

Review

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

I TOOK A TRIP

By MABEL LATSHA

I TOOK a trip! Only a simple one, to be sure, and of short duration, but it was thrilling enough to arouse within me the burning desire to take another soon.

It happened this way. I was one of a family group of three shopping for a six-by-seven-foot piece of linoleum. This I found without difficulty; then we proceeded to walk down the mall. At the far end we came upon a large portable theater operated by American Airlines as an advertising scheme.

"Another show is about to begin," the man at the entrance announced. "Follow the line to your left."

We did, and soon were inside the theater, which was arranged to give the appearance of the interior of a huge passenger transport plane. We sank into the soft, cushiony seats, adjusted the earphones, and settled back for the show. The command came, "Ladies and gentlemen, please fasten your seat belts. We are about ready for takeoff for our exciting trip through space."

The words struck home. Immediately I thought of that future trip through space.

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The State of the Living

Philadelphia, Pennsylvania

The state of the dead is an important doctrine—every Seventh-day Adventist should be conversant with the nature of human beings and what happens when someone dies. Today, however, I want to talk with you about another important doctrine of the Seventh-day Adventist Church—the *state of the living*.

In my little heart-to-heart visit with you the matter of consistency in our practice may even insinuate itself a bit, for it should be a significant factor in our doctrine of the state of the living.

You say, I've never heard of the state of the living. What are you talking about? Listen:

You, of course, know that to worship any god besides the God of the universe is sin. Likewise, breaking the Sabbath is a sin, as is killing people. But did you know that being ignorant of the laws governing the state of the living is a sin? Listen to these words:

“Every needless transgression of the laws which God has established in our being is virtually a violation of the law of God, and is as great a sin in the sight of Heaven as to break the Ten Commandments. *Ignorance upon this important subject is sin.*”—*Counsels on Health*, p. 40. (Italics supplied.)

Here the servant of the Lord speaks of transgressing the laws of God. We are well acquainted with one of the statements of the law of God—the Ten Commandments—but what other laws does God have? Here is part of the answer: “The Lord is not pleased with ignorance in regard to His laws, either natural or spiritual.”—*Ibid.*, p. 31. On pages 24 and 25 of the same book we read: “Our first duty, one which we owe to God, to ourselves, and to our fellow men, is to obey the laws of God. These include the laws of health.”

If we are to understand the doctrine of the state of the living we must be acquainted with the laws of health. To be ignorant on this subject, Ellen White reminds us, is sin.

Sometimes we make the mistake of thinking that the health message of the church requires only that we stop eating flesh foods. This is an important part of the message, but it is not all of it by any means. Some of us who speak of this frequently need to remember some of the other important factors in healthful living. As I read them over again today, I feel guilty. I must do better in some of these requirements of the Lord:

“A misuse of the body shortens that period of time which God designs shall be used in His service. By allowing ourselves to form wrong habits, by keeping late hours, by gratifying appetite at the expense of health, we lay the foundation for feebleness. By neglecting to take physical exercise, by overworking mind or body, we unbalance the nervous system. Those who thus shorten their lives by disregarding nature's laws are guilty of robbery toward God.”—*Ibid.*, p. 41.

Did you note the five important points in the state of the living? We need to correct wrong habits of eating, sleeping, and working, and other habits that affect our health. Keeping late hours is a violation of this principle. Even as I was writing this message my hotel telephone rang. It was one of my brethren telling me of an important meeting I am to attend tomorrow night, from nine to eleven. I read him the foregoing statement. Keeping late hours, thus losing sleep, is a violation of God's laws of health.

“Gratifying appetite” is another transgression of the laws of health many of us need to do some praying about. This is not just ignoring a vegetarian diet—it is eating too much sugar, too much fat, “junk foods” that either contribute nothing to nutrition or are decidedly harmful, the wrong combination of foods, the excess eating of even good foods. All of this is gratifying appetite.

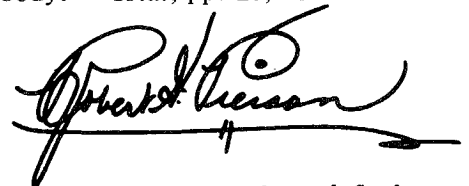
Frequently I receive letters deploring short dresses, pantsuits, the wearing of adornment. The writers are deeply concerned about the standards of Christian dress. I also am concerned about the standards of Christian dress! Let us remember—and here is where consistency enters the picture—the same pen that wrote about Christian dress wrote about Christian diet. “There are but few as yet who are aroused sufficiently to understand how much their habits of diet have to do with their health, their characters, their usefulness in this world, and their eternal destiny.”—*Testimonies*, vol. 1, pp. 488, 489.

“Neglecting to take physical exercise”—how many of us whose work is sedentary are guilty of failing in this important requisite to good health? The only exercise too many of us get is jumping to conclusions, and this does not tone our muscles and invigorate our minds and bodies as the Lord desires. Some of us need to do better—much better—in this area.

“Overworking mind or body”—too many of us come short here, too. How serious is this? “Those who thus shorten their lives by disregarding nature's laws are guilty of robbery toward God” (*Counsels on Health*, p. 41). This is, indeed, a serious, serious charge, one we dare not ignore.

This matter of healthful living is important. It just might be that the doctrine of the state of the living is as important as the doctrine of the state of the dead—or even more so. Let's think about it more, pray over it, and do something about it.

“The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body.”—*Ibid.*, pp. 20, 21.



President, General Conference

This Week

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August is the month for trips, the month when many families take their vacations. Planned during the dreary winter months, vacation trips are looked forward to with eager anticipation—the

warm sunshine at the beach and the majesty of the mountains. However, at one time or another, most vacationers have experienced disappointment when the anticipated time finally arrived—the week at the beach was soaked in rain; a fall down the mountain resulted in a sprained ankle.

The trip Mabel Latsha took in her imagination ("I Took a Trip," cover) will not be a disappointment in any way when it becomes a reality.

To all who are weary of life's disappointments, large and small, God offers an eternity in which the best things we know on earth

are only a faint shadow of the things to come.

Concerned about the progress of the finishing of the work? Wonder what role you and your church leaders should play in the great task assigned by God to His people? N. R. Dower in "Evangelism and Hastening Christ's Coming" (p. 4) reports on an action passed by the 1976 Annual Council that places top priority on evangelism when it comes to the use of the church's assets, such as time, money, and talent. The action delineates the roles of church leaders in the task of evangelism.

As part of her assignments,

Kyna Hinson, an editorial intern in our office this summer, has written several children's stories and news items, including "Florida Revival Brings Happy Results" (p. 18). Having completed her internship, she has enrolled in the graduate school of the University of Georgia, where she will study journalism. We are sure her cheerfulness and competence will bring her success.

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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.]

Sharing Burdens

Re "Kind of You to Share" (June 16).

During 45 years of nursing I have grown increasingly aware of the fact that the dispensers of cheer, hope, and courage are themselves frequently tempted toward discouragement and self-doubt as they carry burdens of which others are seldom aware. While they must turn to God for daily strength and wisdom and peace, the sympathetic understanding of a human friend (not necessarily a peer) is of inestimable value.

RUTH H. KELLOGG
Paoli, Indiana

Protein Calories

The article, "How Much Is Enough?" (Feb. 10) says that a serving of protein foods is defined as food that will supply 12 grams of protein. The author gives specific suggestions for such a serving: one-quarter cup of peanut butter; one-half cup of cashew nuts, almonds, walnuts, and peanuts; one cup of pecans or four Veja-Links; one-half cup of frozen vegetable protein slices as well as a number of other possibilities.

These servings would supply the specified amount of protein as well as a large ration of fat. One cup of pecans yields 73 percent of its calories as fat and only 9.4

percent as protein. Walnuts yield 64.4 percent of calories as fat and only 15 percent as protein. Peanuts yield a somewhat lower percentage of fat, 44.2 percent and 26.9 percent protein, and almonds 54.1 percent fat and 18.6 percent protein.

However, since fat yields nine calories per gram and protein and carbohydrates yield only four calories per gram, the increase in the diet of total calories is far out of proportion to the protein obtained. One-half cup of cashew nuts yields 194 calories fat; one-half cup of almonds yields 229 calories fat; one-half cup of walnuts yields 210 calories fat; one-half cup of peanuts yields 180 calories fat; and one cup of pecans yields more than 500 calories fat.

The author also neglects to point out that whole-grain breads and cereals, as well as green vegetables, yield significant amounts of protein. Diets containing these foods in adequate amounts will supply balanced nutrition, including adequate protein.

SHIRLEY C. JOHNSON
Washington, D.C.

Overcoming Overweight

"Overcoming Overweight" (June 2, 9, 16, 23) has put dieting down in concrete black and white where I had only fuzzy concepts before. I felt God was speaking to me, and I couldn't wait for the next issue to arrive. By His grace, I've lost 19 pounds and pray for further victory with the next 30.

RENEE PUTNEY
San Francisco, California

The answer to overcoming fat, so well described in this series, is the same answer to overcoming *anything*, that is, to rely on Jesus' strength. Now I would like to see an article equally helpful for the underweight person. Surely God has a solution for those of us who have been skinny all our lives.

SUSAN DAVIS
Oakland, Oregon

Symbols for Substance

Re "Preserve the Landmarks" (May 26).

One of the definitions of landmark is "an event or development that marks a turning point or a stage" (Webster). Within the context of spiritual growth and development, landmarks serve to point the way to the higher ground we are all seeking: "a city which hath foundations, whose builder and maker is God" (Heb. 11:10). To use statements of belief and doctrinal positions to "evaluate" the communicants of the faith is to assume a prerogative that belongs to the much wiser dispensation of the Infinite One, and not to other mortals, no matter how well-intentioned. If the landmarks of the faith are truly rooted in God, they cannot be overthrown. If they are not, nothing can prevent them from finally passing away.

Formulations of creeds for others to live by make the grave error of mistaking symbols for substance, parables for permanence, and epigrams for eternal life.

LARRY L. SMITH
New Haven, Connecticut

Reunion

Re "Fear Thou Not" (May 19). About 20 years ago, while passing out tracts from door to door, I came to the door of the author of this article. She asked if I were an Adventist. When I told her Yes, she said that her mother was an Adventist also. The mother was from Germany, but hadn't gone to church in the United States as yet because she couldn't speak English. We took the mother to church each week, and when evangelistic meetings began, the author consented to come. She was baptized, and later moved to Alabama with her husband and children.

MRS. JIM EISEMAN
Spokane, Washington

Perceptions of Truth

Re "The Adventist Church in a Changing World" (May 5).

Nobody would deny that truth is absolute and unchanging. Ought we not to acknowledge, however, that our *perception* of truth can change and very often should?

Not long ago, attempts to redress racial imbalances—even within our church—were routinely dismissed as "social gospel," "radical liberalism," and just plain "politics." Today we acknowledge that our perception of truth in the area of human, neighborly Christian love was faulty for a while. In fact, the "changing world" alerted us to some of the implications of the gospel in this area.

