

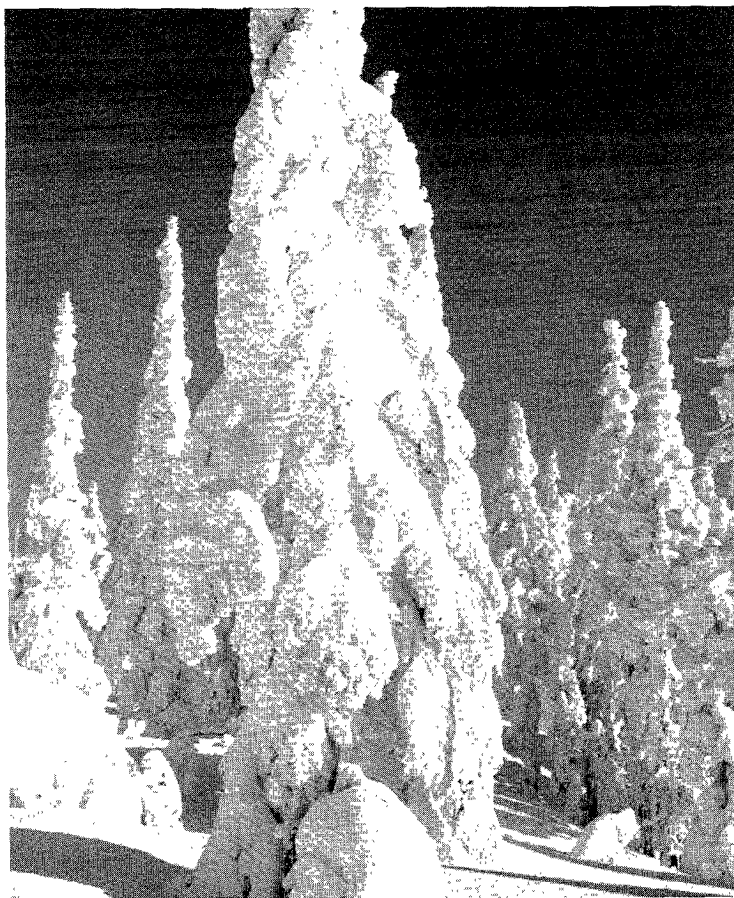
Adventist Review®

General Church Paper
of the Seventh-day Adventists

JANUARY 12, 1978

White Symphony

By PIETRO F. COPIZ



A layer of frost
Covers all trees.
 White.
The sun kindles
Lacy chandeliers.
 Bright.
Every twig is crowned
With shining diadems.
 No branch is bare.
 No shrub is dark.
Winding skybound,
A solitary road
Leads into a frame
Of icy gems
Waiting to be filled.
 Pure.
Like the conscience
Of a child.

Far is the smog
 Of the valley.
Gone seem the somber
 Pages of life.
By His grace,
My years ahead
May be like a symphony
 Of white.
Bright pages
Worthy of His kingdom.
 Whiter than sunny snow,
His righteousness
 Will cover me.
No bare sin.
No dark design.
 But a starry crown.
And Love. For ever and ever
 With Him.

Be Thou the center
Of my life's frame,
 O Lord.
And shine. Shine.
 Shine.

THIS WEEK

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Arthur L. White, secretary of the Ellen G. White Estate and grandson of Ellen White, has had firsthand experience working with inspired documents. In his article "Toward an Adventist Concept of Inspiration" (p. 4) Elder White clarifies some of the concepts necessary for a better understanding of how inspiration operates.

In "The Call and the Conviction" (p. 8), Virgil Robinson, recently retired from the Home Study Institute and formerly a

missionary to Africa, answers the question How is one who receives an official call to service to know whether God wishes him to accept the call? Elder Robinson illustrates his answers with experiences drawn from Adventist history.

The **Family Living** section (p. 11) completes the two-part series "Don't Spank So Hard, Mamma" by Laura Torkelson, from Woodridge, Illinois. In this article she gives examples on how to make a child a well-disciplined person by reinforcing his positive actions and discouraging his negative ones.

Young Adult (p. 14) features a moving experience written by Aleen Hooper, a young mother of three whose husband, Boyd, lay in a coma for more than two weeks. Confronted with an uncertain future and a "remit immediately" hospital bill, her only recourse in this moment of crisis was to spread out the letter before the Lord and in utter desperation

pray for guidance in the matter.

E. A. Brodeur, personnel manager of the Southern Publishing Association, Nashville, Tennessee, formerly Far Eastern Division publishing director, revisited the Far East to attend the Fourth National Convention of Philippine Literature Evangelists. In Newsfront (p. 20), he reports some of the highlights of this convention, the largest such meeting known in Adventist history, with 2,148 literature evangelists in attendance.

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LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

New name

I am excited about the change of name to ADVENTIST REVIEW. I think it is a step in the right direction and I agree with the new title wholeheartedly.

BILL MAY
Keene, Texas

Fire special

Are we learning from our past mistakes? If so, why such enormous expansions of educational and health institutions, rather than the establishment of smaller, less-elaborate colleges with small sanitariums, clinics, industries, and agriculture where students can earn while they learn?

What kind of divine judgment will it take to break up the colonization that is prevalent at our large institutions? Yes, it is sometimes necessary for families to move to those areas for the education of their children, but it isn't necessary to remain there after the children graduate. The employment opportunities and housing should then be made

available to others who need to locate there for the same purpose. Of course, it takes faith in God's leading to relocate after years at our schools, but with God all things are possible.

MRS. F. E. GRANT
Pensacola, Florida

On page 21 of the December 8 issue I see the old Tabernacle church in Battle Creek, where in 1917 I was baptized, changing in one short step from an Episcopalian to a Seventh-day Adventist.

RUBY FERGUSON
Monrovia, California

Never since the fire has this church so needed such counsel and admonition as are given in the various articles of the fire special.

I suppose I am especially moved by the issue because of my experience these past 12 years here in the Southwest. I have been in a position to see and feel our weaknesses, and have struggled so hard to hold the line among our institutions, so that the Spirit of Prophecy might be our guide. There is need for this issue of the REVIEW and for the counsel given. I only hope it can get a wide coverage to areas where the whole church can benefit.

J. N. MORGAN
Public Affairs Director
Southwestern Union
Conference
Keene, Texas

Although it has been slow, almost imperceptible, I think our departure from God's explicit directions, particularly in educational and medical work, has been almost as far and as blatant as in the last half of the nineteenth century.

MARVIN MEEKER
Lincoln, Arkansas

Agriculture in college

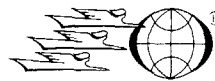
Re "Agricultural Blueprint" (letter, Oct. 27).

Andrews University (formerly Emmanuel Missionary College) has had a history of agriculture from the time old Battle Creek College was moved to Berrien Springs. At present there are one-, two-, and four-year college degrees in agriculture available on this campus. Our graduates are spread around the world. Similar programs are available at Loma Linda University and Pacific Union College, and some agriculture is being offered at Walla Walla College.

Though most States have their agricultural colleges, few exist for agriculture alone. They must have supportive sciences and liberal-arts programs to stay alive financially.

