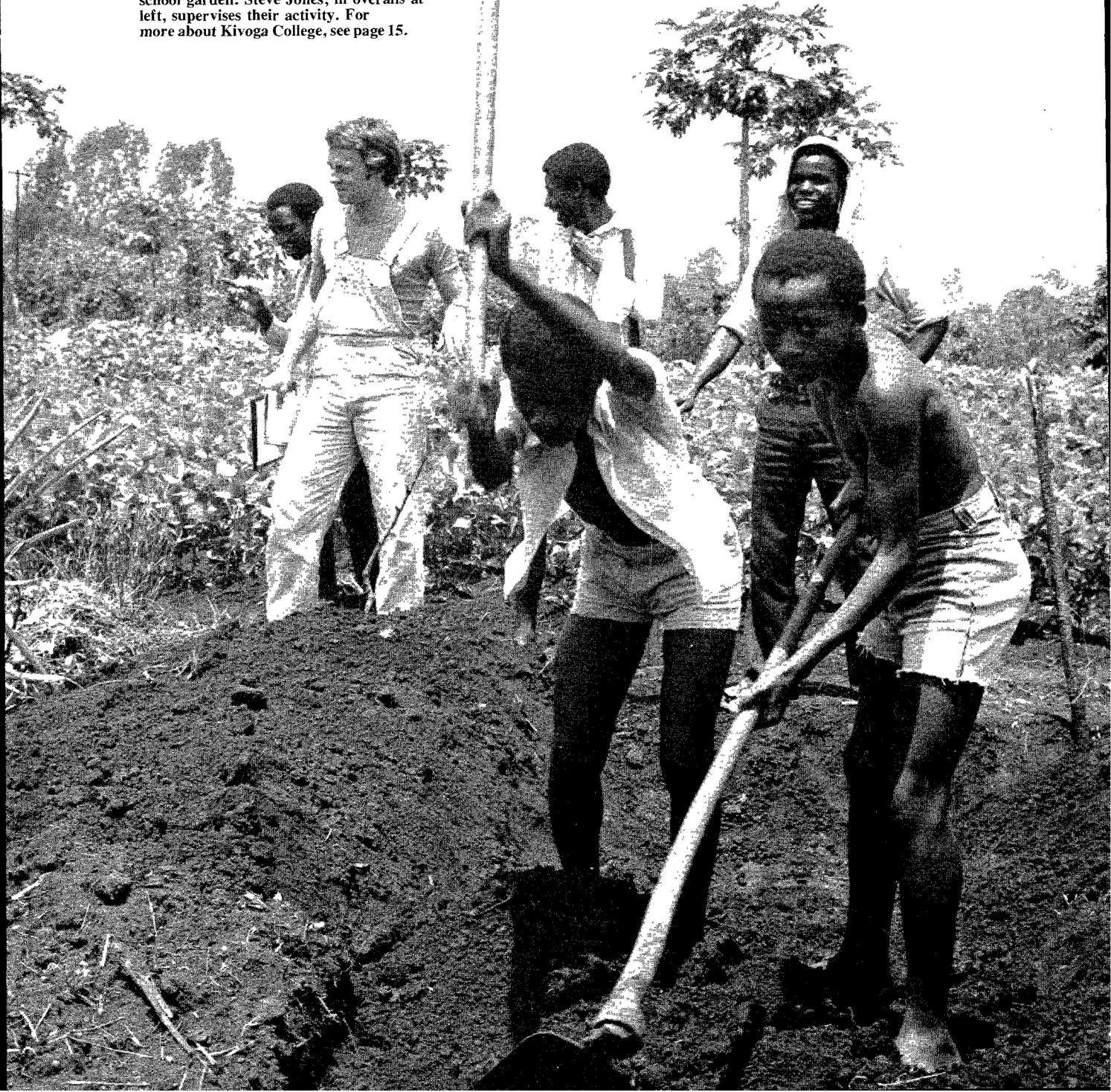


Review

JUNE 9, 1977

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

Students at Kivoga College, in Burundi, dig a compost pit near the school garden. Steve Jones, in overalls at left, supervises their activity. For more about Kivoga College, see page 15.



Eyes That See Not

Honolulu, Hawaii

Did you ever study the Bible with someone and after you had presented a clear explanation of the Second Advent or the Sabbath have the person say, "I'm sorry, I just can't see it"?

I have. Many times. I've studied with good Christian people who "just couldn't see" the truth. Why? The Word of God says that Satan blinds their eyes. Read it from Paul's pen: "The god of this world hath blinded the eyes of them which believe not" (2 Cor. 4:4).

Many people will miss eternity in the home of the redeemed because they permitted Satan to blind their eyes to the truth of God. This is sad, sad, sad!

Did you ever stop to think that even among God's professed people are "blind people that have eyes" (Isa. 43:8)? What the prophet Jeremiah has written we may apply to some Seventh-day Adventists: "Hear now this, O foolish people, and without understanding; which have eyes, and see not" (Jer. 5:21).

Blindness is a characteristic of the Laodiceans—those who have had great light and have not walked in it (*Selected Messages*, book 1, p. 66). John declares: "Knowest not that thou art wretched, and miserable, and poor, and blind, and naked" (Rev. 3:17).

Not Very Flattering

It is not a very flattering picture, is it? *Poor and blind*. When we think we are rich and increased with goods, have everything, and can see everything, God says that we are in the Laodicean state, that we are poor and blind.

"I have been shown that the greatest reason why the people of God are now found in this state of spiritual blindness is that they will not receive correction. Many have despised the reproofs and warnings given them. The True Witness condemns the lukewarm condition of the people of God, which gives Satan great power over them."—*Testimonies*, vol. 3, p. 255.

I am thankful that thousands of our dear church members around the world are not in this condition, but some still are.

Did you ever see a blind Seventh-day Adventist? I don't mean one who has been deprived of his or her physical sight. I mean a spiritually blind Seventh-day Adventist—one whom "the god of this world hath blinded." I have, and so have you, no doubt. He or she responds just about the same way the unbeliever responds when you have spoken to him about the Sabbath truth: "I just can't see it."

Have you ever heard a Seventh-day Adventist church member say: "I don't see anything wrong in going to the movies," "I don't see anything wrong with eating meat," "I don't see anything wrong with sending my children to public school," "I don't see any harm in dating unbelievers or marrying unbelievers," "I don't see anything wrong in eating out in restaurants on the Sabbath, since it

is done to avoid the trouble of preparing the meal at home," "I don't see anything wrong in wearing jewelry," "I don't see—I don't see—I don't see—."

What is the problem? Paul had the answer: "*The god of this world hath blinded the eyes of them which believe not.*" That which is wrong does not appear wrong to such individuals because the god of this world has blinded their eyes to the sinfulness of sin. Satan is still in the business of deceiving people—convincing them that "little things" really do not matter, that somehow they will get by doing what they wish despite the fact that God says it is wrong.

"The True Witness counsels us to buy of Him gold tried in the fire, white raiment, and eyesalve. . . . The eyesalve is that wisdom and grace which enables us to discern between the evil and the good, and to detect sin under any guise. God has given His church eyes which He requires them to anoint with wisdom, that they may see clearly; but many would put out the eyes of the church if they could; for they would not have their deeds come to the light, lest they should be reproved. The divine eyesalve will impart clearness to the understanding. Christ is the depository of all graces. He says: 'Buy of me.'"—*Ibid.*, vol. 4, pp. 88, 89.

A man who had divorced his wife on other than Bible grounds came to me one time. "Elder," he said, "I plan to marry again soon. I have been divorced from my first wife now for some time."

"Did you have Bible grounds for your divorce?" I asked.

"Well, no," he replied, "not exactly. My wife and I were incompatible, but my new friend and I have put the Lord to many tests about our marriage, and we feel that the Lord is guiding us."

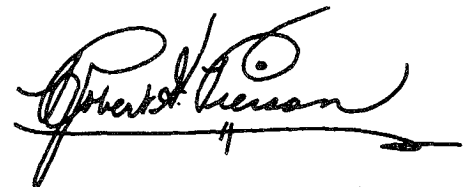
"Do you think the Lord will tell you one thing in the Bible and Spirit of Prophecy and then tell you something else just the opposite when He speaks to you directly?" I asked. "Will He contradict personally that which He has made very clear in His Word?"

He was not sure, but he just couldn't see it that way.

"It is a perilous step to slight the reproofs and warnings of God's word or of His Spirit. Many, like Saul, yield to temptation until they become blind to the true character of sin."—*Patriarchs and Prophets*, p. 635.

Blindness—spiritual blindness—is one of the prevailing illnesses among us as a people today. Too many of us have great difficulty in believing and accepting that God means what He says and says what He means.

These days demand some very serious thinking—and some very earnest praying. We need to see as God sees!



President, General Conference

This Week

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The Home and Family Service operated by the General Conference has adopted as its emblem the unique representation above, which shows father, mother, and child holding hands, a symbol of family unity.

by the Home and Family Service of the General Conference. The second article in that series will appear June 23.

The Home and Family Service was formed because church leaders feel that the words of the Elijah message ("And he will turn the hearts of fathers to their children and the hearts of children to their fathers."—Malachi 4:6, R.S.V.), when literally applied, need emphasis today. This service, which provides training for laymen, pastors, teachers, and other professionals, focuses attention on family needs and how to meet them.

Now here's a footnote to the news feature "New Zealand Food Factory Has Witnessing Gardens" that appeared in the February 3 REVIEW. The three-and-one-half-acre gardens, situated on the grounds of the Sanitarium Food Company in Papanui, Christchurch, New Zealand, are cared for by Mr. and Mrs. G. Livingstone and are a top tourist attraction of the area.

The *Australasian Record*, the Australasian Division paper, reports in the March 21 issue that the gardens, which have won in every competition that they have entered for the past seven years,

have placed first again in two major competitions. "They won the Premier 'A Grade' Category for Industrial Gardens, which is under the jurisdiction of the Canterbury Horticultural Society, and they came first in the competition conducted by the Papanui Beautifying Society in the category, 'The Premier Industrial Gardens.'"

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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.]

Women Again

The apparent lack of unity among Adventists regarding the ordination of women is perhaps the greatest single reason for caution in this area. If we added women to the ministry by ordination, and at the same time subtracted the unity of God's people, would this be a good way to balance the gospel budget?

RICHARD K. LEAR
Cleburne, Texas

Since my earliest recollections, I have been stirred by the text "Go ye therefore, and *teach* all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt. 28:19).

If this exhortation is not meant to be followed by both men and women, we should not preach it

to mixed congregations without specifying it is for men only.

A little girl can grow up with hopes of fulfilling the entire command, only to discover she can fulfill only half.

EVELIN H. GILKESON
A HAPPY TEACHER
Lumberton, Mississippi

Pray for Zeal

I hope that the recent day of fasting and prayer, March 26, has energized every man, woman, and child among God's remnant people to put his shoulder to the wheel in a new and more-determined way to carry the gospel of a risen and soon-coming Saviour to the last of earth's outposts.

God has held in check the winds of strife for many years in the hope that His people would reach every soul. Is it not time that we should pray for a zeal, an ambition, and a dedication equal to the task, which should have been completed long ago?

JOHN SOMMER
Avon Park, Florida

"Jesus—the God-man"

It was with a great deal of appreciation that I read the editorial "Jesus—the God-man" (May 5). These current Sabbath school lessons are just what God's people need.

While many "winds of doctrine" are blowing, it is reassuring to see the REVIEW take a strong supportive position upholding Seventh-day Adventist historical teaching on the humanity of our Saviour, that which "binds our soul to Christ."

As a Christian I find great encouragement in the truth that Jesus took human nature with 4,000 years of hereditary weakness, and that He won the battle of life. It is a weakened human nature that all of us inherit, and by God's grace He will enable us to have His image reproduced in us.

In this final hour of crisis His perfected life and the demands of His law will be under tremendous attack. What a privilege to study His Word and have it made flesh

in our lives, Christ in us, the hope of glory.

JOHN V. STEVENS, SR.
Westlake Village, California

Various Views

The recent editorials on the nature of Christ ("The Word Became Scripture," April 28, May 5; "Jesus—the God-man," May 5) and the series on the problems in the Lutheran Church (Jan. 13, 20, 27, Feb. 3, 10, 17) have been timely and thoughtful.

From rumors that come to me, I fear that there are some who would like to have all of us think exactly alike on matters of which we have incomplete knowledge. There are many areas where we need to have Christian tolerance for members who have sincerely different views from ours, but who are good Seventh-day Adventists.

Thank you for allowing various viewpoints to appear in the pages of the REVIEW.