C. DONALD BERTELSEN
Berrien Springs, Michigan

Evangelism and Hastening Christ's Coming

By N. R. DOWER

AN ACTION OF FAR-REACHING importance was taken at the 1976 Annual Council. It called for a reevaluation of our denomination's priorities of time, talent, and treasure. It appealed for the elimination of all extravagance in our building programs. It made provision that 10 percent of all retained tithe on the local, union, and General Conference levels would be earmarked for evangelism. It appealed to retired ministers and other workers to locate in needy or unworked areas and, with others, attempt to strengthen or open up new work in these places. It earnestly appealed for all, both leaders and members, to be truly committed to taking the everlasting gospel in the setting of the three angels' messages to every family on Planet Earth in the shortest possible time.

Thus at the Annual Council the world church came face to face with the world challenge. It declared that evangelism is the number one priority for every member and worker in the church.

I here give a summary of three important changes that are listed in the Annual Council action for immediate implementation. These have to do with:

1. The role of the pastor in finishing the work.
2. The role of the departmental director and his associates.
3. The role of the president and his associates in administration.

Role of the Pastor

According to the document, from now on the pastor shall be evaluated by:

1. *His capacity to preach the Word.* Many of our ministers are presently so occupied with duties they should not be carrying that they have little time for the study and contemplation of the Word of God. This must now become the number one priority. If the pastor is to be effective as a preacher of the Word, he needs time for personal study and prayer. He needs time for the careful development of sermons, and plans for their presentation. He has been charged to preach the Word and to feed the flock. He must not be tied up with so many other duties that he has no time to do that for which he has

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been ordained. He must have time also to be with, and minister to, his own family.

2. *His effectiveness in shepherding the flock.* In many places this, too, has become a neglected area of ministry. However, this is vital to the spiritual and missionary life of the church. There are many lonely Christians in our churches who are seldom, if ever, visited and prayed with. The problems many members are carrying are so enormous as to overwhelm them, and they become discouraged and careless. Many of them are slipping away from the Lord, the church, and the kingdom. We must do everything possible to stem this tide.

In this important work the pastor has, as his associates, the spiritual leaders of his church—the elders, deacons, and deaconesses. Their work is to assist the pastor in visiting and ministering to the needs of all the the church members.

An elder is not ordained simply to announce a hymn or offer a prayer, or call for an offering on Sabbath morning. Any member of the congregation could do this without ordination. He is ordained for two specific purposes:

- a. To provide spiritual service to the membership of the church. He should visit the members, pray with them, encourage and comfort them in their times of trial and difficulty. This is his work, and no one should be elected as an elder who is not willing or able to do the work for which he has been selected.
- b. To officiate, or assist, in the ordinances of the Lord's house.

The deacon is not ordained merely for the purpose of opening or closing doors and windows, for taking up offerings, for looking after the church property. These are important, but anyone—man, woman, or child—could do most of these things without ordination. He is ordained:

- a. To join the pastor and elders in spiritual ministry to members of the church. He is elected to be a pastor's assistant in this work, and he should not be elected if he is unable or unwilling to fulfill his duty.
- b. To participate in the distribution of the emblems of the Lord's sacrifice in the communion service.

The deaconess also is chosen for this spiritual ministry. Hands of ordination are not laid upon her, but she is equally called by the Lord and the church to assist the pastor in visiting the members and ministering to their spiritual and other needs, and also, of course, to assist in the ordinances of the Lord's house.

When all of our elders, deacons, and deaconesses are

faithfully doing their full part in this essential service to our people, the pastor will be in closer touch with all the members of the church and there will be far fewer apostasies and much less discouragement.

3. *His ability to train his church officers and members for the soul-winning role* to which all have been called. Many would be willing to work if they were taught how to begin. This is a vital part of a pastor's duty. We need to remember that the work will never be finished until the church members rally to the work and unite their labors with those of the ministers and church officers. Much more attention therefore must be given to the enlistment, training, and involvement of our members. The Holy Spirit will not be poured out without measure while the largest portion of the church is not laboring together with God. It is time for all to sense this and to consecrate time, talent, and means to the service of the Lord and lost souls.

4. *His ability to be a leader in evangelism.* This is a solemn responsibility and one for which he will be held accountable by the Lord. He not only will enlist and train others to do it but he will lead out in evangelism himself. What a successful campaign any minister could have if he had a church that was truly with him in soul winning! If hundreds of Bible studies were being given and thousands of pieces of literature were being distributed, if the true needs of people were being met by our members, if all were faithful to the Lord and His glorious work, hundreds would be won to Christ. The church would grow and become a bright light in the community in which it is situated.

All other responsibilities for the operation of the church, its school, and its financial and other goals, are to be carried by lay leadership. Our church officers are urged to take the load of church administration from the pastor's shoulders: then he will have time for study, prayer, and preparation for his role as a preacher of the Word; for shepherding the flock in cooperation with the elders, deacons, and deaconesses; for the training of the members; and for planning and leading in aggressive evangelism throughout his territory.

The Role of the Departmental Director

The document clearly states that the departmental director is to be evaluated by his capacity—

1. *To serve as an assistant to the pastor.* This is in contrast to a philosophy that has developed over the years, that the pastor is an assistant to the departmental director.

2. *To provide the very best tools and materials possible* to assist the church and the pastor in the evangelistic outreach in the community. The department is to serve as a resource bank where these materials and tools may be available.

3. *To assist the pastor in the training* of church members and their departmental counterpart in the local church. This is the duty of the departmental director and

he can be a great source of encouragement and assistance to the pastor.

4. *To promote the various programs and campaigns* of the denomination, not through the pastor as he has done formerly, but through the departmental leaders in the local churches.

5. *To be the leader in evangelism* in the special areas of his departmental programs. Lay evangelism is for the lay activities director, youth evangelism for the youth director.

It should be borne in mind that all of these items are intended to relieve the pastor of most of the routine duties of the church, so that he may fulfill his role as defined above.

The Role of the President

According to the "Finish the Work" document, the role of the conference president and other administrators shall be:

1. *To lead out in evangelism in his field,* not only encouraging evangelism but participating in it himself.

2. *To insist that every program and campaign in his field be truly evangelistic.* Anything that is not evangelistic should be eliminated, and everything that is should be encouraged.

3. *To see that every worker is engaged in soul winning.* This includes institutional and office workers as well as ministers in the field.

4. *To inform every worker* in every organization and institution, as well as our church members, of the new role of the pastor, the departmental director, and the administrators with respect to evangelism.

5. *To supervise the overall program* so that he may be assured that every church officer is properly trained to carry out his duties of leadership, releasing the pastor for the fulfillment of his new role.

6. *To plan with responsible committees* to reach every home in his territory with the everlasting gospel in the light of the three angels' messages.

7. *To develop a program of follow-up* so as to assure that all interests are properly cared for, and all newly baptized members are integrated into the church and its activities.

8. *To monitor each church program* to determine whether or not it is actually contributing in a meaningful way to the finishing of the work.

This in substance is what the document says about these important roles. Many factors have not been discussed, but we believe that if that which is presented in this summary actually becomes the practice in the field, there will be a new day for outreach evangelism and a most favorable climate for God to finish His work.

I invite all our members to join me in preparing and praying for the mighty showers of the latter rain. I ask for full support in seeing to it that the provisions outlined above are quickly initiated in every conference, church, and institution throughout the world. □

An Annual Council action defines the respective roles of pastors, departmental directors, and conference presidents in total evangelism.

When Does a Child's Education Begin?

By the age of 3 a child's level of functioning is firmly established.

By GEETA R. LALL

THE IDEAL FOR EARLY EDUCATION, as indicated in the Spirit of Prophecy, can be summarized as follows:

1. Parents are to be with their young child until he has reached the age of 8 or 10.

2. The mother is to be the child's first teacher.

3. Nature is to be the child's lesson book.

"The mother should be the teacher, and the home the school where every child receives his first lessons; and these lessons should include habits of industry. Mothers, let the little ones play in the open air; let them listen to the songs of the birds, and learn the love of God as expressed in His beautiful works."¹

"As fast as their . . . [the children's] minds can comprehend it,

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the parents should open before them God's great book of nature. . . . Parents can associate God with all His created works. The only school-room for children from eight to ten years of age should be the open air, amid the opening flowers and nature's beautiful scenery. And their only textbook should be the treasures of nature."²

These are clear-cut directions on the early childhood curriculum that Ellen White suggests. Are they being followed in training the little ones, both at home and at schools where kindergarten facilities are available?

The early years of a child's life are most important, because it is during this short period of time that the greatest intellectual growth spurt of a lifetime is experienced.

A child's intelligence—his capacity to learn—is not fixed at birth, as was believed in the 1930's. It can be changed by parents and teachers. A child's IQ can be increased from 90 to 120 between the ages of three and

six through early stimulation and experiences. This will provide a much broader base for all future learning.³ Early stimulation, proper training, nutrition, and attention have been shown to be ingredients that will significantly raise the IQ levels of small children.

"Education's intervention in the life of a child is far too late," Earl S. Schaefer, professor of Maternal and Child Health at the University of North Carolina, told a discussion group of early childhood educators. "Once we really understand the growth of children, we'll change our program so that it begins at birth." He told of one tutoring program that began with children who were 15 months old; the program was so late that remedial education was already required. A level of functioning that usually doesn't change much in later years is established by the end of the third year, he said.⁴

Ellen White says, "When very young, children should be educated to read, to write, to understand figures, to keep their own accounts. They may go forward, advancing step by step in this knowledge. But before everything else, they should be taught that the fear of the Lord is the beginning of wisdom. They should be educated line upon line, precept upon precept, here a little and there a little; but the one aim before the teacher should be to educate the children to know God, and Jesus Christ whom He has sent."⁵

A few years after writing the above statement, on January 14, 1904, Ellen White met with school-board members who sought her counsel on policy of school-entrance

I Took a Trip *Continued from cover*

Our simulated plane shuddered with the vibrations of power. "In just 32 seconds we shall be airborne," the voice through the earphones was saying. On the large screen before us we could see the airstrip being seemingly eaten up as our imaginary plane gathered momentum. Then we were off the ground.

The sights below us grew smaller and smaller as we seemed to gain altitude. There was an exhilarating feeling of buoyancy. I became suddenly aware of a choked-up sensation in my throat, which so often accompanies depths of joy. Fortunately the lights were off. Had anyone seen the tears welling up in my eyes, he could not have understood. On this imaginary plane flight I was allowing my own imagination the freedom of a foretaste of our heavenly flight, and it was glorious. It was thrilling beyond words!

