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Review®

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



The Sleeping Reapers

By JOHN E. NEFF

The wheat waves bright and golden
Upon the spreading plain;
Its heads are full to bursting
Along that narrow lane.

Where is the gleaming sickle?
For night is drawing on;
The sun's last beams are fading,
And light is almost gone.

A harvest full is waiting—
Why don't they come to reap?
The barns stand gaunt and empty.
Are all the hands asleep?

So little reaped and bundled,
So little sheltered here.
Rouse now the hired hands quickly,
For quitting time is near!

And darkness, pressing closer,
Will soon envelop all;
Cry louder, louder, louder
While yet there's time to call!

But wait! The last beam's faded!
The final night has come!
Cease now the cry for reapers;
The reaping time is done.

Faith and Works—1

Saved by Faith

Why are good works inevitable—and important—in the life of a Christian? Because a person *does* what he *is*.

To illustrate: An apple tree produces apples because it is an apple tree. A peach tree produces peaches because it is a peach tree. A sinner sins because he is a sinner (Rom. 8:7; Matt. 15:18, 19). A born-again person produces the fruits of the Spirit because he has been born of the Spirit (Col. 3:1-17; Gal. 5:16-25; Ps. 40:8).

In the Garden of Eden, God told Adam and Eve not to eat of the tree of the knowledge of good and evil (Gen. 2:16, 17). But Eve yielded to the voice of the tempter and ate. Then she took the fruit to Adam, and he ate.

Next, Adam and Eve "hid themselves from the presence of the Lord amongst the trees of the garden" (chap. 3:8). The guilty pair fled to the most remote part of the Garden and endeavored to conceal themselves from God. When God "found" them, He asked Adam why he was hiding, and Adam replied, "I was afraid, because I was naked" (verse 10).

Interesting. Nobody had told Adam how to react in case he sinned. Nobody had said, "Adam, if you disobey God, try to hide." No, Adam and Eve reacted as they did because people *do* what they *are*.

Jesus set forth this truth when the Pharisees accused Him of casting out devils by the prince of devils. He said: "The tree is known by his fruit. O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things: and an evil man out of the evil treasure bringeth forth evil things" (Matt. 12:33-35). "The tree is known by his fruit."

It is possible, of course, to attach pears to an orange tree or apricots to an apple tree, and thus give a false appearance. But no program of this kind will succeed for long. Within a short time, the fruit, since it is not drawing moisture and nourishment from the tree, will rot, and the hoax will be apparent. Likewise, a selfish heart may, upon occasion, perform generous acts, a proud heart may appear self-effacing, a skeptical mind may seem to reveal faith. But not consistently; not for long. "The tree is known by his fruit."

The apostle John applied this principle to commandment keeping. "Hereby we do know that we know him [Jesus], if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked" (1 John 2:3-6).

John did not say that a person should keep the commandments to obtain favor with God, to earn salvation,

or to prove that one is a Christian. No, he simply pointed out that a person who is a Christian will obey God, and when others see his obedience, they will recognize him for what he is. The apostle used rather strong language to describe a person who claims a saving relationship with Christ but who does not "walk, even as he walked." He called such a one a liar. He might have added that it is impossible for a person to obey the commandments and "walk, even as he walked" unless Christ dwells in the life by the Holy Spirit. "The tree is known by his fruits."

One night the disciples were caught in a storm on the Sea of Galilee. The wind and rain lashed their boat until it was in danger of sinking. Frantically the disciples tried to maneuver the ship toward shore. But their efforts were fruitless. With sheets of water pouring over them in the inky blackness, the disciples admitted that their situation was hopeless and that they were lost. If only the Master were with them!

Then Jesus appeared, walking on the water. "Be of good cheer; it is I," He called out. "Be not afraid" (Matt. 14:27). Immediately Peter said, "Lord, if it be thou, bid me come unto thee on the water" (verse 28). Jesus said, "Come." So Peter climbed over the edge of the boat and "walked on the water, to go to Jesus" (verse 29).

Did Peter believe that the person walking on the water was Jesus? Yes. We know this because he accepted the Master's invitation to "Come," because he stepped out of the ship onto the foaming crest of a mindless wave. Did Peter have faith? Yes. How do we know? By his works. Peter earned nothing by his works, but his works demonstrated his faith, and by exercising faith (even though he had a momentary lapse), his faith grew stronger.

Works Reveal Faith

Some time ago a man stretched a cable between the twin towers of the world trade center in New York, then, to the amazement of spectators and the discomfiture of the police, he walked across the wire. Did the man become a high-wire specialist by this act? No. The performance may have improved his skill, but basically it merely revealed what the man was. Works may not earn anything, but they reveal what a person is. Faith and works go together.

In Old Testament times, people offered sacrifices. Some gradually lost sight of the meaning of the sacrifices, slaying the animals merely as a formality. Others sensed their sinful condition and their need of a Substitute, and offered sacrifices because they had faith in the coming Saviour. Neither group was saved by works. The people in the first group weren't saved at all; but those in the second were saved by faith. Their works revealed what they were. Offering sacrifices saved no one, but a person who was in a saving relationship with Jehovah naturally offered sacrifices. To refuse or neglect this ritual would have been unthinkable to him. K. H. W.

To be concluded

This Week

John E. Neff, author of the poem on our cover, is pastor of two churches in Georgia—Griffin and Thomaston. Lonelle Harris illustrated the poem at Elder Neff's request.

In the chapter "Pray for the Latter Rain" in *Testimonies to Ministers*, Ellen White discusses the time just prior to the end of the world, using and enlarging upon Christ's imagery, comparing to farming the work of the Holy Spirit upon the heart. This is the imagery used by Elder Neff in his poem.

"The growth and perfection of the seed rests not with the husbandman [the reapers]." "God alone can ripen the harvest. But

man's cooperation is required. God's work for us demands the action of our mind, the exercise of our faith."—Page 508.

"We should daily receive the holy oil, that we may impart to others. All may be light bearers to the world if they will. We are to sink self out of sight in Jesus. We are to receive the word of the Lord in counsel and instruction, and gladly communicate it."—Page 511.

If this counsel is followed, there will be no futile call for reapers when the harvest is ripe, because every hand will be busy gathering the precious harvest into the kingdom.

Work in the Lord's vineyard

and our attitudes about Christ's second coming are discussed in this issue, tying in with the cover theme. Judith Savoy writes about optimizing our efforts and utilizing our talents in "The Lord's Work" (p. 4), and G. Ralph Thompson, a vice-president of the General Conference, examines our attitudes in "Do You Really Want Jesus to Come?" (p. 6).

"How Shall We Order the Child?" is the title of our Family Living article by Colin D. Standish, president of Columbia Union College, Takoma Park, Maryland. The words of the title come from the question Manoah asked the angel, in Judges 13:12,

when the angel brought instructions for Samson's upbringing.

Richard Harwood, associate professor of agricultural education at Loma Linda University, was one of nine American scientists chosen by the Committee on Scholarly Communication With the People's Republic of China to visit mainland China in an agricultural exchange program. The report of his trip to that vast country is in our Newsfront section (p. 13).

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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.]

Paying Ministers' Wives

Re "Evangelism and Hastening Christ's Coming" (Aug. 11).

Our church has gone contrary to divine instruction in many areas, making it more difficult to conduct evangelism. One violation that particularly concerns me is that our ministers, being few in number, have much territory to cover, with few assistants. Why don't we heed Ellen White's instruction, which would help to solve this problem? In *Evangelism*, page 491, she counsels the church to encourage ministers' wives to work with their husbands and to pay the wives a salary. In so doing, fewer ministers' wives would have to work outside the home to help support the family.

MRS. E. L. EDWARDS
Monroe, Michigan

Spelling Before Reading

Re "Early Childhood Education" (Aug. 4, 11, 18).

When Ellen White lived, British mothers customarily taught 4-year-olds the alphabet from a large chart hung on the wall. They also taught them how to spell a few two-letter words. At age 5 they were able to spell 100 or more three-letter rhyming words without books. At age 6 they went to school and read books. But spelling was part of the reading

lesson as I believe it should be today. Before the children read the lesson they had to know how to spell all new words and be able to write sentences using these words.

The United States could save millions of dollars in education every year if spelling were taught before reading. There would be no need for expensive remedial reading in the upper grades.

ANITA CARSCALLEN
Keene, Texas

Scuba Diving

I am very concerned by the attitudes expressed in the answers to the question of whether it is proper to go scuba diving on the Sabbath (Reader to Reader, July 21). Have we lost sight of the purpose of our existence as a denomination? Is making sure our young people are well supplied with "fun" the way we keep them in the church? Our pleasures are becoming more and more time-consuming and expensive. It seems to me we expend needlessly money that should be spent warning people of the impending disasters and preparing them to meet the Lord.

By such behavior we teach our children, especially teenagers and youth, that Jesus will come someday but not to worry too much about it. There is plenty of time for fun now; we will concern ourselves about eternity later.

Shouldn't we use our valuable time and money witnessing to others instead of investing them

in things that will soon be destroyed?

SANDRA BARTS
Westfield Center, Ohio

Missionaries and Colporteurs

What a treat to read of the accomplishments of colporteurs in England and Puerto Rico (June 23 and 30)! These people have taken literally the statement "If there is one work more important than another, it is that of getting our publications before the public."—*Testimonies*, vol. 4, p. 390.

Alas, many feel the literature ministry is a second-rate job, saying, "If all else fails, one can always be a colporteur." I would like to challenge that statement, for "there is no higher work than evangelistic canvassing."—*Testimonies*, vol. 6, p. 331.

C. POTTER
Willow Grove, Pennsylvania

"Hans Mayr and His 'Ulm a Donau'" (July 21) gave another insight into the beginning of the work of Seventh-day Adventists in the Amazon region. There are some points, however, which could be added that would give a clearer picture. The idea seemed to emerge that Hans Mayr's going to the Amazon was more or less the result of personal vision rather than special planning on the part of the church. This is not quite so.

The dream of initiating the work in that great area started long before 1927. For quite some time young people's Missionary Volunteer Societies contributed

toward raising funds for this purpose. The South American Division also added funds.

Finally, early in 1927 the South American Division and the East Brazil Union (which included the Amazon territory within its jurisdiction) decided to call a worker to pioneer the work along the river basin. This person found that he could not accept the call. My father, John L. Brown, always had the pioneer spirit and, after consultation with my mother, volunteered to answer the call. The East Brazil Union appointed him to this task, and the three Browns got ready to go.

My father felt that one of the best ways of presenting the truth to the population of the area was through the printed page. He requested that two colporteur-evangelists be sent with him. The East Brazil Union accepted this suggestion and named young Hans Mayr with his brand-new wife, Joanna, and the veteran worker Andres Gedrath to complete the team.

John L. Brown remained at the head of the work a little more than one year. He was then called to work at the South American Division headquarters. Leo B. Halliwell, who took my father's place, arrived in January, 1929, and dedicated the rest of his life to that area, seeing the work grow greatly. Hans and Joanna Mayr remained there for seven years. Andres Gedrath remained much longer.

WALTON J. BROWN
Silver Spring, Maryland

The Lord's Work

No two people have identical talents.

The challenge lies in blending
the talents of church members
for effective action.

By JUDITH SAVOY

"I DO WISH YOU COULD ATTEND more of our choir rehearsals," the choir leader was complaining. "Our Christmas cantata won't be any good unless we get in a lot of practice."

"It's hard for me to be everywhere at once," one of the tenors replied, "and I have other jobs that need my attention."

"Well, this is the Lord's work, you know," the choir director remarked. "We should try to be faithful at it."

"Well, my other jobs are the Lord's work too," the tenor responded.

Just then the side door opened and in walked the leader of the Sunshine Band.