HAROLD B. HANNUM
Riverside, California

“Be My Guest”

No one who loves the Lord Jesus
can afford to miss the
sacred communion service.

By JERRY M. LIEN

“THE LORD JESUS THE SAME NIGHT in which he was betrayed took bread: and when he had given thanks, he brake it, and said, Take, eat: this is my body, which was broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do show the Lord’s death till he come” (2 Cor. 11:23-26).

As the Master spoke these words He was standing at a major transition point in history. The old economy, the ancient festival of Passover, was about to pass away. In its place Jesus instituted a new ceremony to be the memorial of His great sacrifice. “The service which Christ established was to be observed by His followers in all lands and through all ages.”—*The Desire of Ages*, p. 652.

Within a few weeks your church will be celebrating this rite. To each of us the Eternal King says, “Be My guest.” How will you respond? Why?

One Monday morning a fellow pastor remarked, “You must have had Communion last Sabbath.”

“What makes you think that?” I replied.

“Because I had so many visitors from your church,” he answered.

Many pastors similarly observe that attendance is lowest on communion Sabbath. If so, then it is an affront to a gracious Saviour. If so, then it must be because we do not recognize the privilege, the blessing, and the necessity of the ordinances of the Lord’s house.

I am afraid that we really do not comprehend the privilege of participating in the ordinances that point to our Lord’s humiliation and suffering. We tend to think of them as a form, a ritual, a meaningless routine. But this is not so. “They were instituted for a purpose. Our senses need to be quickened to lay hold of the mystery of godliness.”—*Ibid.*, p. 660. Our invitation to this sacred



experience is a *privilege* “to comprehend, far more than we do, the expiatory sufferings of Christ.”—*Ibid.*

I well remember a high point in my doctoral program. I had satisfactorily completed the required hours of course work, passed two language exams, and weathered a week’s written comprehensives over my entire field. At the close of a two-and-a-half-hour oral inquisition by the five distinguished professors who comprised my committee I was dismissed while the examiners discussed my fate.

After what seemed like ages, I was recalled to the seminar room. My major professor, with solemn face, intoned, “As your major professor, it is my obligation to inform you,” and he paused dramatically, “that you have successfully completed all the requirements for admission to candidacy for the Doctor’s degree.” Then he broke into a cordial smile, thrust out his hand and exclaimed, “Jerry, would you be my luncheon guest Thursday at the Faculty Club?”

How do you suppose I responded? “Thursday, I have a class on Thursday,” or “Thursday, I’m scheduled for research at the Huntington Library,” or “That’s my day for golf,” or “I don’t know, I’ve heard the waiters are kind of sloppy over there,” or “But it’s so crowded,” or “I never did like music with my meals.”

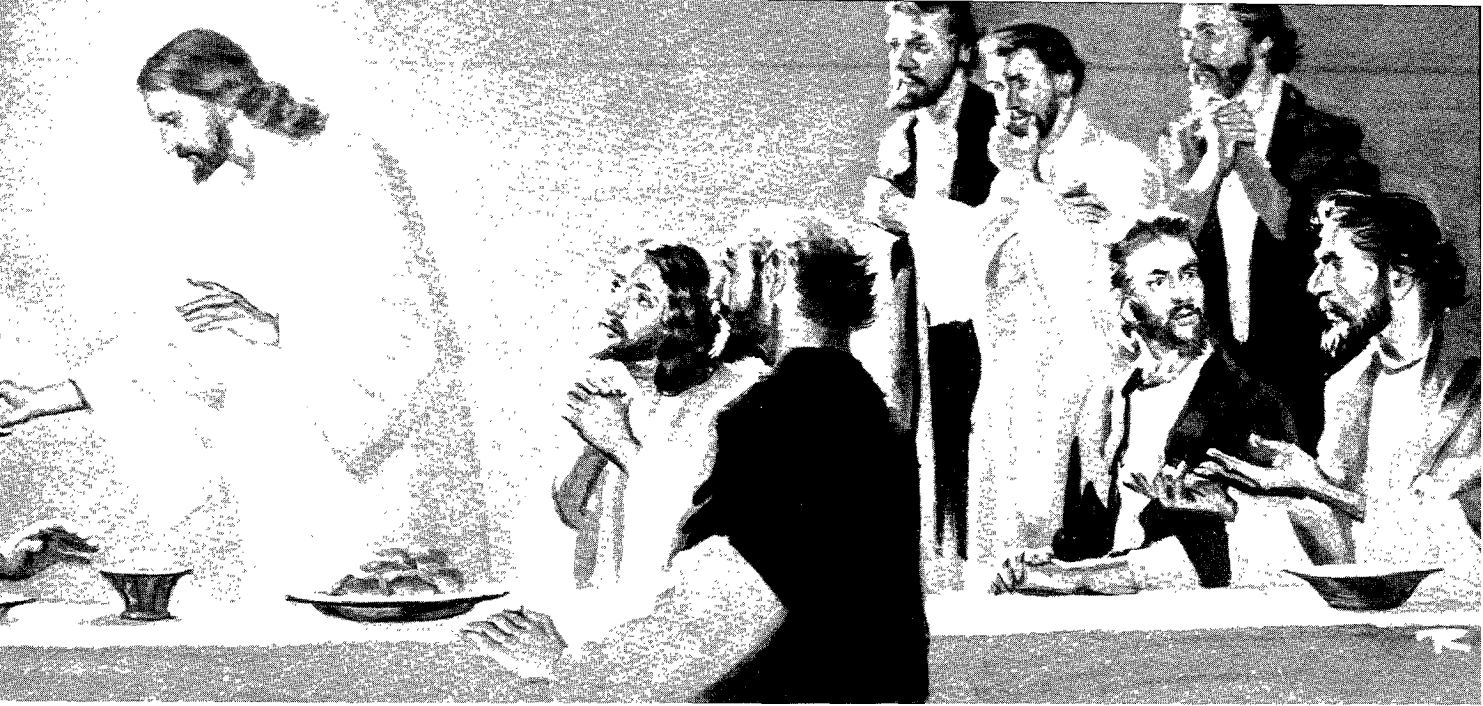
No. I instantly responded, “I’d be delighted. What time Thursday?” I fully recognized the graciousness of the invitation. He didn’t have to urge me. It was not even custom to do so. I fully realized that my acceptance was not a burden, not an obligation, not a dreaded duty. It was a privilege.

A Reluctant Response

And yet, sometimes we respond so reluctantly to the Master’s gracious invitation. We feel that we are doing the family, the pastor, the church, the Lord Himself, a favor when we attend.

In the church of my childhood we were required under pain of mortal sin to go to confession and receive communion at least once a year, at Easter time. This was termed our “Easter duty.” I’d like to emphasize that

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participating in the ordinances of the Lord's house is not a duty, not an obligation, but a privilege!

More than that, the ordinances are potentially a blessing to every Christian. They are a blessing because they aid in sensitizing us to the love of God. The German poet Goethe said that the highest words cannot be spoken, and our experience confirms his observation. There are truths and emotions too profound to be put into words, or even expressed in music. To convey their meaning we fall back, as have untold generations, upon the use of symbols. In the two darkest hours of my life, I clearly remember, my greatest comfort came from a firm hand-clasp, a reassuring grip on my shoulder, and the eloquent sympathy of an understanding gaze coming through tear-filled eyes.

It is thus with the communion service. The entire Christian gospel is conveyed in a symbolic act. This simple, dignified, sacred rite conveys to us a sense of God's great gift of love. If we plan and participate as we should it illumines our souls with a flash of the brilliance of the love of the Eternal One.

Furthermore, participation is a blessing because it increases awareness of our debt. This simple service is a poignant reminder of what sin has cost God and what man owes to the Saviour. It keeps fresh in mind the believer's duty to bear public witness to his faith in the atoning death of the Son of God.

In addition, the service is a blessing because it imparts a sense of the potential dignity and worth of mankind. In his sermon "The Service of Symbols" W. E. Sangster comments, "Oscar Wilde tells in his book, *De Profundis*, that when he was brought between two policemen from prison to the court of bankruptcy, a friend waited for him in the long, dreary corridor. Before the crowd of eager sightseers, the friend gravely raised his hat to him as, handcuffed and with bowed head, he passed on his shameful way. It was only a symbol, but Wilde adds that it hushed the whole crowd into silence. Later, he says, speaking of his life in prison, 'Wisdom had been profitless to me, philosophy barren, and the proverbs and phrases of those who sought to give me consolation as

dust and ashes in my mouth; the memory of that little, lovely, silent act of love has unsealed for me all the wells of pity.' It was only a symbol, but the symbol lovingly offered and intelligently understood was the one light he saw in the midnight darkness of his remorse."

Just so, you and I are being hurried along toward eternal judgment. The maudlin crowd jeers and shrieks and casts abuse upon us. But suddenly there is an awed hush as One steps out before us. Bidding us be seated, He carefully washes and dries our feet. With His own hand He gives us bread to eat and the cup to drink. And though the heartless crowd may jeer again, we are sustained by the beauty, the power, the blessing of these simple acts, which renew our sense of personal identity, personal dignity, personal worth. Though the night again becomes black around us, we may be blessed with the light emanating from the experience of these simple, yet profound and beautiful, symbolic acts.

A Spiritual Necessity

We are a nonsacramental people. That is, we do not observe the ordinances as sacraments. We do not believe that virtue and power are inherent in them. Yet, in spite of this fact, we must recognize that the communion service is a spiritual necessity to the church and to the individual Christian.

First, the service is a necessity for the church itself. We live in a time of splintering into small groups, of gathering only with favorite friends, of divisiveness. There is a deep need to meet in corporate worship—the entire church family sitting down together, anticipating the heavenly feast at the table that will be many miles in length. Stability is likely to abide with the family that, in its entirety, sits down together and joyfully experiences the fulfillment of physical, emotional, and social needs. Just so, stability will abide with the church family that follows the same practice.

"The cup of blessing we bless, is it not a sharing in the blood of Christ? When we break the bread do we not actually share in the body of Christ? The very fact that we, many as we are, share bread makes us all one body"

(1 Cor. 10:16, 17, Phillips). Referring to this passage, *The SDA Bible Commentary* observes, "This is an allusion to the fact that the communion bread is broken into many pieces, which are eaten by the believers, and as all the pieces come from the same loaf, so all the believers who partake of the communion service are united in Him whose broken body is thus typified by the broken bread. By partaking together of this ordinance, Christians show publicly that they are united and belong to one great family whose head is Christ."

The communion service identifies the participants as members of a Christian society. Unless we are members of the church and are worshiping and witnessing together in the universal fellowship of Christ's kingdom we have not sensed the significance of the gospel. We have missed the import of God's great gathering call. John Wesley liked to say that there is no such thing as a solitary Christian. The Christian life is not an isolated life, it is a community life. And nowhere is that sense of community as strong and as deep as at the Lord's table. Here we meet on common ground; all barriers are abolished. Here we are aware that in the world there is much to divide us, but in Christ there is everything to unite us.

But not only is the communion service a necessity to the church, it is also vital to the individual Christian. Public testimony, public witness, and public rededication are a constant need. The communion service fulfills this need. In this vein Ellen White comments, "Each must participate . . . publicly, and thus say: 'I accept Christ as my personal Saviour. He gave His life for me, that I might be rescued from death.'"—*Evangelism*, p. 276.

Christ Energizes His People

Further undergirding the assertion that the communion service is necessary to the individual Christian are these words: "It is at these, His own appointments, that Christ meets His people, and energizes them by His presence. Hearts and hands that are unworthy may even administer the ordinance, yet Christ is there to minister to His children. All who come with their faith fixed upon Him will be greatly blessed. All who neglect these seasons of divine privilege will suffer loss. Of them it may appropriately be said, 'Ye are not all clean.'"—*The Desire of Ages*, p. 656.

In a week or so, your church will be conducting the ordinances. The Saviour is quietly but earnestly saying to you, "Be My guest." Won't you plan for this occasion? Prepare for it by meditation, prayer, soul searching. Carefully and prayerfully read chapters 71 and 72 of *The Desire of Ages*.

Of our pioneers it has been said, "In the early days of the advent movement, when our numbers were few, the celebration of the ordinances was made a most profitable occasion. On the Friday before, every church member endeavored to clear away everything that would tend to separate him from his brethren and from God. Hearts were closely searched; prayers for divine revelation of hidden sin were earnestly offered; confessions of overreaching in trade, of ill-advised words hastily spoken, of sins cherished, were made. The Lord came near, and we were greatly strengthened and encouraged."—*Evangelism*, p. 274.

When Christ says, "Be My guest," how will you respond?