My eyes were riveted to the screen up front, where scenic views of places it is possible to visit when traveling American Airlines were being flashed on and off. There were lovely mountains, waterfalls, and shorelines—all beauty spots of America. But to me they were glimpses of the future beauties we shall see when, with Christ, we behold more and still more marvelous sights on and on throughout the eternal ages.

Yes, for a few short minutes I "took a trip," not, as some others do, through LSD or other hallucinatory drugs, trying to escape reality. You might say my trip was from BGP—believing God's promises. His Word declares: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: . . . then we . . . shall be caught up . . . in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:16, 17).

age. She said, "Now, it seems that the question is about these children going to school. I want to know from the parents, every one of them, who it is that feels perfectly satisfied with their children, as they are, without sending them to the school—to a school that has Bible lessons, has order, has discipline, and is trying to find something for them to do to occupy their time. I do not think there is anyone, if they come to understand it, who will have objections."

"But when I heard what the objections were, that the children could not go to school till they were ten years old, I wanted to tell you that there was not a Sabbathkeeping school when the light was given to me that the children should not attend school until they were old enough to be instructed. They should be taught at home to know what proper manners were when they went to school, and not be led astray. The wickedness carried on in the common schools is almost beyond conception."⁶

What had Ellen White said about the common schools? "The wickedness carried on in the common schools is almost beyond conception."

What were the common schools of the late nineteenth and early twentieth centuries like? The following is from *Educational Psychology: A Contemporary View*, under the sub-heading, "Emergence of Contemporary Educational Goals": "To replace the prevalent types of institutional models, the reformers substituted uniform, state-supervised schooling. Even while these changes were being implemented, however, the character of the larger society was changing. By the end of the nineteenth century, the interests of Big Business had assumed great importance. In an effort to achieve comparable success, the schools adopted similar patterns of bureaucratic organization. As American education entered the twentieth century, superintendents sought to get the children to school on time; assign them to grades by age and achievement; march them through a unified program or curriculum; examine them regularly in a standardized manner; follow set criteria for staff employment; and inspect and supervise to see that all was proceeding according to plan. The superintendent was considered the conductor of the educational railroad, the inspector general of the educational army, or the manager of the pedagogical factory."⁷

But how were these schools perceived by those they were nominally designed to serve? Helen Todd, a factory inspector in Chicago, after the turn of the century, recounted her conversations with child laborers. Todd, nearly overcome by the heat and fumes in an attic cane factory, questioned some of the teen-



age girls: "How can you stand it here, children? . . . Why don't you little girls go to school? 'School,' cried one who had given her name as Tillie Isakowsky, aged fourteen years and three months, shaking her head until her red bows trembled. 'School is de fiercest t'ing youse kin come up against. Factories ain't no cinch, but schools is worst.'"⁸

Todd went through Chicago posing similar questions to the youthful workers she met. In 1909 she asked 500 children from the Chicago factories the following question: "If your father had a good job and you didn't have to work, which would you rather do, go to school or work in a factory?"

Of the 500 questioned, 412 said they preferred the factory. Amazed at these responses, she noted the children's reasons: "Because it's easier to work in a factory than 'tis to learn in school." "They ain't always pickin' on you because you don't know things in a factory." "They're good to you at home when you earn money." "School ain't no good. When you works a whole month at school, the teacher gives you a card to take home that says you ain't any good. And yer folks holler on yer an hits yer." "The children don't holler at ye and call you Christ-killer in a factory."⁹

Although these sad reflections of some children's attitudes toward schooling were not the only ones to be found, it appears that becoming an American through schooling was not a painless process. Not only did school appear to abuse immigrant children but it also took its toll upon

their families. The conception of schools as a moralizing agency carried with it biases that were internalized by students. The public schools, in effect, often separated children from their parents, implicitly teaching them to scorn their traditions and folkways.¹⁰

No wonder Ellen White admonished parents, in 1904, to keep their children at home and educate them until they were 8 or 10 years of age! But, then, should all Adventist members be advised to keep their children at home in this advanced day and age regardless of many variables that affect the child's learning? Note carefully the advice Mrs. White had to offer in 1904 at a board meeting: "God wants us all to have common sense, and He wants us to reason from common sense. Circumstances alter conditions. Circumstances change the relation of things."¹¹

Ellen White supported early childhood education outside the home, as well. W. C. White wrote in 1888: "At the general meeting held in Oakland, California, April 22-27, considerable attention was given to the work and plans of Healdsburg College, and to the question of the wisdom of establishing preparatory schools in other sections of the State. . . . Mrs. E. G. White spoke in positive terms of the importance of an energetic effort for the establishment of church schools. She said that Oakland should have had a school years ago; that much valuable time has already been lost. She thought that many temptations which younger children are now subject to would be escaped if there was a well-conducted kindergarten connected with this school, where their young minds could be directed in the right way."¹²

Responsibility of the Church

Does the church have any responsibility toward educating the young children? Ellen White made it clear in the following passages that the church has a great responsibility in this area: "Those who are unable to train their children aright, should never have assumed the responsibilities of parents. But because of their mistaken judgment, shall we make no effort to help their little ones to form right characters? God desires us to deal with these problems sensibly."¹³

From this statement it seems clear that the church does have a responsibility to educate its young children. One way to do this would be to provide an early-childhood-educational

tion program for its members. Many nursery schools, day-care centers, preschools, and kindergartens are being operated by churches around the world. From these, great benefits are derived by the little ones, and funds are raised for the churches and the schools. Hereby many doors can be opened for Christian witnessing to many people who are not aware of His love.

In her article "The Church and Child Care," Dr. Kay J. Kuzma outlines six reasons for providing child-care services:

1. To provide a community service.
2. To provide a service for church members.
3. To teach parents more about the SDA philosophy of child rearing.
4. To provide children with Christian teachers and associates.
5. To provide children with a planned program that adequately fulfills their individual needs.
6. To provide professional help for parents when problems arise.¹⁴

The writings of Ellen White reflect a very kind, understanding, intelligent, God-fearing woman who was led by the Holy Spirit, urging the newly formed church to help the

young children through proper educational programs and facilities. She told the members of a school board meeting in 1904: "Mothers should be able to instruct their little ones wisely during the earlier years of childhood. If every mother were capable of doing this, and would take time to teach her children the lessons they should learn in early life, then all children could be kept in the home school until they are eight, or nine, or ten years old. But many who enter the marriage relation fail of realizing all the sacred responsibilities that motherhood brings. Many are sadly lacking in disciplinary power. In many homes there is but little discipline, and the children are allowed to do as they please. Such children drift hither and thither; there is nobody in the home capable of guiding them aright, nobody who with wise tact can teach them how to help father and mother, nobody who can properly lay the foundation that should underlie their future education. Children who are surrounded by these unfortunate conditions, are indeed to be pitied. If not afforded an opportunity for proper training outside the home, they are debarred from many privileges that, by right,

every child should enjoy. This is the light that has been presented me."¹⁵

Of what unfortunate conditions is Ellen White speaking? Of children from broken homes or deprived homes; of children who are silently suffering malnutrition, or mental and physical abuse at the hands of their own parents, who need guidance and education themselves? Could she also be referring to handicapped children whose education is grossly neglected until they enter school?

To be continued

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For the Younger Set

The Thumping Bear

By BARBARA HUFF

TY AND HIS FATHER were going to Mr. Swenson's hardware store to buy nails. Ty liked to go there because Mr. Swenson was friendly and often told interesting stories.

"Hello, gentlemen, what can I do for you today?" Mr. Swenson greeted Ty and his father.

Ty looked around the store while Mr. Swenson weighed the nails and talked to his father. While he rang up the charge on the cash register Mr. Swenson asked, "Did I tell you about old Lars, the trapper, who came here last week?"

"No, tell us," answered Ty as he climbed onto a stool beside the counter.

"Well," Mr. Swenson

began, "just a few days ago Lars was out on snowshoes to check his traps. After walking most of the morning he decided to rest under a tree beside the river to eat his lunch. After lunch, feeling sleepy in the warm sun and fresh air, he leaned back against the tree and dozed off.

"In a little while he was awakened by a loud *thump-thump*. He looked around, but didn't see anything. He sat very still and listened. Again he heard the noise and this time he saw a bear across the river, hitting a tree stump with her big paw. Since this was an area that the loggers had cut over, there were many stumps. The bear would hit a stump with her paw and then go on and hit another. The next time she hit one, the stump

didn't thump; instead, it had a hollow sound. Lars watched as the bear tore the dead stump open with her claws and began eating the ants that were in the dead tree.

"He watched her going to other trees. If the stump sounded hollow when she hit it, she would tear it open to find ants to eat. If it didn't sound hollow she would go to another stump.



"Bears really must be smart," Ty exclaimed.

"God has given them the instinct to care for themselves," Mr. Swenson said.

As Ty and his father left the store Ty noticed little sparrows looking for seeds among the dry weeds in the alley.

"I feel happy," he said.

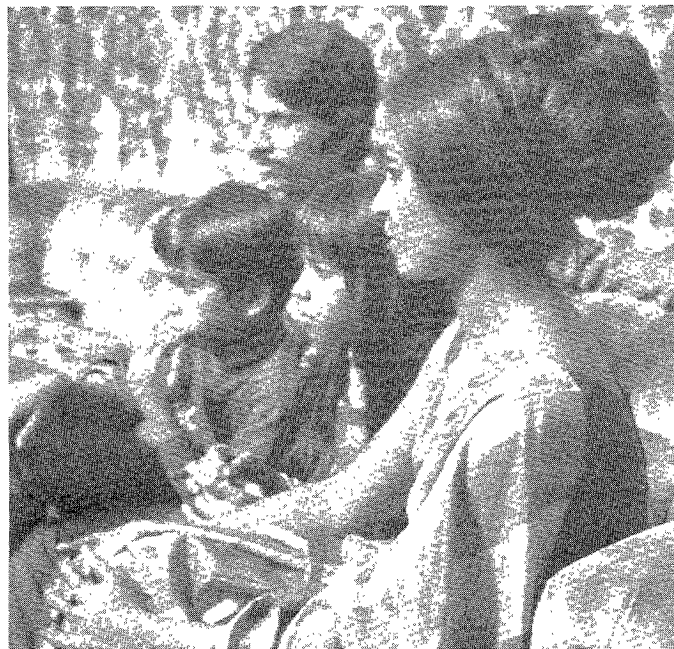
"Why?" asked his father.

"Well, it makes me happy that God takes care of the bears and the other creatures. Sometimes I worry about them when it's cold and snowy outside."

"Yes, Ty, it makes me happy too. And it also makes me think how much——"

"I know what you're going to say, Daddy. It makes you think how much God loves us and cares for us."

"That's right, Ty. That's what I was going to say," he answered as he started the car to drive toward home.



What Is a Christian Home?

The Christian home is the place where love reigns supreme. It is the sweetest place in all the world.

