary of their new church building on the campus of the Shenandoah Valley Academy. The New Market church was the first Seventh-day Adventist church to be organized in the State of Virginia.

Principal speaker for the occasion was Roger A. Wilcox, who attended the academy almost a half century ago. After decades of mission service in South America and the Middle East, he is serving the church as General Conference field secretary with special responsibility for North American missions. He represents the students and former church members who are serving God in many parts of the world.

Pioneer Evangelists E. B. Lane and J. O. Corliss first brought the Advent message to the Shenandoah Valley in January of 1876, and they held meetings in various schoolhouses in the vicinity of New Market. Their converts were organized into a church a year later in the Soliloquy schoolhouse, a short distance from town.

When the academy was founded in 1908, the congregation held its weekly services in various assembly halls of the school. Early in 1976 the new church was completed to provide space for worship services for the 360 academy students and 200 adult members. Max Hill is pastor.

WASHINGTON, D.C.

**WATER Project to Begin May 16**

May 16 the International Temperance Association and its 68 national societies will launch a continuing project called WATER—World Abstainers To Enjoy Rights.

WATER, which will make appeals through newspapers, radio, and TV, proposes:

1. That hosts and hostesses serving alcoholic beverages also provide nonalcoholic beverages for their guests.
2. That all public transportation systems provide seat selection with nondrinking areas, with the ultimate objective being to remove alcohol entirely from all such transportation.
3. That liquor advertising and notices on liquor containers carry a warning of its possible dangers.

4. That abstainers not be penalized by high automobile insurance rates caused by drinking drivers, and that abstainers be entitled to a reduced insurance rate.

5. That the community be alerted to the necessity of preventing alcoholism—which affects adversely nondrinkers, as well as drinkers—through the slogan "Prevent Alcoholism Through Abstinence."

6. That severe penalties be imposed on those who provide intoxicating beverages to children under the legal age, and that the legal age be 21.

7. That all persons have the right to drink pure water, and that schools inform students about alternatives to alcohol.

Through petitions, deputations, and personal commitment, persons everywhere will be rallied to support these measures. Thus WATER will be urging all abstainers to appeal for the right to life and safety for themselves and others. WATER also will challenge drinkers to stop and consider their drinking as it relates to others, as well as to themselves.

Local churches, through their youth and temperance organizations, are asked to plan continuing programs to reach out to city officials, organizations, churches, and schools, using temperance films and literature on alcohol. The new booklet *The Great Alternative*, with the spiritual answer to intemperance, is a useful piece of missionary literature for these contacts.

ERNEST H. J. STEED  
Temperance Director  
General Conference

NEBRASKA

**CRBF Employees Join SDA Church**

Phil Marino and Claire Dيسانza, both youthful, blind employees of the Christian Record Braille Foundation in Lincoln, Nebraska, recently became Adventists. During the summer of 1976 these youth were hired by the foundation. Not long after this association, including church attendance, Phil and Claire

accepted the way of Christ and basic Bible teachings, and expressed a desire to unite with the Seventh-day Adventist Church. In accordance with their decision, they were baptized on Sabbath, October 9, in Lincoln, by F. G. Thomas, general manager of the foundation.

At a recent social gathering at the foundation's home office in Lincoln, the couple announced their engagement to be married in late fall of this year.

DONALD B. SIMONS  
Director of Public Relations  
Christian Record  
Braille Foundation



**PASTOR COMPLETES BICENTENNIAL RUN**

Alexander Snyman (center), 56, pastor of the Huntington Park, California, church, covered the final lap of his 1,776 mile run on the Glendale Academy track December 28, then sat down to reflect on his accomplishment.

Pastor Snyman, who runs 35 miles a week, challenged himself early last year to run a total of 1,776 miles in keeping with the nation's Bicentennial celebration. He ran all but 70 miles of that distance at a track a mile from his home in Monterey Park, California.

When Pastor Snyman finished the run, T. R. Neslund (left), Southern California Conference health and temperance director, presented him with a trophy to commemorate his accomplishment. Mrs. Snyman was at trackside to share the joy of his success.