For the Younger Set

"Love Is Patient and Kind"

By RUTH P. WATTS

JOY HUGGED herself in delight as she watched her new pony scamper around the corral. She still couldn't believe that after a long wait she finally had her own horse. Every waking thought was of Apache, and even some of her dreams at night included him! The only drawback was that Apache was a colt, too young and too small to be ridden—yet.

But not too young or small for training. Lovingly, Joy lavished attention on him, currying, feeding, and watering him. From the library she borrowed books on horse care and training or, when allowances were adequate, she bought other books. Finding, to her delight, that several girls in the community also owned horses, she rapidly enlarged her circle of friends.

Then one happy day God sent a new daddy to fill an

empty place that had been in Joy's home for some time. It seemed to Joy as though no more happiness was needed to fill her already overflowing heart. Her new father immediately began building a stable for Apache. When Christmas brought a beautiful Western saddle, Joy trained Apache to accept the feel of this.

Margie, one of mother's good friends, who was also training a colt, gave Joy many tips on rope breaking. Because Joy was small and Apache was strong, she discovered that love and persistence were the only tools she could use with success.

Soon Apache was doing whatever Joy wanted him to do—most of the time. Even when he was stubborn, she gently and patiently led him back to where she wanted him to go.

Watching her, mother was reminded many times of 1 Corinthians 13:4: "Love is patient and kind" (R.S.V.).





Overcoming Overweight—2

Slim, and Cake Too?

“O Jam Jar, you are
my refuge and strength!”

By **DONNA PATT**

DO YOU STILL WANT to reduce? Satan does his utmost to keep us from taking a serious look at our eating indulgences. He covered my eyes for 25 fat, miserable years while he laughed at my vain efforts to free myself from his clutches. This kind of candid self-evaluation leaves us three ways to go.

Some are overwhelmed with hopelessness, as the devil pelts with accusations. “You’ve gone too far,” he taunts. “How can God possibly forgive 200,000 between-meal nibbles? Why not give up and join the National Association to Aid Fat Americans, wear a FAT PRIDE button, and admit that fat is here to stay?”

Your second choice is to admit you are a sinner in

Donna Patt is director of Veg-A-Weigh Control Program, Battle Creek, Michigan.

need of the blood of Christ, but (and here’s the catch) put off doing anything about it. Whenever you make a step in the right direction, the devil points to a side path to distract you. If you are convicted but start to make excuses, Satan still has you. (“The whole church indulges, even my pastor.” “I can’t diet; I can’t afford diet food.”) We forget that God never bids us do something impossible.

Beware of rationalizing. “Even one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel.”¹

How much better to make the third choice and abhor our sins. In humiliation and brokenness of spirit we can ask for Jesus’ blood to wash away the guilt. What a relief to know that Christ’s robe of righteousness comes in all sizes—even 24½!

The resulting experience is peace as we look up in confidence to our Saviour. We know reducing will be different this time. No longer do we make excuses. Instead of saying, “We have so much company that I can never stay on a diet,” we praise God for a way out. “I’m going to learn how to serve even my guests healthful food.”

But the peace of knowing that all is right with God is our real assurance that we have admitted our sin against God and received forgiveness. No one can experience that peace unless he has taken that step one. An irresistible urge to go on to step two always follows—a complete and unqualified yielding of the whole self to God.

At this point the devil confronts us head on. “The warfare against self is the greatest battle that was ever fought.”² “Everyone who enters the pearly gates of the

city of God will enter there as a conqueror, and his greatest conquest will have been the conquest of self.”³

Most of us have struggled with dieting at the wrong level. We think the chocolate cake at the church fellowship dinner is our enemy and do battle over that. “Take a look at that cake Aunt Nellie brought!” we exclaim as we stand admiring it. “I hadn’t intended to eat dessert, but she may be offended if I don’t. I know cake puts on pounds, but Aunt Nellie’s cake . . .”

If We Wait . . .

If we wait to make our decision until the cake confronts us, it will win every time. We are not battling cake or fat, but ourselves. The war is really over whether we will commit ourselves to eat to the glory of God, or to please ourselves. Every fight over sin boils down to that same basic conflict. Shall I serve God or myself? That’s why Jesus stated, “If any man will come after me, let him deny himself, and take up his cross, and follow me.”⁴

David advised, “Bind the sacrifice with cords, even unto the horns of the altar.”⁵ Why did the lamb that represented Christ need to be bound? Because it might try to avoid being a sacrifice on the altar, which represented the cross. Gethsemane proved that even Christ had to decide between His Father’s will and His own, and so does every Christian.

Yes, “our old man is crucified with him.”⁶ Paul urged, “I beg you, my brothers, as an act of intelligent worship, to give him your bodies, as a living sacrifice, consecrated to him.”⁷ When we have made this 100 percent commitment the chocolate-cake temptation vanishes. We are already crucified on the altar. Our decision to be wholly Christ’s rules out any interest in eating our own way. This kind of surrender makes dieting easy. Our problem is that we want God and chocolate cake, too. We often pray such strange prayers.

“Dear Lord, I have a few problems down here that may be a bit difficult for You to handle. So just draw the shades while I solve them my own way.”

Then we go to the kitchen and bow low. “O Soda Cracker, your crunchiness is such a comfort to me when my husband tongue-lashes me. O Peanut Butter Jar, you heal my wounds when my children harass me. O Jam Jar, you are my refuge and strength, a very present help in trouble!”

Does that prayer sound familiar? Our problem is that we fail to eat enough of the bread of life and then must substitute earthly manna gods that continue to call for more and more because they fail to satisfy or solve our problems.

We want to be a servant of God and give Him a portion of our time, our devotion, our appetite. “I’ll be a vegetarian, but, please, Lord, don’t ask me to be a slave and give up *everything*—even hot-fudge sundaes!” No wonder we keep jumping off the altar of sacrifice.

Consider my friend Betty. (This is not her real name.) For years she yo-yoed up and down the same 40 pounds. Some victories, but more defeats, marked her reducing progress. Sweets were her downfall; she regularly bowed down to worship them. “Sometimes I want to eat so badly that I don’t even *want* to pray about it,” she confessed. Frustrated and defeated, she gave in to failure again and again. Was victory never to be hers?

Then I received this beautiful letter: “I’m praising the Lord for victory! When I wrote you last I was discouraged because I just couldn’t stay on the right road. I was even eating between meals again, including all the leftover cookies my students brought to school. It was as though I was devil-possessed. A cloud of gloom hung over me; I thought I was hopeless.

“Then I started reading all your letters over. These two quotations particularly struck me: ‘He would sooner send every angel out of heaven to protect His people than leave one soul that trusts in Him to be overcome by Satan.’⁸ ‘God is always at work in you to make you willing and able to obey his own purpose.’⁹

“I wrote these two quotations on cards and repeated them over and over as I drove to school and whenever I thought of it during the day. As I prayed with them in my mind and on my lips, I gave my feeble will to the Lord, and He has indeed helped me *want* to obey Him, and then helped me *do* what He wants.

“Ever since discovering Philippians 2:13, I have been looking up quotations on the will. It seems to be the key to my problems. Shortly after claiming this promise, He really did take away my desire for taboo foods. It’s a miracle!

“Last weekend at a church retreat, I half told myself I would have to compromise because of the delicious food I knew would be served. To my astonishment, our weekend speaker talked about the will. I kept writing down quotations as fast as I could. Here is my favorite:

“‘This [the will] is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. . . . You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him.’¹⁰

“By giving Him my will, it was no struggle at all to pass up my favorite pecan pie and ice cream. Even my husband was surprised.”

This kind of victory demands a union with Christ by faith. “This union costs us something. It is a relation of utter dependence, to be entered into by a proud being. . . . There must be a painful work of detachment, as well as a work of attachment. . . . The reason why many find the Christian life so deplorably hard, why they are so fickle, so variable, is, they try to attach themselves to Christ without first detaching themselves from these cherished idols.”¹¹

“A pure and noble life, a life of victory over appetite and lust, is possible to everyone who will unite his weak, wavering human will to the omnipotent, unwavering will of God.”¹²

Are you ready to do it? Then you have taken step two. Maintaining that experience (step three) comes next. □

To be continued

REFERENCES

¹ *Steps to Christ*, p. 34.

² *Ibid.*, p. 43.

³ *Testimonies*, vol. 9, p. 183.

⁴ Matt. 16:24.

⁵ Ps. 118:27.

⁶ Rom. 6:6.

⁷ Chap. 12:1, Phillips.

⁸ *The Great Controversy*, p. 560.

⁹ Phil. 2:13, T.E.V.

¹⁰ *Steps to Christ*, p. 47.

¹¹ Ellen G. White, in *Review and Herald*, Dec. 13, 1887.

¹² *The Ministry of Healing*, p. 176.

Ten Questions a Teacher Would Like to Ask Parents

The ten questions I pose
have survived a survey of teachers
in several church schools.

1. What do you see your role to be?
2. What are you doing to update & improve parental skills?
3. What is the tone of your home's spiritual life?
4. How simple and free from artificial stimulation is your home's environment?
5. How much time are you willing to invest with young children to avoid adolescent problems?
6. What are you doing to develop your child's confidence?
7. What happens when your child is excited about a good grade he received?
8. What is your discipline style?
9. Are you willing to let your child make decisions & to support him when he makes mistakes?
10. What kind of person do you want your child to be at 21?

By CLARENCE DUNBEBIN

[The following article is recommended to our readers by the Home and Family Service of the General Conference, an organization committed to strengthening family life today.]

YOU WANT TO BECOME A LICENSED driver? What do you have to do? You want to become a doctor? What training is necessary? You want to get married and have a family? How do you go about it?

Of the many lifetime activities you and I could engage in, marriage is one of the easiest for which to get a license, and becoming a parent does not require a license or previous study. Unprepared parents constitute one of the real injustices of modern society.

Few young people take the time to ask themselves the important questions of life as they relate to the parenting role. Because of this, they frequently come face to face with apparently insurmountable problems later on in life and are not ready to handle them.

Socrates taught that learning takes place when students have significant questions to ask and answer. The problem is, however, that sometimes we don't know the questions to ask or that we should even bother to ask them.

Through the years I have been asked many questions about children, and I have asked even more myself because I found being a parent and a teacher is a challenging and almost overwhelming task. Fortunately, I asked some of the more important questions *before* problems came up, and I was better prepared than I might have been otherwise.

The ten questions I pose in this article have survived a survey of teachers in several church schools. They seem to reflect the concerns teachers have for children and their parents. The arrangement in which they appear does not reflect any order of priority. Each question is important in its own right. Thoughtful answers to each question should help parents have an easier and more successful parenting experience.

1. What do you see your role as a parent to be? Put another way, How would you recognize a good parent if you saw one? What do good parents do? What do they avoid doing? Are you an indoctrinator? An enculturator? What is your parental task in life?

2. What are you doing to update and improve parental skills? Unfortunately, many parents fear to attend seminars or workshops for parents. They believe that attending a workshop for parents is an admission that they are having problems and that it will ruin the picture others may have of their perfect parenting accomplishments. What a tragedy! My children have rejoiced more than once that I took the time to attend workshops on getting along with people, while hoping to develop a reasonable amount of skill in human relationships. My wife and I rejoice with them. Instead of having to confess I was weak and failing, I found others who were relieved to

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find they weren't the only ones with problems; and, together, we helped each other to grow and develop needed skills.

3. *What is the tone of the spiritual life you and your spouse model daily?* Children constantly take in messages from adults. These messages form the backdrop for the life style they are weaving. When the spoken message coming from parents and teachers is not the same as the living model they see each day, children become confused and many times lose their way.

4. *How simple and free from artificial stimulation is the environment of your home?* Television, music, and reading material that constantly excite the nervous system can be detrimental to the mental and emotional health of children, not to mention what it can do to their spiritual fiber in some instances. "The more quiet and simple the life of the child—the more free from artificial excitement and the more in harmony with nature—the more favorable it is to physical and mental vigor and to spiritual strength."—*Education*, p. 107.

5. *How much time are you willing to invest in your children while they are young, to minimize the later frustrations you will have as they enter adolescence?* An hour spent romping with your 5-year-old may very well be worth eight or ten hours with your 16-year-old when he or she wants to step over the traces and go it alone. Time spent in playing, praying, and listening speaks of love and acceptance to your children. It is a good investment.

6. *What are you doing to develop the inner confidence your children were born with, without spoiling them?* "I'm just no good. No one likes me. I can't do anything right. I wish I were dead." Isolated conversation? No way! This is everyday talk. Children must know their parents love and accept them. It is not sufficient for us to assume they know. They must possess a sense of self-worth if they are to succeed in the task of living. What are you doing to let them know you love them and that you believe they are worthwhile persons?