By E. H. ROY

THE HOME IS THE OLDEST institution on earth. It was established in the Garden of Eden by the Lord Himself. "And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him" (Gen. 2:18). So, from Adam's side God made Eve, presented her to him, and founded the first home.

When our Saviour came to this world He performed His first recorded miracle at a wedding in Cana of Galilee. The home was established by God and blessed by Christ.

The home that fulfills its Creator's purpose is a place where God is worshiped. The first act of Noah and his family after leaving the ark was to build an altar and worship the Lord (Gen. 8:18-20). Wherever Abraham was, he erected an altar and worshiped God (Gen. 12:7, 8). Jacob came to Bethel, and he and all the people with him "built there an altar" (Gen. 35:6, 7). And so it is throughout the Bible.

The Lord declared to His ancient people, "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children" (Deut. 6:6, 7). The Lord has told His modern people, "In every family there should be a fixed time for morning and evening worship."—*Testimonies*, vol. 7, p. 43. We should allow nothing to prevent this. Children prayed with and for are assured the protection of the heavenly angels (*ibid.*, vol. 1, pp. 397, 398).

These precious seasons of worship are not soon for-

The Doing of Nothing

DRIVING HARD down the freeway to the future, skillfully maneuvering the vehicle of life past obstacles and around bends, you cannot conceive of the fact that someday you'll be detoured onto a side road, with gas running out and speed limits imposed.

So many decisions to make, work to bring home from the office, income to supplement, Joneses to overtake, as the mileposts click by. No wonder the slowdown signs startle.

And when finally they take your license away . . .

A wail of dismay goes up from scores of thousands who thought pulling out of the traffic of life would be delightful. Suddenly they become aware that the skills they nourished and others cherished provide no satisfaction at the exits marked Retirement.

Now before you say, "Hey, I've just got going on the freeway" or "I've got it all planned—I'm going to do *nothing*," stop and think—what will you *do* during the 10, 15, 20, or more years right living and modern medicine provide you?

I must confess that I have to discipline myself to think about what I'll do. Sometimes I play a game of elimination. I hope I'll still be preaching (selling? designing? teaching?), but I am sure the demand for my pulpit wisdom will dwindle. I hope I'll still be writing, but will "they" publish my writings? Which leaves me with only personal activities. There's gardening—I grow vegetables with proficiency, and flowers with somewhat less success. I want to expand my photography and classification of the native orchids of Australia. I have much reading to do. There's skill in cabinetmaking that might be revived and expanded. And there are grandchildren to dote on.

I just hope this will suffice, because doing nothing may be very different from having nothing to do. The

former implies the choice to do nothing, the latter a condition dictated by circumstances.

No matter how far down your road the slowdown signs are placed, it's time to review your retirement resources.

1. What business activities can you hope to continue after retirement? What have been the experiences of older colleagues? What demand has there been for their services? Why should you expect different treatment?

2. What hobbies will you have the physical and mental stamina to pursue? Even more important—do you have *any* hobbies?

3. What contacts have you developed in your retirement area that could involve you in community activity?

4. How have you developed church activities? If you have the skills and interest, these can be quite rewarding.

Lest you think this is much ado about doing nothing, the problems of the retired are coming under increasing scrutiny by sociologists, psychologists, and human-resource experts. Retirement crisis centers exist in many cities. A whole industry batters on the needs and expectations of retirees.

Of course, you can get help when frustration strikes after you've left the freeway, but the help will be mainly of the tow-truck variety. One may find himself making willow baskets to pass the time, when with a little thought and preparation he could be heading a community development drive or raising African violets.

Doing nothing gracefully and happily may demand a share of time now in planning and skill development, but it's worthwhile later on. Like most other things, doing nothing won't take care of itself unless you do something about it.

gotten. Some of my fondest childhood memories are those of our family gathered before the fireplace, kneeling in prayer to God.

The Christian home is a place of unity. Jesus declared, "The two shall become one." . . . So they are no longer two but one" (Matt. 19:5, 6, R.S.V.). Husband and wife are one, not only legally but spiritually. The Christian home is the place where two people join hands and hearts to travel life's road together. It is the place where the whole family—parents and children—talk, work, think, plan, and hope together. The happiness of the family depends to a large extent upon its unity.

The Christian home is a place of cheer. This is more important than we sometimes realize. Jesus said, "Be of good cheer" (John 16:33). The Lord's servant has written: "It is the duty of God's children to be cheerful."—*Review and Herald*, April 28, 1859. At another time she said: "Smile. . . . If your heart is sad, let not your face reveal the fact."—*Ibid.*, March 21, 1882.

In his book *Planet in Rebellion*, George Vandeman tells about a couple who were celebrating their golden wedding anniversary. The local newspaper had sent out a reporter for an interview. Addressing the husband of fifty years, the reporter asked, "What is your recipe for a long, happy marriage?" The old gentleman replied, "Well, I'll tell you, young fellow. I was an orphan, and I always had to work pretty hard for my board and keep. I never even looked at a girl until I was grown.

"Sarah was the first one I ever kept company with. When she maneuvered me into proposing, I was scared stiff, but after the wedding her pa took me aside and handed me a little package. "Here is all you really need to know," he said. And this is it."

"He reached for a large gold watch in his pocket, opened it, and handed it to the reporter. There across the face of the watch, where he could see it a dozen times a day, were written these words: 'Say something nice to Sarah.'"—Page 192. For fifty years that was what he had done, and it had worked. It will work for us, too.

The Christian home is a place where economy is practiced. We are all stewards of God. Therefore, every Christian home should have a budget and a willingness to live within it. The first item in that budget, of course, should be the Lord's part, the sacred tithe. Together, the family should decide who shall spend how much, for what, when, and where. It is a good practice to ask the Lord's guidance in the spending of our money. I remember very well a young couple who were in college when we were. They always prayed before they went shopping, asking that God would enable them to spend their funds wisely. It's a good habit to have.

The Christian home is a place where love reigns supreme. Peter wrote: "Above all hold unfailing your love for one another" (1 Peter 4:8, R.S.V.). And the apostle Paul said, "Love is patient and kind; love is not jealous or boastful; it is not arrogant or rude. Love does not insist on its own way; it is not irritable or resentful; it does not rejoice at wrong, but rejoices in the right. Love bears all things, believes all things, hopes all things, endures all things" (1 Cor. 13:4-7, R.S.V.).

The Christian home is one thing more. It is the sweetest place in all the world—a type of heaven. It is a little heaven to go to heaven in. (See *The Adventist Home*, page 15.) □

The Parable of a Mountain Climber

An ardent mountain climber finds deeply spiritual lessons in his hobby.

By ROGER S. WOLCOTT

I HAVE A MOUNTAIN TO CLIMB, as each of you has. I call it Mount Life because in a sense my life is a mountain. I don't know how high my mountain is or how long it will take to reach the top. I began climbing it several years ago. At first the climb was easy, not very steep. The trail was wide, and there were many beautiful resting places as well as many things to look at. Many other climbers headed with me toward the mountains, but as we progressed each branched off to his own mountain. One day I discovered the trail becoming steeper. I was all alone. Even though somewhat frightened, I pressed on, eventually reaching the point where the trail ended. From this point on I had to pick my way, first past rocks and boulders, then over snowfields, and eventually along glaciers with deep crevasses.

Roger S. Wolcott is an electrical contractor in Aumsville, Oregon.

One day I slipped and fell and slid down the mountain into a deep crevasse. Bruised and broken, I looked up at the vertical walls. Having lost all my equipment, there was no way I could get out. I knew my trip had ended.

Then I heard a voice call to me. "I saw you fall. I'm coming down to where you are. I'll help you." It was the most welcome voice I had ever heard. After He had helped me out of the crevasse and had bound my wounds, my Rescuer talked with me. He answered my questions: "Why did You risk Your life to save mine? How did You know I was here?"

He then offered to climb the rest of the way with me. He said He had climbed this mountain before and that He would be happy to lead me to the top. He added, "In fact, there is no way you can successfully do it alone." I protested. He was far too good a climber to burden Himself with amateur climbers such as I was. But as He talked, I began to realize that He loved me and sincerely



wanted to help me. Wishing to return His love, I agreed to His proposition. He would be the leader and I would follow.

I asked Him His name. He said He had many names, Jesus, Christ, Master, and simply Friend, to mention a few. I told Him I had never wanted to be dominated by a master, but somehow I liked Him and knew that to serve Him would be a happy experience.

Before we set out, He said, "If we are to climb together, I'll have to insist on one thing."

"Anything You say, Master. After all, I owe my life to You."

"We must be tied together with this rope."

"Master, anything but a rope. A rope is so bulky," I retorted. "It will catch on the rocks and slow us down. Can't You simply point out the difficult places? I'm sure the rope will be only a nuisance."

He replied, "The rope is vital. We won't be able to stay together without it. You'll have to trust Me. I noticed as you climbed that at times you stopped too often to rest and you became cold; at other times you moved too fast and became tired. The rope will help to keep you at an even pace. Also, with the rope tied around you, if you fall, you won't fall far or get hurt seriously. Best of all, if we climb together we can become better acquainted. I have many things I'd like to share with you."

"All right, Master, I'm convinced. Please fasten the rope."

He said to me, "I'll tie the knots, so I'll know they will hold. I'll never untie My end of the rope unless you insist

on going it alone. You are at liberty to untie your end if you choose, but I hope you won't. If at any time you should untie it or allow it to become loose, I'll retie it if you ask Me to."

We started out. The fellowship was as joyful as He said it would be. But soon the rope became uncomfortable. It seemed He had tied it too tight. I noticed that He was a little way ahead of me by now, so I decided I would untie it from my waist and wrap it around my hand. There would be more freedom of movement this way. Suddenly I slipped and fell into another crevasse. How stupid of me to have trusted in my own abilities when He had offered me His. I hoped He wouldn't notice I had fallen, for I was too embarrassed to go through another rescue. But once again I heard His voice calling down to me, "I saw you fall. I'm coming down."

I expected a scolding, but instead He put His arm around me and said, "I love you and I really do want you to continue your climb with Me."

"Oh! Thank You, Master," I replied, "I'm sorry. I give You my word I'll never again untie the knot."

Again we started out and again the experience was joyful. But before long I noticed that the rope was stretched to its full length. Thinking it would be difficult to communicate with Him at such a distance, I shouted, but discovered this was unnecessary. For when He spoke to me with a "still small voice" I could hear distinctly. I checked the knot. It was still tied. I asked Him to wait so I could catch up. He did.

It was pleasant to climb the mountain with Him. At times we would lose sight of each other. But when I fell I would not fall as far as before because of the rope. I learned to appreciate that rope. Even when I lost sight of Him, I knew He was there because of the rope.

I watched how He climbed. He always knew exactly what to do and what maneuver was needed in every difficult place. He never made a misstep, never stumbled, never dislodged any loose rocks that could have fallen and injured me.

One day I asked Him where He had gained His professional climbing experience.