BERNARD C. ANDERSEN
Agriculture Department
Chairman
Andrews University
Berrien Springs, Michigan

Adventist Review



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Vol. 155, No. 2.

HEART TO HEART

A message from the General Conference president

A new year's message

Laurel, Maryland

January 1978 is here. God's people face a new year, with its hidden hopes, joys, opportunities, problems, and frustrations. We represent a worldwide church with nearly three million members, living in most countries of Planet Earth. How do we greet this new year?

A people with praise on our lips. "Let the people praise thee, O God; let all the people praise thee. O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and govern the nations upon earth. . . . Let the people praise thee, O God; let all the people praise thee" (Ps. 67:3-5).

We acknowledge our God as the great God, the One who created the heavens and the earth and all that in them is. He rules the universe. In His hands is the destiny of all humankind. We acknowledge Him as the giver of every good and perfect gift, and our lips are filled with His praise for all that He has done for His people. He is our Saviour, our Redeemer. Praise His holy name. "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness" (Ps. 48:1).

A grateful people. Our hearts are filled with gratitude to our God. For life, the measure of health and strength we have, for the creature comforts entrusted to us, we give Him thanks: for sparing our lives and enabling us to greet this new year. His angels have kept us from dangers seen and unseen during the past twelve months; for this we are deeply grateful.

We are thankful for His manifest blessing upon His work in every land where the Advent message is proclaimed today. Under His blessing the message has gone with power, and more than two million have united with the Advent family during the past eleven years.

I am reminded of the words of Ellen White, who, when addressing the General Conference in 1893, declared: "The work is soon to close. The members of the church militant who have proved faithful will become the church triumphant. In reviewing our past history, having travelled over every step of advance to our present standing, I can say, Praise God! As I see what God has wrought, I am filled with astonishment and with confidence in Christ as Leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.

"We are now a strong people, if we will put our trust in the Lord: for we are handling the mighty truths of the word of God. We have everything to be thankful for. If we walk in the light as it shines upon us from the living oracles of God, we shall have large responsibilities, corresponding to the great light given us of God. We have many duties to perform, because we have been made the depositories of sacred truth to be given to the world in all its beauty and glory. We are debtors to God to use every advantage He has entrusted to us to beautify the truth of

holiness of character, and to send the message of warning, and of comfort, of hope and love, to those who are in the darkness of error and sin."—*General Conference Bulletin*, 1893, p. 24.

A needy people. And yet we are a needy people. As individuals and as a church we often fall far short of our heavenly Father's expectations. We acknowledge that we have not always traveled in the path in which our God would have us walk. Time and again, from our beginning as a people, we have disappointed Him.

Today God calls all—denominational workers and laity alike—to honest-hearted repentance and the forsaking of sin in our lives. It is not enough that we should mourn over our transgressions; we must overcome them.

In deep contrition of heart we come to the feet of our blessed Redeemer, confess our iniquities, and cry out not only for cleansing but for the enabling, keeping power of the Holy Spirit to possess us and to make us more and more like our matchless Saviour.

The Lord has given the marching orders. They are clear. We cannot mistake them. "Go forth to every part of the world, and proclaim the Good News to the whole creation" (Mark 16:15, N.E.B.). Two thousand years has not changed our Master's commission. Today's "go ye" means *you*. It means *me!* It applies to every member of God's family around the world. Every one of us has a work to do in sharing our faith with those about us.

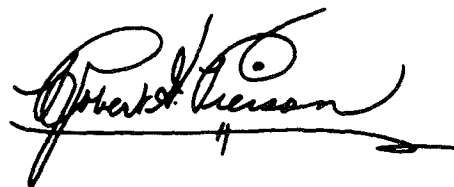
God expects us to do more

The voice of God declares, "Sound an alarm throughout the length and breadth of the earth. Tell the people that the day of the Lord is near and hasteth greatly. Let none be left unwarned. . . . According to the truth we have received above others, we are debtors to impart the same to them."—*Testimonies*, vol. 6, p. 22.

What have you done in the past twelve months to win a soul to Christ and His last-day message? Whatever we may have done in 1977, God expects us to do more, much more, in 1978. Every one of us is to be a fruitful Christian, winning souls for the kingdom.

A people with a glorious future. We may begin this new year with hearts filled with glad hope—indeed, the blessed hope! Who should be happier, who should have greater joy in their hearts, than a people at peace with God and their fellow men! What hope could be brighter than the blessed hope we have in our hearts! In a world where the outlook is dark and dismal, the child of God finds the uplook the brightest in the history of our troubled world. Jesus is coming. Our Lord is coming soon for His people—for you, for me—if *we will permit Him to do His work in our hearts and lives*. The future is as bright as the promises of God.

May I take this opportunity to wish each of you in every land a very happy new year, and may 1978 be filled with every needed blessing for you and yours!



ROBERT H. PIERSON

Toward an Adventist concept of

How do Seventh-day Adventists understand inspiration? Is the Seventh-day Adventist concept different from concepts commonly held?

In several aspects the Adventist concept is different. It partakes neither of the modernistic, liberal views that destroy the authority of God's Word nor the ultraconservative views that make the prophet a mere automaton—a machine, as it were—speaking or writing words he is impelled to utter or to record.

As Seventh-day Adventists we are uniquely fortunate in approaching this question. We are not left to find our way, drawing our conclusions only from writings penned 19 centuries and more ago, which have come down to us through varied transcriptions and translations. Concerning inspiration, with us it is an almost contemporary matter, for we have had a prophet in our midst.

What is more, rather than having in our possession only relatively short documents or a handful of letters, as is the case with the extant records of the Bible prophets, we have the full range of Ellen G. White writings penned through a period of 70 years, embodying her published books, her 4,600 periodical articles, and her manuscripts, letters, and diaries. We have also the testimonies of her contemporaries—eyewitness accounts of those who lived and worked closely with her. Both she and they discussed many points touching on the visions and on the manner in which the light was imparted to her, and how she, in turn, conveyed the messages to those for whom they were intended. In other words, the eyewitnesses discussed the operation of inspiration.

In a modern language

Further, she wrote in a modern language, so a large number of people today can study her writings in the original language, without needing to depend on a translation. Rarely, too, is it necessary to depend upon a transcription.

If we accept Ellen White as an honest witness, then her observations concerning her work, her statements on inspiration, and her declaration as to the work of the prophets of old are particularly significant to us. Thus what she has said of the work of the prophet in action can well form a basis for arriving at an accurate understanding of inspiration.

We shall discuss the subject as she did without resorting to theological language or definitions.

First of all, we should note that when the Lord imparts light to the prophets He does not confine Himself to one fixed procedure. "God . . . in divers manners spake in time past unto the fathers by the prophets" (Heb. 1:1). Therefore, one must not look for a uniform pattern that

will govern all the procedures in this matter of God's giving His messages to human instruments. This is an important point.

Second, the prophet is a normal human being with all the faculties possessed by such a being. He sees, hears, smells, meditates, reads, eats, sleeps, worships, speaks, and travels, as do other people. At the time of his call to the prophetic office he may or may not be well informed in some lines of knowledge. All through his life subsequent to his call to the prophetic office, he continues to gain information in most matters in the same manner in which we all obtain such information. Being called to the prophetic office does not blot from his mind information gained in past experiences, nor does it block his mental faculties from continuing to obtain information as he did before his call to the prophetic office.