"You promised me that your choir would be through rehearsing when it was time for the Sunshine Band to leave," he protested. "Now I'm ready to leave, and none of my members are ready to go because they're all practicing with you."

"Oh, dear," moaned the choir leader. "My choir members were all late getting here. If they'd been here on time we would have been through rehearsing by now."

The distressed choir leader apologized to the Sunshine Band leader for taking his people and his time. She told the Sunshine Band members that they could be dismissed to attend the band, but none of them had planned to go with the band that day because of the inclement weather.

Judith Savoy is a homemaker living in New Braintree, Massachusetts.

"What! You're not going on the Sunshine Band?" the leader stormed. "If you sit here and practice with the choir, who's going to go on the Sunshine Band and do the Lord's work?"

* * *

Discussions such as these, in which the plans of one group leader conflict with the plans of another leader, take place in churches everywhere. Change the characters and the setting and you've probably witnessed a scene such as the one described above in your own congregation. Why should there be such conflicts over who does what in the Lord's work?

It is important to observe that no two people have identical talents. For instance, some can sing and others can't sing, but they enjoy talking to shut-ins. Still others get tongue-tied when visiting the sick, but they love to pass out literature. "And he gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:11,12). Notice that God doesn't place the same burden on everyone.

If we dedicate our lives to the Lord, He will show us the place in His work where whatever talents we may have are especially needed. "Your Saviour will guide you into the position best suited to your talents and where you can be most useful."—*Testimonies*, vol. 5, p. 87. And the more we use any particular talent, the more proficient we will become in that field, and the more useful to the Lord. "There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God."—*Ibid.*, vol. 8, p. 19.

Therein lies the secret: that is, in "putting self aside." When self is made secondary to the Lord's bidding, personality conflicts and clashes will diminish. Brothers and sisters in the church will seek to be of assistance to those in the various departments.

Pitfalls to Be Avoided

There are several pitfalls, though, that must be avoided by a person who has a burden to work in a specific branch of the Lord's work. After such a person holds a particular office in the church for a number of years, he may begin to feel that he is indispensable to the work. However, he needs to remember that if he were to die tomorrow, someone else would soon fill the position. Furthermore, when a person does a job well, he begins to think that he is something special. This may lead him to lose trust in the Lord while trusting in his abilities more and more. Mrs. White wrote that people who grow to trust self more than God "place their own interests first and resort to almost any expedient to guard and maintain them" (*ibid.*, vol. 5, p. 242).

Such misplacement of interests often leads to personality clashes, and these set up stumbling blocks.

If we exercise faith and put our talents to use, the Lord will use us in a way that will benefit the church and hasten His coming. We must have a daily experience with the Saviour, and we must realize that there are many facets to the Lord's work. No matter how big we may think our responsibility is, it is only a small link in the great chain of the gospel work. And although we should

do our work in the best possible manner, with perseverance, we should never think that we are indispensable. "Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits" (Rom. 12:16). This scripture applies not only to our treatment of nonchurch members but to our treatment of church members who may have fewer talents than we.

Even if a person is gifted in one area, he should try to strengthen his other talents so that he will not become too one-sided. Unless we have a variety of experiences, we tend to become narrow. Some people may be able to talk for hours about baseball, for example, but are stuck for an answer when you ask them about current events. Or perhaps you've met the sports-car enthusiast who can tell you everything about auto engines, but who doesn't know what the Vatican is. There are people in religion who develop tunnel vision. They are so concerned about one aspect of the message that they neglect other aspects. As a consequence they become dull. People avoid discussions with them because they can discuss only their one topic.

One-Idea Men

Discussing monomaniacs, Mrs. White said, "One organ of the mind was specially exercised while the others were permitted to lie dormant."—*Ibid.*, vol. 3, p. 33. Even ministers can become this way, she warns. "There are some who concentrate their minds upon one subject to the exclusion of others which may be of equal importance. They are one-idea men."—*Ibid.*, p. 34. These are usually the people who try to push their ideas. There is no place in the Lord's work for attitudes such as this. "One thing all can do: They can avoid making the work of others unnecessarily hard by criticizing their efforts, putting stones in front of the car their brethren are trying to push uphill."—*Ibid.*, vol. 7, p. 238.

On the other hand, some people think they can't work for God unless they hold an important church office. But "are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" (1 Cor. 12:29, 30).

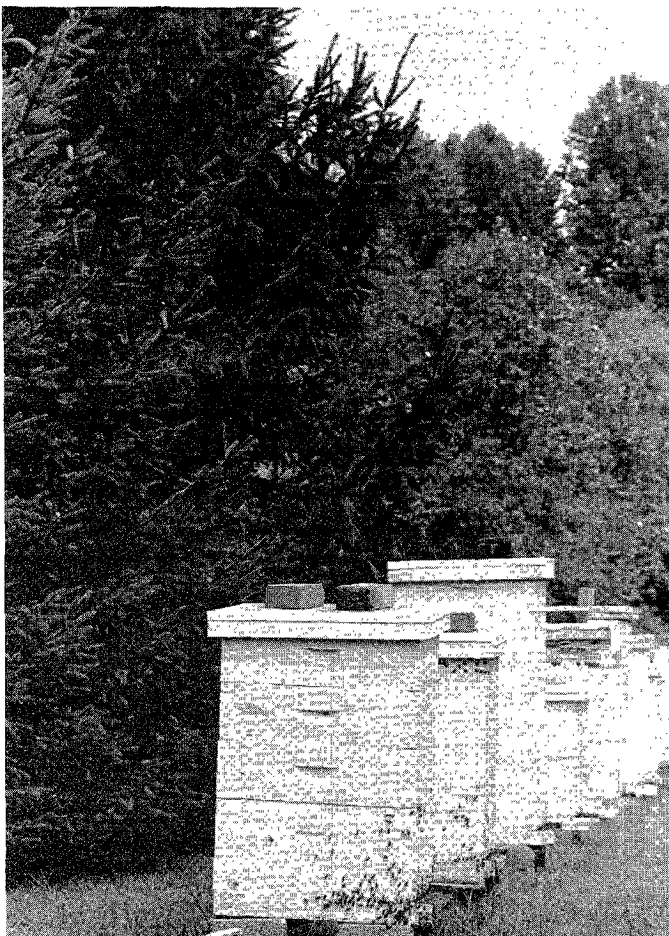
An army would be useless if all were generals and there were no corporals or privates. And how could a bee colony operate if all the bees in it were queens? Honey can't be made without the workers; they clean the hive, make wax, feed babies, and bring in the pollen. What good are committee chairmen without committee members? "God has given to every man his work, and no one else can do that work for him."—*Ibid.*, vol. 4, p. 615.

"Our Pathfinder team is going to elect a new captain," my son told me after his group lost the prize on their camping trip.

"What's the matter with the captain you've got?" I asked. "Didn't he divide the work evenly and give you each a job so that your group could win?"

"Oh, sure," he answered. "He gave everyone the orders, but no one would follow them."

Although my son admitted that no one would cooperate with the team captain, he still thought that choosing a new captain would solve their problems. Too many church members are like that. They forget that interested, eager committee members make the chairman's



A bee colony could not operate if all the bees in it were either queens, drones, or worker bees. Likewise, the church of God could not function effectively if all the members had the same talents.

job lighter and add zeal to committee functions, thus strengthening the church's activities.

If the church were to work together in a united effort, another miracle would take place—just as it did in the days when the Jews rebuilt the walls of Jerusalem. Every man was willing to work on his own little section of the wall, and each man carried a weapon in his other hand to ward off possible enemies. And when the wall was finished, all the surrounding nations were amazed, and "they were much cast down in their own eyes: for they perceived that this work was wrought of our God" (Neh. 6:16). A spirit prevailed among the working Jews, uniting their efforts to get the wall rebuilt. We need such a spirit in the church today, to unite the workers. "The influence of the Holy Spirit is needed that the work may be properly balanced and that it may move forward solidly in every line."—*Ibid.*, vol. 6, p. 291.

The world would be amazed at what Seventh-day Adventists would accomplish if all church members would work together, blending their talents. All the world would be astonished at the things we could accomplish if everyone would crucify self and be willing to take ideas and advice from his colleagues. "The most precious work that my brethren can engage in is that of cultivating a Christlike character."—*Ibid.*, vol. 5, p. 559. These are all steppingstones to the finishing of the gospel, and they are goals for which we can strive in doing the Lord's work. □



Do You Really Want Jesus to Come?

One thing that stands
between us and the second
coming of Christ is the
unfinished task.

By G. RALPH THOMPSON

FOR SOME TIME I have been thinking about the question, Do we as Seventh-day Adventists *really* want Jesus to come? The Second Advent has been our theme for many years and, as a matter of fact, is part of our name. Ever since the name was chosen in 1860, Seventh-day Adventists have been telling people not only by voice and pen but by their very name that they expect the second coming of Christ *soon*.

We have preached many sermons on this theme. We have produced much literature on it. But now let this question sink deep into your soul, and mine. Do *you* really want Jesus to come soon? Do *I* really want Him to come back soon? Perhaps some of us would prefer that He not come immediately, because it would interfere with our plans. Some might first wish to succeed in a business career or in the gospel ministry or in medicine or in some other profession. Others would want to get married first and do many other things before Jesus comes.

Do *you* really want Jesus to come? I don't mean to come 1,000 years from now or even 100 years from now, but do you really want Jesus to come in your lifetime? If you do, if you are really in love with Him, and if you are sick of this old world, do you know—and we tremble at the exciting prospect—that Jesus can indeed come back within our lifetime? Yes, within this present generation.

As a church, Seventh-day Adventists have never set a time for Jesus to come. We do not know the day nor the hour when He will come. But there is not one of us who does not know from looking at the signs of the times, reading our newspaper, observing events on the international scene, and watching the movements of history

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converge on our time, that the coming of Jesus is near at hand.

If we really want Jesus to come back in our day, there are some things you and I can do and should do. This year, and for the rest of this quinquennium, we are talking about "finishing the work." The prospect of a finished work now has become the motivating force that ought to stir our hearts and capture our imagination.

One thing that stands between us and the second coming of Christ is a task. The longest time prophecy in the Bible came to an end in 1844. Hence, between us and the coming of Jesus is no longer time, but a task to be completed. We call it the unfinished task. If we would arise and join our brothers and sisters in the church and begin to witness for Christ by every means possible—lay-preacher efforts, door-to-door visitation, cottage meetings, Bible studies, enrolling friends in correspondence courses, bringing interested people to evangelistic meetings, telling them about the nearness of Christ's return, introducing them to the Seventh-day Adventist Church and to the third angel's message—if every one of us would do this, and above all prepare our own hearts, making sure everything is right between us and the Lord, the coming of Jesus could indeed become a fact in our generation.

As I read my Bible and the Spirit of Prophecy writings, my heart thrills at the glorious prospect of the triumph of the third angel's message. The message we believe and share is not going to end in a trickle on the rocks of oblivion. It is not going to end tamely. But under the mighty hand of God and the outpouring of His Holy Spirit, in latter-rain power, thousands are going to be converted in a day. The entire world will be brought to the place where they will have to take a stand for the truth or against the truth. There are many people in high places—legislators, businessmen, statesmen, ministers—who have been reading our literature, listening to our radio messages, who have been influenced by our hospitals, by our educational outreach, by the humanitarian work we do, who will, one day, come out and join us in the final glorious proclamation of the third angel's message as it speeds to its mighty climax.

Let Us Arise

So, I ask you, do you really want Jesus to come? Do you really want Him to come back in our day? Then let us arise and carry our message to the whole world. Let us ask Christ to finish the work in our own hearts, and then go out to see it finished in the hearts of others.

So this year, and the next and the next and the next, if the Lord tarry, will be years of dedicated service toward the one objective of proclaiming the three angels' messages to every soul everywhere. We must be in dead earnest. Let us arise and finish the task.