"I was hoping you'd want to know about that," He said. "I've walked on many mountains. I've spent time in wilderness survival. I've climbed the Mount of Olives and many times have walked to the Garden of Gethsemane. The experience gained there has made it possible for me to do what I'm doing for you. Then there was the time I climbed Mount Calvary. No other mountain in the world compares with it in difficulty and hazards. And no one else has ever climbed it."

"Yes, Master, I've heard about that one. I understand." □

Inspired Gems



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

Thomas Mostert, Jr.
Mountain View Conference

● "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you" (John 15:15).

● "There is no need to doubt, to be fearful that the work will not succeed. God is at the head of the work, and He will set everything in order. If matters need adjusting at the head of the work, God will attend to that, and work to right every wrong. Let us have faith that God is going to carry the noble ship which bears the people of God safely into port."—*Selected Messages*, p. 390.

"In the great closing work we shall meet with perplexities that we know not how to deal with, but let us not forget that the three great powers of heaven are working, that a divine hand is on the wheel, and that God will bring His purposes to pass."—*Evangelism*, p. 65.

About the Author

One of the author's hobbies is mountain climbing. When people ask him why he spends his free time doing something exhausting when his work during the week is of a physical nature, he replies: "There is something about high altitudes, fresh air, a sky filled with stars, a Milky Way that's truly milky, and about walking on crusted snow at 3:00 A.M. with a full moon overhead that brings the presence of God very near to me."

Faith and Practice Vs. Prophetic Fulfillments

From the point of view of guidance for the Christian, James White made an interesting distinction between the Bible's role and the role of the dreams and visions experienced by his wife.

Naturally, when Ellen White began her prophetic ministry, constantly recurring questions were "What is the difference in authority between what God reveals through her and what He has revealed in the Bible? Which takes precedence?"

To the second question Adventists would answer, "The Bible," and this is the answer James White gave. But (and here is a point some may not have noted) he made a distinction between the areas of objective doctrines and prophetic fulfillments. Let us quote what he said: "The Bible is a perfect, and complete revelation. It is our only rule of faith and practice. But this is no reason, why God may not show the past, present, and future fulfilment of His word, in these *last days*, by dreams and visions; according to Peter's testimony."—*A Word to the "Little Flock,"* p. 13.

In this statement Elder White places prophetic fulfillments in a category different from one that defines faith and practice. Is the distinction valid? We think it is.

An Important Difference

At least there is a difference in the way we as Adventists prove objective doctrines and the way we prove prophetic fulfillments. For objective doctrines, such as repentance, faith, justification, baptism, the Sabbath, we cite "thus saith the Lord" statements. For example, for the Sabbath we cite texts such as "The seventh day is the sabbath of the Lord thy God" (Ex. 20:10).

But when it comes to prophecy we find that at least for fulfillments that fall beyond Bible history we can quote from the Bible only the predictions. Students of prophecy are left to identify the fulfillments as events unfold. Often this is relatively easy. But, then again, on many points prophetic interpreters differ widely and seem to be unable to come to agreement. A part of the reason is that, whereas they have a "thus saith the Lord" for the prediction, they do not have a "thus saith the Lord" for the fulfillment.

For example, in Daniel 2 there is disagreement among various scholars as to whether the "stone . . . cut out without hands" (Dan. 2:34) refers to the first or second coming of Christ. Adventists think that the evidence is overwhelming for the second coming of Christ. But other interpreters are equally convinced that the evidence is overwhelming for the first advent. The best we can show as Adventists is that we believe that the events of the Second Advent meet the specifications of the prophecy more closely than do the events of the first advent.

How do students of prophecy identify fulfillments?

They study carefully the prediction. Then they look in history for an event or power that meets the specification of prophecy. When they find such an event or power they make the identification. It is easy to see that this procedure is different from the procedure by which one proves, for example, that immersion is the proper mode of baptism.

It seems to us, therefore, that James White had a valid point when he distinguished between the Bible's role as a rule of faith and practice and the visions' role of showing "the past, present, and future fulfilment" of the Word.

When in the early days of the Seventh-day Adventist movement there was any uncertainty as to the precise application of a certain symbol of prophecy, or if there was disagreement among equally sincere students of prophecy, and if the visions had spoken, the early Adventists accepted the application to which the visions pointed.

Two Categories Distinguished

Such a procedure to James White was not inconsistent with his strong contention that the Bible "is our only rule of faith and practice." Clearly, in his mind, prophecy did not fall in the category of faith and practice.

Ellen White acknowledges the special guidance of God in the working out of the system of prophetic fulfillments adopted by Seventh-day Adventists in the early days of their movement. She says, "The power of the Holy Spirit was manifested. There was diligent study of the Scriptures, point by point. Almost entire nights were devoted to earnest searching of the Word. We searched for the truth as for hidden treasures. The Lord revealed Himself to us. Light was shed on the prophecies, and we knew that we received divine instruction."—*Selected Messages*, book 2, p. 109.

Further emphasizing the importance of God's guidance in an understanding of the prophecies in that formative period, she said, "Many will honestly search the Word for light as those in the past have searched it; and they see light in the Word. But they did not pass over the ground in their experience, when these messages of warning were first proclaimed. Not having had this experience, some do not appreciate the value of the truths that have been to us as waymarks, and that have made us as a peculiar people what we are. They do not make a right application of the Scriptures, and thus they frame theories that are not correct. It is true that they quote an abundance of Scripture, and teach much that is true; but truth is so mixed with error as to lead to wrong conclusions. Yet because they can weave Scripture into their theories, they think they have a straight chain of truth. Many who did not have an experience in the rise of the messages, accept these erroneous theories, and are led into false paths, backward instead of forward. This is the enemy's design."—*Ibid.*, pp. 110, 111.

Concerning certain people who were coming up with new ideas on the prophecies of Daniel and the Revelation, she said, "The prophecies of Daniel and Revelation

are misinterpreted. These persons do not consider that the truth has been set forth at the appointed time by the very men whom God was leading to do this special work. These men followed on step by step in the very fulfillment of prophecy, and those who have not had a personal experience in this work, are to take the Word of God and believe on 'their word' who have been led by the Lord in the proclamation of the first, second, and third angels' messages."—*Ibid.*, p. 111.

Though in this context she does not mention the visions directly, the divine guidance of which she speaks seems at least to include her visions. Let us notice the following: "Very well do we know how every point of truth was established, and the seal set upon it by the Holy Spirit of God. . . . Point after point was established by the Lord God of heaven. That which was truth *then*, is truth today."—*Ibid.*, p. 104.

A passage in another context perhaps sheds light on these statements: "Many of our people do not realize how firmly the foundation of our faith has been laid. My husband, Elder Joseph Bates, Father Pierce, Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word. Again and again these brethren came together to study the Bible, in order that they might know its meaning, and be prepared to teach it with power. When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me, with instruction as to how we were to labor and teach effectively. Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood. A line of truth extending from that time to the time when we shall enter the city of God, was made plain to me, and I gave to others the instruction that the Lord had given me."—*Ibid.*, book 1, pp. 206, 207.

It should be remembered that nearly all of this early

study fell in the category of prophetic fulfillments. The Adventists came from various Protestant churches and thus had brought with them a vast body of Protestant doctrine. Prophecy was the new element, and most of the early discussions were in the area of prophecy. This is demonstrated in the pamphlet from which we quoted at the beginning of this article, *A Word to the "Little Flock."* This was published in 1847 and was among the earliest publications of the emerging Seventh-day Adventist Church.

The contents of this pamphlet are almost totally in the area of prophecy. The headings are (1) "The Seven Last Plagues"; (2) "The Voice of God," a discussion of Joel 3:16, relating the passage to end events; (3) "The Time of Trouble," a discussion of Daniel 12:1, 2; (4) "The Time of Jacob's Trouble"; (5) "Thoughts on Revelation 14"; (6) A letter of Ellen White to Eli Curtis, discussing various prophecies relating to the end; (7) A vision of Ellen White, dealing with the travels of the Advent people to the Holy City; (8) A vision on the Sabbath relating it eschatologically; (9) "The Temple of God," a discussion of Revelation 11:19; (10) "The Judgment."

The Visions Approved or Disapproved

Ellen White's letter to Eli Curtis demonstrates further how the visions operated. In it she says, for example: "I have been much interested in your writings in the Dawn, and Extra; and fully agree with you on some points, but on others we widely differ. . . . You think, that those who worship before the saint's feet, (Rev. 3:9), will at last be saved. Here I must differ with you; for God shew me that this class were professed Adventists, who had fallen away. . . . You also think, that Michael stood up, and the time of trouble commenced, in the spring of 1844. The Lord has shown me in vision, that Jesus rose up, and shut the door, and entered the Holy of Holies, at the 7th month 1844; but Michael's standing up (Dan. 12:1) to deliver His people, is in the future. . . . I believe the Sanctuary, to be cleansed at the end of the 2300 days, is the New Jerusalem Temple, of which Christ is a minister. The Lord shew me in vision, more than one year ago, that Brother Crosier had the true light, on the cleansing of the Sanctuary, &c."—Pages 11, 12.

Thus it is evident that in the early days of the Seventh-day Adventist movement the leaders accepted the guidance of the visions. As James White said, accepting the Bible as the only rule of faith and practice "is no reason, why God may not show the past, present, and future fulfilment of His word, in these *last days*, by dreams and visions." Such showing of fulfillments does not mean that Ellen White necessarily originated the interpretations of prophecy; the early Adventists originated these in their study of the Bible. But when there was an impasse or when there were differences of opinion Ellen White called attention to the interpretations that God would have the Adventists adopt.

And, as we have pointed out, this action on her part in no wise constitutes her writings as a part of the Bible. It is the Bible that sets forth the standards of faith, and doctrine, and practice; it is the Bible that contains important predictions. We need the Holy Spirit's guidance correctly to interpret the predictions. When the Holy Spirit offers us such help through visions, we ought to be deeply grateful.

D. F. N.

One by One

By NICHOLAS LLOYD INGRAHAM

Not Rome, but Romans, Paul must win to God;
 Not Corinth, but Corinthians would he
 Convert and orient beneath the rod
 Of Christian discipline that sets men free.
 Not towns or cities or a world as such,
 But people one by one would God beseech,
 And have a remnant faithful, woo and touch
 His healing balm of Gilead to each.
 O factious man, revere God's wondrous plan
 That gave a rebel world His only Son;
 Then, gazing on the cross, behold the Man
 Who would have borne it all for even one!
 One drop by drop distills the evening dew
 That morning sees a rainbow shining through.



Seventy to 80 percent of those in attendance at the Singapore Voice of Prophecy crusade were in their teens and early twenties. A candlelight service during one of the meetings helped the youthful audience understand Jesus' words to His followers about letting their lights shine before the world.

VOP Evangelist Returns for Singapore Crusade

By MARTIN BUTLER

"MRS. WOOD, are the dead really sleeping in their graves?"