Being called in a unique manner to the service of the Lord as a prophet, he is in a position to receive special information from God. This may be in the fields of theology and religious experience. It may be in the field of history, recounting the special guidance of God for His people or for individuals, or warning of the perils incident to Satan's determination to destroy the work of God or the hope of souls. It may be in the field of physiology, nutrition, or hygiene. It may be in the realm of eschatology. It may be in the field of education or church administration. It may be in the revealing of hidden sins.

The fields in which information may be imparted are without limit, for the work is in God's hands. This experience is uniquely that of the prophet. Although the Spirit of God may speak to the hearts of all consecrated persons, not all are or can be prophets. God alone selects the prophet. "Holy men of God spake as they were moved by the Holy Ghost" (2 Peter 1:21).

Visions and bearing testimony

A prophet may receive visions during the day, accompanied by certain physical phenomena (see Dan. 10), or in the night season, in a prophetic dream (see Dan. 7). After the vision the prophet imparts to others what was intended for them, either orally, in interviews, or in writing.

Thus there are two elements or procedures: There is the receiving of the information and the bearing of testimony—the presentation by the prophet of the message, the light, the information—he received from the Holy Spirit.

He may not be at liberty to impart at once some of the information he receives. Perhaps it is to be held until certain developments have taken place; or perhaps the light is given fully to orient the prophet, but he is not at liberty to disclose all that is revealed to him.



Because they have had
a prophet in their midst,
Seventh-day Adventists have seen
firsthand how inspiration
operates.

His mind thus becomes a reservoir or “bank,” as it were, from which, when circumstances demand, he is ready to speak forth. Often there is immediate need for the message.

How the light came to Ellen White

Note the simplicity of the language used by Ellen White in a description of how light came to her in her first vision: “While I was praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them, when a voice said to me, ‘Look again, and look a little higher.’ At this I raised my eyes, and saw a straight and narrow path, cast up high above the world. On this path the Advent people were traveling to the city, which was at the farther end of the path.”—*Early Writings*, p. 14.

Analyzing this statement, we observe that her coming into vision is described by the words “The Holy Ghost fell upon me.” Although she remained bodily in the room where she was praying at the family altar, to her it seemed that—

1. She was rising above the world.
2. She turned to look for something.
3. She could not locate that which she sought.
4. She heard a voice speaking to her.
5. She obeyed the command of that voice.
6. Raising her eyes, she observed the Advent people traveling.
7. She viewed their destination.
8. Later, she seemed to be with them as they enjoyed their reward.

Thus it is clear that to her the experiences in vision were real. She was seeing, feeling, hearing, obeying, and acting in faraway places, though bodily she remained in the room. Those in the room with her did not see what she saw or hear what she heard. It was more than a moving picture; she was a participant in the action. Later she related or wrote out in her own words these experiences.

Oftentimes while in vision Ellen White would be conveyed to a home or an institution, and then she would be conducted from room to room or department to department. She would seem to be in the councils that were held, would witness the actions of council members, hear the words spoken, and observe the surroundings in general.

In 1887, from across the Atlantic, she wrote to one of the workers regarding the detrimental policies pursued in one of the institutions. Note how she received her information: “I arose at three o’clock this morning with a burden on my mind. . . . In my dreams I was at . . . , and I was told by my Guide to mark everything I heard

and to observe everything I saw. I was in a retired place, where I could not be seen, but could see all that went on in the room. Persons were settling accounts with you, and I heard them remonstrating with you in regard to the large sum charged for board and room and treatment. I heard you with firm, decided voice refuse to lower the charge. I was astonished to see that the charge was so high.”—Letter 30, 1887.

At times she was shown buildings not yet erected but which in the future would constitute a part of institutions. She referred to one such instance in a letter written in 1903: “I have been thinking of how, after we began sanitarium work in Battle Creek, sanitarium buildings already ready for occupation were shown to me in vision. The Lord instructed me as to the way in which the work in these buildings should be conducted in order for it to exert a saving influence on the patients.

“All this seemed very real to me, but when I awoke, I found that the work was yet to be done, that there were no buildings erected.

“Another time I was shown a large building going up on the site on which the Battle Creek Sanitarium was afterward erected. The brethren were in great perplexity as to who should take charge of the work. I wept sorely. One of authority stood up among us, and said, ‘Not yet. You are not ready to invest means in that building, or to plan for its future management.’

“At this time the foundation of the Sanitarium had been laid. But we needed to learn the lesson of waiting.”—Letter 135, 1903.

Symbolic representations given

Two consecutive paragraphs from a personal testimony addressed to a prominent worker of earlier years illustrate how life’s experiences were sometimes represented symbolically: “Many other scenes connected with your case have been presented to me. At one time you were represented to me as trying to push a long car up a steep ascent. But this car, instead of going up the hill, kept running down. This car represented the food business as a commercial enterprise, which has been carried forward in a way that God does not commend.

“At another time you were represented to me as a general, mounted on a horse, and carrying a banner. One came and took out of your hand the banner bearing the words, ‘The commandments of God, and the faith of Jesus,’ and it was trampled in the dust. I saw you surrounded by men who were linking you up with the world.”—Letter 239, 1903.

At times the events of the past, present, and future were opened up to Ellen White in panoramic view. It seemed to her that she witnessed in rapid succession the vivid enactment of the scenes of history. I quote here a few sentences from her Introduction to *The Great Controversy*, giving us a glimpse of this means of enlightenment of her mind: “As the Spirit of God has opened to my mind the great truths of His word, and the scenes of the past and the future, I have been bidden to make known to others that which has thus been revealed—to trace the history of the controversy in past ages, and especially so to present it as to shed a light on the fast-approaching struggle of the future.”—Page xi. (Italics supplied.) □

Continued next week

FOR THE YOUNGER SET

Those horrid creatures

By AUDREY LOGAN

Sue lived on a farm and loved it. She knew all the cows by name: Bertha, with the gentle eyes; Daisy, who kicked if she didn’t like you; and Clara, who shook her head when you patted her nose.

Oswald, the Bantam rooster, was her favorite among the poultry. She couldn’t quite decide which of the farm horses she liked best—probably Ginger, because he pulled the little two-wheeled carriage so gently when they went for a ride.

But Sue hated the animals that loved to haunt the barns and eat the chickens’ food. They were fat and furry and had long tails. Yes, you’ve guessed right—they were rats! There didn’t seem to be anything nice about them at all. But, would you believe it, Sue learned a very important lesson from these horrid creatures.

One day as she was wandering among the farm buildings, she stopped in horror, for out of the shadows emerged three rats. She would have run away, but they looked so funny that she just had to stand and watch. The center rat had a

long straw between his teeth and the ends were held by the two other rats.

Absolutely fascinated, Sue followed and watched as they moved in line to a stream, where they slithered in, all still holding the straw.