7. *What happens in your home when your children*

come running in, all excited about a "Smiley Face" on an arithmetic paper? Strewn along the sidewalks and pathways that lead to and from most schools you can find drawings, homework, notes, newsletters, and many other school-related items that have not been taken home. The wind blows them aside, and with them go scores of opportunities for parents to demonstrate their love and concern for the personhood of their children. Teachers believe this tossing away of school papers is a message from children to parents. They also believe the students have been given a message from their parents—we aren't really that much interested in you. Children seem to be asking an important question: If Mom and Dad don't care about my papers, why should I carry them home? What happens with those papers may have a direct bearing on why your child is doing poorly in his school work.

Developing the Fine Art of Self-discipline

8. *What is your discipline style?* What is the ultimate goal you seek with your discipline approach? Are you looking forward to the time when your "baby" will be a teen-ager who wants to make decisions on his own? How are you preparing him for that moment? Are you punitive? Does your discipline reflect the attitude that you are bigger and more powerful, therefore he had better do what you tell him? Does your style take advantage of natural and logical consequences? When should you train your child and when should you discipline? Is it possible to talk through problems more effectively than by using force? Are you consistent because you have developed, at the conscious level, skills that improve your discipline technique?

9. *How willing are you to stand aside at times and permit your children to make decisions, and then experience the hurt if the decision showed poor judgment?* We live in a dangerous world, and the tendency of modern parents is to either protect their children from everything or ignore the dangers of society. Parents are guides but not consciences. Somehow children must be helped to make decisions from an early age. Are you willing to help them achieve independence?

10. *What kind of person do you want your child to be when he is 21?* Your day-by-day activities need to be guided by a long-range goal or perspective. Are you dreaming that your son or daughter will become a leader in the church or government? What is happening today that will make that dream a reality? Do you see your child as an educated, worthwhile citizen? What are you doing about the dream now? "Success in any line demands a definite aim. He who would achieve true success in life must keep steadily in view the aim worthy of his endeavor."—*Education*, p. 262.

Adventist homes are the proving grounds for the future. Leaders of the past came from homes that provided opportunities for growth and development. To become a leader demands "spunk." Leaders must be creative, and willing to go beyond some accepted ideas. They learn this in their homes. Children and young people need to be encouraged by parents and teachers to accept themselves for what they are—people who are created by God and who are worth the price of redemption. Are you willing to be the catalyst in your child's life that will make more possible full growth and maturity? □

"Heaven Is at Sabbath"

By DOROTHY PARFITT

A flock of geese flying in formation winged their way across the blue sky above the rich green turf where our family was listening to a Sabbath-afternoon story.

The story was too complex for 2-year-old David, but the little mind between the curly red hair and the sparkling gray eyes was not asleep.

"Do you think," he asked, "that we could get a ladder and go up to meet the birdies?"

"Oh, no, David," someone said. "That would be too far."

"When we go to heaven," Daddy encouraged the little fellow, "the birdies will come down to meet us. And, besides, we'll be able to fly ourselves, like the birdies."

David digested this information silently for some seconds, and then—

"Daddy, heaven is at Sabbath, isn't it?"

We didn't know what to answer. But heaven *should* be "at Sabbath," shouldn't it?

Outsmarting the Blahs

The Christian need not surrender to feelings of insecurity, inferiority, depression, or failure.

By KATIE TONN

WHAT A BLUNDER! THERE I SAT in the classroom with *everyone* staring at me! I had had the temerity to question the teacher's statement concerning a theological "truth." That just isn't done—at least, not with such audacity. The discussion had gone something like this:

Teacher: "In Thomas Aquinas' systematization of the data of Christian revelation we find a clear distinction between 'sacred doctrine' and philosophy. Sacred doctrine is based upon the data of revelation, whereas philosophy is based upon data accessible to (and acceptable to) all men. Aquinas taught that faith, as an act of the mind, is stronger than reason. Therefore, if we were to diagram Aquinas' approach, it would be like a two-storied building, with Faith on the ground level and Reason on the second floor." And he continued with the lecture.

Wading through a course in contemporary theology can really bog a person down. Sometimes I found my thoughts more or less completely confused. I was listening carefully, I thought, until I made that blunder. I thought I had heard my teacher say exactly the opposite of what he had said, as if Aquinas "put much more stock in reason than he did in faith when he systematized the data of Christian revelation."

Then my reaction: "But didn't you say just a few minutes ago that faith would be the foundation, and reason the 'upper story'?"

That was when the class *looked* at me. Since it was the first week of the course, I felt quite uninformed on the entire subject. At that moment I felt small, dumb, inept, insignificant, left out, pressured, unloved, misunderstood, overlooked—and wanting very much to slide through a crack in the floor. There was a long pause, and then my teacher said, "Yes. I did say that to Aquinas faith takes priority over reason. And, I also contradicted myself; I wanted to see whether anyone was awake in this classroom!"

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Wow! I felt better, and the terrible insecurity of the moment before evaporated. Later that day, in a social psychology class, I discovered the dynamic of what had happened to me during those moments of insecurity: Bad feelings come from thinking irrationally. For example, if someone tells me I am stupid, and I begin to think I am stupid, I will come to the point of feeling stupid, and of acting on that feeling. And that's stupid!

But I also discovered that *feeling* down and discouraged doesn't have to *get* a person down and discouraged. All I have to do is to think rationally again, and that makes the feeling go away. For there is a vast difference between *feeling* and *being*. A person can *feel* ugly, while the mirror (and friends) says that the person *is* beautiful.

Many people think that in order to outsmart the blahs all you have to do is to "think positively." To a certain extent that is true. But in order for the thinking to be truly positive it must be measured against a reliable standard—the honest word of someone in whom we trust, someone we know is not a liar. Where does a Christian get positive input and feedback? From the Word of God.

What triggers irrational thinking? Satan insinuates that we are worthless. We have the choice of believing or disbelieving. If we believe his insinuation we begin to think irrationally. But if we base our understanding upon the value God has placed on us we have a foundation on which to base rational thinking.

The psychological warfare the devil directs at us is

Inspired Gems



Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America.

Robert D. Rider
Oklahoma Conference

- "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever" (Jude 24, 25).
- "Our heavenly Father has a thousand ways to provide for us of which we know nothing. Those who accept the one principle of making the service of God supreme, will find perplexities vanish and a plain path before their feet."—*The Ministry of Healing*, p. 481.

designed to foil our thinking—something like the tin foil used to negate the effectiveness of radar during World War II. Enemy planes would drop strips of this material to “foil” the radar and so permit the planes to sneak through undetected by the Allied forces. In much the same way the “accuser of our brethren” (Rev. 12:10) seeks to foil our psychological, emotional, and spiritual balance with a lot of flak to keep us from experiencing peace.

Trust in God Versus Irrational Thinking

The way to outsmart this psychological warfare has to do with one’s attitude and choice. We Christians need to cultivate an attitude, or climate, in which we choose not to let the devil’s flak separate us from God. When irrational thinking makes us feel bad we can choose to maintain an attitude of trust in the promises of God. A relationship of prayer and communion with God enables us to outthink our blah times.

Sometimes I find myself (irrationally) thinking about my pain so much that it becomes painful. Or worrying so much that I become a worrywart. Or considering my depression until I am depressed. Or thinking about how alone I am until I become lonely. Or how much of a failure I’ve been until I do fail.

What I need is to think (rationally) about how God gives me courage until I become courageous. Or to dwell on the promise of His peace until I am peaceful. Or to hold onto God’s promise of eternal life until I am alive!

We have a tendency to base everything on how we *feel* and what we *see*. Sometimes we find it difficult to exercise faith in the (sometimes) unseen promises of God. After a lifetime of thinking irrationally, I find myself wanting to think rationally all the time—right now! In my scheme of things I find very little room for patience. I expect to become different overnight. But learning to think rationally is a growing experience. Only God can bring about creative growth that is more than a humanly devised surface change.

Meanwhile, these words give me ammunition to fight the blahs. They help me to realize that those who have walked in Jesus’ steps have shared my own discouragements: “No wonder we do not lose heart! Though our outward humanity is in decay, yet day by day we are inwardly renewed. Our troubles are slight and short-lived; and their outcome an eternal glory which outweighs them far. Meanwhile our eyes are fixed, not on the things that are seen, but on the things that are unseen: for what is seen passes away; what is unseen is eternal” (2 Cor. 4:16-18, N.E.B.). □

God’s Plans Forgotten

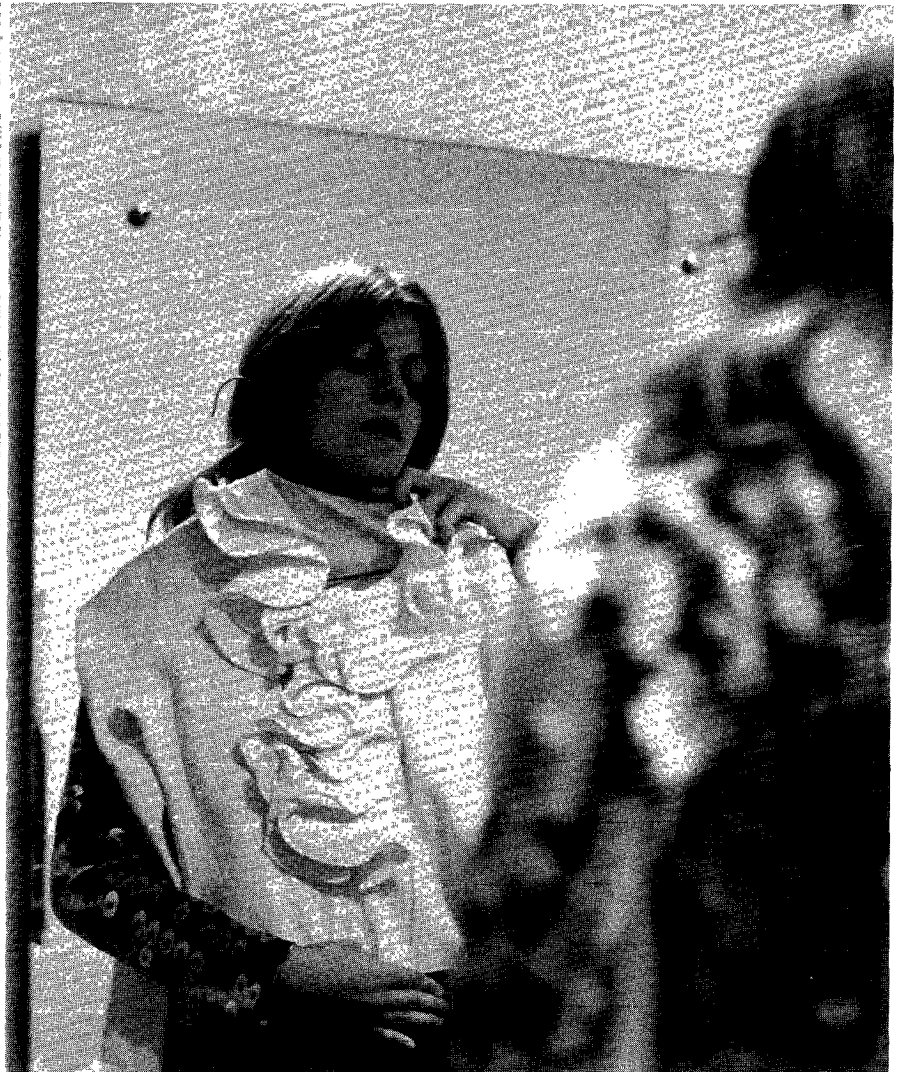
By JO CHRISTENSEN

I woke up this morning
thinking of my plans for the day—
What dress should I wear?
When will I see my boy friend?
Can I get my biology done?
All the time I am forgetting
God’s plans for me today.

I go about
doing my urgent business, and yet,
something is missing I tell myself.
Should I have washed my hair?
Did I feed the cat?
Still I forget
God’s plans for me.

The day wears on,
I am growing tired, and yet,
a persistent feeling
of something missing
touches my soul.
I have racked my brain
for the lost link, and still
I have forgotten
God’s plans.

The day is almost gone.
What mystery can the day hold
that I have forgotten?
Alas, I recall
God’s plans forgotten.



Signs, Judgments, and Natural Causes

In our editorial of May 26, we raised the question “Who Brings Disasters, God or Satan?” Are all disasters caused by one or the other? What about those for which natural causes are known? Can these be attributed to either God or Satan? Could a disaster or phenomenon for which a natural cause is known ever constitute a sign?