FRANKLIN W. HUDGINS  
Communication Director  
Columbia Union  
Conference

## Afro-Mideast

● The department of education of the city of Shiraz, in south Iran, recently invited Kenneth Oster to present temperance education lectures in 17 city high schools. Dr. Oster has been presenting the material, including anti-smoking demonstrations, with a strong spiritual appeal. Some 4,000 youngsters have taken part in the program.

● Abed Zaibach has been appointed principal of the Amman, Jordan, Adventist Secondary School, succeeding Tawfic Madanat, who has accepted an appointment in Saudi Arabia.

● As Middle East College, which this year has been operating a much-reduced study program in Beirut, Lebanon, prepares to resume its normal study program in September, 1977, the Afro-Mideast Division secretary, Maurice T. Battle, reports the following appointments to fill staff vacancies: Harold Zinner, from Bugema Adventist College, Uganda, to teach mathematics; Larry Siemans,

from Ethiopian Adventist College, to teach biology; W. Touchard, of Shenandoah Valley Academy, New Market, Virginia, to be director of library science; Bert Milliken, from Atlantic Union College, maintenance director. With the return of peace to Lebanon, work has been resumed on the extension to the men's dormitory. President Ralph Kooreny reports a lively interest from prospective students as mail begins to flow freely once again.

● During the past five years 58,393 persons have joined the church in the East African Union. This number does not include the 1,380 recently baptized by Roger Holley, Afro-Mideast Division Ministerial secretary, in a single evangelistic crusade.

## Australasian

● M. G. Townend, Australasian Division communication director, reports that 162 radio and television stations throughout the division carry 204 Adventist programs each week.

● Fifteen families under appointment to island mission service attended a missionaries' orientation course in Wahroonga, New South Wales, January 13 to 21.

● Part of the General Conference Mission Extension Offering for 1977 will be used to improve facilities at the Omaura Bible Workers' Training School, Papua New Guinea Union Mission.

● The Cooroy church company in the South Queensland Conference has purchased a local Presbyterian church, which will be rededicated and will become the first Adventist church in the district.

● Deliveries by Australasia's 188 full-time, plus a number of part-time, literature evangelists during 1976 totaled \$1,264,357, an increase of 14 per cent over 1975 deliveries. During 1976 at least 100 persons were baptized as a result of literature-evangelist contacts.

● Sydney Adventist Hospital now has a pastor to care for the spiritual needs of the staff.

● Kila Rupa, Papua New Guinea Union Mission accountant, has been granted one-year internship to the treasury office of the Australasian Division. He replaces Earl Ope, who will return to Papua New Guinea.

## North American

### Atlantic Union

● From January 19 through 22 the Worcester, Massachusetts, church was represented at the People's Bazaar held in the Worcester Center. The bazaar is held to tell the public of social services and other helping agencies in Worcester County. Hundreds of people watched demonstrations of Smoking Sam and signed up for Five-Day Plans to Stop Smoking held at the Worcester church.

● Karmy Mina, formerly a scientist, has been named Literature Evangelist of the Month for February by the New York Conference. He

works in the Rochester area. During the first two months of this year he sold \$5,500 worth of literature, enrolled 357 persons in Voice of Prophecy Bible courses, and gave away 712 tracts.

● Nearly 1,000 students, faculty members, and parents of students at the Oneida, New York, Junior High School enjoyed the "meatless meat" samples given out by the Oneida church at a nutrition fair sponsored by the school on February 16.

● This semester a new class, basic aviation ground school, is being taught at Union Springs Academy in New York. Instruction leading to the FAA written examination and actual flight time through a local flying club is keeping student interest high. Through the generosity of the aviation instructor at Union Springs Central School, the academy students have access to a flight simulator, also. Plans are being made for a 2,000-foot airstrip at the school.

### Central Union

● H. L. Thompson, Central States Conference evangelist, recently completed a series of meetings in Topeka, Kansas, baptizing 21 persons.