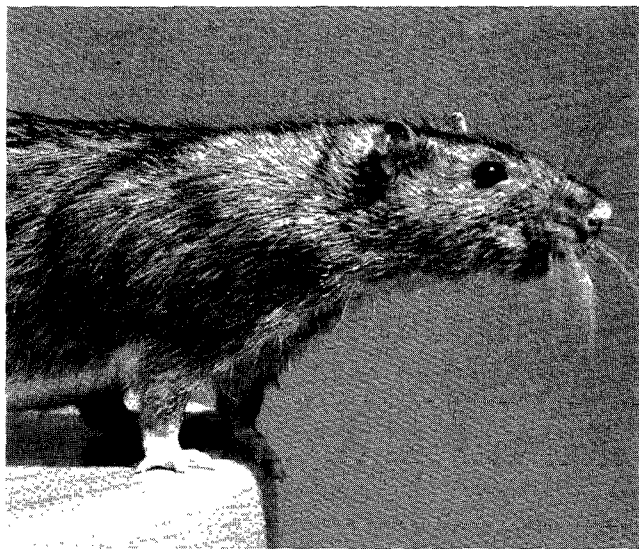
Cautiously, she moved a little closer. She saw the rats splash around, then edge back to the bank and clamber out of the water, still grasping the straw.

I wonder why they are still holding on to that piece of straw? Sue asked herself. When she peered closer, she found that the middle rat was blind. His friends were guiding him around by the straw he held in his teeth. Today they had taken him for a swim. The three rodents ambled back and disappeared into the depths of the barn.

Sue stood for a long time thinking about what she had seen.

“Well, I still don’t like rats,” she said to herself, “but if pests like that can be kind to one another, certainly we humans should help our friends.”

How right she is. Jesus said, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me” (Matt. 25:40).



“They have never told me”

“To feed men and not to love them is to treat them as though they were barnyard cattle.”

By STEVE CINZIO

When I entered the classroom my students all seemed to be engaged in some learning activity. After giving me a hurried glance, Georgina buried her face in her work.

As inconspicuously as possible I took a zig-zag route to her desk. She looked up, grinned, and said a half-whispered “Hello.” Returning the greeting, I asked, “May I please see your assignment?”

“Yes, sir,” she replied, and flipped back the pages to the beginning of her book.

Leafing the pages, the heading “Love” caught my attention. Brightly colored “heart” patterns made an interesting border around the word. And then—I find it hard to describe my feelings—those words torn from Georgina’s inmost depth stared at me from the pages. They cried their melancholy message with starkness and complete honesty. “I suppose my parents love me. They have never told me.”

Instantly my thoughts raced back to the little home that I had left that morning, my mind trying to find peace, trying to find an honest affirmative to the question that echoed and re-echoed in the recesses and convolutions of my brain, Did I tell my loved ones today that I love them?

The letters on the page became indistinct, and I couldn’t read further.

I thanked the young pupil politely and left the classroom. I wandered among the groups of happy, laughing children.

Can you honestly remember when you last told those near to you that you love them? The tragedy of today’s generation is that there are millions of Georginas, untold, unloved.

In this “gadget” age it is easy to run life’s race without stopping to catch our breath to whisper, “You mean so much to me.”

He was just an urchin from a city slum, so the story

goes. Reluctantly he accepted the invitation to spend some time on a farm by a quiet lake.

Some of the other children began building a raft from old rotting logs. No one asked him to help. He just stared as the boys busied themselves with the logs and rope.

Longingly, he gazed as the children pushed the home-made raft into the water. The sail was hoisted, and the gentle breeze blew the raft on the smooth water.

“Help!” The cry electrified the group of picnickers. The urchin responded in a flash. The raft had overturned and one child was floundering. The cold autumn water made him gasp as he plunged into the depths.

Soon the rescued was on the shore, protected by warm blankets. The rescuer stood on the shore some distance away from the excited group.

Finally someone suggested that they collect a few coins for the brave boy.

Walking over to where he stood shivering, the one appointed to present the reward said, “Son, we want to give you this money to show our appreciation.” The urchin looked at the money, then into the eyes of his benefactor and said, “I don’t want your money, mister, but if you want to do something for me, won’t you please send someone to love me?”

The philosopher Mencius once said, “To feed men and not to love them is to treat them as though they were barnyard cattle.”

Could it be that amid the plenty of this world someone near you is starving? When did you last “feed” them? Love them? □



The words she had written told their melancholy message with stark honesty. “I suppose my parents love me. They have never told me.”

Steve Cinzio is a teacher at Alawa Primary School, Alawa, Northern Territory, Australia.

The call and the conviction

How is one who receives an official call to service to know whether
God wishes him to accept the call?

By VIRGIL E. ROBINSON

One morning as the workers in Ellen White's home in Australia were rising from prayer, ready to go about their respective duties, a man who had arrived the previous evening stepped to the front.

"Please be seated," he requested. "I have a message from the Lord." Obediently the group sat down.

The visitor said: "We will sing number _____."

Mrs. White spoke up, "No, we will not sing again."

But the man repeated, "We will sing number _____."

"Brother," Sister White spoke emphatically but not unkindly. "We will sing no more. We have sung, we have read the Bible and prayed. If you have a message from the Lord, tell it."

"Yes, I have a message," said the visitor. "I saw that we are to go to America and give the message, 'Babylon is fallen.'"

"Who is to go to America?" asked Ellen White.

"Why, you and Miss McEnterfer, W. C. White, Mrs. Starr, Elder Starr, and myself."

"My brother," said Mrs. White, "your message is not from the Lord." She went on to point out the great work yet to be done in Australia. She concluded by saying, "We are busy, and now we are all going about our work. I will turn you over to Brother Starr."

Elder Starr talked with the misguided brother. The man seemed bitterly disappointed that his message had not been instantly accepted and acted upon. He told Elder Starr that when Mrs. White told him that his message was not from the Lord, all his self-confidence evaporated.

"Well, that's a fine thing to get rid of," replied Elder Starr. He then proceeded to ask the man whether he really had "seen" something, or whether it was more like an impression that they were all to go to America.

The man admitted that it was more like an impression. After praying with him, Elder Starr sent him back to Melbourne.

An experience such as this raises the question, How is a person to know, when he feels called to some form of service, whether it is God who is calling him or whether it is simply an impression? If the call comes through a committee, must the recipient accept it, regardless of personal convictions? An incident that occurred during a General Conference session nearly a century ago sheds light on this difficult question.

At the General Conference session in Battle Creek, Michigan, in March, 1891 (this was the first biennial

session conducted by Seventh-day Adventists: previous to this meeting, the sessions had been held annually; from 1891 onward for a time, they were held every other year), the delegates who met with O. A. Olsen, General Conference president, found many important matters waiting their attention. Not the least of these was how to provide leadership for the growing work in South Africa.

Friction brings change

Four years had passed since the first two missionary families from America had been sent to that field. C. L. Boyd and D. A. Robinson had made a strong beginning. For some reason the mission board had failed to designate either man as leader. As a result, when friction began to develop, Elder Robinson gracefully left, returning to his former field of work in England. By 1891, Elder Boyd had been four years in the field. Now he was returning home, broken in health. Who would succeed him?

The Lord had already laid a burden for the South African work upon A. T. Robinson, younger brother of D. A. Robinson and president of the New England Conference. But with no one, not even his wife, did he share this burden that lay upon his heart.