The reader to whom we referred in our earlier editorial says this, “He [an inquiring intellectual] would point out that hurricanes and tornadoes occur only in certain areas of the world, such as those formed in the Caribbean; that meteorologists can predict days in advance that weather conditions are such before the strike so that the citizenry can defy God’s wrath or Satan’s mischief (?) by preparing for a blow; he would also state that earthquakes occur over faults in the earth’s surface that are known to men, who are approaching a point when they will be able to predict reasonably accurately when earthquakes will occur, and that, knowing where these faults are, they can construct earthquake-proof buildings to withstand God’s judgments or Satan’s harvest of unwarned souls (?).”

Doubtless many intellectuals, and some who do not consider themselves intellectuals, have wondered about the arguments here raised. There is no simple explanation. There is no formula that we can apply and hence be able in each instance to pinpoint the precise cause of a disaster. If the play and counterplay behind human events are extremely complex, how much more complex are those behind events where spiritual forces are involved.

Let us first ask the question, Can an event for which a natural cause is known be a sign? Through the decades of their history Seventh-day Adventists have grappled with this problem and, in general, have come to the conclusion that the question can be answered affirmatively.

D. E. Robinson tackled the problem in a REVIEW article, July 24, 1913. He was responding to a question objectors to Seventh-day Adventist teachings on prophecy sometimes raised, “Why were the signs in the sun, moon, and stars, as foretold by our Saviour, seen only by the dwellers in the United States?”

In his response Elder Robinson presented historical evidence for dark days other than the Dark Day of 1780, naming the one in Europe in 1783, in Canada in 1785, and in France in 1867. Then he added, “So long as these dark days occurred at the time specified by the prophecy, need we contend that they were *supernatural*?”

After discussing several causes advanced for the 1783 darkness in Europe, such as that it was caused by the volcanic dust from Mount Hecla (in Iceland), or the earthquakes in Calabria, or the earth’s entering the tail of a comet, he drew the following conclusion: “We can only conclude that be the cause what it may, supernatural or natural, these dark days were, like the great darkness

which enshrouded Egypt, a manifestation divinely foreseen and divinely foretold.”

He adds, “The same conclusion may be reached regarding the falling of the stars, which was the next sign foretold by Christ after the darkening of the sun and moon.” To reinforce his point, he mentions star showers in years other than 1833, such as the one in 1799 and another in 1832. These, he felt, in no wise diminished the force of Jesus’ sign.

Many years before, Uriah Smith responded similarly to objections critics raised against the Adventist interpretation of the signs in the heavens, mentioned in Matthew 24. He referred to an Adventist preaching service, at the end of which “an infidel doctor got up and explained how it happened that the stars fell at that time. He said it took place according to nature, and consequently there was nothing in it. A Baptist minister who was present, responded, Amen. He said that was right; and that if the falling of the stars in 1833 was a fulfillment of Matthew 24, then it had been fulfilled a great many times since its prediction by the falling of meteors.”—*Review and Herald*, Jan. 29, 1861.

Timing of Celestial Signs

Answering the objections, Elder Smith said: “The attempt is made to dispose of the darkening of the sun in 1780 in a similar manner. That can constitute no sign of the end, it is said, because many such events have taken place, in different ages of the world. But the fact that the darkening was connected with particular events, takes it completely out of the hands of our opponents. ‘Immediately after the tribulation of those days’ (the 1260 years of Papal persecution), or as another Evangelist has it, ‘In those days, after that tribulation,’ the sun shall be darkened, et cetera. The tribulation was shortened by the rise of the Reformation, the time arrived for the accomplishment of that prediction and it was fulfilled.

“Now it matters not if the sun has been darkened a thousand times in past ages of the world, that darkening which was to constitute a sign of the end was to take place at that time, and there it did take place; and being expressly foretold as a sign of the end, no sophistry can explain it away. So with the falling of the stars. The phenomenon of November, 1833, was the most remarkable of any of that kind on record. It was foretold in connection with the darkening of the sun and moon. And so we find it following right on in that great series of events by which nature herself seems, as it were, to have been appointed to herald forth to mankind the approaching restitution of all things. Infidels and professors may strike hands to explain these things away; scoffers may scoff at our hope; but the glorious day is coming, redemption is nigh. Let sinners tremble; let the saints rejoice.”—*Ibid*.

In a sermon an eyewitness of the Dark Day made clear that he did not regard assigning natural causes to a phenomenon as invalidating it as a sign: “Perhaps some, by assigning a natural cause of this, ascribing it to the

thick vapor in the air, will endeavor to evade the force of its being a sign, but, the same objection will lie against earthquakes being signs, which our Lord expressly mentions as such. For my part, I really consider the darkness as one of the prodigies foretold in the text; designed for our admonition, and warning.”—Sermon by Elam Potter on the “Dark Day,” delivered May 28, 1870, in Enfield, Conn., quoted by W. Barber in *The Advent Herald*, March 13, 1844, p. 46. See *SDA Bible Students’ Source Book*, p. 317.

If God wishes to visit a judgment, why should He be prohibited from using natural means? When He opened a way through the Red Sea for the Israelites to cross, the record says, “And the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided” (Ex. 14:21). Why did He use an east wind? Did God’s employment of the wind make the crossing any less a miracle?

It is true that hurricanes can be spotted and their courses plotted. But not everything is yet known as to what spawns them. Also, their courses are often erratic and cannot be predicted with accuracy. We see no problem in supernatural powers triggering a spawning at selected sites at a time meteorological conditions are right, to bring disaster upon a predetermined area. Nor do we see a problem in supernatural powers working with meteorological conditions to steer hurricanes to their intended destinations. In such events an observer could be quite unaware that supernatural forces were involved.

In fact, the supernatural aspects of events often cannot openly be perceived. The Word of God is needed to unveil what is going on behind the scenes. This is also true of human events. Concerning these, Ellen White says: “In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the Word of God the curtain

is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will.”—*Education*, p. 173.

Is there a problem with the thought that someone could protect himself from an earthquake God may send as a judgment by building himself an earthquake shelter? (That among God’s judgments are earthquakes is shown in the following statement quoted in our earlier editorial: “Already the judgments of God are abroad in the land, as seen . . . in earthquakes.”—*Testimonies*, vol. 5, p. 136.) We see no problem. In fact, one of the objects of God’s judgments is to warn earth’s inhabitants of a coming crisis, in a hope that they will seek God’s salvation. God could permit the life of the builder of the shelter to be spared to give him further opportunity for repentance.

We repeat again, that to the question, Who brings disasters, God or Satan; or are they simply the outworking of natural laws? there is no simple answer. The secular man who does not believe in the supernatural attributes all disasters to natural causes. Seventh-day Adventists, who believe in the supernatural and who found their faith on the Bible as the authentic revelation of a transcendent God, know that both God and Satan bring disasters, as well as that disasters can have natural causes. It may not be possible in any given instance to identify the cause. Generally God allows natural law to operate. This is why scientists can learn these laws and thus predict the outcome of various sets of circumstances in the natural world. But God is not bound by natural law, at least natural law as scientists define it. The Bible predicts that in connection with end events nature will operate quite out of the ordinary. For example, in connection with the celestial signs mentioned in Matthew 24:29, it is said that “the powers of the heavens shall be shaken.”

Ellen White defines the powers of heaven as “the sun, moon, and stars” (*Early Writings*, p. 41). She says, “The sun, moon, and stars will be moved out of their places.”—*Ibid.* She says also, “At midnight . . . God manifests His power. . . . The sun appears, shining in its strength.”—*The Great Controversy*, p. 636.

In fact, according to Luke, it is particularly nature out of its course that will fill the hearts of earth’s inhabitants with indescribable terror.

“Men’s hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken” (Luke 21:26).

Often this verse has been interpreted as referring to fear of war and other calamities currently known to human beings, but the ground of fear is here clearly identified as not knowing what is coming next because nature is all out of course.

Thus, while today, without divine revelation, it may be impossible to distinguish between disasters that come from natural causes and those brought by supernatural powers, the time is coming when both God and Satan will work in marvelous ways as the great controversy reaches its climax. A recognition of this fact is important, so that a person may relate correctly to what is happening and thus place himself on the right side of the conflict that will decide the weal or woe of the living for all eternity.

D. F. N.

“He Went a Little Farther”

By ERNEST LLOYD

It is good for us to be reminded of our *need* of prayer and our *privilege* in prayer. We must never forget that the greatest act of which we are capable is the act of prayer—communing with the Creator of the universe, the eternal God and Father of us all. Our greatest example in the prayer life is Jesus Himself. There are about 16 mentions of His praying, as revealed in the four Gospels. One of them is Matthew 26:39. Notice these words: “*He went a little farther.*”

We may well pause and thank God for this going “a little farther” on the part of Jesus. He did that for you and for me. Will we go a little farther for Him? We may, and we can, and therefore we must. It means life to us to go “a little farther” in our daily Christian experience. Perhaps alone at times. So it was with Jesus. We must get farther away from worldliness, farther away from selfish interests. Then farther into fellowship with our Lord, and farther into personal service for Him, and for others. Let us be determined to go “a little farther” with Him, practicing “the prayer-bent of mind” and making every day one of “working, O Christ, with Thee.”

COVER STORY

Kivoga College—a Light Shining in Burundi

By P. A. PARKS

KIVOGA COLLEGE stands as a shining light for the Seventh-day Adventist Church in the small country of Burundi in Central Africa. In 1961 a Thirteenth Sabbath Offering overflow was sent to Burundi to help build some facilities with future plans for

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a school. In 1964 Missionary Daniel Gutekunst and his family, from France, were assigned to this mission and began a school with 36 students.

For 11 years the Gutekunsts stayed at Kivoga, and other missionaries came to assist them. In 1972 Kivoga was upgraded with a full primary and junior teacher-training-college program. Before Pastor and

Mrs. Gutekunst left Kivoga, in 1975, they supervised the construction of a church on the campus.

Today Kivoga College is looked upon as one of the leading schools in Burundi. Pierre Ramseier, principal, is building and planning so that very soon Kivoga can include a full secondary and full teacher-training course.

Roger Couty, from Mauritius, is leading out in the teacher-training program. He and his wife have been at Kivoga for nearly six years. John Stafford and his wife, Ruby, have spent eight years at Kivoga, where John directs the choir, teaches in the secondary school, and has been leading out in the ministerial

in-service training program.

A strong agricultural program is carried on at Kivoga. Several of the young people have helped to pay their way through school by working on the farm, which includes an orchard and gardens, chickens, and bees.

Recently Uzziel Habin-gabwe, a son of Burundi, returned from training at the French Adventist Seminary to become vice-president of the school and pastor of the church. He has brought added help and strength to Kivoga.

It is the desire of every staff member at this coeducational institution that rays of light may continue to shine out from Kivoga to all parts of Burundi.



Pierre Ramseier, fifth from right, is principal of Kivoga College. He and his staff of ten plan for full secondary training at the college.



Girls in the secondary school help to keep the weeds out of the soy beans. At Kivoga all students have a set time to work on the campus.

Steve Jones, a versatile student missionary from Loma Linda University, is a teacher and repairman at Kivoga College. Here he works on a small Honda generating plant that the college needed repaired.





Sixty-six non-Adventist ministers attended a day-long seminar in Kettering, Ohio, held as a follow-up to the P.R.E.A.C.H. program.

P.R.E.A.C.H. Project Expands to North America

By NEAL C. WILSON

AN IMPORTANT and exciting step in the history of the Adventist Church's relationship with ministers of other faiths will be taken beginning with the January, 1978, issue of the church's professional ministerial journal, *The Ministry*.

The project of sending the magazine to non-Adventist clergymen is called P.R.E.A.C.H. (Project for Reaching Every Active Clergyman at Home). It will be expanded to reach the majority of Protestant, Catholic, and Jewish religious thought-leaders throughout the United States and Canada. These clergymen will be invited to "look over the shoulders" of Adventist ministers and share practical and helpful suggestions to improve their ministerial effectiveness, and arti-

cles on the great themes of the Scriptures, including the necessity to prepare for the soon coming of our Lord and Saviour.

Adventist ministers who have attended non-Adventist seminaries in recent years report that they are sometimes frustrated to learn that both students and teachers at these seminaries seem to question Adventist belief in the fundamental doctrine of salvation by faith through Jesus Christ. The fact that this is true on the seminary level probably explains why so many clergymen of other faiths cling to this misunderstanding of Adventist theology. When in September of 1975 the P.R.E.A.C.H. project was launched as a pilot project in the Columbia Union Conference, the editorial that introduced this issue apologized to non-Adventist ministers for, along with other failures in communication and fellow-

ship, "not making it abundantly clear that we believe in the magnificent truth of righteousness alone in Christ."