● New workers in the Colorado Conference include Tom Whitsett, pastor of the Grand Junction church; James Brauer, assistant pastor of the Grand Junction church; and Claude W. Reed, pastor in the La Junta district.

● Members of the Crestview church in Farmington, Missouri, are meeting in a new church building. The Sabbath school rooms below the sanctuary still are being completed.

● Robert Bowen, optometrist in Alliance, Nebraska, has been named mayor of the city. He and his wife are active members of the Alliance church.

● Reports of more than 30 baptisms as a result of literature-evangelist contacts have come to the Central Union publishing department during the first two months of 1977.



### RIVER PLATE COLLEGE IN ARGENTINA GRADUATES CLASS OF 61

On December 4, 61 college graduates lined the entrance to the River Plate College auditorium in Argentina, as authorities marched in to attend the graduation service, along with about 1,700 other relatives and friends. From left to right are Egil H. Wensell, college president; Eduardo Schmidt, mayor of Villa Libertador San Martin; Brigadier Reuben Daniel Di Bello, governor of the province of Entre Rios; and Jose Tabuenca, Austral Union Conference president and chairman of the college board.

WALTON J. BROWN  
Education Director, General Conference

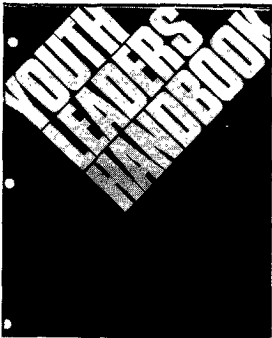




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all the  
questions...**



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all the  
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### Columbia Union

● Literature evangelists in the Allegheny East Conference were told during their annual banquet that sales for 1976 reached \$374,000 and that 181 persons were won to Christ through their labors. This is the fourth consecutive year that more than 100 persons were baptized into churches in the conference as a result of the literature ministry.

● Clyde McPherson, former builder for the Potomac Conference, is now caretaker of the conference's Blue Ridge Youth Camp. His wife, Neva, is on the kitchen staff. His first major project is that of building a new caretaker's home.

● More than 120 Sabbath school officers and teachers in the New Jersey Conference attended a recent workshop. Objectives they aim to reach during 1977 include a 10 per cent increase in attendance by nonmembers and a similar increase by missing members. A new easel was demonstrated for teachers.

● Emergency measures have been in effect since the loss of the cafeteria at Pine Forge Academy in Pennsylvania by fire on November 9. Meals are being prepared, as well as eaten, in the basement of the girls' dormitory. As soon as building plans are submitted by the architect and approved by the academy board they will be announced by the Allegheny East and Allegheny West conferences.

### Lake Union

● Green Bay, Wisconsin, church members commemorated the one-hundredth birthday of their church recently in special services, describing the history of the church.

● The third annual Family Life Conference was held at the Detroit, Michigan, Metropolitan church. Featured lecturers were Drs. John and Millie Youngberg, Brent and Petra Hardy, Dave and Donna Schmitt, and Bob and Lana Dahl.

● The Detroit, Michigan, Center church recently celebrated Homecoming 1977 in a week of special services.

### Northern Union

● Fifty-nine persons had been baptized by the conclusion of an evangelistic series in Grand Forks, North Dakota, by Don Edwards and Louie Sciortino.

● The Dorcas Society of the Davenport, Iowa, church has given away 5,000 articles of clothing, many other items, and 570 pieces of literature.

● The Iowa Conference plans to conduct 60 evangelistic crusades in 1977.

● The newly remodeled basement of the Iowa Conference office soon will become the conference's Adventist Book Center headquarters.

● The Basic Bible Unit, a series of Bible studies, has been launched in the Nevada, Iowa, church. There are 11 groups of ten to 20 persons meeting each week.

● Elmer Haas, formerly stewardship and trust director of the North Dakota Conference, is the new conference secretary-treasurer. He replaces Reuben Beck, new secretary-treasurer of the Idaho Conference.