"Yes, Gladys. Ecclesiastes 9:5 says, 'The dead know not any thing.' Now, Gladys, please play this section of the Bach piece for me again . . ."

Gladys Lim came from a Presbyterian family, and at the recommendation of relatives had been sent to Singapore's Adventist school on Upper Serangoon Road. When her parents discovered how much Adventism she was receiving, they took her out of the school.

Martin Butler is a public relations intern at the Voice of Prophecy.

She was, however, allowed to continue receiving piano instruction from Minnie Iverson Wood. The Adventist message had taken such a strong hold on Gladys that each visit turned into a Bible study-piano lesson.

Gladys was 20 in 1952, when Fordyce Detamore went to Singapore to conduct a series of meetings for the Voice of Prophecy. During the crusade, she and two of her sisters were baptized.

This year Elder Detamore returned to Singapore and held another series for the Voice of Prophecy Evangelistic Association. In the course of the three-week campaign he had the opportunity to

meet several people who, in the past 25 years, have joined the church as a result of Gladys' witness. Her parents were among 13 relatives who followed her in baptism. Several friends from her former church also became Adventists.

As Elder Detamore thought of the 100 people who have been baptized as a result of his recent crusade, he said, "Just think what would happen if all of them brought another 20 people into the church, as Gladys did. There would be 2,000 converts."

The recent Voice of Prophecy crusade was held on the campus of Southeast Asia Union College. Assisting Elder Detamore were Emil and Ruth Moldrik, crusade musicians with the VOP.

Months of groundwork went into what turned out to be the largest Seventh-day Adventist evangelistic crusade in Singapore in 25 years.

Preparation for the series was coordinated by Cline Johnson, Voice of Prophecy director for Southeast Asia.

The work paid off when a crowd of 1,200 came to the opening meeting. Translators made it possible for the sermons to be heard in Tamil, Malay, Mandarin, and Cantonese.

It was estimated that 50 percent of the people attending were non-Adventists, many of them Buddhist youth.

Three altar calls were made during the series, and about 100 people responded to each call. More than 100 baptisms have already resulted, and 300 people have signed up for further Bible study.

On four nights, a large family Bible was offered to anyone bringing ten people to the meeting who hadn't previously attended. Seventy-four of these Bibles were given out.

Devotion in Iceland Is Deeper Than Thermal Wells

By PAUL SUNDQUIST



With donated audio equipment, it is possible for Erling Snorrason to teach more than one class at the same time at Reykjavik church school.

ON THE DESK of Bjorgvin Snorrason, principal of Iceland Secondary School, Hlidardalsskoli, is a heavy metal object. It is the head of the drill that on October 26, 1967, broke through to thermal waters on the "island of ice and fire." At a depth of 3,670 feet anticipation became reality, and the prayers of believers on the mid-Atlantic island were answered spectacularly. The school was supposed to be outside the thermal area, but somebody's faith had begun

Paul Sundquist is communication and Sabbath school director of the Northern Europe-West Africa Division.

an operation that now cut out heavy oil bills and even made possible the growing of vegetables in greenhouses surrounded by heavy snow drifts. That gushing stream of hot water and steam to some extent made possible the work at the school.

Yet, from a source deeper than that drill hole flows a stream of loving devotion that in the final analysis makes possible the operation of four church schools and a boarding school by that pocket-sized conference of 500 members. Only one who has traveled in Iceland and felt the temperature of sacrificial love can appreciate what it involves for the church's scattered members, and how earnestly they cherish Adventist education for their children.

In a country where inflation has been higher than in most, where an island with 5,000 inhabitants had to be evacuated in the dead of night as a volcanic eruption showered the town with lethal lava and ashes, resignation doesn't seem to be part of the vocabulary. The church school there on Westman Island, buried to the roof in ashes, has been dug out again, life is back to normal, and Iceland-born Unnur Murdoch is in charge of the 36 children filling the school. Unnur's husband, Lamont, pastors the church. Their burden for Christian education made them leave Canada to add strength to the small working force in Iceland on a more or less self-supporting basis, he being on sustentation.

Members of the church in Iceland have pledged 4 percent of their income to operate four church schools, in Reykjavik, Keflavik, Selfoss, and Westman Island, as feeder schools to the boarding school with its 39 students. In one church school two teachers agreed to share one salary, simply to make the plan operative, and school buses take



Standing behind the students at Iceland Secondary School in Hlidardalsskoli are their teachers: Gudmundur Olafsson; Brian Smith, a student missionary from Columbia Union College; and Bjorgvin Snorrason, school principal.



Principal Snorrason shows the drill head that broke through to thermal waters and provided hot water and steam for Iceland Secondary School. Behind him is one of the greenhouses in which vegetables are grown.

children from distant farms so that the boys and girls will have the best chance for a good start in life.

Without complaining, but wistfully hoping for better equipment and some increase in funds, Sigurdur Bjarnason, Iceland Conference president, tells of his admiration of the workers he has in his field, how they have to stretch their areas of responsibility to care for the scattered members. He tells of the principal and his wife, who double as deans of the boys and girls at the academy; of heavy teaching loads; of hopes for new workers.

One looks at the greenhouses, with 600 square meters under cover, the latest one built by volunteer labor. One sees the plants growing and hears the hissing of the steam escaping from an overflow pipe. And one thinks of that flow of devotion, constant and strong, flowing from hearts filled with love and overflowing with concern. Surely those are deep wells, the wells of self-sacrificing church members in Iceland.

INDIA

Converts Baptized at Camp Meeting

Village evangelism was begun in southern India recently when leaders from 25 villages were invited to attend a camp meeting at Hedigal Dam, about 30 kilometers from Belgaum, Mysore, India. These 63 leaders, from

the Gokak Taluk and Gulbarga districts, were from other Christian churches or from the Hindu faith.

M. A. James, South India Union Ministerial Association secretary, and the Karnataka Section officers, V. D. Edward and J. Daniel, took part in these meetings. The daily schedule included devotional meetings early in the morning, three classes in the forenoon, three Bible classes in the afternoon, and slides about Bible lands and question-and-answer sessions at night.

On the final day, Sabbath, May 7, a baptism was held for 21 persons who had been prepared during the past year. D. R. Watts, union president, came to this camp meeting for the final two days and encouraged the people to follow the truth. On Sabbath evening the group took part in a communion service.

Pastor James took charge of the closing service, in which he challenged the campers to be the light of the world. Each one walked from the meeting with a burning candle in his hands and a determination in his heart to lighten his area with the gospel.

With these village leaders as they left for their homes went five teams of workers to preach the same message to the other villagers. Each team (two workers and two laymen) will work in five villages. The village leaders are bringing their friends to the meetings and are helping the workers.

V. D. EDWARD
President
Karnataka Section

PHILIPPINES

Congress Features Baptism of 26 and Ordination

"That They May Be Converted" was the theme of the bimission Sabbath school congress held at the Bacolod Adventist Center, Negros Mission, Philippines, April 26 to 30. More than 300 delegates from the Negros Mission and the West Visayan Mission attended the congress. All field workers of the Negros Mission also were present.

T. M. Ashlock, General Conference associate Sabbath school director, emphasized the importance of child evangelism in the home, the church, and the community. He taught new concepts and techniques in child evangelism. He was assisted by Paulene Barnett, Far Eastern Division associate Sabbath school and child evangelism director.

On Sabbath, with more than 2,000 people present, Lowell Teves, Negros Mission youth and education director, and Yonilo Leopoldo, district pastor, were ordained to the gospel ministry.

During the Sabbath morning services, 12 persons were baptized in the baptistry of the Bacolod Adventist Center. In the afternoon another 14 persons were baptized by the two newly ordained ministers.

H. V. GAYARES
Stewardship and
Communication Director
Negros Mission

FAR EASTERN DIVISION

Leaders Study Child Evangelism

Possibly church administrators of the Far East questioned what they might learn in the first child-evangelism seminars held in the division during April and May, but before the meetings were over, union and mission leaders were huddling in small groups, discussing the potential of church growth through child evangelism.

They came up with such recommendations as making Vacation Bible Schools full evangelistic crusades aimed at children, having the youngsters conduct their own branch Sabbath schools, and holding children's meetings whenever crusades are held.

The seminars were conducted by T. M. Ashlock, associate director of the General Conference Sabbath School Department; Paulene Barnett, associate director of the Far Eastern Division Sabbath school department, and E. E. Calkins, of the Southern California Conference Sabbath school department. Mrs. Calkins and Mrs. Ashlock also assisted in the seminars.

During the month-long itinerary that covered every union of the Far East except the two unions in Indonesia, the seminar team shared recent findings on a child's mental growth and development and related this to the potential growth of the Adventist Church.

"The age of 4 is possibly the most important year for Seventh-day Adventists in preparing a people to meet God," said Elder Ashlock. He pointed out that about the age of 4 the "voice of conscience" speaks strongest to a child—stronger than at any other time in his whole life.

"It is at this time that the child learns to like or dislike Sabbath school," adds Mrs. Barnett.

One of the most frequent responses to the seminar was that surveys be made of children's Sabbath schools throughout the various unions, taking into consideration the number of classrooms (or lamb shelters), condition and suitability of the rooms, materials available, and how these materials are used.

According to Mrs. Barnett, hundreds of churches in the Far East have no facilities for children's Sabbath school. She hopes that the situation will be changed soon, as church leaders and members become more aware of the potential of child evangelism.

JANE ALLEN
Associate
Communication Director
Far Eastern Division

PUERTO RICO

Hospital Thanks Business Leaders

Bella Vista Hospital officials and Mayaguez, Puerto Rico, business leaders met early this month to review their joint efforts that will culminate in an enlarged hospital facility expected to cost \$7 million. The expansion so far has cost \$4,740,000, of which 15 percent has come from voluntary support sources. Community leaders obtained some \$600,000, while employees, missionaries, and Adventist friends in the United States contributed \$100,000.

Charles McCollum, vice-president of Blue Bell, Inc., led the business leaders in their voluntary support efforts and also arranged for a company gift of \$30,000. Raul Figueroa, director of Eli Lilly and Co., a leader in the Bella Vista Hospital area business community, gave serious consideration to the needs of the hospital. His company supported the expansion program with \$45,000.

The hospital is enjoying full occupancy and is challenged by the opportunity to serve the sick in western Puerto Rico. Plans are under way to complete the expansion by 1979.

CONRAD J. VISSER
Assistant Administrator
Bella Vista Hospital

FIJI

Students Spend Month Witnessing

Second- and third-year ministerial students at Fulton College, Fiji, received practical training during the four weeks ending May 22. Student teams witnessed in Suva, Naqarawai, Nausori Highlands, Lautoka, Rakiraki, and Navesau-Nabulini. In Suva the students assisted in an evangelistic series; in the Naqarawai area two students conducted revival and evangelistic meetings in three villages.