In spite of this apology and doctrinal clarification, a few ministers who subsequently corresponded with the editorial offices of *The Ministry* continued to question Adventist belief on this fundamental doctrine. On the other side of the coin, however, were a much larger number of respondents who wrote to the editors in the same vein as the Lutheran pastor in Ohio who stated that "I find much in *The Ministry* with which I can agree and with which Lutheran theology would agree. It is stimulating and edifying in a practical way. Well-grounded scriptural discussion and analysis is always a joy to read no matter who writes it. . . . I think it would be a good idea if you continue to promote communication with non-Adventist clergymen through this valuable publication. It surely was an 'eye-opener' for me to find out where you are (at), theologically and practically speaking."

The enthusiastic response to the pilot project in the Co-

lumbia Union gave impetus to the decision to expand this project. Of the approximately 25,000 who initially received the magazine, more than 23,000 are still receiving it, and 2,200 favorable letters and other kinds of positive response have been received in *The Ministry* office from clergymen throughout the six States in the Columbia Union and the District of Columbia. The largest number of favorable responses to date have been from Methodists, with Presbyterians and Baptists following close behind.

On March 21 a Ministers' Monday Seminar was held in Kettering, Ohio, as a follow-up to the P.R.E.A.C.H. program. Sixty-six non-Adventist clergymen joined 84 Adventist ministers and workers in a seminar lasting from 10:00 in the morning till 5:00 in the afternoon. Raoul Dederen and Herald Habenicht, from the Seventh-day Adventist Theological Seminary; Robert Brown, director of the Geoscience Research Institute; and Stuart Nevins, a non-Adventist scientist, made presentations at the seminar.

Donald G. Reynolds, Ohio Conference president, who

served as moderator and host of the Ministers' Monday Seminar, reports that one of his pastors told him a few days later about a clergyman who called, enthusiastically declaring that the seminar was "the most moving spiritual experience" of his whole life in the ministry. He also told him that he wanted to apologize for the critical attitude he previously held toward Seventh-day Adventist theology.

This program was also an eye-opener to most of the Adventist ministers present, many of whom stated that they had not realized before how responsive clergymen of other faiths would be to this kind of friendly contact. Twenty-three denominations were represented in all.

The editors of *The Ministry*, J. R. Spangler, Orley M. Berg, and Leo R. Van Dolson, also participated in the seminar, and report that a letter received from a Lutheran clergyman a few days later stated, "The seminar at Kettering was most meaningful and worthwhile for me. I thank you for the kind invitation and hospitality. I must say it was an unusual experience to share so much in a seminar sponsored by another denomination."

Dr. Dederen reports that a few days after the seminar a Lutheran pastor telephoned him, telling him how happy he was to have been present and how much he enjoyed Dr. Dederen's lecture. As a result, he reported that he is studying the Bible more than he ever has in his life. He said he was moved by what happened at the seminar and asked Dr. Dederen to recommend books to help him with deeper Bible study.

The Kettering Medical Center served a vegetarian meal to those present, and it surprised the Adventist workers to see so many of the clergymen of other faiths go back for second and third helpings.

Plans are being laid to conduct similar seminars in other areas of the Columbia Union. One was held in Trenton, New Jersey, on May 16.

In the spring of 1975, when the pilot project in the Co-

lumbia Union was being organized, arrangements had been made with a list company in New York to supply the names of 30,000 clergymen on magnetic tape. On June 20 this was shipped by United Parcel Service, but for some reason it never reached *The Ministry* office. The first week in July arrangements were made with the company to rerun a list and to ship it by mail. In the journal's files is a copy of a signed receipt for this coming from the Mineola, New York, post office and a copy of the registered mail receipt, stating that it was received at 6840 Eastern Avenue in Washington on July 25. The signature is illegible, and there are no records of such a package ever having been received at the General Conference.

As soon as it was realized that this shipment had also been lost or stolen, the list

company agreed to send a third tape, although they could hardly believe what had happened to the first two shipments. This time *The Ministry* sent a man to New York City to pick up the tapes; but that morning, after he had already left for New York, *The Ministry* received a telegram stating, "Tried to reach *Ministry* magazine by phone at 05:40 P.M., but they were closed. Fire at computer house destroyed many tapes and materials. Clergyman list will have to be recompiled from source material. Will take four or five weeks."

By this time the September issues of *The Ministry* had come off the press and were waiting to be mailed. The only thing that could be done was to cancel the order for the mailing list and send out an S.O.S. to Adventist pastors throughout the Columbia Union to send in local lists as

soon as possible. As soon as they responded, the office staff and Review and Herald list room personnel compiled this list, and the last copies of the September issue were mailed to non-Adventist clergymen during the last week of September.

Because of the bizarre circumstances involved, those in charge of this project could not but feel that some of what the Bible terms "principalities and powers" were doing their best to interfere with this outreach project.

As plans are now being laid to expand the P.R.E.A.C.H. project throughout most of the North American Division and to reach a target of nearly 300,000 clergymen beginning with the January, 1978, issue of *The Ministry*, plans are already underway to compile an up-to-date mailing list. Since no list company currently has the capability of supplying these names and addresses, pastors and churches are being asked to provide them.

The P.R.E.A.C.H. project is an exciting new outreach program that needs the help and prayers of church members in North America. Even more important is the need for the Holy Spirit to prepare the ministers' hearts and make them responsive to the Advent message as it comes to them.

MEXICO

Session Delegates Adopt Constitution

Delegates to the Inter-Oceanic Mission session met in Puebla, Mexico, February 27 to March 1, to organize the mission into a conference. A survey commission had recommended conference status; the Mexican Union and the Inter-American Division had approved the recommendation. Velino Salazar, union president, gave an outline of what conference status means, after which the delegates voted to accept the responsibilities it brings and adopted a new constitution.

Officers of the former mission, Agustin Galicia, president, and Samuel Meza, sec-



Before the first copies of *The Ministry* magazine were mailed out to non-Adventist clergymen in September, 1975, a service was conducted at the Review and Herald Publishing Association to ask God's blessing on the project. O. M. Berg, in light plaid suit, executive editor of *The Ministry*, prays as Review personnel gather around the magazine.

retary-treasurer, were re-elected to serve as officers of the new conference. On the evening before the session ended, the 170 delegates enjoyed a colorful *Noche Mexicana* with food, music, and costumes typical of various sections of the country. In a pageant an old woman (representing the mission) bequeathed to a young girl (representing the new conference) many customs and traditions and wished the new organization success.

Nine churches were organized during the past triennium and were accepted into the sisterhood of churches. Tithe and mission offerings doubled during this period, and the number of literature evangelists and their deliveries of Adventist literature tripled.

President Galicia challenged the delegates to achieve a new goal during the next triennium—to baptize 10,000 converts.

B. L. ARCHBOLD
President

Inter-American Division

TRINIDAD

GC Leader Holds Series in Arima

Recently C. D. Brooks, a field secretary of the General Conference, completed a three-week evangelistic campaign in Arima, Trinidad. He was joined by musicians Walter Arties and Shelton Kilby, of the Breath of Life television ministry. The meeting was held in two large canvas pavilions. The nightly services were well-attended despite the carnival season, which occupies the interests and energies of Trinidadians just before Lent. Seats were provided for about 2,500 people, and these were filled at every meeting, and in addition many were standing.

Associated with Elder Brooks were several local pastors and Bible workers. Music was provided by musicians from the churches nearby and by students from Caribbean Union College. The Archers quartet was featured every evening. Stephen Purcell, evangelist for the

South Caribbean Conference, continued the meetings for two weeks after Elder Brooks left.

One hundred and thirty-one persons were baptized in the first baptism. At the time the meetings closed, 273 new believers had joined the remnant church.

F. C. WEBSTER
Administrative Assistant to the President General Conference



LAY ACTIVITIES COUNCIL MEETS IN WEST AFRICA

S. T. Monnier, above, General Conference associate lay activities director, and P. Peltonen, Northern Europe-West Africa Division lay activities director, spoke to delegates from West African countries attending a bi-union lay activities council in Lome, Togo, March 28 to 30.

The delegates formulated plans and made recommendations to the unions concerned that, if adopted, might change the pace of the work in West Africa and get the lay persons in the Nigerian and the West African unions even more involved in evangelism.

The high spiritual tone of the meetings contributed to the feeling that God was present and moving upon the hearts of His children.

R. FIDELIA
Communication Director West African Union

PHILIPPINES

175 Are Baptized at Field School

An evangelistic campaign and a laymen's field school of evangelism were conducted recently in Iligan City on the Island of Mindanao, South Philippines, in an evangelistic tabernacle built in the heart of the city. Many evenings more than 1,000 persons came to the meetings.

M. T. Bascom, Far Eastern Division lay activities director, and A. A. Villarin, South Philippine Union Mission lay activities director, led out in this program, assisted by the local mission lay activities directors and lay representatives from each of the five local missions. Members of churches in Iligan and the staff at Mindanao Sanitarium and Hospital helped to lay the groundwork for the meetings. Peter Donton, hospital chaplain and business manager, led out in the preparation and provided support through the entire series. The evening evangelistic services were broadcast live on the radio, widening the audience.

The program consisted of morning classes, visitation in the afternoon, and an evangelistic meeting at night. The local lay activities directors and laymen visited homes of those interested in learning more about Adventism. Some of these visitors went to one family's home at 4:00 A.M. to study with them, because the family said that was the only time they had available.

Every night the speaker made an altar call for those who wanted to believe in Christ, confess their sins, and determine to obey the Lord. A special Bible class was conducted each evening before the regular evangelistic service, for those who responded to these calls. Lay activities directors from the North and Central Philippine Union missions, with some of their local mission lay activities directors, attended the first week of the lay training program and the evangelistic series.

A total of 175 persons were baptized as the first fruits of this major evangelistic thrust

in Iligan City. The meetings will be continuing for those who have become interested in the church through this series of meetings.

The laymen who attended the field school each pledged to hold an evangelistic series in the next few months and to train others in personal and public evangelism.

M. T. BASCOM
Lay Activities Director Far Eastern Division

CALIFORNIA

One Hundred Attend Series

More than 100 members of the community attended a weekly series of health-Bible classes held in the Yucaipa, California, church. Entitled "The Heart Facts of Life and Health," the weekly series, which began in January with identical morning and evening sessions, offered practical information on how to improve one's life style and thus prevent or postpone diseases of the heart and blood vessels.

Students from Loma Linda University's School of Health conducted the weekly series. One of the high lights of their varied presentations was the use of color videotape demonstrations of food preparation. The students prepared the videotapes, and after the participants viewed the demonstration on the television screen, they were immediately served samples of the food they had seen prepared. This proved to be a quick and effective method of including a cooking-school feature in each session!

Lee Lewis, the Yucaipa church pastor, concluded each session with a spiritual component, paving the way for the in-depth study of the Bible and health in the advanced seminar in April and May. Written evaluations by the participants at the close of the four-month series indicate overwhelmingly that they have made life-style changes and increased their trust in God.

JOYCE W. HOPP
Health Education Leader Yucaipa Seventh-day Adventist Church

The Historical Role of Women in the Church



NOTABLE WOMEN OF SPIRIT

By John G. Beach

Much discussion rages through the Seventh-day Adventist Church today about the role of women in the church's program. But many do not realize that women have already played a strong part in the development of the denomination. They have served as teachers, treasurers, evangelists, writers, editors, General Conference departmental leaders; many have also helped found a number of denominational programs and services.

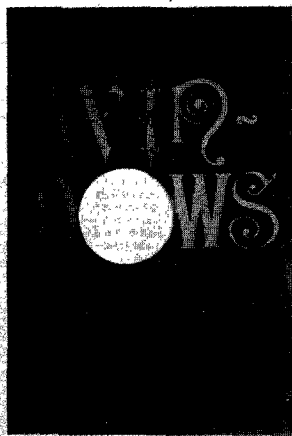
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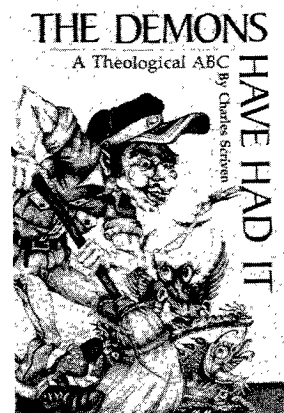
Compiled by Emmett K. Vande Vere

Any group that loses a sense of its history begins to die. To look through the door of the future, one must occasionally glance back through the windows of the past.