### Southern Union

● Mrs. Daisy Jackson, of the Charlotte, North Carolina, Berean church, raised \$6,384 for Ingathering during 1976. Mrs. Rosa Holmes, of Savannah, Georgia, raised \$5,501.

● Six pastors in the South Atlantic Conference baptized 100 or more persons during 1976: James Best, R. C. Connor, D. M. Jones, F. W. Parker, Ward Sumpter, and Albert Teele.

● Members of the Town and Country church in Tampa, Florida, have mailed copies of the book *From Sabbath to Sunday* to each non-Adventist pastor in the city.

● A series of meetings in the Madison Campus church near Nashville, Tennessee, by Lawton Lowe, Canadian



Union Conference Ministerial secretary, resulted in 23 additions to the church.

● Nearly 100 persons stopped smoking during a recent Five-Day Plan in the Baptist Medical Center in Montgomery, Alabama.

### Southwestern Union

● Administrators of the new Huguley Memorial Hospital, Fort Worth, Texas, which opened February 20, planned the hospital's budget on the assumption that there would be a patient census of 40 within six months; however, within four weeks the census stood at 40, plus three newborn babies.

● Seventy-one Southwestern Union College students have signed up to serve as literature

evangelists this coming summer.

● During 1976 the Arkansas-Louisiana Conference opened five new schools, baptized 541 persons, organized four new churches, and reached an In-gathering per capita of \$30.47. Tithe gain ran approximately 12.5 per cent, and sales by literature evangelists gained 84 per cent over 1975 sales.

### Andrews University

● World Mission Emphasis was held on the Andrews University campus, February 18 to 22. During the five-day program, vespers, residence-hall worships, and seminary and college chapels followed the theme of mission emphasis. Speaker for the Sabbath services in Pioneer Memorial

church was C. O. Franz, General Conference secretary. For those interested in becoming missionaries there were interviews in the placement office in the Campus Center.

● Student delegates to the model United Nations Security Council met in Nethery Hall on the AU campus on February 13. The council, a simulated model of the real UN Security Council, is an annual event sponsored by the International Relations Club at AU.

● A new book, *Ellen White and Music*, recently was released by the Review and Herald Publishing Association. Written by Paul Hamel, chairman of the Music Department at Andrews University, the book considers the

instruction given by Ellen White regarding the use of music by the Christian.

● Off the press at University Printers, Berrien Springs, Michigan, is Barbara Phipps' book telling the story of the life of Burton H. Phipps, long-time teacher of science in Seventh-day Adventist academies and at Emmanuel Missionary College (Andrews University). The author is librarian at Pacific Union College, Angwin, California.

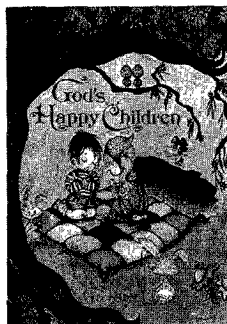
● In recognition of the trend toward many Jews' becoming Christians, an ad hoc committee on the theological aspects of Jewish work is meeting on the Andrews University campus monthly. The committee is sponsored by the Biblical Research Institute of the General Conference.

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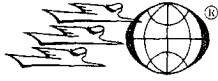
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## Review



**Advent Review & Sabbath Herald**  
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### TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but will be accepted without remuneration and will be returned only if accompanied by a stamped, self-addressed envelope.

An index is published in the last Review of June and December. The Review is indexed in the *Seventh-day Adventist Periodical Index*.

## Health Personnel Needs

### NORTH AMERICA

Baker	Occup. ther.
Carpenter	Pharmacist
Controller	Phys. ther.
Cook-exec. chef	Plumber
Electrician	(foreman)
Exec. sec.	Refrig. engr.
Food-serv. dir.	Resp. ther.
Housekpr.	Safety engr.
Key-punch oper.	Secretary
Lab. tech.	Secur. officr.
Med. sec.	Stationary engr.
Med. technol.	Systems analyst
Nurses, all serv.	