I ask you again, Do you really want Jesus to come? If so, why not rise up and be doing? Let us renew our commitment, reorder our priorities, dedicate our time, our talent, and resources to the one objective of seeing the work of God triumph soon in our community, in our conference, in our union, in our division, in all the world. Let people know that we are not only seventh-day Sabbathkeepers but Seventh-day Adventists. People who are standing on tiptoe, expectantly waiting for the Lord to come—and doing something about it. □

For the Younger Set

The Bright Side

By DOROTHY SIMMS

"OH, MOM, why did it have to rain today? Now we can't have a picnic," Jan grumbled.

"Yes, it does spoil our picnic, but look at all the good the rain is doing."

"Good? What good?"

"What do you think the grass and trees would look like without water?"

"Oh . . . brown. So what?"

"Jan! Do you suppose that is the tone that Jesus used when talking with His mother?"

Jan turned away from the window and threw herself into mother's arms. "I'm sorry, Mom! It's just that I'm so disappointed about the picnic."

"I know you are, dear, but God has promised to

give us a blessing even when things disappoint us. We'll be happier if we try to find the bright side."

"I guess I've been looking only at the dark side," Jan conceded.

"You were disappointed," mother said, "but when we remember God loves us and will show us a bright side, we can face disappointments."

"Look, Mom," Jan suddenly exclaimed excitedly, "it's stopped raining. And look at the pretty rainbow!"

"Yes, it's lovely. Do you know what the rainbow means?"

"I surely do! It's God's promise never to flood the world again!" Jan smiled happily as she began to think of the ways God was sending her a blessing, even though the rain had postponed the picnic.



Jan was disappointed when rain spoiled her plans for a picnic, but her mother helped her realize that God was still sending a blessing.

How Shall We Order the Child?

Habits may be modified by severe training, but are seldom changed.

By COLIN D. STANDISH

CONTRARY TO THE OPINION OF MANY, the time to begin curbing selfishness in children is before the children are born. Ellen White says, "The thought and feelings of the mother will have a powerful influence upon the legacy she gives her child. If she allows her mind to dwell upon her own feelings, if she indulges in selfishness, if she is peevish and exacting, the disposition of her child will testify to the fact. Thus many have received as a birthright almost unconquerable tendencies to evil."—*Temperance*, p. 171. These facts present a tremendous challenge to all Christian parents.

It has been observed that many infants are born with hypertensive predispositions, not so much as a result of hereditary causes, but as a result of the emotional instability of the mother during her pregnancy. Every time her emotionality is aroused, concomitant physiological reactions take place in her system, such as the secretion of adrenalin into the bloodstream. This in turn causes increased activity in the sensitive, unborn child and so a

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hypertensive behavior pattern is developed even before birth.

We must also recognize that fathers have an important responsibility in helping the expectant mother to maintain an emotional equilibrium that will enable her to provide the best kind of prenatal environment for the baby (see *Counsels on Diet and Foods*, p. 219; *Temperance*, p. 170).

In recent years psychologists have begun to concentrate more and more upon the importance of the first few months of postnatal development in respect to the development of personality, temperament, and even character. During this time the infant is far more susceptible to environmental influences than he will be in later life. Though the newborn infant may seem almost unaware of much that is within his environment, right from the beginning, important patterns of life are being established, and it is essential that training begin immediately.

One of the greatest problems confronting us in modern society is that many mothers find it necessary to work outside the home. The working mother does not have the opportunity to provide the important environmental influences that are necessary in the early months and years of her child. Every Christian home should make an all-out effort to budget finances so that the essential influence of the mother can be maintained in the early, formative years of the child. The use of baby-sitters or the "farming out" of infants and young children to nurse-care organizations is one of the most unfortunate results of the modern materialistic age in which we live. Far better for the home to lack many of the now-considered essentials of everyday comfort than for the child to lose the important influence and love and direction of the mother in the home.

Of course, the role of the father is also important in these formative years, and the love and security of the marital relationship is an important consideration in developing self-control in the life of the child. It is obvious that if one or the other parent is self-seeking and self-indulgent, that parent is unable to provide either the training or the example that is necessary for the child; and usually in homes that are insecure, where the parental love is not evident and where the home is tenuously based, the chances are that self-seeking and self-indulgence predominate.

Consider the Place of Television

The place of television in the home needs to be given deep and serious consideration by Christian parents. Rarely do parents begin to conceive of the influence of the fantasy and make-believe experiences so often seen on the screen. Yet the mind is unable to remain unaffected by these. The emotions of the world, the motivations of the world, are all vividly depicted, frequently militating against the work of the Holy Spirit in the life. The self-motive is strongly inflamed, and the seeds of mental instability are frequently sown. Few modern-day entertainment inventions have had such deep and lasting



The more parents help their children develop reasoning power and involve it in decision-making and choice of behavior, the younger will be the age at which the children can make these decisions themselves.

influences upon our society. Church members bring into their homes ways of life, language, conduct, and dress that are totally antagonistic to the self-denial principles of true Christianity. This confronts the child with double standards, which he cannot reconcile.

The training for obedience must begin immediately after birth. Wisely, Ellen White has written: "Before the child is old enough to reason he must be taught to obey. By gentle, persistent effort, the habit should be established. Thus to a great degree may be prevented those later conflicts between will and authority that do so much to arouse in the minds of the youth alienation and bitterness toward parents and teachers, and too often resistance of all authority, human and divine."—*Counsels to Parents and Teachers*, p. 111.

It is important not to confuse the counsel that Ellen White has given here with present-day behavior-modification approaches. Ellen White is not suggesting that right actions necessarily mean right character or that simply by developing right patterns of behavior that character is perfected. However, if, in the earliest months of the child's life, patterns of obedient behavior can be tenderly developed, obviously when the call of Christ comes upon his life in his later experience, it will be easier for him to make the right decision, because his actions are even now much closer to that of the true Christian.

However, although obedience should be taught before

Anger or Action?

PICTURE THIS: A policeman is standing in an intersection. He has no car, no motorcycle, no gun, no billy club, no authority to issue tickets. His only method of enforcing the law is to yell and scream as you whizz by in your car. How would you react?

Dr. James Dobson, author of *Dare to Discipline, Hide or Seek*, and other books used that illustration at a recent lecture in describing the ineffectiveness of anger. Then he described a second picture.

You've been speeding down the highway. Suddenly in the rear-view mirror you see a whirling red light. You pull over. So does he, and with a measured calm the six-foot-four-inch policeman eases himself out of his car and over to yours. Quietly he says, "You've just exceeded the speed limit by 20 mph. May I see your license, please?"

With flushed face and trembling hands you fumble for the license, hand it to him, and wait the inevitable verdict. He is calm, cool, and collected, but oh, how you hate that fine, giving up that hard-earned money. You may fear even more the points against your driving record.

Anger is a pretty weak substitute for action. Sometimes anger may go with action, but it's the action, not the anger, that brings results. It reminds me of Burton Hillis' homespun philosophy: "Shouting at your children to get them to obey is like steering your car with the horn—and you get about the same results."

I remember, too, an employer I once had who practiced administration by anger. I could see his neck begin to flush from somewhere under his shirt collar and his fury increase until his face and neck were a swollen mass of purple. He ranted and raved until he was spent and everyone had apparently wilted, and then he disappeared for a few

rounds of golf. The whole office would erupt in hilarity. He was a joke—a pathetic one.

Anger makes us feel strong, as though we have the upper hand, but in reality we are out of control. An angry person, says Ellen White, is as much intoxicated with anger as is the drunk with his liquor. It is a temporary insanity. (See *The SDA Bible Commentary*, Ellen G. White Comments, vol. 3, p. 1161). It's hot anger.

There is another kind of anger (with all kinds of variations in between, of course) that can be even more difficult to deal with. It's cold anger—the icy look, the hostile indifference, the hours, days, weeks, or even months of silence.

Anger is a demand. If I am angry (cold or hot), it's because I want something my way, and I usually want it right now. It's a manipulative tool—clumsy, bent, misshapen, grotesque. It is also habit-forming.

The key is to act before anger begins. First, though, we need to set reasonable, well-defined boundaries. I am thinking especially now of children. When we have talked over and explained those boundaries with our children (the sofa is not for climbing on with muddy shoes; bedtime is 7:00 P.M. on school nights; dirty clothes are to be put into the hamper, not on the floor), and then in open defiance those limits are violated, it is time for action—appropriate, kind, but firm—before the voices are raised and tempers flare. The limits have been posted; it's time now to issue the ticket.

There is another key often forgotten—prayer. For wisdom in recognizing the difference between childish irresponsibility and willful defiance, for patience in dealing kindly but firmly, and for love in treating others with respect—as God would.

the child is able to reason, it is important to involve the child's reason once he is able to use it. On this point Ellen White says, "As soon as he is capable of understanding, his reason should be enlisted on the side of obedience. Let all dealing with him be such as to show obedience to be just and reasonable. Help him to see that all things are under law, and that disobedience leads, in the end, to disaster and suffering."—*Education*, p. 287.

Involve the Child's Reason

Often parents are inclined to require blind obedience, so that if a request has been denied and the child asks the reason why, frequently the answer is, "Because I say so." Such a response does not give the child an opportunity to understand the reason behind the decision that the parent has made, and therefore his own reasoning and the involving of his own will is impossible in the decision. If parents do not have a good reason, the answer in the first place should not have been No. It is wise to give the reason before the child has an opportunity to ask for a reason. If, after careful consideration, the answer to a request has to be No, the parent shows wisdom to say, "No, because . . ." Later it may be possible by careful guidance and questioning to help the child make the decision for himself. The more parents help him develop his reasoning power and have it involved in the decision-making and choice of his behavior, the younger will be the age at which he will be able to make these decisions wisely for himself.

"Repeated acts in a given course become habits. These may be modified by severe training, in afterlife, but are seldom changed.

"Once formed, habits become more and more firmly impressed upon the character. The intellect is continually receiving its mold from opportunities and advantages, ill

or well improved. Day by day we form characters which place the students as well-disciplined soldiers under the banner of Prince Emmanuel, or rebels under the banner of the prince of darkness. Which shall it be?"—*Child Guidance*, pp. 199, 200.

Ellen White emphasizes the importance of the first three years when she says, "Mothers, be sure that you properly discipline your children during the first three years of their lives. Do not allow them to form their wishes and desires. The mother must be mind for her child. The first three years is the time in which to bend the tiny twig. Mothers should understand the importance attached to this period. It is then that the foundation is laid."—*Ibid.*, p. 194.

The Place of the Word of God

Such parental training requires a wide knowledge and understanding by the parents of the Word of God and the principles of true Christian training. The mother is not sufficiently wise to form her own value judgments as to the way in which the child should grow.

The child who is under coercive discipline has little more chance of learning how to make right decisions than does the indulged child. The child whose will is dominated by that of the parent is a child who, when in later adolescence parental restraints are removed, will almost certainly drift into a way of life that militates against his eternal destiny. Almost certainly he is going to come under the influence of some other person whose direction of life is not according to the will of God, and he will drift according to this pattern.

On the other hand, the indulged child faces a similar future. In his case, he has never been shown, nor has his reason been employed in learning, how to make right decisions and the value of these decisions.

Perhaps the most important decision that the parent will make is the decision on how this training will be effected. Somehow the distinction between true Christian discipline and the imposition of another's will upon the child must be carefully established. The will is the most important asset of the child in his character development. It is important that the child learn to surrender the will, but never must the will be destroyed or suppressed, for the will is essential to any worthwhile decision-making.

The surrender of the will is in fact itself an act of the will, whereas a crushed will cannot make such a decision. The will that is under the influence of another's is not able to make a wise or right decision of its own. "Since the surrender of the will is so much more difficult for some pupils than for others, the teacher [including parents] should make obedience to His requirements as easy as possible. The will should be guided and molded, but not ignored or crushed. Save the strength of the will. In the battle of life it will be needed. . . .