The two-man team in the Nausori Highlands conducted a revival and evangelistic

series in the Pacific Lumber Company hall. The first night there were just over 100 persons present; the second night there were 135 to 140. Leonard, from Tahiti, preached in English and had his sermon translated into Fijian. Aporosa, a Fijian student, preached each night in his mother tongue.

Another student went to Lautoka to aid the resident minister in his overall program there, while five more students were sent to Rakiraki to help Pastor Kabu with his mission.

The Week of Prayer at Navesau Junior Secondary School was conducted by three of the senior ministerial students. Then on Sunday evening, May 1, the students began an evangelistic series in nearby Nabulini village, with more than 100 people present. By day the students helped erect a new church for the village and by night they preached.

M. G. TOWNEND
Review Correspondent

FINLAND

Finnish Believers Meet in Sessions

On Sabbath, June 18, more than 2,500 Finnish Adventists met in Tampere, Finland, as a climax to the business sessions of the West and East Finland conferences. Holding side-by-side sessions made it possible for the largest-ever gathering of the church in Finland. The theme for the meetings was the prayer "Come, Lord Jesus," echoing the strong faith and expectations of the church in this Nordic nation.

During the days before the Sabbath meetings, delegates meeting in the Tampere church reelected Pekka Pohjola and Pekka Crohns as president and secretary-treasurer, respectively, and also the departmental leaders of the West Finland Conference. Conference membership totals 2,790, and strong increases in tithes and offerings reflect the confidence of

the members in the progress of the work.

A few hundred yards away in concurrent meetings, delegates to the East Finland Conference session heard reports that membership stands at 2,937. Arvo Helminen and Sulo Rehumaki were reelected president and secretary-treasurer, respectively, together with the departmental leaders.

WALTER R. L. SCRAGG
President
Northern Europe-
West Africa Division

SPAIN

Thousands Attend Plan in Madrid

Three thousand persons attended a Five-Day Plan to Stop Smoking held from May 30 to June 3 in Madrid, Spain. As a result of the plan and all its publicity, church members in Spain were left with more than 4,000 names of interested people at the plan's close. On being asked whether they wished to be visited in their homes, the majority of these people responded affirmatively.

Juan Lozano, Spanish Conference Ministerial Association secretary, was the plan's coordinator. Arturo Schmidt, associate secretary of the General Conference Ministerial Association, and Jose Antonio Valtuena, of the World Health Organization in Geneva, Switzerland, were the speakers.

Not only Madrid but all of Spain was bombarded by seven programs on Spanish television, 30 radio interviews, and daily reports in all the city's newspapers. The climax was a National Spanish Radio broadcast in English, which was beamed to Africa, America, and Europe.

All the advertising in the plan was free, as well as the use of the comfortable auditorium in the Department of Labor in the heart of Madrid. Health topics have great appeal in Spain, and people came to Madrid to attend the plan from as far away as 200 to 300 miles.

ARTURO SCHMIDT



FLORIDA REVIVAL BRINGS HAPPY RESULTS

After conducting a spring revival in Jacksonville, Florida, where he had formerly lived, D. M. Jones, center, a pastor in Winston-Salem, North Carolina, on March 19 baptized his parents, Mr. and Mrs. H. M. Jones, left and right, and an aunt, Leslie Roundtree, seated.

Even though they were not Adventists, Elder Jones's parents were "staunch supporters of Christian education," and sent him to Adventist schools from kindergarten to Oakwood College. The baptism climaxed not only the revival but also a lifetime of prayer on his part for the conversion of his parents.

KYNA HINSON
Editorial Intern
Review and Herald

OHIO

It Is Written Viewer Visits SDA Church

"We've got to see what this is all about," said a young woman as she stepped out of the door of the Worthington, Ohio, church and shook hands with the speaker for the morning service.

The congregation had been sparse that morning, for many of the members were away at camp meeting. But Allen Buller, president of Worthington Foods, had stayed behind to take the church service in the pastor's absence.

"My husband and I just had to hunt up a Seventh-day Adventist church and attend one of the services so we could look it over and see what it is like," the woman continued.

As Mr. Buller glanced around for her husband, the woman laughed and said, "He stayed home to take care of the baby this morning so I could come. Next week I'll

stay with the baby so he can come."

When asked what had sparked the couple's interest, the young woman exclaimed, "Oh, we've been watching Pastor Vandeman each Sunday on the It Is Written television program. So we just had to look up an Adventist church and find out more of what Adventists believe!"

"I wish I had known of your interest," said Mr. Buller. "Pastor Vandeman himself has been out at our camp meeting as one of the speakers, and you could have seen and heard him personally. But," he added, "he will be coming to Columbus in just a few weeks to hold one of his Revelation Seminars, and you could attend that."

On Monday evening Gordon Creighton, chaplain at Worthington Hospital, called on the young couple and arranged for Bible studies. This young husband and wife are eagerly looking forward to studies and to the Revelation Seminar.

This is no isolated case; in

fact, it is becoming an increasingly common occurrence. It is but a sample of what is happening from week to week in many areas. On one Sabbath morning, at a single church in one conference, 24 non-Adventists were in attendance "to see what Adventists are like, because we've been listening to the It Is Written television program."

THEDA KUESTER
Public Relations
Department
It Is Written

GRENADA

New Group Organized on Spice Isle

A new group was organized in Grenville, Grenada, where formerly there had been no Seventh-day Adventist church. As a result of a five-week crusade held there early this year 120 new believers were baptized.

The meetings were con-

ducted by Fitzroy Maitland, youth director of the East Caribbean Conference, assisted by Pastors Glen Ferdinand, Gusman Malcolm, Nord Punch, and several laymen.

Pastor Punch is in charge of the district and reports the need for a larger building to accommodate this new group of converts and the scores of visitors who attend each Sabbath.

A former Baptist minister was one of those who attended the meetings. For 40 years he had believed and preached his convictions, but when he heard the Adventist message he declared that he had never heard any message so sweet and was among those baptized in the first baptismal service.

The principal product of the island of Grenada is nutmeg. Grenville, the island's second largest town, has a population of 3,000. As a result of this recent harvest of souls, there is a new group of believers on the Spice Isle.

F. S. MAITLAND

Five-Day Plan Builds a Bridge in Iran

The Five-Day Plan to Stop Smoking has built a bridge in Shiraz, Iran, between Christians and Moslems. It has been built after five years of concentrated efforts by the Middle East Union TEAM (Thrust for Evangelism Among Muslims) to find points of reconciliation that can be used as bridges between the citizens of the worlds of Islam and Christianity over which mutual respect and understanding can lead to cooperative and harmonious action here and salvation hereafter.

During the last week in April, 1976, we teamed up with L. G. White, of London, England, in a Five-Day Plan to Stop Smoking, held in the Health Department auditorium in Shiraz. Ten thousand handbills had announced the clinic, and the attendance was excellent.

On the fifth night of the plan Dr. Jowhari came forward and introduced himself. He explained how he had been dependent on cigarettes for almost two decades and had tried several times to stop smoking, but had been unable to, until the Five-Day Plan gave him the victory. He expressed his belief that "the real power is in its spiritual appeal."

When Dr. Jowhari explained that he was a resident psychiatrist in the Hafiz Hospital in Shiraz, Dr. White couldn't help exclaiming: "You, a psychiatrist! Allah [God] is good! He has answered my prayers. I have been praying that some Persian medical man who is himself a native Farsi and trained in religious psychology might

come forward to continue these clinics in Shiraz with Dr. Oster."

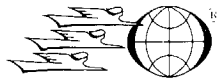
And we too sincerely add *Al hamd-u li'Lah* ("Praise belongs to God"), because in our continuing contacts with Dr. Jowhari, we have found him to be a sincere believer. And to top it off, he is a two-time hajji. Twice he has performed the pilgrimage to Mecca and earned the coveted title.

In an immediate response to Dr. Jowhari's enthusiasm, we made arrangements for more Five-Day Plans. Through his influence arrangements were made to conduct a Five-Day Plan at a huge cement factory with close to a thousand workers. The management cooperated beautifully, even allowing all workers overtime pay for attending the clinic in their spacious and well-organized health club, which was filled to capacity every night, hardly leaving any standing room for latecomers. A high percentage of the men in attendance broke the smoking habit, and the manager testified that he could already see increased efficiency and greater output because the men didn't need to stop their work for a smoke.

Thus one big goal in my life has been realized—that of close cooperation between a hajji and a Seventh-day Adventist minister—and we look forward to greater thrills to come as we work together and let the Lord lead, asking His blessings on one another and our future endeavors.

KENNETH OSTER, Director, TEAM

Review



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127th Year of Continuous Publication

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An index is published in the last
Review of June and December.

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.]

Paul Koliadko, publishing director, Mountain View Conference, formerly district publishing leader, Potomac Conference.

Edward L. Wilson, pastor, Grass Valley, California, formerly from the Oregon Conference.

FROM HOME BASE TO FRONT LINE

D. Joyce Engel (WWC '63), returning to serve as executive secretary, Far Eastern Division, and secretarial science teacher, Far Eastern Academy, Singapore, left San Francisco, California, June 21, 1977.

Vernon W. Foster (LLU '39), to serve as director, Department of Health, Trans-Africa Division, Salisbury, Rhodesia, and **Elizabeth (Steele) Foster** (LLU '37), of Granada Hills, California, left Los Angeles, California, June 15, 1977.

Kenneth D. Syphers, returning to serve as maintenance engineer, Pakistan Adventist Seminary and College, Chuharkana Mandi, Sheikhpura, Pakistan, and **Charlotte E. (Schlehuber) Syphers** (U. of Puget Sound '71), left San Francisco, California, June 12, 1977.

STUDENT MISSIONARIES

Kathy Marie Avery (WWC), of Weiser, Idaho, to serve as English teacher, Korean Language School, Seoul, Korea, left San Francisco, California, June 21, 1977.

Drake P. Barber (OC), of St. Paul, Minnesota, to serve as teacher, Seventh-day Adventist Language School, Jakarta, Java, Indonesia, left San Francisco, California, June 21, 1977.

Holly Bee Biggs (WWC), of Boise, Idaho, to serve as English teacher, English Language School, Osaka, Japan, left San Francisco, California, June 21, 1977.

Susan Patricia Boyle (WWC), of Bellingham, Washington, to serve as teacher, English Language School, Tanimachi, Higaski-ku, Osaka, Japan, left San Francisco, California, June 21, 1977.

Benjamin Leonard Burke (OC), of Altadena, California, to serve

as teacher, English Language School, Jakarta, Java, Indonesia, left Los Angeles, California, June 18, 1977.

John Allen Fields and **Irisene (Dowdy) Fields** (OC), of Huntsville, Alabama, to serve as teachers, English Language School, Chung Ryang, Seoul, Korea, left San Francisco, California, June 21, 1977.