Write or call Health Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Ave. NW., Washington, D.C. 20012. Telephone: (202) 723-0800, Ext. 349.

[Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.]

## To New Posts

[Worker transfers within union conferences are not listed here. Such transfers, when brought to our attention, may be found in News Notes.]

**Richard Carabolad**, pastor, Saranac Lake district churches, New York Conference, from Andrews University Seminary.

**Norman McCauley**, to responsibilities in the Concord, New Hampshire, district, from the Potomac Conference.

**Paul Nystrom**, youth director, Arizona Conference, formerly same position, Minnesota Conference.

**Roy Pauley**, associate evangelist, Florida Conference, formerly, singing evangelist, Kansas Conference.

**Jeffrey K. Wilson**, youth director, Illinois Conference, formerly same position, Arizona Conference.

**David W. Wolkwitz**, evangelist, Arizona Conference, formerly same position, Arkansas-Louisiana Conference.

### FROM HOME BASE TO FRONT LINE

**Daniel Masato Kunihiro** (LLU '74), returning to serve as dentist, Adventist Medical Center, Naha, Okinawa, **Linda E. (Okamura) Kunihiro** (LLU '71), and one son left Los Angeles, California, January 29, 1977.

**Gladys M. Martin** (PUC '39), to serve as health-education secretary, Ethiopian Union, Addis

Ababa, Ethiopia, of National City, California, left Washington, D.C., February 10, 1977.

**Robert M. Shrewsbury** (LLU '49), returning to serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Cornelia L. (Moon) Shrewsbury** (PUC '33), left Miami, Florida, February 14, 1977.

**B. Jack Williams** (AU '63), to serve as secretary for financial affairs, Southern Asia Division, with residence in Sri Lanka, and **Ada B. (Noble) Williams** (WWC '48), of Hendersonville, North Carolina, left Los Angeles, California, February 15, 1977.

### NATIONALS RETURNING

**Rafael Arenas**, to serve as pastor-evangelist, West Puerto Rico Conference, Mayaguez, Puerto Rico, **Elizabeth Cristoff Arenas**, and one son left New York City, September 30, 1976.

**Willem D. Evert** (WWC '75), to serve as maintenance director and instructor, Songa Secondary School, Kamina, Zaire, **Janet L. (Andrews) Evert** (PUC '72), and one son left New York City, August 29, 1976.

**Angel M. Hernandez** (AU '76), to serve as Bible teacher, Metropolitan Academy, Rio Piedras, Puerto Rico, **Francis N. (Barreto) Hernandez** ('73), and one son left Miami, Florida, August 13, 1976.

**Jose R. Lizardo** (AU '76) to serve as business manager/head business administration department, Central American Vocational College, Alajuela, Costa Rica, **Candida R. (Villalona) Lizardo**, and two children left Chicago, Illinois, October 20, 1976.

**Paul Pichot** (AU '68), returning to serve as principal, Dogba School, Equatorial African Union Mission, Maroua, Cameroun, West Africa, and two children left Los Angeles, California, August 29, 1976. **Diane A. (Unsell) Pichot** (PUC '67), and two children left Los Angeles, September 6, 1976.

### ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

**Shukry John D. Karmy** (LLU '43) (SS), to serve as physician, Penang Adventist Hospital, Penang, Malaysia, and **Anna (Becker) Karmy**, of Chehalis, Washington, left San Francisco, California, September 1, 1976.

**Twila K. Pierson** (UC '75) (SS), to serve as teacher, English Lan-

guage School, Higaski-ku, Osaka, Japan, of San Jose, California, left Los Angeles, California, June 30, 1976.

**Roger B. Steppe** (SS), to serve as teacher, East Nigerian Mission, Aba, Imo State, Nigeria, of Santa Ana, California, left Los Angeles, California, October 6, 1976.

**Daniel G. Walther** (U. of Geneva '34) (SOS), to serve as principal, Kivu Adventist College, Butembo, Kivu, Zaire, of Collegedale, Tennessee, left Boston, Massachusetts, September 28, 1976.