"The parent or teacher who by such instruction trains the child to self-control will be the most useful and permanently successful. To the superficial observer his work may not appear to the best advantage. It may not be valued so highly as that of the one who holds the mind and will of the child under absolute authority; but after years will show the result of the better method of training."—*Education*, pp. 288, 289. □

Concluded next week

Inspired Gems



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

E. S. Reile
Carolina Conference

● "You did not choose me, but I chose you and appointed you that you should go and bear fruit and that your fruit should abide; so that whatever you ask the Father in my name, he may give it to you" (John 15:16, R.S.V.).

● "If you will seek the Lord and be converted every day; if you will of your own spiritual choice be free and joyous in God; if with gladsome consent of heart to His gracious call you come wearing the yoke of Christ—the yoke of obedience and service—all your murmurings will be stilled, all your difficulties will be removed, all the perplexing problems that now confront you will be solved."—*Thoughts From the Mount of Blessing*, p. 101.

Profile of a Revival—2

Three Aspects of a Revival

We must think of revival in its three aspects.

1. Individual revival. This is a revival that each Seventh-day Adventist should seek every day. Bible study, prayer, faith, dedication, service—all these are essential ingredients of a vivacious spiritual life. No Christian should wait for the entire church to be revived before seeking a revival in his own life. In fact, when the church is revived, he will be left out unless he has found personal revival.

2. Denominationwide revival. When a representative number of members from the world family of Adventist churches find their spiritual lives quickened, then it may be said that the church is experiencing revival. Such a revival is what the church needs so that it may rally all its resources, arise, and complete its God-given task. This is the type of revival for which repeated calls have been made in the past few years. Such a revival becomes a prelude for the last great revival.

3. The last great revival. This comes at a special point in history in a sequence of events leading up to the second coming of Christ. God is the One who decides the timing of this revival. Of course, the church can prepare for the day, first, by its members seeking personal revival and its leaders seeking a churchwide revival, and second, by carrying the gospel to the ends of the earth. But God is the One who decides precisely when the time is right to send the latter rain, the refreshing from the presence of the Lord (Acts 3:9).

God is not going to wait indefinitely for lukewarm Christians to be revived. The True Witness declares, “So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth” (Rev. 3:16). In an experience known as the shaking, those who neglect or postpone personal revival will be shaken from the ranks of God’s people. According to Ellen White’s prediction, a large percentage of church members now appearing to be genuine and true will be found wanting and will be spewed from the presence of Christ. Many will even join the ranks of the enemy.

A Remnant Will Be Revived

To the remnant, those who find true revival, come the latter-rain and loud-cry experiences and ultimately glorious deliverance.

It is this eschatological setting of the Adventist message that spells out the urgency of revival today.

God is not willing that any should perish (2 Peter 3:9). Since, in His eternal purpose, God will one day rid the universe of sin and sinners, He is urging people everywhere to repent, lest they be destroyed.

This eschatological setting of final judgment forms the

basis of many of Jesus’ strong appeals. We know of no stronger motivating factor today. After enumerating the signs of His coming and pointing to a fig tree coming out in leaf as a sure sign of the approaching summer, Jesus said, “So likewise ye, when ye shall see all these things, know that it is near, even at the doors” (Matt. 24:33).

“Watch therefore: for ye know not what hour your Lord doth come” (verse 42).

“Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh” (verse 44).

Those who put off revival will suffer the fate of the evil servant who said in his heart, “My Lord delayeth his coming.” “The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth” (verses 48, 50, 51). The bridegroom is not going to delay his coming until the foolish virgins rouse and buy their oil. After telling the parable, Jesus warned, “Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh” (chap. 25:13).

The Bible’s message is always urgent. “To day if ye will hear his voice, harden not your hearts, as in the provocation” (Heb. 3:7, 8).

“Behold, I come quickly; and my reward is with me, to give every man according as his work shall be” (Rev. 22:12).

Other Essentials to Revival

If the Bible assumes its true place in the life of the Seventh-day Adventist member, it may be expected that the other items essential to a revival will fall into place.

Some of these items are: 1. *The Holy Spirit*. No true revival can take place without the operation of the Holy Spirit. For the outpouring of the Holy Spirit all should be praying. But we should remember that God is not arbitrarily withholding the Spirit until we pray long enough and earnestly enough. The Holy Spirit works through the Word, and will be able to work in His fullness when the Bible assumes its central place in the Seventh-day Adventist pulpit and in the heart of every member.

2. *Repentance*. We must get rid of sin in our lives before we can expect a revival. But it is through the Bible that the Holy Spirit convicts of sin. “For the word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart” (Heb. 4:12). As the beauty of Christ’s character is revealed through the study of the Word, sin will be seen in its true heinousness, drawing the sinner to the remedy pointed out in that Word.

3. *Faith and acceptance*. As the Bible is studied, the gospel will be seen in all its beauty. The divine act of the Atonement will be seen as the Bible’s central absorbing theme. The cross will exert its drawing power, weaning people from their worldliness and self-seeking, and lead-

ing them to surrender at the foot of the cross. Laying hold of the Substitute, they will find justification and acceptance and the beginning of eternal life.

4. *Reflection of the character of Christ.* Through the agency of the Word, Christ will be formed within, the hope of glory. "As the blood is formed in the body by the food eaten, so Christ is formed within by the eating of the Word of God, which is His flesh and blood."—Ellen G. White, *Review and Herald*, Nov. 23, 1897. "When a soul receives Christ, he receives His righteousness. He lives the life of Christ. As he trains himself to behold Christ, to study His life and practice His virtues, he eats the flesh and drinks the blood of the Son of God."—*Ibid.* Here is the experience all need in order to be ready for translation.

5. *Reformation.* Every true revival is always accompanied by reformation. Reformation without true revival is nothing more than a religion of works. When a person is born of God, a dramatic change of character takes place. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). Those who are led by the Spirit bring forth the fruit of the Spirit—"love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

But growth in grace or reformation must be continuous. In this process, sometimes called sanctification, the Bible plays a key role. Unfortunately, many Christians assume that they know how the life of the Spirit is to be lived and consult merely their own thoughts and feelings. This is wrong. They must consult the Word continually. It alone must be the standard. Only in the Bible will be found the true basis of unity. If all would be willing to lay aside their opinions, if need be, or square their opinions with the Word, a oneness would result that would quickly

prepare the way for the last great revival. But only through a fresh, objective search of the Word will such oneness be found.

If church members do not resist the promptings of the Spirit, as they study the Bible in this way, they will find personal revival. As, by the grace of God, their lives are changed, the reformation will spread to churches and institutions. Under the searchlight of the Word of God practices inconsistent with Biblical principles will be exposed and corrected. Lethargy in carrying out the gospel commission will be overcome, selfishness will be condemned, and the spirit of sacrifice aroused.

Bible Central in Pulpit

Because of the Bible's key role in a revival and reformation, we urge our ministers to "preach the word" (2 Tim. 4:2), to make the Bible central in the pulpit, and to give the flock the pure provender of the Word thoroughly winnowed from the chaff. The pulpit is not the place to expound human theories and philosophies. The words of men will never provide the ingredients of true revival and reformation. What people need to hear is what God has to say. Ministers must recognize, of course, that they cannot be Bible men in the pulpit unless they are Bible men in their private studies and in their personal lives.

We urge every church member to feed daily upon the Word of God, in abundant doses, and allow his life to be molded by the divine principles. He cannot depend upon others to do his study for him. "Though Noah, Daniel, and Job, were in it [the land], as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness" (Eze. 14:20). Each one must study for himself.

It is important that all, ministers and laymen, follow sound principles of interpretation as they study the Bible. Only thus will the messages God is directing to His people come through in their true meaning and with their special import today. When this is done, the Adventist message will be seen in its full relevance and uniqueness as a message directed to the world at the end of the age.

The books of Daniel and the Revelation particularly set forth the unique message for this time and should receive especial attention. Without these books there would be no Seventh-day Adventists. Ellen White said concerning the book of Revelation, "When we as a people understand what this book means to us, there will be seen among us a great revival."—*Testimonies to Ministers*, p. 113.

Those who take the Bible and the Bible only as their rule of faith and practice will also give heed to the messages coming through the gifts of the Spirit, which the Bible promises God would place in the church. To the remnant church was given the spiritual gift of prophecy. Therefore, one who follows the Bible will recognize this gift as the voice of God speaking to the church today. He will value its instruction, for it applies the Biblical messages to current situations.

Thus, as the Bible is exalted to its true position in personal experience and pulpit witness, the seed of the Word will do its work, bringing life to the soul. As life thus comes to the church, the way will be opened for God to bring that last great revival and the subsequent long-awaited homecoming.

D. F. N.
Concluded

The Church

By MAX GORDON PHILLIPS

The small boy sits up straight, alone
within the basement of the church,
and dreams a dream of honeybees
that danced once near the window here;
but one by one have flown away
while we who longed to have them stay
have held our peace and watched them go.
And now the shortened days are here
(but, oh, the winter nights are long)
when watching for creation's birds
or listening to Isaiah's words
or placing lions in a den,
has all been left to ancient men
instructing in the basement here.

The flowers in the graveyard bed
spring from the bosom of the dead,
and bees will fly to each next spring
and pollinate the earth again.

O Amber light through darkening trees,
we are so lonely here, so tired,
and almost willing to be led

Loma Linda Professor Visits Mainland China

By BONNIE DWYER

HE HAD resisted the suggestion, but finally the Chinese agricultural official agreed to take the U.S. Vegetable Farming Systems Delegation to the commune they had selected.

"There will be a star in your crown for this," one of the Americans boomed in appreciation from the back of the bus.

Richard Harwood watched a smile slip across the Chinese official's face.

"Do you know what that means?" Dr. Harwood asked.

"Yes," the official replied.

"Then you do read the Bible," added Dr. Harwood.

No response. So Dr. Harwood let the matter drop. Later, however, Dr. Harwood commented: "From watching him and listening closely to his English I began to wonder whether he hadn't been trained in a mission school years ago. Once while we were talking he told me the Chinese believe in heaven, but he wouldn't say anything else. In a later conversation he corrected himself: "The Chinese used to believe in heaven, but not any more."

Dr. Harwood, associate professor of agricultural education at Loma Linda University, was one of nine American scientists chosen by the Committee on Scholarly Communication with the People's Republic of China to visit mainland China in an agricultural exchange program. The U.S. State Department and several private foundations paid the cost of the 30-day trip in June.

As the youngest member of the delegation, Dr. Harwood was pleased to be selected for the exchange program.

"This kind of honor usually



Top: The family living in this homestead on a Hangchow commune have a garden near their home. Middle: Young people from Sian walk early in the morning to the fields where they will be working during the day. Bottom: While their parents work, youngsters from a Nanking commune spend the day under supervision in a nursery.

Bonnie Dwyer is public information officer for Loma Linda University, Loma Linda, California.

comes after you've won the Nobel prize," he said when the invitation arrived. Immediately he began his witnessing by informing the committee he would not be able to work on Sabbaths.

State Department briefings preceded the visit, and team members were provided numerous articles on the political situation and translated material from Chinese technical journals to read. The Vegetable Farming Systems Delegation was particularly interested in China's success in producing high crop yields with limited resources. Dr. Harwood's responsibility was to study intercropping—the growing of more than one crop on a plot of land.

During the trip Dr. Harwood found that his personal habits provided a witness concerning his faith, although some matters were misunderstood.

Teased by the Chinese

After he spent the first Sabbath in his hotel room he was teased by the Chinese for being "lazy" (most Chinese work seven days a week). The second week, when he passed up watching the outstanding Shanghai Gymnasts on Friday night, he felt his actions carried a little more weight.