As the General Conference leaders considered the names of strong men available for such a post, their attention was directed to R. C. Porter, president of the Minnesota Conference. When the nominating committee brought in his name, the delegates attending the session voted that he take charge of the growing work in South Africa. Naturally the delegates wondered what Elder Porter's response would be. He asked for permission to speak.

In a few brief words, he stated his inmost feelings. He wanted to do the Lord's work in the Lord's way, but somehow he felt no burden for the work in South Africa. The prospect seemed dark to him. But, he concluded, if the church appointed him to that field, he would not refuse to go, even though he personally saw no light in the call.

Elder Olsen listened sympathetically. Aware that an appointment to such a distant land, and to a different type of work, would appear difficult to Elder Porter, he asked him to make no hasty decision, but to consider the matter prayerfully. He also invited the other leading men to join in praying that the right worker might be found for South Africa.

When the session reopened the next morning, Elder Olsen took up the matter again.

"What about it, Roscoe [Porter]?" he asked. "Do you begin to see some light in this call?"

Elder Porter shook his head.

Virgil E. Robinson, missionary to Africa, recently retired from the Home Study Institute, where he was senior editor. He is presently writing a biography of W. C. White and is living in Takoma Park, Maryland.

"No, it is darker than ever. I see no light whatever that would indicate that my duty lies in South Africa."

Elder Olsen was perplexed. That the Lord had a leader for the South African field, he never doubted. But how was the Lord's choice going to be revealed? Suddenly, he picked up a pencil and pointed it directly at A. T. Robinson, who was sitting across the table from him.

"I believe the Lord has laid this burden on you, my brother," he said with conviction.

Elder Robinson appeared startled and embarrassed.

"I can't imagine what makes you think that," he replied, trying to retain a noncommittal expression on his face.

"Think about it; pray over it," urged Elder Olsen as he prepared to introduce other items of business.

At noon when the other delegates headed for the dining room, Elder Robinson fled to the woods to seek the Lord. There, on his knees he yielded his own personal preferences into the hand of God and promised to go wherever he was most needed. That afternoon he told Elder Olsen and the delegates that for weeks he had felt a burden for Africa. The men who had been struggling to solve their problem smiled, especially Elder Porter. "Amen! Amen! Praise the Lord," was heard on all sides.

So Elder A. T. Robinson and his family went to South Africa and worked there for five years while Elder Porter remained in the United States and served as president of the New England Conference. It is interesting to note that 16 years later Elder Porter did travel to South Africa, where he took charge of the work for five years.

Another incident that happened years before, at the 1868 General Conference session, also sheds light on God's manner of calling people. As was customary, the ministers from various parts of the North American field indicated places where they felt impressed to work, and on this basis various assignments were made.

Meanwhile, out in California, Dr. M. G. Kellogg and a handful of believers had been pleading for workers to come to that promising field, even sending a generous

A. T. Robinson accepted the call of the 1891 General Conference session to go to Africa to direct the work of the church there.



donation to help meet the cost of such a venture. Coming to the session, Dr. Kellogg made a personal, stirring appeal. When nearly all the ministers had been placed, James White asked whether anyone felt a burden for California. John N. Loughborough immediately stood up and said that for some time his mind had been exercised in that direction. He was ready to go.

James White then pointed out that the Master had sent out His disciples two by two. Was there another man who realized the urgent needs of California? D. T. Bourdeau stood and admitted that for some time his mind had been turning toward California. In fact, so strong had been the impression that he would go to a new field after this session that he had already sold his furniture and was free to go immediately. It did not take long for the delegates to appoint these two dedicated men to the California field.

Most, if not all, workers at some time or other have faced the question, How shall I know whether the call I have received is truly a call from God? Ellen White pointed out that "no man's judgment should be surrendered to the judgment of any other one man."—*Testimonies*, vol. 9, p. 260. She pleaded with her brethren not to be arbitrary in making appointments. Everyone has access to the same illuminating power, she declared. "As God's free agents, all should ask wisdom of Him."—*Ibid.*, p. 284. But how are they to be sure that they are walking in the light and following divine guidance?

Helpful counsel

Some 40 years ago, the manager of one of the church's large sanitariums was invited to accept supervision of another, larger institution. He was reluctant to go. He had several children who were attending a nearby college. Yet, he thought, if the Lord wants me to go, it is my duty to respond. Finally, he asked counsel of a longtime friend, W. C. White. Elder White was surprised by the question.

"Do you mean to tell me, Myron," he asked, placing his hand on the younger man's shoulder, "that after all these years in the Lord's work, you haven't learned how to get down on your knees, ask God a question, and get an answer?"

The man hadn't thought of it that way. He promised to follow the suggestion. On his knees he prayed the prayer of Paul on his way to Damascus. "Lord, what wilt thou have me to do?" No one ever prays that prayer sincerely without receiving an answer. Accepting the call, the worker was richly blessed.

Ellen White never subscribed to the belief that the voice of the committee is invariably the call of God. Though holding the General Conference leadership in high esteem, she recognized that "At times . . . a small group of men entrusted with the general management of the work have, in the name of the General Conference, sought to carry out unwise plans."—*Ibid.*, pp. 260, 261.

Because of such eventualities, it is well that a person who is called receive a confirmatory conviction from the Holy Spirit before he accepts an official call. God will not leave the sincere inquirer in the dark. He may claim the promise "I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye" (Ps. 32:8). □

Is Takoma Park another Battle Creek?

The REVIEW editors should be commended for devoting an entire issue to the Review and Herald plant fire in Battle Creek. I would like to see issues devoted to other themes in Adventist history.

The December 8 issue contains the usual strengths and weaknesses of having several authors focus on one theme. The greatest strength is the diversity of views. The major weakness is the limited treatment given to the denominational climate in Battle Creek in 1901 to 1903 and its relationship to contemporary events. How can John Harvey Kellogg be mentioned only once in an entire issue devoted to the publishing-house fire and the subsequent move to Takoma Park?

A careful study of *The General Conference Bulletins* for 1901 to 1903 and Richard Schwarz's studies of Kellogg reveals that Kellogg's influence and work in Battle Creek during this period was all-pervading.¹ During the 1901 General Conference session in Battle Creek he probably reached the height of his influence. He presided over several sessions of his medical associations during the proceedings, received public praise from Ellen White, who was his house guest at that time, and made numerous speeches, one of which was included under a section entitled, "Our Best Meetings." However, Ellen White continued to urge church members to move out of Battle Creek almost every time she spoke publicly at the 1901 session. She emphasized continually the need to establish and finance work in large Eastern cities, the South, Australia, and Europe, rather than focusing on one town.

The REVIEW issue should have described more fully the size of the work in Battle Creek. At that time only one Adventist center existed—a

center with large institutions that took high percentages of the church's work force. W. W. Prescott emphasized at the 1901 session that the General Conference employed 1,500 worldwide workers compared to the nearly 2,000 employees of the Kellogg-headed International Medical and Missionary Benevolent Association.² Of these 2,000 medical workers, 713 worked at the Battle Creek Sanitarium, a high number when compared to the 1,500 working for the General Conference.