**Karen E. Wat** (SS), to serve as physician in medical-student elective time service, Mugonero Hospital, Kibuye, Rwanda, of Loma Linda, California, left New York City, February 16, 1977.

**David L. Zimmerman** (CUC '77) (SS), to serve as builder, Guatemala Mission, Guatemala City, Guatemala, and **Carolyn A. (Hardy) Zimmerman**, of Takoma Park, Maryland, left Miami, Florida, December 26, 1976.

**Ethel M. (Sheldt) Wildes** (PUC '60) (SOS), to serve as teacher, Thailand Mission, Bangkok, Thailand, of Gresham, Oregon, left Los Angeles, California, September 28, 1976.

## Coming

### April

16 Loma Linda University Offering  
23 Church Lay Activities Offering  
School Offering (local conference)

### May

7 Community Services evangelism  
7 Church Lay Activities Offering  
14 Disaster and Famine Relief Offering  
21 Spirit of Prophecy Day

### June

4 Bible Correspondence School emphasis  
4 Church Lay Activities Offering  
11 Inner-city Offering  
18 North American Missions Offering; home foreign challenge  
25 Thirteenth Sabbath Offering (Southern Asia Division)

### July

2 Tract evangelism  
2 Church Lay Activities Offering  
9 Christian Record Braille Foundation Offering

### August

6 Unentered areas evangelism  
6 Church Lay Activities Offering  
13 Oakwood College Offering

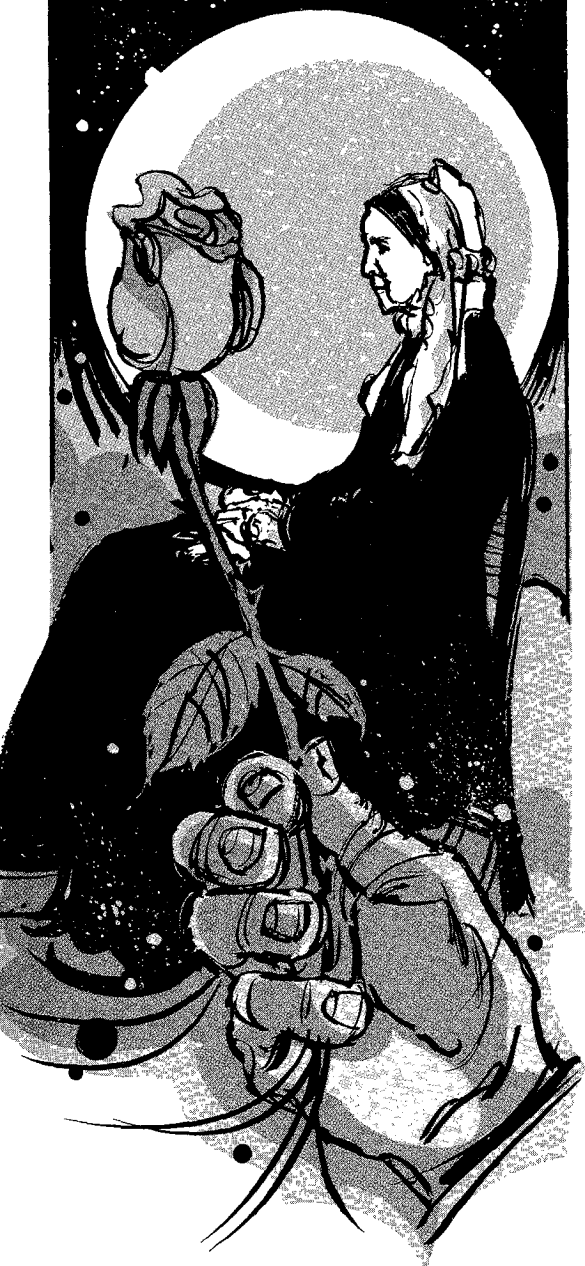
### September

3 Lay Preachers' Day  
3 Church Lay Activities Offering  
10 Missions Extension Offering  
10 to  
Oct. 8 *Review and Herald*, Guide, Insight campaign  
17 Bible Emphasis Day  
24 Pathfinders  
24 Thirteenth Sabbath Offering (Euro-Africa Division)

Spotlight on God's Law—5

# The First Commandment With a Promise

E. Robert Reynolds



IN EPHESIANS 6:2 the apostle Paul calls the fifth commandment the first one "with a promise." Although the longevity promise in this command is usually applied to life on earth, it has eternal significance also.