A river-boat trip the third week was very tempting, and under different circumstances he might have gone, but once again Dr. Harwood spent Sabbath in his hotel room reading his Bible and Sabbath school lesson quarterly. Every 15 minutes someone would unlock the door to his room and check on what he was doing.

Drinking orange juice instead of liquor earned him the nickname "Big Juice." Passing up some of the courses served during the nightly dinners required a 15-minute Bible study, but the interpreter soon had the explanation memorized and would often get ahead of Dr. Harwood as he made apologies to the hosts.

The China that Dr. Harwood witnessed was filled with bountiful crops, despite dry spells in some areas. Meat, rice, cooking oil, and

cotton were rationed, but he says he saw no evidence of starvation.

"We were told by our hosts that no one in China is hungry, and I would have to agree. Although people were dressed modestly, we saw very few really poor people.

We saw only two men sleeping in doorways, and no street people or beggars."

Every morning Dr. Harwood rose at 4:30, like the Chinese, and spent the hours before the official start of the Americans' day roaming the back streets, stopping for

breakfast at a small café or store. Utilizing the extremely accurate maps provided by the State Department, he saw the working side of China.

He saw no evidence that he was followed on these excursions, and he witnessed some signs that the country seems



In China all crops are carefully hand-tended for maximum yield. This worker in Tsinan is pruning squash vines.

to be moving into a more relaxed political period. The farther south he traveled the more individual enterprise he witnessed; and clothes were brighter. He even saw boys and girls holding hands at the ice-cream stands, something that has been allowed only in the past couple of years.

Careful questioning helped the delegation develop what they felt was an accurate picture of the Chinese agriculture systems. Three team members spoke Chinese, and one of these was always present during the interview sessions with farm workers.

People Were Friendly

As much as possible the delegation traveled by bus or train in order to see the countryside. They chose the areas that they wanted to visit, and were usually taken there or to the second place on the list.

Once they asked to visit a particular bookstore, but the bus driver stopped in front of the usual tourist shop. The team members at first refused to get out of the bus, until they realized their protest wasn't working. Then they simply walked up the street to the store they had selected. In the bookstore they purchased stacks of the literature printed just for the Chinese.

Everywhere people were friendly. On the streets people communicated their good wishes with a thumbs-up sign. In the political speeches given

as an introduction to each commune they repeatedly heard about the longstanding friendship of the Chinese people with the American people, despite governmental disagreements.

A labor-intensive intercrop system relaying plants such as winter wheat, corn, and soybeans has increased their food production 60 percent, Dr. Harwood says. Although this is an old concept, he says he has never seen it practiced as skillfully as by the Chinese.

"They are learning much from us about mechanization and pesticides, but in the area of biological control of insects they are ahead of us."

With the widespread use of night soil, and the proliferation of pigs, which individuals can own, it would seem there would be a fly problem, but Dr. Harwood said Hong Kong and Los Angeles had more flies than he saw on the Chinese farms he visited. "We can learn from their efficiency," he says. "They have the same amount of land with which to feed five times as many people. And their people are not starving."

Record of the Trip

Dr. Harwood returned with 1,600 pictures, 500 pages of notes, and at least 100 extension-type bulletins with which to write reports.

For Dr. Harwood it was interesting that in the supposedly classless society of China he saw rigidity similar to the old caste system in India. Peasants do not have the same privileges as the military, and there is little opportunity for changing one's station in life except through the political party. There is very little pressure to break families apart, but the children of the people who were landlords before the revolution cannot improve their station at all.

One irony in this socialized country is that government services are few. People are taught to be self-reliant, and not to depend on the government. The system is very decentralized, with the workers at the local level deciding how long they will work. Tractors, television sets, transportation vehicles, et cetera, are owned



The author found that churches in China are in a general state of neglect and are used for a variety of functions. This church (top) was photographed in Tsinan. Activity abounds at markets such as this vegetable market in Peking. The Chinese people are vegetable lovers, and consume an average of 1.5 pounds of vegetables per person per day.



Many Chinese acquire skills at an early age. This girl in a Nanking jade factory is operating a lathe to do rough carving on a figurine.

by teams that are organized within the brigades in the communes.

But self-reliance is not to turn into selfishness. Selfish characters in plays were loudly booed by vocal audiences.

Any person who might accept Christianity would encounter immense problems, but the guide made a big point about people being allowed to believe whatever they wanted.

"Even though the Chinese nation does not acknowledge God's existence, I am sure that God has not forgotten the Chinese people, who make up one fifth of the world's population," Dr. Harwood says.

GERMAN DEMOCRATIC REPUBLIC

Ministers Attend Bible Conference

Nearly 300 ministers from eight countries of Eastern Europe attended a Bible conference at Friedensau Missionary Seminary in the East German Union July 8 to 14. An outstanding feature of the conference was the spirit of unity and joyful brotherly love that prevailed throughout the week of study and fellowship.

The conference was well organized, and the interest of the ministers was evidenced by their attendance and by the

discerning questions they asked in connection with each of the presentations. Making the presentations were (1) from North America: Raoul Dederen, Gerhard Hasel, and Hans LaRondelle, professors from Andrews University; and E. E. Zinke, of the General Conference Biblical Research Institute; and (2) from Europe: M. Sustek, of Czechoslovakia; J. Mager, of the Friedensau staff; Konrad Mueller, of the Newbold E. G. White Research Center; and M. Boettcher, president of the East German Union. Elder Boettcher also served as the coordinator and director of the conference.

The main emphasis of the conference was upon a true understanding of revelation-inspiration, general principles of Biblical interpretation, and

the unique authority of the Word of God. The topics considered in these areas helped lay a firm foundation for confidence in the Bible. Studies on righteousness by faith elicited a warm response, especially as emphasis was placed on the message in its eschatological setting and in the light of the fulfillment of the great lines of Bible prophecy.

Studies on the Holy Spirit

Two studies on the Holy Spirit and the church were well-received, and all accepted the challenge to preach the prophetic messages of the Bible more clearly. The paper on the responsibility of the church in society was particularly discerning and thought-provoking. Two two-hour periods on the last day were

devoted to the Spirit of Prophecy and its place in the remnant church. As in many other areas of the world field, there is in Eastern Europe a deepening appreciation of the timely counsels God has sent to the church through His messenger in these last days.

Friedensau—meadow of peace—is surely well-named, and it is an ideal venue for a Bible conference. It is situated far from the rush and bustle of the great cities of the German Democratic Republic. Two hours' drive on the autobahn from Berlin and hidden away in the beautiful forests of Halle, it is disturbed only briefly at times by the faraway boom of supersonic aircraft. The air was cool and crisp, and the weather was perfect. Quiet walks along the country roads and beneath the

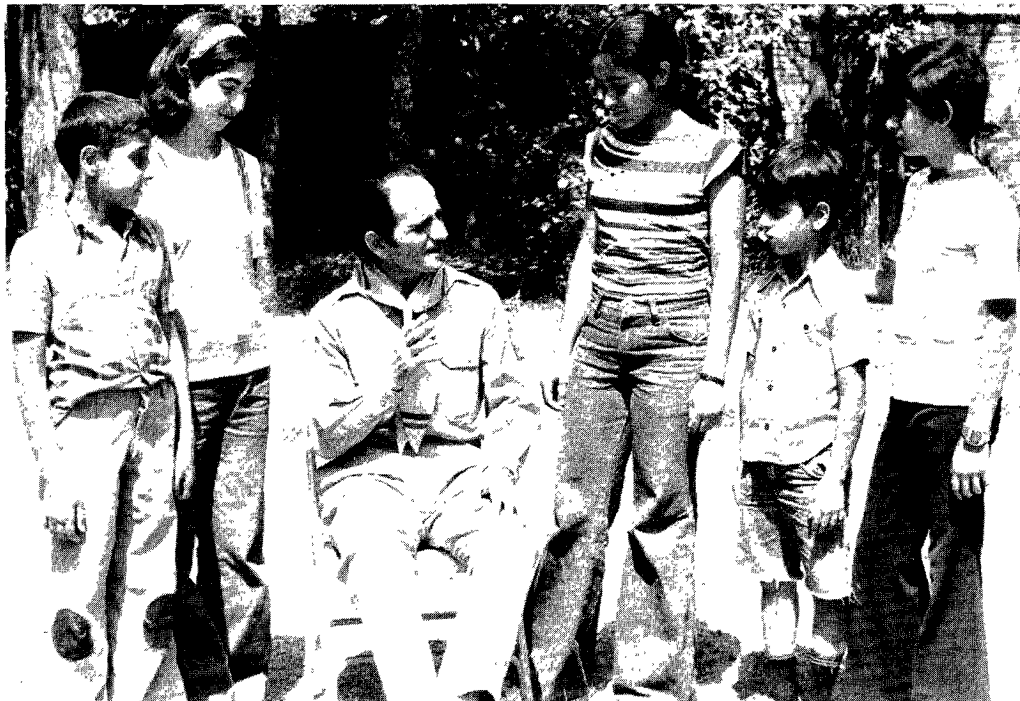
beautiful trees were refreshing and uplifting.

Friedensau has a long history of service to the church in Europe. It was established at the turn of the century, in simple faith and forward-looking vision by the German church when its total membership was a bare 2,000. Many scores of the older workers in Germany and the countries of Eastern Europe today look on their alma mater with deep affection, and cherish the memories of the blessings received there. The influence of the seminary has been profound and is widespread. Those who work there today cherish the same vision as their noble predecessors, and are deeply conscious of God's guiding hand on His institution not only in its fruitful past but also in His gracious providences for it in this hour.

The meeting closed on Thursday evening, July 14, with an unhurried testimony and communion service. It began at 7:00 P.M. Scores testified of their love for God and their brethren, their faith in the Advent message and its blessed hope, their firm confidence in the Bible, and of their determination to know a fuller surrender to their Lord so that His will might be perfectly fulfilled in them. Fellowship in the service of humility was a joy to witness. It was 10:00 P.M. before the communion service finally closed and the participants bade one another farewell.

They left the following morning, some very early, for the lands from which they had come. Eighty-eight went back to Yugoslavia, 25 to Poland, 19 to Czechoslovakia, three to Hungary, two to Bulgaria, two to Romania, one to the Soviet Union, and 151 to their pastorates in the German Democratic Republic.

As I look back on those peaceful and blessed days, I give thanks to God for the warmhearted and devout Adventist ministers it was my privilege to meet. Their faith is great, the message they believe and preach is the blessed third angel's message, and their confidence in the Bible as God's revelation of Himself to men and His plan to



YOUTH CAMP HELD IN BIBLE LAND

Forty-five junior youth and their staff met at the Adventist academy in the Shemiran area of Iran for a ten-day youth camp.

In attendance were young people with Jewish, Islamic, Catholic, Christian, and Adventist backgrounds. They lived, played, and worked together under the supervision of Johnny Minassian, youth director of the Iran Field and principal of the Iran Adventist Academy. Having had experience as an offi-

cer in the Shah's army, he was able to maintain fine discipline at the camp. So successful was the camp that at the end of the ten days parents pleaded for an extension.

In a divided world, camps such as this one, held in the country where Esther was queen, have an important role to play.

BORGE SCHANTZ
Youth Director
Afro-Mideast Division

VOP Evangelistic Thrust Enlarges

save them is more firmly established than ever before. They face the future with confidence in God. They understand that "every position of truth taken by our people will bear the criticism of the greatest minds; [that] the highest of the world's great men will be brought into contact with truth, and therefore every position we take should be critically examined and tested by the Scriptures." They know that "now we seem to be unnoticed, but this will not always be. Movements are at work to bring us to the front, and if our theories of truth can be picked to pieces by historians or the world's greatest men, it will be done." They know too that "we must individually know for ourselves what is truth, and be prepared to give a reason of the hope that we have with meekness and fear, not in a proud, boasting, self-sufficiency, but with the spirit of Christ."—*Evangelism*, p. 69.