Barbara Ann Goss (UC), of Lincoln, Nebraska, to serve as teacher, English Language School, Chung Ryang, Seoul, Korea, left Los Angeles, California, June 20, 1977.

Cheryl Beth Hewes (UC), of Pierre, South Dakota, to serve as music teacher, Anderson School, Gwelo, Rhodesia, left Chicago, Illinois, June 23, 1977.

Beverly Joyce Johnson (UC), of Lincoln, Nebraska, to serve as teacher, Seventh-day Adventist Language School, Chung Ryang, Seoul, Korea, left Los Angeles, California, June 20, 1977.

Donna Jean Sandstrom (SMC), of New Hyde Park, New York, to serve in nursing, Tasba Raya Mission, Nicaragua, left Miami, Florida, May 27, 1977.

Almeta Nanice White (OC), of Los Angeles, California, to serve as teacher, Seventh-day Adventist Language School, Yokohama Asahi, Japan, left San Francisco, California, June 21, 1977.

Terry Lee Whitted (LLU), of Hacienda Heights, California, to serve as pastoral assistant, Irish Mission, Belmont, Belfast, Northern Ireland, left New York City June 21, 1977.

Kathryn Erida Williamson (WWC), of Eugene, Oregon, to serve as associate pastor, Adventist English Language School, Jakarta, Java, Indonesia, left San Francisco, California, June 21, 1977.

Daryl Jay Wilson (WWC), of Sandy, Oregon, to serve as English teacher, Manado English Language School, Sulawesi, Utara, Indonesia, left Seattle, Washington, June 14, 1977.

Diane Marie Wilson (WWC), of Sandy, Oregon, to serve as teacher, Seventh-day Adventist English Language School, Jakarta, Java, Indonesia, left Seattle, Washington, June 14, 1977.

Jim Neil Zeisner (OC), of Fall River, Wisconsin, to serve as English teacher, Seventh-day Adventist Language School, Seoul, Korea, left San Francisco, California, June 21, 1977.

Deaths

THOMPSON, Alta Clapper—b. Aug. 3, 1891, Hartford City, Ind.; d. June 25, 1977, Leominster, Mass. She served the denomination as a church school teacher. Survivors include three sons, Robert, John L., and Fred; one daughter, Geraldine Hess; ten grandchildren; one great-grandchild; and one stepister, Myrtle Shinkle.

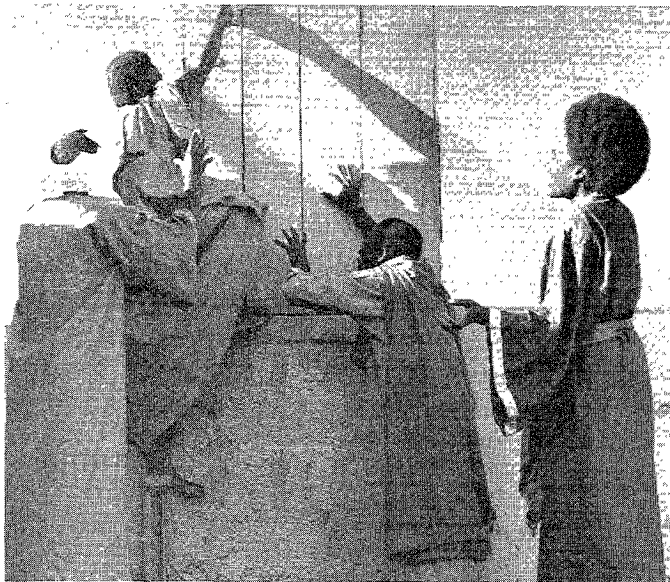
BAKER, Roy C.—b. Jan. 5, 1891, Des Moines, Iowa; d. April 30, 1977, Loma Linda, Calif. He served the denomination 43 years in the ministry—as publishing secretary in the Kansas Conference, Missionary Volunteer and lay activities secretary in the Colorado Conference, pastor in the Washington and Central California conferences, and later as president of the Central California and Southeastern California conferences. His wife, Alta, survives.

HOFFMAN, Vern Charles—b. Sept. 25, 1904, Brazil, Ind.; d. June 9, 1977, Seattle, Wash. His denominational service began as a church school teacher in Indianapolis, Indiana, in 1927 and, except for an eight-year leave of absence from 1931 to 1939, continued until retirement in 1969. His lifelong ministry for youth included principalships of two senior academies, two conference staff appointments as educational superintendent, and two as combined educational superintendent and youth director. These posts of duty were in the States of Wisconsin, Indiana, Georgia, New York, and Illinois. Survivors include his wife, Opal; one son, Clifford; two grandchildren, Carl and Barbara; and one sister, Ivy Lucas.

EVANS, Isadore Duval—b. Nov. 22, 1925, Fayetteville, N.C.; d. April 22, 1977, San Jose, Calif. A graduate of Oakwood College, Huntsville, Alabama, his denominational service included evangelistic work in Key West, Bartow, and Miami, Florida, and Huntington, West Virginia, and ministerial service in several Western States, including California and Washington. From 1965 to 1967 he held an evangelistic crusade that began the Adventist work among Afro-Americans in Las Vegas, Nevada. Survivors include his wife, Violet; five children; two brothers; and one sister.

TRUMAN, Archibald William—b. March 13, 1884, Mulvane, Kans.; d. April 20, 1977, Loma Linda, Calif. Dr. Truman was the last surviving member of the original faculty of Loma Linda University, having joined the staff in 1909, just seven months after his graduation from medical school, at the University of Colorado, and four months after his marriage to Daisy Ethel Nary, a nurse. Besides serving the church as a physician in the United States and China, he was an ordained minister who served as General Conference medical secretary from 1922 to 1923 and 1928 to 1936, as editor of *Life and Health* magazine from 1933 to 1935, and as medical secretary of the China division from 1939 to 1941. Survivors include five children, Anetta McGuffin, Rolland Truman, Violet Brayshaw, Archibald William Truman, Jr., and Myrna Hamara; 16 grandchildren; three great-grandchildren; and a brother, Chester Truman.

The Back Page



Nuuwa, the first successful dramatic program performed by a group of Adventists in Kampala, Uganda, was written by Hannington Kagimu. Here people try forcibly to enter the ark after the doors have been closed.

Uganda Adventists Attempt Unique Witness

Through reenacting Bible stories in the Uganda National Theatre, Adventists in Uganda are sharing their faith. It was in June, 1973, that their first enactment, *Nuuwa* ("Noah"), written and produced by Hannington Kagimu, was performed in Kampala by the United Christian Players.

When a week before the two scheduled performances, only 20 tickets had been sold, the members were reminded of the manager's warning that religious plays usually failed in his theater. But after a Sabbath of fasting and prayer, tickets sold quickly, and every seat for the following Sunday afternoon program was booked. Soon the Monday evening program was fully booked too, and a last-minute arrangement for a Monday morning performance was heavily supported.

More than a thousand people saw Noah pleading with a sin-scarred generation to return to God lest they perish.

Playwright Kagimu in a recent report says of the event, "The Lord's name triumphed. . . . We were encouraged."

The only church paper in Uganda, the Catholic daily *Munno* ("Your Friend"), said, "*Nuuwa* is the new venue for preaching the gospel to the world. . . . The United Christian Players have initiated through the dramatic medium an effective presentation of the famous human mass rebellion against God."

Programs contained a Voice of Prophecy Bible school enrollment card, and as a result, interested people are studying the message, and a former Adventist has rejoined the church.

Further plays have been presented since *Nuuwa*. *Ibulaimu* (the story of Abraham), *Danieri* (the story of Daniel, with emphasis on chapter two), and more recently *Byonna Bisosonkole* ("All Is Emptiness").

Last year the Adventist book *Danieri N'Ekiseera Kyaffe* ("Daniel and Our Time") outsold all other religious books in Kampala.

As a result of a play on the value of Christian education, performed exclusively for Adventists at their 1974 camp meeting, enrollment in Adventist schools has increased. The school adjoining and supported by the Central church in Kampala had more than 600 pupils in attendance when I

visited it a few months ago.

The report from Hannington Kagimu confirms that only bona-fide Seventh-day Adventists may obtain membership in this organization, now recognized as one of the leading drama groups in Kampala. Currently, there are 58 members. The group aims to win good will, recognition, and converts to the church, using a medium that had its cradle in the church.

VICTOR COOPER

Book, Medallion Presented to Pope

In connection with a recent consultative meeting of secretaries of World Confessional Families held in Rome, B. B. Beach, secretary of the Northern Europe-West Africa Division, one of the 15 participants and the only Adventist in the group, presented a book and a medallion to Pope Paul VI on May 18.

The book presented was the Adventist missionary book *Faith in Action*, and the medallion was a gold-covered symbol of the Seventh-day Adventist Church. The medallion is an engraved witness to the Adventist faith in Christ as Creator, Redeemer, and soon-coming Lord, in the cross and Bible, and in the lasting validity of the Ten Commandments. While the other commandments are represented simply as Roman numerals, the words of the fourth—"Remember the sabbath day, to keep it holy"—are written out.

The Conference of World Confessional Families usually meets once a year. It is not an organization, but an informal, unstructured forum for consultation and the exchange of useful information.

W. D. EVA

Adventist Schools Receive Grants

The Kresge Foundation, of Troy, Michigan, announced two challenge grants to Adventist schools in mid-July: (1) Andrews University's College of Technology, working to enlarge the educational

opportunities of its aviation curriculum, received a grant of \$25,000 toward its airframe and power plant facility, which will accommodate increasing enrollments; and (2) Southwestern Adventist College received a \$40,000 grant to assist in the building of an additional women's dormitory.

Payment of both awards is dependent on other donors' contributions of significant sums to the respective programs by specified dates. Andrews alumni and other sources of support must raise at least \$35,000 to qualify for the grant, and Southwestern Adventist College must receive other support from Texas foundations and from its own alumni toward their essential campus need.

Church leaders commend the trustees and administrators who have obtained these awards from the Kresge Foundation and wish them continued success in their quest for private support among alumni, corporations, and foundations.

KENNETH H. EMMERSON

In Brief

Tons of seminar materials: Sixty-one-and-a-half tons of materials have been ordered for the coming It Is Written Revelation Seminars to be held in various places from September, 1977, to June, 1978. Included in the seminar team's schedule is a return visit to Australia.

Breath of Life reports baptisms: Breath of Life evangelistic crusades have resulted in the baptism of 141 converts in Atlanta, Georgia, and more than 300 in Trinidad. This brings the total number baptized as a result of Breath of Life crusades during the past 18 months to more than 800. The Breath of Life television program was begun in the fall of 1975.

New positions: D. J. Russell, treasurer, Columbia Union Conference, formerly secretary-treasurer, Southern New England Conference. He replaces Dale Beaulieu, new treasurer of the Southeastern California Conference.

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