"Honor your father and your mother, that your days may be long in the land which the Lord your God gives you" (Ex. 20:12, R.S.V.).

This commandment applies specifically to human parents. But inasmuch as the Ten Commandments express eternal principles, which antedate creation, they must apply—in principle—to God's government in other parts of the universe, as well as to man. Thus the fifth commandment implies more than merely honor to human parents. In that broader application, it summons us to honor the Creator Himself. As people honor God, the long life they are promised reaches into eternity (*Patriarchs and Prophets*, p. 308).

As the Head of the universe, God has delegated governmental authority to civil rulers (Dan. 4:17; Rom. 13:1), to church officers and ministers, and to parents. Revolt against any duly constituted and properly exercised authority is rebellion against God.

Some people, recognizing the delegation of authority inherent in this commandment, are willing to yield submission if they consider the authority, as it is exercised, to be just. But if it is harsh, cruel, or tyrannical they reserve the right to disobey. To be sure, if those who exercise delegated authority require us to disobey God, our duty is clear. But beyond that, acts of civil disobedience, even in the name of religion and however worthy the cause, are contrary to the spirit of the fifth commandment. The archdeceiver, who comes as he did to Christ, as an angel of glory, is not averse to cloaking his deceptions in the vestments

*E. Robert Reynolds is a retired missionary living in Riverside, California.*

of religion (2 Cor. 11:13-15; see also 2 Thess. 2:3-9). Scripture tells us to "submit yourselves to every ordinance of man" (1 Peter 2:13), and to obey all who are in positions of government (Rom. 13:1-7; Titus 3:1).

Children mature into adulthood and establish homes of their own, but they are never released from the obligation to honor, respect, and care for those who in early childhood were to them the vicegerents of God (Mark 7:9-13). Love cannot be commanded, it must be earned. And if parents themselves are honorable and respectful they will reap more than they sow. They will receive honor, respect, and love.

How shall youth whose parents require obedience contrary to God's expressed will relate to their parents and the fifth command of the Decalogue?

Inasmuch as the authority parents exercise is delegated to them by God, obedience to God is paramount. Thus, within the command itself is the solution to this problem. This same principle holds for every other authority. Jesus said, "Render to Caesar the things that are Caesar's; and to God the things that are God's" (Matt. 22:21, N.A.S.B.). Whether it be taxes, honor, or obedience, the principle is the same. And whether it is parent, pastor, or president making the demand, God takes priority. Peter and the apostles who were with him stated the same principle in addressing the priests and rulers: "We must obey God rather than men" (Acts 5:29, N.A.S.B.). This truth is intrinsic to the fifth commandment.

Furthermore, the first commandment prohibits placing another in a position of pre-eminence ahead of God. Thus, no earthly or human authority can supersede divine authority. But before disobeying any God-ordained authority we must know, clearly, that what human beings ask us to do is contrary to what God says. There is no room here for rationalization. □

*To be continued*

# The Back Page

## Tents for Churches in Romania

Help is being given to the Seventh-day Adventist Church in Romania, which although it lost no members in the March 4 earthquake, was left with 20 churches completely destroyed and 30 others severely damaged. The union conference office also was damaged.

In response to a communication from the Euro-Africa Division, the General Conference has joined with them in providing \$48,000 for four large tents, which were purchased in Switzerland. Each of these tents will seat at least 200 persons and will provide temporary housing for four churches that cannot find suitable facilities.