The Battle Creek map on page 9 of the REVIEW showed only three buildings as part of the sanitarium complex, but Kellogg reported that the sanitarium owned 20 buildings and rented another 80 buildings around town for housing.³ Not only did many workers reside in Battle Creek but 40 percent of the entire church's membership lived in the northern area between Ohio and Nebraska. The Battle Creek church, the only church listed separately in General Conference statistical reports, consisted of 2,100 members.⁴ Some have estimated that several thousand more Adventists probably lived in the town who had not transferred their memberships.⁵

Kellogg fell from his position of influence during 1902 and 1903 as he and Arthur Daniells, chairman of the General Conference Executive Committee, clashed on many issues. Daniells even told a General Conference Committee that Kellogg's "imperious will" needed to be broken, while Kellogg increasingly referred to Daniells as being like a king. By the 1903 General Conference session in Oakland, Kellogg no longer held the high influence of earlier years.⁶ He challenged the attempt of several church leaders to have the church take over legal control of all church institutions, which

up to this time could be by individual stockholders. He openly criticized church leaders for failing to follow good health practices. He also defended rebuilding in Battle Creek the sanitarium while Ellen White publicly criticized him for his actions and teachings. We could argue that moving out of Battle Creek also represented an attempt to get away from Kellogg, the town's dominant personality, especially in the light of his growing disagreements with church leadership.

On page 9 of the REVIEW, maps of Battle Creek and Takoma Park appear without comment. But elsewhere in the issue it is noted that Adventists have followed Ellen White's admonition at the 1903 General Conference session to follow God's instruction to make centers in many places.⁷ I think this point needs further emphasis. Unlike Battle Creek in 1902, today Takoma Park represents one of many Adventist centers around the world, such as Berrien Springs, Orlando, Sao Paulo, Collonges, and Singapore.

Does the Takoma Park area have an inordinate number of Adventists? The 1976 membership in the 32 churches within a 25-mile radius of Takoma Park (from Columbia, Maryland, to Vienna, Virginia) comprises 0.4 percent (12,631) of Adventism's worldwide membership and 2.4 percent of the North American Division's membership. Church membership in the three Takoma Park churches comprises 0.2 percent (5,148) of worldwide membership and 1.0 percent of the North American Division's membership. In fact, the Takoma Park churches founded several outlying churches. Though many Adventists live in Takoma Park, most Adventists in the Washington area live in scattered communities spread over a wide region.

The Adventist work force in Takoma Park does not come close to approximating the 20 percent that worked in Battle Creek in 1902. Only 2.5 percent of the total Adventist work force works in Takoma Park. If we exclude the 1,532 workers at the

Washington Adventist Hospital, the figure is 1.5 percent.⁸

Adventists move to an area such as Takoma Park for two major reasons: first, the availability of work both inside and outside the church in today's limited job market. Today many Adventists are witnessing in varied jobs from high Government positions to blue-collar jobs. Second, an area that can provide a kindergarten-through-college education in Adventist schools is important to Adventist parents. Annual costs for education in the Takoma Park area run \$560 for elementary schools, \$1,365 for a day academy, compared to \$3,100 for a boarding academy, and \$3,135 for commuting college students compared to \$4,635 for dormitory students. Not many parents can afford this.

Has moving to Takoma Park in 1903 been a positive benefit to the church? Yes. The fact that we have 32 churches in the Washington, D.C., area rather than two large Takoma Park churches shows progress. Yet we have not begun to reach this vast metropolitan area as we might. Many Adventists have a vision for what the local churches, educational and medical institutions, and General Conference might accomplish together to learn how to reach the secular people who live in urban areas. The answer is not to leave but to attempt to fulfill God's vision for this great city. Perhaps some lessons can be learned here that can be applied in urban areas around the world where most of today's people live.

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- ² *General Conference Bulletin*, April 10, 1901.
- ³ *Ibid.*, April 9, 1901.
- ⁴ *Ibid.*, 1902, pp. 596, 597.
- ⁵ *Supplement to Review and Herald*, April 28, 1903, p. 4.
- ⁶ Schwarz, *John Harvey Kellogg*, pp. 181-184; "The Kellogg Schism," *Spectrum*, IV (Autumn, 1972), pp. 25-30.
- ⁷ "Lessons From Josiah's Reign," *General Conference Bulletin*, April 1, 1903.
- ⁸ Figures based on F. Donald Yost, ed., *114th Annual Statistical Report* (Takoma Park: General Conference Office of Archives and Statistics, 1976); and individual conference directories of the Columbia Union.

Don't spank so hard, Mamma—2

Don't spank so hard verbally

By LAURA TORKELSON

As harmful as physical beatings are, verbal ones can be more devastating. The old chant "Sticks and stones may break my bones, but words can never harm me" is false. Bones mend, but feelings may remain injured for a lifetime. Commands to a child should be stated in such a way that the child gets a clear meaning of what you are expecting of him. For example, you may say, "I do not like messy rooms in the house. I want you to clean your room before you come to dinner. I'll come back to check it then." You should not say, "You are so messy. You just don't mind living like a pig. Why don't you ever clean up your room?"

In the first statement the child knows how you feel about his messy room. He also knows what he is to do and when. In the second statement he is belittled and scolded, but he is not given directions. The first statement is good for the child. The second statement destroys his self-concept.

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Making a child a well-disciplined person includes reinforcement of his positive actions, as well as discouraging the negative.

If after the first statement the child does not clean the room, there should be no dinner. Be sure you have given him a reasonable amount of time to perform the job, and then stick to your word. If depriving him of his dinner is going to bother you, don't use it as a threat. Be sure you make only statements that you can carry out. To give in at this time is to lose your authority. For the child to win is for you both to lose. If he further challenges, then physical discipline may be one alternative that works.

A physically firm touch can convey authority in a positive way to your child. A four-year-old who gets whiny, mouthy, or demanding while you have guests and who does not respond to his parents' looks and gestures need not be spanked while the guests are aware of what is going on. Daddy can pick the child up without saying a word as he leaves the room. If daddy holds him firmly against his body, with no chance for the youngster to struggle, and takes him to the child's room and says, "You sit here quietly for a few minutes. I'll come back and get you," he is evidencing to the child that he is in full control.

A firm grip on the child's wrist may work as well as picking the child up bodily. Even a 10- or 12-year-old will realize by that wrist grip that *he is not* in control. The parent is quietly but firmly in control. Dr. James Dobson suggests a pinch or full-hand squeeze of the shoulder muscle will do the same thing when discipline must be done unobtrusively and quietly.

Be considerate

When a child comes to you with a request that involves no principle or challenge to authority, but the request conflicts with your needs, you will find compromise to be an acceptable solution. Listen to him quietly while he tells you of his need and then tell him exactly how you feel. If you can find a solution that comfortably meets both your needs, you have taught your child a valuable lesson. Knowing that you are considerate of his needs is going to make him considerate of yours and those of others. For example:

Bobby: Mom, Tom and Jim invited me to come to their pool to swim. May I?

Mom: It's hot, and I know it would really feel good. But you remember we have company coming this evening, and the lawn needs to be mowed, and the garden needs hoeing, too. I'd like to have those things done before they come.