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You Can Go Out Tomorrow and Wrestle the Demons



THE DEMONS HAVE HAD IT

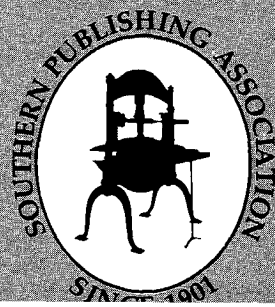
A Theological ABC
By Charles Scriven

The question, How can we find meaning for our lives? catapults the thoughtful mind from the countryside of easy nonchalance to that inner city where the deepest riddles of existence cannot remain ignored. Is there some worth to our lives—some hope? Or are we specks of insignificance bedeviled with conflicting dreams of agony and hope?

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- *How can I be sure God is?
- *How does a good God relate to our bad world?
- *Can life have meaning?

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BANGLADESH

Hospital Treats Tornado Victims

Francis Solivio, Magdalena Gurrero, and their staff at Gopalganj Adventist Hospital faced the task of caring for hundreds of injured people who came streaming in for medical attention after a violent tornado struck the Gopalganj District of South Bangladesh on April 3. The tornado flattened a large portion of the town and many villages in the surrounding district, leaving more than 100,000 people homeless, thousands injured, and hundreds dead.

The storm just missed the Adventist hospital, situated in the northern part of the town. The hospital has less than 50 beds, with its uncompleted new wing, so was strained to the utmost to take in more than double its capacity of seriously injured who required urgent treatment.

The first report received at church headquarters in Dacca, which came by messenger, was that the doctors had been on their feet for more than 36 hours. At an emergency meeting of the Bangladesh Section Committee, members voted 10,000 takkas (US\$690) to be sent to the hospital. L. N. Powrie, section SAWS director, was asked to go to the hospital along with two nurses to assist the doctors in any way possible.

Every year heavy storms funnel through Bangladesh in April and May, then again in October and November, wreaking havoc, especially on the people living in bamboo-mat houses with thatched roofs. This creates a continual hardship for the mission, since the church's workers in many places are housed in these temporary quarters because of lack of sufficient funds and the galloping inflation, which has made it impossible to construct all-weather homes and church structures where more than three quarters of the workers live.

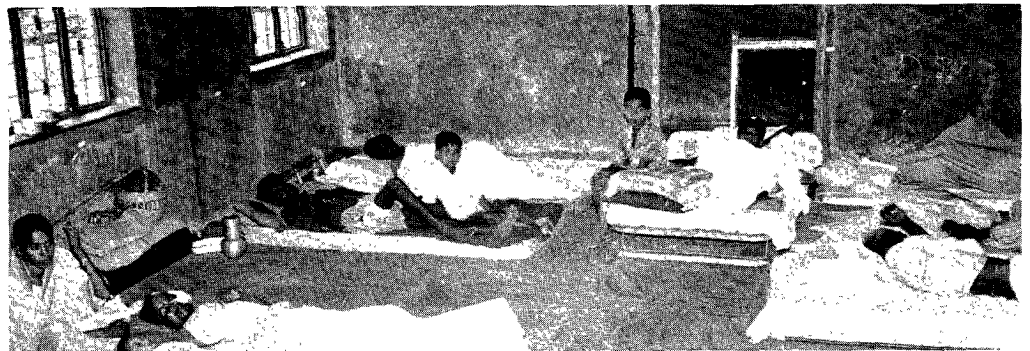
It has been almost more than the mission can manage

to provide temporary repairs for the temporary houses. At the present rates it would cost \$2,000 for the construction of a simple church and school, with a small worker's quarters made of corrugated iron-sheet roof and adobe-bamboo walls, which should be sufficient to give adequate protection in most places. Land is owned by the mission in almost all of the 42 localities where there are local companies and churches, much of it donated by the members themselves, but for years the building of anything better than temporary quarters has not been possible.

D. H. SKAU
President
Bangladesh Section



Francis Solivio and members of the staff at Gopalganj Adventist Hospital attend a victim of the recent tornado in southern Bangladesh.



Even though the hospital's new wing is unfinished, tornado victims were treated there on donated mattresses.



The Gopalganj Hospital attorney, left, and his family cook a meal amid the remains of their destroyed home.

Afro-Mideast

● Paul Horton, East African Union youth director, reports that during the last three years more than 6,000 persons have been brought to Christ by secondary school and university students in South Kenya Field, who conducted Voice of Youth meetings during the school holidays.

● The Morogoro church in Tanzania will soon have five "generations" of Adventists after only 18 months, because of the effective use of soul-winning training programs. M. Kisaka, employed by the Voice of Prophecy, had Bible studies with a young man who was baptized in December, 1975. He in turn taught two more, who were baptized in 1976. These two taught a Moslem, who was baptized in August, and he taught another, soon to be baptized. The last convert has taught still another, now in a baptismal class.

● In Tanzania more than 40 families helped to establish the work in unentered areas simply by moving from Adventist communities into new areas as self-supporting workers.

● During a recent drought in Africa, church members in areas of Kenya who faced starvation were supplied with food for more than a year by members of the Machakos district. Members of churches in Nairobi helped the drought-stricken victims in Makueni, Mandera, and Wijir with food, clothing, and cash.

Australasian

● J. Viliua and his family have arrived in the New Hebrides, where Dr. Viliua is medical director of Aore Adventist Hospital.

● As a result of literature ministry in the Chatham Islands, there is considerable interest in Bible studies. Sales from the Conflict of the Ages Series are progressing, and one literature evangelist wrote 42 orders resulting from 40 demonstrations.



TWO WORKERS ARE ORDAINED IN PANAMA

Humberto Monterrey (left, with his wife) and Urias Villarreal (right, with his wife) were ordained to the gospel ministry during the January, 1977, Panama Conference workers' meeting held at the Panama Adventist Institute. Pastor Monterrey has preached for eight years and is district pastor at La Concepcion. Pastor Villarreal has preached for six years and is district pastor at La Chorrera.

Those participating in the ordination service were Pastors Sergio Moctezuma, Bobby Roberts, Israel Leito, Luis Alana, Atilio Dupertuis, and Wilbert Oliver.

LUIS ALANA

President, Panama Conference

● On a recent Sabbath afternoon, more than 100 persons gathered to witness a baptism at the Crossroads Youth Center. Noel Smith, the local pastor, realizes the value of following on the heels of a literature evangelist, particularly where the book *Your Bible and You* has been delivered. As proof of his convictions, he presented seven candidates for baptism. J. T. Knopper, Australasian Division publishing director; Max Van Dyck, Trans-Tasman Union publishing director; and Bruce Campbell, Greater Sydney Conference publishing director, all had part in the service. Les Nobbs and Reg Dyer, the two literature evangelists who made the initial contacts, were also present at the baptisms.

● Raymond Stanley, Australasian Division Ministerial secretary, reports that many decisions for baptism were made by non-Adventist students as a result of the Youth Week of Prayer at Fulton College, Fiji.

● The division Ingathering total now stands at

US\$1,014,626, and more is expected. This is an overflow to date of US\$44,583.

Euro-Africa

● A conference of youth leaders of the European section of the Euro-Africa Division was held in Oertlimatt, Switzerland, in mid-March. Visitors participating from the General Conference were Desmond Hills and Clark Smith. One of the many important decisions made was to prepare an adaptation of the *Youth Leader's Handbook* in the languages of the division.

● At recent sessions in the Czechoslovakian Union Conference, Otomar Klouda and Alois Barta were reelected presidents of the Bohemian Conference and Moravia-Silesia Conference, respectively. On March 26, Gustav Cincala and Jaroslav Sroll were ordained to the gospel ministry in the Bohemian Conference, and on April 2 Karel Stanek and Jiri Loder were ordained in Moravia-Silesia.

Inter-American

● The ordination of three young men to the gospel ministry climaxed a day of spiritual activities at the close of the Caribbean Union Conference meetings recently. Ordained were Cameron A. Bowen, Joseph Nathaniel Thomas, and James Theophilus Philip. All are graduates of Caribbean Union College.

● On February 15 a new office building was inaugurated in Mexico City as headquarters for the Mexican Union Mission. Francisco Reyes, 82, a retired minister, directed the construction.

● The Mexican Union broke its record in literature-evangelist deliveries in 1976 with a total of US\$2,433,000, a net gain of US\$1 million over the previous year. Ernesto Illingworth was the champion literature evangelist in that union. The union reported 1,400 persons won to the church from the sale of Adventist literature.

● As a result of an evangelistic thrust, churches in the North Haiti and South Haiti missions have no more seating space for new members. A great challenge facing these missions now is the construction of more churches.

North American

Atlantic Union

● For continuous service of from three to 30 years, 206 employees at the New England Memorial Hospital, Stoneham, Massachusetts, were cited during a banquet held May 1 in the Greater Boston Academy auditorium. A surprise award was presented to Elder and Mrs. J. L. Dittberner in gratitude for the contributions they have made to the hospital, including his six years of service as chairman of the board.

● The New England Youth Ensemble, based at Atlantic Union College's Thayer Conservatory, was featured on the Good Day program aired

on Boston's channel 5, WCVB. The ensemble, under the direction of Virginia-Gene Rittenhouse, first heard of their invitation to appear on Boston television while they were touring the West Coast and Canada in March. Besides performing for television, the ensemble recorded an album with the Kingsway Symphonic Choir from Oshawa, Ontario, in the Church of the Immaculate Conception in Boston on Easter Sunday. It is expected that the Chapel album will be released in June, according to Dr. Rittenhouse.

Central Union

● Pennie Lister has been named dean of women at Union College, according to Myrl Manley, president. She replaces Martyleene Anderson. Mary Louise DeHaan, of Enterprise Academy in Kansas, will be associate dean of women.

● As a result of meetings held this spring by Les Fowler, Nebraska Conference evangelist, 30 persons were baptized.

● Baptisms in the Central Union Conference rose sharply during the first four months of 1977, compared to the same period in 1976. The total of 758 so far this year represents a gain of 269, or 55 percent. The 67 baptisms reported by the Wyoming Conference exceed the figure for that conference for the whole of 1975, and represents an increase of 415 percent over the first four months of 1976. The Colorado Conference reports 320 baptisms for the first four months of this year.

Columbia Union

● As part of its program for alcoholics, Washington Adventist Hospital, Takoma Park, Maryland, in February began a new outpatient program that offers skill training, counseling, and therapy to those seeking to recover.

● After being closed for ten days of reorganization, the Chesapeake Conference Adventist Book Center opened on Easter Sunday, reporting

sales of more than \$4,000. New displays include a large freezer.

● More than 50 persons, from businessmen to housewives, paid \$10 each to attend a Wa-Rite class at the Beltsville, Maryland, church. The goal of the group was to lose 1,000 pounds.

● Columbia Union College's WGTS-FM, the oldest non-commercial station in the Washington, D.C., area, celebrated its twentieth anniversary on May 7.

● Students in grades five through eight at Parkersburg Junior Academy in West Virginia recently visited a local public elementary school to give a temperance program showing the effects of tobacco on the body. The students made the presentation to meet the requirements for a temperance honor and for JMV classwork.

● Since October, more than 600 community schoolchildren have visited Washington Adventist Hospital for special pediatrics tours. The tours, conducted to lessen children's fears about hospitals, are held each Tuesday and Wednesday afternoon, and are open to any school group, club, or other youth organization.

Pacific Union

● Film showings for the Health Services Department of the Northern California Conference average about 1,000 annually, as witnessing outreaches continue through the medium of health education.

● After eight years of fund raising and 18 months of construction, members of the San Bernardino, California, 16th Street church moved into their new sanctuary in early April. Clayton Pritchett delivered his farewell sermon at the opening before moving to Baton Rouge, Louisiana.

● The Canoga Park church in California sponsored the West Valley Family Health and Safety Fair in a shopping plaza as their part of the kickoff for Los Angeles County Health Week. Specific re-

quests for health information totaled 14,000 and more than 20,000 contacts were made during the seven-hour business day.

● Rather than continue two worship services weekly, Robert Cowan and his Hemet, California, congregation decided to begin two branch Sabbath schools in surrounding areas. Now during Sabbath morning and midweek service hours, there are groups in Anza and Home-land, as well as in Hemet.

● A second piano has been donated by the Family of God Singers to inmates in Arizona State Prison. In October, 1975, the group raised funds for the men's chapel, and this spring, for the women's division.

Southern Union

● The Georgia-Cumberland Conference reports a tithe gain of \$91,478 for the first quarter of 1977, compared with the same period last year. Sabbath school giving showed an increase of \$4,298, and conference evangelism income was up \$3,436.

● Richard Pollard, Carolina Conference evangelist, completed a crusade in High Point, North Carolina, with 25 baptisms, though plagued throughout the series with pneumonia in one lung.

● Orlando, Florida, youth signed up 1,300 young people attending the Central Florida Fair to receive the Voice of Prophecy's Wayout booklet "Heads or Tails," with career information.