To them the Advent hope is indeed "the blessed hope," and I came away with the conviction that their longing for its fulfillment had grown deeper. And so had mine and that of others whose privilege it was to share that week with them. W. DUNCAN EVA
Vice-President
General Conference

HUNGARY

Adventist Church Marks 20 Years of Official Status

On June 23, 1977, the Adventist Church in Hungary celebrated the twentieth anniversary of the issuance of a decree by the state giving it constitutional recognition.

Distinguished visitors at the celebration were Mr. Imre Miklos, head of the state church, and Dr. Laszlo Pozsonyi, assistant undersecretary of the Protestant department. The former expressed his appreciation of good relationships existing between the Adventists and the government, and S. Palotay, president of the Council of Hungarian Free Churches,

mentioned the salutary influence of Adventists in everyday life. Greetings on the anniversary were received from Poland, Czechoslovakia, the Euro-Africa Division, and the General Conference of Seventh-day Adventists.

The three angels' messages were first heralded in Hungary by M. B. Czechowski in 1867. Toward the end of the nineteenth century L. R. Conradi, and after him J. F. Huenergardt, laid solid foundations. As early as 1907 Dr. Huenergardt tried to obtain official recognition of Seventh-day Adventists as a church, but success had to wait for a half-century. Persecution and indescribable poverty were among the great handicaps. Being poor, most of the church members were unable to own church buildings until the end of World War II. Since then, in spite of financial prosperity, we have not been able to expand as rapidly as the opportunities demanded.

The treasurer, Karoly Olah, reported that in the past 18 years the conference has acquired 42 church buildings. In addition, the conference has purchased a building in Hungary's second-largest city, which will be converted into a sanctuary (total cost expected to be 2 million forints (US\$50,000). At the time the city authorities approved these plans they expressed their appreciation for the church's welfare activities.

The worker force has grown from 61 in 1959 to 86 in 1977. A resort home on beautiful Lake Balaton is used as an old people's home, a convention center for young people, and for ministerial retreats.

At the anniversary celebration members present restated their objective to work for the peace of all mankind, expressed their appreciation for their freedom of action and worship, and dedicated themselves anew to the Lord's service. They reiterated their desire to be found faithful to meet their Saviour in peace in the day of His coming.

J. SZAKACS
President
Hungarian Union

The Voice of Prophecy has added several dimensions to its evangelistic thrust in recent years. A new program is "Brite Spots," a series that presents in 30 seconds the key doctrines of the Seventh-day Adventist Church. "Lifebeat" is a new five-minute daily program that focuses on problem-solving. It will be ready to go on the air January 1, 1978.

To reach young people, contemporary materials are constantly being prepared. Spot announcements, printed advertisements, and colorful brochures and foldouts have been highly successful in attracting the attention of teen-agers and other youth.

A telephone ministry puts us in touch with Bible students as they encounter the Sabbath for the first time in their lessons. When we call we offer to arrange for someone to stop by for a visit.

The evangelistic association provides an experienced team to hold public crusades in areas where church members are involved in radio evangelism.

Music, the spoken word, printed materials, the Bible school, public crusades, and much more are involved in the ministry of the Voice of Prophecy.

In fact, the Voice of Prophecy is one of the widest-ranging evangelistic projects ever undertaken by the Seventh-day Adventist Church. Probably no other project has proclaimed God's Word to so many people who otherwise would not have heard the Adventist message.

For a man and wife in Newfoundland the Voice of Prophecy was their only "church" for 18 years. When the broadcast went off the air because of lack of funds, the couple wrote to find out what had happened. As soon as we heard from this couple, we directed them to the nearest Adventist church. Before long, the pastor was studying with them, and this summer the couple and five of their friends were baptized.

Only God knows how many others have heard His Word on the air and are waiting for someone to invite them to join His remnant church. Police officers on patrol, night workers, people who drive a lot, people with time at home during the day, religious people looking for deeper understanding, and many others write to us, telling us that they first heard the Voice of Prophecy as if by accident.

"I don't know who sent me the first lesson," a Bible student frequently writes. "I think it was the Lord." Application cards for the Voice of Prophecy Bible school find their way into eager hands from doctors' offices, envelopes enclosing payment for a bill, telephone booths, and summer fair exhibits. Members give cards to service-station attendants, fellow air passengers, neighbors, and people they meet on the street. Many keep a Voice of Prophecy radio log handy so they can invite others to tune in. Gift subscriptions to the Voice of Prophecy News are becoming increasingly popular.

All this costs money. Halfway through this year our income covered just 36 percent of what was needed for the year to maintain current coverage—not to mention launching new programs. Because 93 cents out of every dollar comes from freewill gifts, the importance of every member providing some support can be clearly seen.

By a generous gift on Sabbath, October 8, you can help assure the growing effectiveness of the radio ministry of the Voice of Prophecy in reaching people for Jesus.

H. M. S. RICHARDS, JR.
Director and Speaker
Voice of Prophecy

PERU

Clinic Dedicated to Ana Stahl

On June 14 a recently renovated and enlarged clinic in Iquitos, Peru, was dedicated to Ana Stahl, wife of Fernando Stahl, well-known missionary to the Peruvian Indians and medical worker at the headwaters of the Amazon.

Javier Mendes Pereyra, the prefect of the State of Loreto, said, after a moment of silence to honor the memory of Ana Stahl: "I am alive today thanks to this pious woman, whose name was connected for more than half a century with this prestigious institution, the renovation of which we inaugurate today. I became very ill as a child, and if it had not been for the Chris-

tian selflessness that kept this heroine beside my bed in such an admirable way, I would not now be standing before you. Today this clinic is a weak light, but the day will come when it will be a very powerful light."

In his keynote address, Roberto Gullon, president of the Inca Union, explained the outreach of the Adventist mission, its purpose being to contribute to the social development, moral elevation, and physical well-being of the people.

"In our schools," he said, "we teach our children love for God, country, and work. Our health programs and clinics are designed to maintain this priceless health, a treasure worth more than gold. Our churches and chapels give God the opportunity

to complete His work in us, giving us that spiritual well-being we all desire."

We are thankful for the united efforts of the Adventist Church, the German Agency for Development, and the blessing of God for providing these updated facilities.

WERNER MAYR
Lay Activities Director
Inca Union

MEXICO

Nutrition Seminars Attract Officials

J. E. Ferreyra, manager of the health-food factory COLPAC, and Neftali Rodriguez, director of the Mexican Pacific Academy at Navojoa, have been sponsoring seminars on nutrition and culinary art for church groups, as well as for the public.

City and government officials, members of the medical profession, and public-health employees have been especially invited to participate in the discussions.

Demonstrations are given on simple ways of preparing the soy foods, and participants are invited to sample the dishes. COLPAC products are displayed for sale at the conclusion of each seminar, and recipes and lists of compatible foods are distributed.

The churches in the district where the academy is situated, the academy itself, and the Social Security buildings in Obregon and Guymas have recently hosted the nutrition seminars.

SENEGAL

Mission Territory Reorganized

Separation of the Cape Verde Islands from its former Portuguese control, together with the emergence of Senegal and Guinea-Bissau as independent countries a few years earlier, has necessitated a reorganization of Adventist church work there.

The new territorial organization is known as the Occidental African Mission, which embraces these three coun-

tries and the unentered territories of Guinea, Mali, and Mauritania. This mission is part of the Euro-Africa Division.

There are only 59 baptized members in the Moslem country of Senegal, where the church has four national workers. There is an army of enthusiastic youth in the Cape Verde Islands, where they compose 80 percent of the membership. Three young people from these islands were sent to Europe in 1975 to study theology at Collonges and will soon return to join our three European missionaries, G. Carbone, R. Orsucci, and D. Martins, in evangelistic work. The knowledge of French acquired at the seminary will enable them to work also in Senegal. Two others from Cape Verde Mission will soon go to the Adventist College for French-speaking Africa in Nanga-Eboko, Cameroon, to join two Senegalese who are there preparing for the ministry.

Compulsory Sabbath attendance in Cape Verde Islands schools denies Adventist youth the opportunity of a secondary education. Accordingly, plans are in hand to open a small secondary school in Praia when a new church building and other facilities have been completed. Such a school would also serve Adventist youth from Guinea-Bissau, where the church has 13 members.

In southern Senegal in the small village of Niaguis, a domestic science course has been started under the direction of Edith Hoyler. She will shortly be joined by a couple from the island of Fogo who will teach agriculture and care for the maintenance of the mission station.

A few kilometers away in the main town of Ziguinchor, Arbert Sadio, recently ordained, is doing pioneer evangelistic work. In Dakar a broadcasting studio has been equipped with modern facilities. The broadcasts, prepared by Francois Hugli, the church pastor, are well received.

MALTON BRAFF
President

Occidental African Mission



Top: Nurses chat with visitors outside the new building at the Ana Stahl Clinic. Bottom: Guests are taken on a tour of the facilities.



Couples at Riverside Farm learned together principles of healthful living. Pastor and Mrs. Mulomba went out to the gardens at the farm to learn better ways of producing crops from the soil.



Top: Zilo Moyo and Raphey Nachali enjoyed food preparation. Bottom: Visual aids emphasized ways to be healthy. After last year's institute, many reported less sickness in their families.

Zambians Report No Doctor Bills for One Year

"Since changing our habits we have not been to the hospital for nearly a year now!" Their happy faces were shining as they told their stories at the second Better Living Institute conducted by Riverside Farm Institute, Kafue, Zambia, from April 17 to May 8.

Each evening, Virginia Butler, wife of Dr. Maurice Butler (the Butlers are sponsored by Wildwood Institute), interviewed some of the alumni of the first Better Living Institute, held a year ago, asking them what the Lord had done in their own lives and for a report of work done to promote better living in their churches during the past year. The recurring theme was of sickness in their families reduced to almost none. Mr. Katabo said that the local hospital staff had inquired, "What has happened to your children? You were always here at the hospital getting bottles of medicine, and now we never see you at all!"

Eleven of the 19 women who attended Riverside's 1976 Better Living Institute (see REVIEW, July 22, 1976) held their own institutes afterward. Mr. and Mrs. Machama held an eight-day institute, attended by approximately 35 people. Mrs. Chitempa held a ten-day institute, with 35 women and eight men in attendance. The other institutes

were weekends or several days of instruction in the churches. One woman who attended the Machamas' institute held an institute herself and engaged the local Dorcas group in planting a good-sized plot of beans to help replace flesh foods. The reception was favorable in the churches, where it was emphasized that healthful living is a part of the three angels' messages: "Fear God, and give glory to him."

"Now we are united," was the testimony of the alumni, who this year came with their husbands, and the couples coming for the first time also felt blessed to learn the principles of healthful living together. One husband confessed that he thought the reason he was to come was just to bring his wife. However, they found that the institute was a blessing to them both. "She [my wife] insisted on my coming here to the Riverside Farm Institute, where I have now learned more of what the Lord requires of me to prepare to meet Him when He comes," testified Pastor Mulomba. Another couple testified, "We have been fed on a wonderful spiritual food, the Word of God."

RAY FOSTER

Director, Riverside Farm Institute

Australasian

● What is believed to be the largest baptism ever held in one place in Papua New Guinea took place at camp meeting at Konkua School on June 25, when 256 persons were baptized. This number is eight more than were baptized at last year's camp meeting.

● Primary and secondary education within the home field of the Australasian Division is big business. A survey of the 1976 education funding revealed that this sphere of the church's activities accounted for an expenditure in excess of \$6.7 million. This represents an increase of \$1.5 million over the 1975 funding.