Bobby: Oh, Mom, they won't care if the lawn isn't mowed and the garden isn't hoed. Tom and Jim are my new friends, and I'm afraid they might not ask me again if I don't come.

Mom: You need to swim, and I need the yard mowed and the garden hoed. It takes about an hour to mow the lawn. You could do it before you go, or come home about four o'clock and get it done before our friends come. We can let the garden go until tomorrow morning.

Bobby: That's great, Mom. I'll mow the lawn first so it will be sure to be done. That'll make my swim even more fun and cooling. I'll call Jim and Tom and let them know I'll be there in about an hour. I'll do the garden in the morning. Thanks, Mom.

Compromise is used by "adult" adults to solve many problems. Teaching children to solve their problems in this way is important in lessons of unselfishness. It is a major lesson in the larger definition of good discipline. Mother gave in to an unexpected invitation that meant a lot to her little boy. Bobby's warm feelings toward her are going to make him more likely to do nice things for her.

Nagging is never an effective way to make a child behave. A few lessons in this, and the child stops listening to mom or dad. He sizes up their requests as meaningless. State your request once, clearly and reasonably; then expect it to be carried out.

"Sally, I want you in bed by nine o'clock. It's eight-thirty now, so you have half an hour to finish what you're doing and get to bed." If there is need for compromise, hear Sally out. She may have special homework that she needs to finish, in which case you may want to revise your deadline to nine-fifteen or nine-thirty. Her request

must be valid for you to change your mind, and your request must be equally reasonable.

In Sally's case a spanking may be the answer if she does not get to bed on time, but there are other punishments that can be equally effective. "Sally, it's nine o'clock and you're not in bed. You've disobeyed and will have to be punished. It makes a problem for everyone when you're tired in the morning. Tomorrow evening I'm going to insist that you go to bed a half hour early." The more closely the punishment "fits the crime," the more effective it will be. If car privileges are abused, the natural consequence is that car privileges are removed.

Be consistent

Parents must be consistent with their rules and punishments, or the child will be bewildered. If jumping on the bed is condoned at one time, he does not know where he stands when he is punished for it the next time. Children of parents who are inconsistent become confused. "There is no figuring them out anyway, so why try?" The child concludes. He has, thus, no guidelines to go by, and this is a dangerous position for a child to be in.

A child's and an adult's concept of time are widely different. Ten minutes is a long time to a child. Rewards and punishments are both more effective if administered quickly. The time when punishment should be delayed is when the parent is so angry that he is not rational. In such a case, tell the child you will deal with it later.

After the punishment, the child often wants to be loved, and this is good. The reassurance that even when you punish him you still love him is important to his trusting you. It can be a time of particular closeness between parent and child. Talking and explaining may be more effective then than at any other time.

Children should not be punished for expressing their feelings to their parents. It is only when feelings are known that parents can deal effectively with the problem.

Child: Mom, it makes me angry when you don't let me go hunting with John.

Mom: I'm sorry it makes you angry. I know it disappoints you, but I don't like you to kill animals. Besides that, it's not safe. I don't want any accidents to happen to you if I can help it. My rule still stands.

In this case mom has accepted her child's feelings, but her authority still is in force. In another instance it may be different.

Jane: Mom, you aren't being fair. Jeff got to go without finishing his work, but you won't let me.

Mom: I can see where you feel it's unfair. I'm going to have to watch myself. I'll try to make this up to you, Jane.

Mom is not going to lose ground by admitting her mistake. She would have lost ground if she had defended herself and Jane had gone on thinking mom was not fair. Children do not discount parents who admit they make mistakes.

Children dislike being isolated, and isolation can often be an ideal punishment. Children who fuss constantly are making a bid for your attention and for reinforcement from you. Taking sides can be unwise, because a manipulating child can cause problems for others, but the youngster can still look innocent in the squabble. A good

INSPIRED GEMS



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

C. E. Dudley
South Central Conference

● "Cast not away therefore your confidence, which hath great recompence of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry" (Heb. 10:35-37).

● "The greatest want of the world is the want of men—men who will not be bought or sold, men who in their inmost souls are true and honest, men who do not fear to call sin by its right name, men whose conscience is as true to duty as the needle to the pole, men who will stand for the right though the heavens fall."—*Education*, p. 57.

plan for settling small disputes is to say calmly, "You're fussing again. Tim, go to your room, and, Sarah, you go to yours. I'll set the timer on the clock and when it rings you may come out again." The setting for these offenses can be for as little as five minutes and still be effective. It is surprising how isolation for short periods of time without the parent's also entering the dispute will soon bring fussing among siblings to a minimum. It is important that the parent stays calm at these times.

Never give in to a child who is making a request in an objectionable way. If you do, you are teaching him to ask again in the same manner. The child who gets what he wants after a temper tantrum or whining is being taught to ask for what he wants again in the same way. He'll use techniques that work. When your child comes to you with a question, don't tune him out. I've seen children repeat a question ten or more times before a parent even signals that he's heard the child. It doesn't take any longer to answer the child after the first time he asks than it does after the tenth time. Don't drive him to desperation. It hurts anyone's self-esteem to be ignored.

Making a child a well-disciplined person includes reinforcement of his positive actions, as well as discouraging the negative. More than any other reward, the child wants his parents' approval. Parents need to notice the

good things their children do and comment on them. The child will repeat the actions that have received your approval until they become good habits. I like Haim Ginott's suggestion that we compliment the act and not the child. "Your room looks so neat now. The bed is so nice and smooth." This is much better than saying, "You are such a good bed-maker and room-cleaner." The first statement is interpreted as "Mom likes what I did; the second statements says, "What a good boy I am." The first statement promotes a healthy self-esteem; the second an unhealthy self-love.

I cannot close an article on discipline without commenting on the importance of parents' modeling good discipline for a child. "Children imitate their parents; hence great care should be taken to give them correct models. Parents who are kind and polite at home, while at the same time they are firm and decided, will see the same traits manifested in their children."—*Child Guidance*, p. 215. "This is a school of discipline to herself [the mother] as well as to the child."—*Ibid.*, p. 216.

"Exact obedience in your family; but while you do this, seek the Lord with your children, and ask Him to come in and rule."—*Ibid.*, p. 244. If this is the formula by which parents discipline their children, there can be no mistakes. □

ESPECIALLY FOR MEN By W. R. L. SCRAGG

Late-seventies morality

There's no question about it. A new brand of sexual morality has become respectable in the late seventies. It's been growing since the early fifties and now has almost complete control of the thinking of secular man.

In the new morality, sexual promiscuity doesn't matter so long as no one is hurt. In fact, among the young searching for identity and acceptance it's to be encouraged.

Divorce evokes little of the shame and censure it once did. The vows are sworn with unspoken provisos, the blessings pronounced as a ritual without belief in their efficacy.

Homosexuality has crept "out of the closet" and parades as an acceptable alternative. With it a hundred other horrid perversions have adopted the mask of respectability.

How did it happen? We might point to science and the advent of the pill. The media have deliberately set

about to feed "public taste," both forcing and following its descending spiral. Establishment organizations—churches, commissions, congressional and parliamentary committees, and even the judiciary—have hastened the trend.