● The Orlando, Florida, Central church recently sponsored two 12-week courses on the work of the church elder, using the course provided by Home Study Institute. Forty-one elders from the Greater Orlando area participated.

Southwestern Union

● The Bolan/Ray series in Fort Worth, Texas, closed May 14 with the baptism of 39 persons.

● Ground was broken on May 1 for Phase I of the new

women's residence hall complex at Southwestern Adventist College.

● H. M. Crider, pastor, and D. J. Williams, Southwestern Union Ministerial secretary, have just completed a two-week evangelistic series in the New Orleans Ephesus downtown church. Twenty-two persons were baptized.

Andrews University

● The Andrews University Board of Trustees met May 8 and 9 and voted to appoint advisory councils for the aviation, business, and occupational education areas. The committees will include laymen who are specialists in various technical areas, as well as Andrews administrators and trustees.

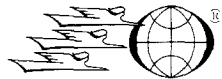
● Mrs. Hedwig Jemison, director of the Ellen G. White Research Center at Andrews University, has been made an honorary member of the Adventist Dietetic Association because of her large contribution of time and effort to the association in assisting with research of Ellen White writings on nutrition and dietetics.

● An Understanding Child Abuse workshop will be held at Andrews University July 18 to 29 to acquaint interested persons with the child abuse problem, to teach techniques to protect innocent children, and to assist frightened abusers in handling problems.

● Patricia Mutch, of the Andrews University home economics department, has been elected president of the Michigan Dietetic Association. She will serve as president-elect from the fall of 1977, and president from the fall of 1978.

● Andrews University radio station WAUS-FM has received permission from the Federal Communications Commission to increase its broadcasting power from 17,000 to 50,000 watts effective radiated power. The change will increase the coverage area, which includes Chicago and other metropolitan areas within an 80 to 90 mile radius.

Review



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127th Year of Continuous Publication

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Minner; *Loma Linda*, Richard Weismeyer

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TO CONTRIBUTORS

Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected 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*.

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.]

Earl Adams, principal, Sandia View Academy, Corrales, New Mexico, formerly principal, Platte Valley Academy, Shelton, Nebraska.

Bernard Cook, trust officer, North Pacific Union Conference, formerly secretary-treasurer, Illinois Conference.

G. Sid Dudney, New York Conference worker, formerly evangelist, Wisconsin Conference.

Gilbert Floyd, pastor, Rice Lake, Wisconsin, formerly pastor, Florida Conference.

Lyle Jepson, vice-president of finance, Mid-American Health Services, Inc., Marshfield, Wisconsin, formerly comptroller, Hadley Memorial Hospital, Washington, D.C.

Cleo Johnson, assistant executive director, Shawnee Mission Medical Center, Shawnee Mission, Kansas, formerly business manager, Seoul Adventist Hospital, Korea.

Burdette Millard, teacher, Cedar Rapids, Iowa, formerly teacher, Nebraska Conference.

Wesley D. Peterson, associate superintendent of education, Colorado Conference, formerly teacher, Southern New England Conference.

Art M. Webster, treasurer, Western Oregon Conference Association, formerly controller, Marlinda Community Hospital, Lynwood, California.

Melvin K. West, minister of music, Kettering, Ohio, church, formerly music faculty member, Walla Walla College.

FROM HOME BASE TO FRONT LINE

Paul R. Cordray, returning to serve as publishing secretary, Zambesi Union, Bulawayo, Rhodesia, **R. Judith (Wilkinson) Cordray**, and two sons left New York City, April 23, 1977.

Clayton G. Stanwick (Colorado St. U '69), to serve as agriculture teacher, Ethiopian Adventist College, Shashamani, Ethiopia, **Annette (Cornforth) Stanwick** (WVC '66), and two daughters, of Viking, Alberta, Canada, left Edmonton, Alberta, April 19, 1977.

Gregory R. Wise (LLU '73), to

serve as physician, Bella Vista Hospital, Mayaguez, Puerto Rico, **Elizabeth I. (Atchison) Wise** (LLU '72), and three children, of Colton, California, left Baltimore, Maryland, April 19, 1977.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Alden B. Chase (LLU '63) (SS), to serve as dentist, Bangkok Hospital, Bangkok, Thailand, of Colton, California, left Los Angeles, California, April 18, 1977.

Michael L. Kalebaugh (LLU '76) (SS), to serve in public-health evangelism, Thailand Mission, Bangkok, Thailand, and **Barbara J. (Beckett) Kalebaugh**, of Riverside, California, left San Francisco, California, April 20, 1977.

Jeanne Nash (SS), to serve as anesthetist, Malamulo Hospital, Makwasa, Malawi, Africa, of Loma Linda, California, left Montreal, Quebec, Canada, April 19, 1977.

Louetta May Powell (SS), to serve as physician in medical-student elective-time service, Kanye Hospital, Botswana, Africa, and daughter, of Loma Linda, California, left New York City, March 15, 1977.

George Henry Rue (LLU '24) (SOS), to serve as relief physician, Seoul Adventist Hospital, Korea, and **Zilda G. (Lea) Rue** (LLU '29), of Nordland, Washington, left Los Angeles, California, April 24, 1977.

Kirk A. Specht (SS), to serve as builder, Majuro, Marshall Islands, of Angwin, California, left San Francisco, California, April 18, 1977.

STUDENT MISSIONARY

Curtis Pontynen (PUC), of Angwin, California, to serve in construction, Guam-Micronesia Mission, Agana, Guam, left San Francisco, California, March 28, 1977.

Deaths

AMEN, Lillie Rose—d. April 12, 1977, South Dakota. She served the denomination as a church school teacher. Survivors include one daughter; three sisters; and one brother.

ANDERSON, C. V.—b. Oct. 26, 1890, Minnetonka Mills, Minn.; d. March 4, 1977, Turlock, Calif. He graduated from Broadview Seminary in 1916, and married Mina E. Carlson on May 26 of that year. He was pastor

and departmental secretary in the Minnesota Conference from 1916 to 1921; president and departmental secretary of the Swedish Conference from 1921 to 1932; departmental secretary in England from 1932 to 1936; departmental secretary of the Southwestern Union Conference from 1936 to 1937; president of the Tennessee Conference from 1937 to 1943; president of the Minnesota Conference from 1943 to 1947; and president of the Chesapeake Conference from 1947 to 1956. He is survived by a son, Winton Anderson; two daughters, Eunice Kreuder, of Turlock, California, and Evelyn Jordan, of Arcadia, California.

ANNISS, George Leonard—b. Jan. 23, 1912, London, England; d. Jan. 10, 1977, Watford, England. He served for a combined total of 50 years both in England and West Africa, and was Stanborough Sanitarium manager, British Union Mission treasurer and secretary-treasurer, and Northern Europe-West Africa Division assistant treasurer. Survivors include his wife, Hilda Grace; and two brothers, Will and Reg.

BARNHART, Harvey T.—b. Jan. 3, 1883, Pensacola, Fla.; d. Feb. 13, 1977, Forest City, Fla. He served as a literature evangelist in the Southern and Southwestern Union conferences. He is survived by his wife, Coralee.

SHANKO, Mark John—b. March 1, 1897, Yale, Va.; d. March 8, 1977, Harrisonburg, Va. A graduate of Columbia Union College, he served as pastor of numerous churches in the Mideastern States and spent many years in the Potomac Conference. He retired from active ministry in 1972. Survivors include his wife, the former Annie Cole; two daughters, Ellen Bazzle and Frances Bondranko; two brothers, Isaiah and John; a sister, Lillian Koliadko; three grandchildren; and a great-grandchild.

TORRANCE, Melvin Steffy—b. May 10, 1900, Bellepaine, Iowa; d. March 17, 1977, Fletcher, N.C. A former field representative for College-dale Industries, he is survived by his wife, Ruth; a sister, Mrs. Martin Lundburg; and a brother, Vance.

Coming

June	
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	Unentred 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 10	Review and Herald, Guide, Insight campaign
17	Bible Emphasis Day
24	Pathfinders
24	Thirteenth Sabbath Offering (Euro-Africa Division)

The Back Page

Fire Damages Health Food Plant

Fire broke out in the denominationally owned Sanitarium Health Food Company factory in Lewisham, Sydney, Australia, the morning of May 18, doing between \$500,000 and \$1 million worth of damage to stock and buildings. The blaze apparently was triggered by an explosion in the honey processing plant. No one was injured, and the manufacturing machinery was undamaged. Stock replacements from other branches guaranteed no delay in supply to the trade.

Crash in Australia Kills Five Youth

Tragedy struck a South Australian youth group at the end of a day's excursion by air to Kangaroo Island, on Sunday, May 14. One of the airplanes ferrying the 57 youth from Kangaroo Island to Adelaide crashed soon after takeoff, killing the non-Adventist pilot and all five Adventist passengers. Those who lost their lives were David Reid, pilot; Wayne Townend, of Adelaide, son of the South Australian Conference president and the organizer of the outing; Mark and Stuart Wegener, of Melbourne; and Edwin Oaklands and Raewyn Sparks, from New Zealand.

A memorial service for the victims of the crash was held at the South Australian camp meeting, Friday, May 20.

M. G. TOWNEND

South Californians Elect Staff

Constituents of the Southern California Conference reelected Harold L. Calkins and Relius L. Walden president and treasurer, respectively. Lorenzo Paytee was elected executive secretary, and Antonio Arteaga was elected associate secretary and coordinator of Spanish activities.

Eleven churches were

voted into the conference, bringing the total churches and companies to 112. Baptisms during the past biennium averaged 2,200 yearly, and conference membership now totals 32,533.

The second largest conference in North America, the Southern California Conference, is composed primarily of cities in two countries. It contains a cosmopolitan membership of multi-ethnic components worshipping in 13 languages, but one in Christ.

Plans were laid for evangelism in the cities and for a church in every community. Departmental leaders and lay advisors for such an undertaking will be selected at a June session.

CREE SANDEFUR

Accident in Korea Kills Nurse

One nurse was killed and four others were seriously injured in a van accident near Taecheon, Korea, while a group from the Seoul Adventist Hospital were en route to a clinic. Six others had cuts and bruises. A small baby wrapped in a heavy blanket was the only one unhurt in the accident.

R. W. Ringer, a dentist at the Seoul Hospital, and his wife were with the group of 12 in the van. It was pouring rain. About 20 minutes from their destination the vehicle skidded, plunged over a five-foot embankment, and struck a tree.

Three nurses remain in the hospital, recuperating from back and head injuries.

Dr. Ringer, who escaped death a few years ago when the mission's amphibious aircraft crashed on takeoff, commented, "We can only praise God for preserving the rest of our lives."

D. A. ROTH

"Operation Elijah" Is Rally Theme

Two youth rallies, one in Phoenix, Arizona, and the other in La Sierra, California,

both focusing on "Operation Elijah"—the restoration of the home—were held recently for the Spanish-speaking young people of the respective areas. Manuel Vasquez, of Phoenix, organized the program, which included panel discussions and talks about the home. Daniel Riffel, A. Cortez, and A. Azevedo led the young people at the La Sierra Spanish church in a musical program, a model Voice of Youth meeting, and a baptism. Leo Ranzolin, of the General Conference Youth Department, was guest speaker for both meetings.

Dentist Needed for Kano Clinic

The General Conference Missions Appointee Committee has sent out a call for a dentist to fill a regular mission appointment to Kano, Nigeria, where a dental clinic has been operated for about two years. The clinic was begun by Donald Bassham, but since he left last year, the work has been carried on by temporary relief help.

Dentists interested in this appointment are asked to contact Roy F. Williams, Associate Secretary, General Conference of Seventh-day Adventists, 6840 Eastern Avenue N.W., Washington, D.C. 20012. Telephone: (202) 723-0800.

New President for Chesapeake

At a meeting of the Chesapeake Conference executive committee on May 24, George M. Woodruff was elected president of the conference. He succeeds Philip Follett, who has been elected president of the Northern California Conference.

Elder Woodruff has been Michigan Conference stewardship director for the past year. Prior to that time he was president of the Sierra Leone Mission for six years. Earlier he worked in various conferences of the Columbia Union Conference.

W. B. QUIGLEY

June 18 Offering Is for Literature

The North American Missions Offering on June 18 will provide literature for North America. The need is great. For example, a recent advertisement in the New York Post, offering a Bible course, prompted 400 persons to respond, and in French Quebec 22,000 persons have asked for literature from the Seventh-day Adventist Church.

More than 33 million, or one in every seven, of the population of the North American Division speak a mother tongue other than English. Missionary literature in each of these other languages is needed by church members who want to reach out to these people.

R. A. WILCOX

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