KENNETH H. EMMERSON

## New President in Missouri

John Fowler, Central Union Conference Ministerial Association secretary, has accepted a call to be president of the Missouri Conference and will be assuming his new duties soon.

Elder Fowler replaces A. V. McClure, who, having been president since 1964, recently announced his retirement.

W. O. COE

## Officers Reelected in Washington

James Chase and George Crumley were reelected president and secretary-treasurer, respectively, of the Washington Conference at the forty-eighth constituency meeting on March 20.

One of the features of the past triennial period has been a heavy building program in the conference. Nineteen major building or remodeling projects are under way. In addition, a greenhouse, music building, and industrial-arts complex have been added to Auburn Adventist Academy. Major construction also has been in progress at Camp Sunset Lake.

Conference membership passed the 10,000 mark at the close of the triennium. Delegates welcomed the new Bellevue Spanish church into the conference sisterhood of churches, and approved plans for a new conference office.

## Idaho Members Reelect President

F. W. Bieber was reelected president of the Idaho Conference at the conference's forty-second constituency meeting, held at Gem State Academy on March 27. Delegates returned to office the secretary-treasurer, Reuben Beck.

The nominating committee recommended that the posts of youth, temperance, education, and health directors be referred to the conference committee for further study and possible division of the departments. All other departmental directors were returned to office.

The Meridian and Weiser Spanish churches were received into the conference fellowship at the meeting.

M. C. TORKELSON

## Liberty Discussed in Belgium

In connection with the International Religious Liberty Congress held in Amsterdam, March 21 to 23, Pierre Lanares, departmental director of the Euro-Africa Division, visited Brussels, Belgium, where he was interviewed about the congress by representatives of both French and Flemish newspapers. A television interview also was arranged, and screened at a time when the estimated viewing audience was more than one million. This five minutes of prime time meant invaluable publicity for the religious-liberty congress.

In view of the international nature of the event, and also the publication of the first issue of *Conscience and Liberty* in the Flemish language, Dr. Lanares sought a brief interview with His Majesty,

King Baudouin of Belgium. This was graciously granted in the castle of Laaken, and instead of the anticipated ten minutes, the audience extended to more than one hour of friendly dialogue. His Majesty accepted a copy of the new Flemish religious-liberty magazine and graciously autographed one as a personal souvenir for Dr. Lanares. Interested in the issues raised, he agreed to receive all the former French issues of *Conscience et Liberte*.

This journal of religious liberty has been widely acclaimed for its wide coverage of important issues, and for its clear delineation of individual religious rights according to fundamental religious principles.

EDWARD E. WHITE

## NAD Publishing Department Gains

Total book and magazine sales in 1976 in North America amounted to \$18,648,563, according to the North American Division publishing department. This is a 15.8 per cent gain over the 1975 total of \$16,096,912. Following are the ten conferences with the highest sales in North America and their totals:

Texas	\$873,213
Michigan	806,079
Southeastern	
California	713,494
Southern California	687,375
Potomac	687,227
Ontario	662,983
Pennsylvania	575,579
Ohio	559,232
Missouri	504,432
Florida	470,541

As a result of contacts made by literature evangelists, who worked in close cooperation with pastors, 2,193 persons were baptized in 1976. RUDI H. HENNING

## In Brief

**Magazine awards:** *These Times* magazine received seven awards at the Nashville Art Directors Club banquet on February 27: four Gold Awards for the March, July, September, and November,

1976, covers; and three Silver Awards—one for the April, 1976, Bicentennial Special, one for the design on the inside front cover of that issue, and one for the photograph in the "Who Killed Viola Sandberg?" article in the March, 1976, issue. These awards bring to ten the total of key magazine awards presented to *These Times* during the past 12 months. The other three awards came from the Associated Church Press and the Printing Industry Association of the South last year.

**EAD baptisms:** Pastors in the Euro-Africa Division baptized 13,850 converts during 1976, according to Edwin Ludescher, division president.

**Died:** Theodore R. Flaiz, M.D., 80, General Conference medical secretary from 1947 to 1966, on March 26 in Yreka, California.

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