● At a recent field school of evangelism in Rabaul, Papua New Guinea, three ministers and 15 ministerial trainees from Sonoma College conducted public meetings in a large school hall on Friday, Saturday, and Sunday nights. During the other nights of the week, they held cottage meetings in different areas at laymen's homes. As a result of the field school, more than 150 people are studying the Bible.

● The communication department of the Australasian Division announces the completion of its latest 16-millimeter film, *Bridging Two Worlds*, which features the Sonoma Adventist College choir. The Sabbath school department has added a trailer to the film in which it features special projects in Papua New Guinea that will benefit from the March 25 Thirteenth Sabbath Special Projects Offering.

Far Eastern

● The new treasurer of the Singapore Voice of Prophecy Bible Correspondence School, Michael Chia, is a former VOP student. He was introduced to the Bible course by a friend in 1968 and was baptized in 1969. He is a graduate from the two-year business course of Southeast Asia Union College.

● The first Adventist Book 20 (1996) REVIEW, SEPTEMBER 22, 1977

Center in Southeast Asia was opened July 17 in Singapore's new housing estate, Ang Mo Kio. V. L. Bretsch, division publishing director, commented that the new store is the best stocked and among the best facilities of any ABC in the Far Eastern Division. Planned as an evangelistic center, as well as bookstore, the ABC includes an upper room that will be used for church services. Alfred Low is the ABC manager.

● After two months of experiencing the "real thing" in evangelism in the hinterlands of Luzon, 14 student missionaries from Philippine Union College returned to the campus, July 22 to 24, with inspiring reports of their experiences. The students compose the first group of missionaries under the Student Missionary Program for Evangelical Outreach.

● Harold K. West, Far Eastern Division Ministerial secretary, conducted two ministerial meetings in the South Philippine Union Mission territory during his visit in July.

Inter-American

● The General Conference is studying a request made by the Antillian Union Conference and the Inter-American Division to offer two-year college-level programs in theology, business administration, education, and secretarial science at Dominican Adventist Academy (Colegio Adventista Dominicano). The school, situated near Bonano in the Dominican Republic, has approximately 500 students enrolled this year.

● Members of the First church in Mayaguez, Puerto Rico, recently dedicated their new \$200,000 church building.

● The Central Dominican Conference held its triennial session July 20 to 24 at the youth camp. Strongly emphasized was the need to evangelize.

● Recent tallies show that there are more than 15,000 Seventh-day Adventists in the Central Dominican Confer-

ence, a sector of the Dominican Republic that has approximately 2.5 million inhabitants. In the capital city there are 33 Adventist churches, and yet there are many unentered towns.

● While visiting Canada, Herman Douce, dean of West Indies College, received a gift of several thousand dollars' worth of equipment that Air Jamaica is transporting free of charge. In turn, the college will share some of its older equipment with a school in Jamaica that had lost everything by fire.

North American

Atlantic Union

● William Deitemeyer has been appointed the new director of student finance at Atlantic Union College. Prior to accepting this appointment, he served for five years as assistant treasurer of the Greater New York Conference. His wife, Ailsa, former principal of Jackson Heights Seventh-day Adventist School in Woodside, New York, is teaching English at South Lancaster Academy.

● Eighteen persons were baptized recently in the Washington Avenue church, Bronx, New York, by Douglas C. Batson.

Canadian Union

● Boys and girls are now designing and producing custom furniture of all types—beds, dressers, cabinets, bookshelves—while others are learning to sew in a unique work-study program inaugurated at the Hazelton, British Columbia, elementary school. With a few tools and some lumber, they began three years ago to produce saleable items, which were disposed of, and with the funds additional tools and supplies were acquired. Notwithstanding their preoccupation with the work program, the students are making as good marks scholastically as they did before the work program was introduced. Some are making better marks.

● Thirty-seven students from the Deer Lake church, Vancouver, British Columbia, and their teachers and Home and School leaders spent three days in a work-study program at the new campsite in Hope, British Columbia. Mornings were spent in study and afternoons in painting, plumbing, carpentry, cooking, kitchen help, and cleaning grounds. Two non-Adventist students were baptized a few weeks later.

● For a number of weeks Harold Hanson, of Zealand, New Brunswick, has picked up several young people and brought them to Sabbath school and church. As a result, one of them, Portia Brewer, was baptized on June 11.

Central Union

● Recently J. Lynn Martell, Central Union Ministerial secretary, and Bruce Johnston, specialist on church growth, from the North Pacific Union Conference, attended a ministerial retreat in the Missouri Conference at Camp Heritage and presented materials on church growth.

● Robert Stauffer, pastor of the Riverton, Wyoming, church, and Richard Halversen, Wyoming Conference evangelist, baptized 22 persons at the close of a series of meetings in Riverton. This doubled the number of those attending this small church.

● Twenty-five persons were baptized at the conclusion of a series of meetings held in Grand Island, Nebraska, by Les Fowler, Nebraska Conference evangelist, and V. L. Heglund, local church pastor.

● L. G. Barker retired August 31 after 40 years of denominational service. He had been director of the Central Union education department for the past 14 years.

● The Temperance and Inner-City departments of the General Conference and Central States Conference had an exhibit at the recent Annual National Association for the Advancement of Colored People (NAACP) convention held in St. Louis, Missouri.

Columbia Union

● Weekend dedication services for the 80-member Waldorf, Maryland, church, July 22 and 23, were attended by five former pastors and James Dent, county commissioner.

● A 1977 Firebird was given to Garden State Academy by the Pontiac Division of General Motors Corporation. The car, which is damaged, will be used for educational purposes in the automotive shop. The Vey Motor Company of Hackettstown, which has supplied the driver-education car to the school for more than ten years, arranged the gift.

● Seventeen Bible study groups, involving 42 persons, and a public evangelism series have resulted in the baptism of 15 persons in the Waynesboro, Virginia, church.

● Occupants of more than 2,500 homes in the New Market, Virginia, area were visited by Potomac camp-meeting goers and given a special invitation to attend the nine-day services in progress on the Shenandoah Valley Academy campus.

● Paul Gordon, of the Ellen G. White Estate; Douglas Bennett, of Southern Missionary College; and Lois Barrett, of Amarillo, Texas, were all guest speakers at the recent Mountain View Conference church officers' retreat.

● Adventists were hosts to the local Women's Christian Temperance Union (WCTU) at a Sunday afternoon meeting held in the Lynchburg, Virginia, church. Wayne W. Womack, of Richmond, director of the Alcohol and Narcotics Education Council, Inc., of Virginia Churches, was guest speaker.

Lake Union

● The new Capitol City church in Indianapolis, Indiana, was dedicated on July 16. A parade from the old church to the new one began the dedication ceremony.

● Dale Snowden, of the Cadillac, Michigan, church,

was selected Michigan Conference Layman of the Year for 1977. Mr. Snowden has visited each of the 300 homes in his township at least twice in recent years to tell the occupants of his love for Jesus. Several families are now members there because of his witnessing.

● A \$25,000 grant has been awarded by the Kresge Foundation of Troy, Michigan, to the Boyne City, Michigan, church to help rebuild its Community Services center. The center, which for years has been the only emergency relief agency of its kind in Charlevoix County, was destroyed by fire in April, 1975. Since then, the center's volunteers have served the needs of the community by working out of garages.

● The Wisconsin Adventist Book Center reports record sales of more than \$106,000 this year during camp meeting.

Northern Union

● For the past year W. G. Zima, Northern Union evangelist, has been doing a specialized type of short-series evangelism. As a result, he has been successful in leading 138 persons into church membership during the first eight months of 1977.

● There were 120 in attendance at the Northern Union literature evangelist institute at North Star Camp, Brainerd, Minnesota, August 2 through 7. Special guests included Clifford Okuno, retired Canadian Union publishing director, who gave instruction in sales training, C. M. Willis, General Conference associate publishing director, who gave morning inspirational and sales-training services, and John Mason of the Pacific Press, Omaha Branch. Those attending laid plans for 1978 to deliver \$800,000 worth of literature and to lead 150 persons into church membership.

● Ralph Ringer recently completed evangelistic meetings in Yankton and Huron, South Dakota. Seven persons were baptized in Yankton and 13 in Huron.

Pacific Union

● Lyle Arakaki has been assigned duties as an assistant pastor of the Japanese church in Honolulu, Hawaii. A recent graduate of Pacific Union College, Mr. Arakaki is one of the few Japanese ministers serving in the North American Division.

● A company has been organized for Valley Center-Pauma Valley, bringing the total count of churches and companies in the Southeastern California Conference to 105.

● A California experiment in Adventist Book Center sites has apparently justified the move. Early in the year, the Loma Linda Bookshop was moved from its home near the university campus to a spot in the public plaza. Sales for the second quarter reached \$47,000—\$3,000 more than during the same quarter a year ago in the primarily Adventist community.

● Mr. and Mrs. Fuller Dye have left their home near Redding, California, for a special volunteer mission in Bangkok, Thailand. Mr. Dye will supervise construction of a new wing for the Bangkok Adventist Hospital.

● Deanna Nakamura is the new director of dietary services at St. Helena Hospital and Health Center, Deer Park, California. She was formerly a nutritionist.

● Glendale Adventist Medical Center in California has installed in the emergency department an extensive poison identification and management system—the first of its kind in the area.

● Joseph A. Carlson is the new assistant pastor of the Tucson, Arizona, district. The pastor is Paul Gibson.

● At Loma Linda University, La Sierra campus, Chaplain David Osborne baptized 32 students last year.

● Forty blind adults attended the Christian Record Braille Foundation's camp at the Arizona Conference's Prescott campground in July.

● Wayne E. Zaugg, associate

professor of chemistry at Loma Linda University, La Sierra campus, has been awarded the R. K. Scott Memorial National Grant of the Society for Analytical Chemists. The grant of \$1,500 will be used to purchase digital pH meters, which will be interfaced with student colorimeters.

● Howard Welklin has changed pastorates from Bakersfield, in the Central California Conference, to Simi Valley, in the Southern California Conference.

Andrews University

● The Kresge Foundation of Troy, Michigan, has approved a challenge grant of \$25,000 toward the construction of Andrews University's new airframe and power-plant facility. The funds, which are contingent upon the university's raising an equal amount, will be received in June, 1978. The airframe and power-plant school begins operations this fall.

● Roy E. Hartbauer has assumed his new duties as director of Andrews' speech and hearing clinic and professor of audiology. One of only two Seventh-day Adventists known to be certified by the American Speech and Hearing Association, Dr. Hartbauer comes to Andrews from the faculty of Marquette University.

● About 80 percent of Andrews University's undergraduate students found work on campus during the 1976-1977 school year. Almost 900,000 man-hours were logged by students working in campus industries, food service, dormitories, academic departments, custodial and plant services, and other work departments.

● Bernard M. and Geeta Lall, professors of education at Andrews University, have been invited to present research papers at the World Congress on Curriculum and Instruction in Istanbul, Turkey. A series of articles by Geeta Lall on early-childhood education recently appeared in the REVIEW.



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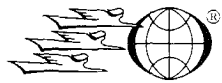
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Send news stories and pictures, articles, and letters to the editor. Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

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

Ordinations

John Aitken, district pastor, Shelby, Montana, on July 9 at the Montana Conference camp meeting.

Ronald Dasher, district pastor, Miles City, Montana, on July 9 at the Montana Conference camp meeting.

Gary Gryte, on July 8 at the Chesapeake Conference camp meeting. Formerly pastor of the Dundalk and Essex, Maryland, churches, he is now pastor of the Mountain View, California, church.

Larry McGill, religion teacher, Mount Ellis Academy, Bozeman, Montana, on July 9 at the Montana Conference camp meeting.

Samuel Nunez, pastor of the Spanish churches in Paterson and Vineland, New Jersey, and Dover, Delaware, on July 9 at the New Jersey Spanish camp meeting.

Abraham Terian, assistant professor of New Testament, Seventh-day Adventist Theological Seminary, Berrien Springs, Michigan, on July 16 at the Michigan Conference camp meeting in Grand Ledge.

Leland Yialelis, district pastor, Flagstaff, Arizona, on July 16 at the Arizona Conference camp meeting in Prescott.

Deaths

ARZOO, Arlen—b. Jan. 13, 1894, Iran; d. June 17, 1977, Simi Valley, Calif. A 1922 graduate of the College of Medical Evangelists (now Loma Linda University), he served as a missionary in Persia for more than 20 years. Survivors include his wife, Alma; two daughters, Ester A. Alway and Amelia M. Prince; four grandchildren; three great-grandchildren; three sisters, Lucy Palus, Rose Arzoo Bolovisky, and Arshie Bamban; and two brothers, Aganoor and Greeg.

BROWN, Harold Clinton—b. Dec. 4, 1896, Glendora, Calif.; d. July 19, 1977, Deer Park, Calif. He served in Argentina, Cuba, Santo Domingo, the Inter-American Division, and Mexico. In the United States he served in the Colorado, California, Arizona, Florida, and Georgia-Cumberland conferences. He also served as a colporteur in Honduras. Survivors include his wife, Ruth; three sisters, Mrs. Esther Morris, Mrs. Sue Kitching, and Leah Huntington; and three brothers, Gearhart, Henry, and Dan.

CAPMAN, Howard J.—b. Nov. 11, 1896, Chatham, Ontario, Canada; d. July 7, 1977, Harrisonburg, Va. A student of Oshawa Missionary College,

Ontario, Canada, and Emmanuel Missionary College (now Andrews University), Berrien Springs, Michigan, he taught church school in Toronto, Canada; served congregations in Picton and Galt, Ontario; pastored churches in Utica, Albany, Buffalo, and Brooklyn, New York; Chicago, Illinois; and Birmingham, Alabama; and served as president of the Alabama-Mississippi, Wisconsin, New York, and Potomac conferences. Survivors include one daughter, Ruth Evangeline Tatum; five grandchildren; four great-grandchildren; and one sister, Gladys Martin.

FISHELL, E. M.—b. Aug. 15, 1884, Grand Ledge, Mich.; d. July 7, 1977, Loma Linda, Calif. He entered denominational work as a colporteur in the East Michigan Conference in 1908. Ordained in 1920, he served successively as publishing secretary for the Southern Illinois, West Michigan, Indiana, Eastern Canadian Union, British Union, Ohio, Columbia Union, and Pacific Union conferences. Survivors include his wife, Nellie; one son, Nelson; two grandsons; four great-grandchildren; and one sister, Myrtle Wescott.

HORN, Merrill Clifford—b. July 2, 1901, Minnesota; d. July 8, 1977, Deer Park, Calif. He served as a pastor in Minnesota and South Dakota. Survivors include his wife, Emma; one daughter, Mrs. Betty Kurtz; three grandchildren; and one brother, Howard.

OTIS, Bernice Martha—b. Oct. 25, 1910, Chicago, Ill.; d. Aug. 13, 1977, Banning, Calif. She accompanied her husband, Harold F. Otis, Sr., as he served for many years in leadership capacities in the publishing work of the Seventh-day Adventist Church. Survivors include her husband; one daughter, Mrs. Donna Mae Thomas; three sons, William Eugene, Harold F., Jr., and Terry Lee; and 12 grandchildren.

PADEN, Alvin Ross—b. April 3, 1883, Perry County, Pa.; d. June 21, 1977, Orlando, Fla. He entered nurse's training at the Washington Sanitarium and Hospital, in Takoma Park, Maryland, where he met and married Carrie Lee Hoke. Mr. Paden was connected for several years with the Atlanta Sanitarium, in Atlanta, Georgia, and was also employed in the treasury department of the Georgia Conference. Later he returned to Washington Sanitarium, where he served until going to Orlando in 1924 to the Florida Sanitarium and Hospital. After his wife's death he remained with the sanitarium and in 1942 married Bessie Allen, who was also employed there. Survivors include his wife, Bessie; and one daughter, Grace.

PERSSON, Myrtle M.—b. Feb. 9, 1889, Oceola, Mo.; d. July 6, 1977, Lodi, Calif. A graduate of Union College, Lincoln, Nebraska, she served the denomination as a church school teacher in Washington and as a nurse at White Memorial Center, Los Angeles, California. Survivors include her husband, Martin; and one son, David.

PRENIER, Eliza Priest Warner—b. Sept. 3, 1880, Quincy, Mich.; d. July 6, 1977. A graduate of Battle Creek College, she served the denomination as a church school teacher in Michigan,

and as educational and MV secretary and as a teacher in Florida. She also served in the South Carolina Conference. Survivors include two daughters, Mrs. Ruth Boley and Mrs. Barbara Sickler; and two stepsons, Douglas C. and Gordon M. Prenier.

ROBINSON, Ella White—b. Jan. 17, 1882, Oakland, Calif.; d. May 24, 1977, Loveland, Colo. The first grandchild of Ellen G. White, she spent time in Europe and Australia, attended Healdsburg College, and taught church school in Reno, Nevada. With her husband, Dores E. Robinson, she served the denomination in various parts of the United States, including California, Colorado, Tennessee, and Washington, D.C. They joined in ministerial, teaching, and editorial service for eight years in South and Central Africa. They were also involved in White Estate activities at St. Helena, California, and later at Washington, D.C., for a total of 20 years. Survivors include a son, Virgil, and two daughters, Mrs. Mabel Miller and Mrs. Gladys Kubrock; 10 grandchildren; 10 great-grandchildren; two sisters, Mrs. Mabel Workman, and Mrs. Grace Jacques; and two brothers, Arthur and Francis White.

WOESNER, Eva Marie—b. Sept. 8, 1892, South Bend, Ind.; d. Aug. 5, 1977, Deer Park, Calif. She served with her husband as church clerk at the Elmshaven church, Deer Park, California. Survivors include her husband, Oscar; two daughters, Mrs. Helen Coykendall and Mrs. Dorothy Ewing; three grandchildren; and two great-grandchildren.

WOLOHON, Charles Hamilton—b. Dec. 8, 1895, Camden, N.J.; d. June 25, 1977, Takoma Park, Md. A 1927 graduate of the College of Medical Evangelists (now Loma Linda University), Loma Linda, California, he served as a medical intern, later as a staff member, and finally as chief of staff at Washington Adventist Hospital, Takoma Park, Maryland, for a combined total of 50 years. He also served on an Indian reservation in Wisconsin. Survivors include his wife, Gertrude; two daughters, Patricia W. Reed and Grace W. Ruch; seven grandchildren; one sister, Elizabeth Maresca; and two brothers, Harry and Hamilton.

Coming

September

24 Pathfinders
24 Thirteenth Sabbath Offering
(Euro-Africa Division)

October

1-8 Health Emphasis Week
15 Sabbath School Community Guest Day
15 Community Relations Day
22 Temperance Offering
29 to Nov. 5 Week of Prayer

November

5 Annual Week of Sacrifice Offering
12 to Jan. 7 Ingathering crusade

December

3 Ingathering emphasis
3 Church Lay Activities Offering
10 Stewardship Day

Texico Elects New President

Don Sullivan, Texico Conference treasurer, was elected president of the conference at a specially called meeting of the conference committee at Sandia View Academy, Corrales, New Mexico, on Sunday, August 28. He replaces Don Christman, newly elected General Conference associate lay activities director.

W. R. MAY

Moslem Upholds Saturday Rest Day

A Moslem, Husnul Hasan Naqvi, of Karachi, Pakistan, recently explained the seventh-day Sabbath and indicated that the people of the Karachi Seventh-day Adventist Hospital are correct in keeping Saturday as the rest day. Mr. Naqvi quoted from the Quran and the Bible in his letter to the editor, published on Tuesday, July 26, in *The Sun* of Karachi. Following is the complete letter:

"The basic theory of working days and rest day is based upon the well-known fact that the Lord created the earth and

the heavens and all in between them in six days and then He rested (on the seventh day). In the Holy Quran it is mentioned 'Howai-lazi Khalaqas-Samawata-Wal-Arza Fee Sitate Ayyamin, Summas-Tawa Alal-Arash.' He (Lord) is He who created the skies and the earth in six days and then He rested (on the seventh day).

"The day on which the heavens and earth were created was Sunday (first day), and the day on which the creation was completed was Friday (sixth day) without any controversy or dispute. Sunday, in Arabic language, is called 'Yaumul-Ahad,' the first day, and Saturday is called 'Sabth' in Arabic, as well as Hebrew. 'Sabth' itself literally means 'rest' or the 'rest day.'

"Primarily Tauret, which was bestowed to prophet Moses (peace be on him), declares Saturday as 'Sabth' or the rest day. Jesus Christ has very clearly said in St. Matthew and elsewhere that He had not come to destroy the law of Moses and other prophets, but to fulfill it. This statement He made without any exception. Thus among other things He also confirmed that 'Sabth,' which was the

rest day for the followers of Moses, was also the same for Jesus Christ and His followers.

"Hence even now we see one of the Christian sects, which observes Saturday as 'Sabth,' or rest day. And the Seventh-day Adventist hospital on M. A. Jinnah Road in Karachi is a proof and living symbol for it. They are definitely correct at least on this point. So others can take rest on Saturday."

W. MELVIN ADAMS

Week of Prayer Begins October 29

This year the Week of Prayer, in which Seventh-day Adventist churches throughout the world are invited to participate, is scheduled for the week October 29 to November 5. The theme is the second advent of our Saviour, a cardinal doctrine with Seventh-day Adventists.

Adventist emphasis has been and must continue to be on the doctrine of last events. The church recognizes that trying days lie ahead, but it recognizes also that the blessed hope will sustain its members in troubled times.

Those who prepared the messages to be read this year firmly believe that Jesus is coming soon. It is their concern that every Seventh-day Adventist heed the words of Amos, "Prepare to meet thy God, O Israel" (Amos 4:12).

Church leaders urge that even though the pressures of life are demanding and every moment seems to be crowded with activities, members attend the Week of Prayer meetings that are scheduled in their respective churches.

Those in circumstances where it is impossible to attend church services are urged to include the Week of Prayer messages as part of their private devotion.

On the eve of the Advent, in what better spiritual activity could the Christian be found than in joining the Adventist family around the world in rededication and recommitment to the finishing of the task. F. C. WEBSTER

In Brief

Died: Allan Maberly, until recently book manager of the Signs Publishing Company in Australia, on July 26 in Sydney. He had given lifelong service to the church as an evangelist, missionary, and publishing director.

Fire in Texas: The new 40,000-foot Little Lake Industries building at Jefferson Academy, Jefferson, Texas, burned to the ground the night of August 24, leaving 26 students out of work. Rebuilding was begun immediately, and it is expected that the plant will reopen within three months.

New position: Vernon Foster, World Foods Service director, Trans-Africa Division, in addition to directing the division's health and temperance departments.

The Review in Every Family

As I was preparing to write this short message I decided to review what Ellen White had written about the importance of subscribing to the REVIEW. I went to the book shelf, reached for the *Index to the Writings of Ellen G. White*, and after jotting down a few references, reached for volume 4 of the *Testimonies* to check one of the references. Finding it on page 598, I was surprised to find that the paragraph for which I was looking I had on a previous occasion underlined.

Then I remembered. Years before, as a young pastor in the New Jersey Conference, I had marked this paragraph and used it to encourage each family in the

congregation to subscribe to the REVIEW.

Here is what I had underlined. "The *Review* is a valuable paper; it contains matters of great interest to the church and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper and supply the destitute families."

Does your church make provision for every family to receive the REVIEW? In these times perhaps no family is "too poor" financially "to take it," but what about those who are poor spiritually? Does not the church have a responsibility to them?

J. J. B.

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