The trouble is that a lot of good people, including professed Christians, have got themselves all mixed up on some of these issues. They no longer see clearly what is right and what is wrong. Morality has taken on a grayness; it swirls in a mist around them. At times they see right from wrong clearly. At times they mistake the wrong for the right, and all too often they just simply don't know anymore.

Take, for example, the thrust for acceptance by homosexuals. It doesn't seem appropriate to condemn an entire group of people in today's climate of humanistic tolerance of all religions, all philosophies, all life styles, all moralities.

Yet the Christian should have no doubt. Romans 1:26 and 27 spell out God's view of homosexual acts. Of course, we can be oversimplistic and condemn the person with the act, forgetting that the homosexual can obtain repentance and forgiveness just as much as can the adulterer.

While society continues to argue whether homosexuality is the result of early identification problems, seduction, cultural pressures, or genetics, the Christian should never be in doubt about the morality of homosexual acts and life styles.

This may seem to be a hard line. But it is the Biblical one and it's no harder than the line taken toward alcoholism or drug addiction, both of which stand condemned by Christian teaching while scientists and psychologists continue to argue causes. In all such cases the reclamation of the individual is justifiable and appropriate while the acts are unjustifiable and inappropriate.

And the same kind of stand must be taken in other areas of sexual morality. Peter looks at sexual promiscuity and perversion in chapter two of his second

epistle. Paul condemns them in Ephesians 5. Christ and Paul proclaim one man-one woman marriage which was to last for life.

This part of being a Christian isn't all that easy anymore. Not that it ever was easy. But when society shared the Christian stance, Christian morality at least had popular and public support. Now the media, the learned men, and even the theologians pour their scorn on Christian morality as outdated, unnecessary, primitive, and even dangerous.

Some of the scorn, ridicule, and anger that troubled the apostolic believer now descends on Christians in the late 1970's.

Well, did you ever think being a born-again person would make you either popular or understood by the world?

On the other hand, have you noticed that recently an amazing number of psychologists, sociologists, and media pundits have been proclaiming the kind of morality that Christianity espouses? Though the reasons given may be different, it is comforting to have company on what we sometimes call the straight and narrow way.

The stars twinkled in triumph

In a moment of crisis,
like Hezekiah I spread out
my letter before the Lord.

By ALEEN HOOPER

I was seated at the breakfast table. The large picture window framed the beautiful Tennessee valley surrounded by hills where redbud and dogwood trees had burst into full bloom. Wildflowers covered the hillside. The Southern sunshine permeated my soul.

It was good to be alive. Each time I passed the window I repeated my favorite text, indelibly stamped on my mind: "I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth" (Ps. 121:1, 2). David's words had long been a source of my strength.

For more than two weeks now my husband had lain unconscious in the hospital. Although still oblivious to his surroundings, he seemed to be gaining ground. At least his vital signs were stable now. My heart gladdened as I thought of this. I was sure that the Lord was going to restore him to health. Our three young children and I needed him so much.

One reason for my lightheartedness this morning was that I had had my first night's sleep in some time. I had hovered over Boyd like a mother hen, leaving his bedside only long enough to check on the children. I was grateful for the good care they had been receiving from the workers at the school where we lived.

About three years before, we had left our Indiana home to help pioneer the work for handicapped youth in Tennessee. The school was nestled among the hills in a

Y-shaped valley. Our home was in the upper right prong of this thousand-acre farm. Here young people were getting a new lease on life in the home that love had built.

The home-school had been started by two God-fearing women. Many others subsequently had contributed their time or money to sustain this work. The school thus stands as a symbol of hard work and dedication. We had considered it a real privilege to help in this corner of the Lord's vineyard. Here we had experienced many joys and had suffered many hardships. This monumental work had been to us a real source of spiritual growth. We had learned to depend on the Lord and appreciate His goodness more fully.

A knock at the door aroused me from my thoughts. I hurried to answer and flung the door open to greet a friend from the school.

"Good morning." Her face was wreathed in smiles. "I brought your mail. How are you today?"

"Good morning, Laura. I appreciate your thoughtfulness. I feel great this morning, as though I had never missed a night's sleep. Won't you come in?"

"Just for a minute. Have you heard from the hospital this morning?"

"Yes. The nurses said Boyd had a good night, although there is still no apparent sign of consciousness. I must get to the hospital by midmorning. I want to see the doctor when he makes his rounds. How are the children?"

"Oh, they're fine," she assured me. "They were having breakfast when I left the school to pick up the mail. I'm glad you allowed us to keep them last night so you could get some sleep for a change."

"I appreciate everything you're doing, Laura. Won't you sit down for a minute?"

"No, thanks. I need to get back and get some of the boys out on the job."

Laura was a dependable girl. She supervised the work program of the students who worked outdoors. She had been staying at our house with the children at night because she felt they would be more content at home. In the morning she took them to school and then went about her work while they were in classes.

"I'll stop at the school to see the children before I

leave for town, Laura. Thanks again for your help.”

She flashed a reassuring smile and departed. I could hear the crunch of gravel as the jeep rolled down the driveway.

“Thank You, Lord,” I breathed, “for such friends.” All through the day I found myself speaking to God. He was my constant, understanding Partner these days.

I walked back to the kitchen and cleared the empty dishes off the table. I decided to open the mail and take care of our business before I left for town. Seated at the table, I sorted the junk mail from the letters and cards. What was this? The return address was that of the hospital. The envelope had a little window. Must be a mistake, I thought. Why were they sending that to me? I had worked in the insurance department at a hospital for several years and was acquainted with billing. If it’s a bill, it should have been sent to the insurance company. I slit the envelope with the letter opener and unfolded the statement: “For services rendered, \$1,399.95.” A handwritten note across the bottom read, “your insurance will not cover. Remit immediately.”

When I read the handwritten message, I sat there in stunned silence. Surely this was not possible. “Lord, what will I do?” I stared out the picture window toward the hills. My mind was flooded with misgivings. Surely there was some mistake.

I knew the bills were mounting. Boyd had been admitted the previous month for acute cholecystitis. After the surgery he went into acute pulmonary edema. He was responding to treatment, but he would still need special care for some time. How could we pay this kind of bill? We had donated our services to the school ever since we arrived three years before, as did all the other workers in this venture for the handicapped.

Help from the Lord

My favorite text again flashed into my questioning mind: “I will lift up mine eyes unto the hills, from whence cometh my help . . .” My eyes dropped from the hills across the valley to the opened book that still lay on the table since my morning devotions. I pulled the book, *Morning Manna*, a little closer and read the message again: “And Hezekiah received the letter of the hand of the messengers, and read it: and Hezekiah went up into the house of the Lord, and spread it before the Lord” (2 Kings 19:14). Hezekiah and Isaiah had remained calm and trustful. They depended only on the Lord. I believe this has a message for me, I thought. And like Hezekiah, I, too, spread my letter before the Lord and prayed. The Lord knew our situation. He would send the funds we needed so desperately. “And, Lord,” I added, “please continue to heal Boyd’s body, and send him home.”

Across my memory flashed the image of a little insurance booklet that Boyd had been sent when he received his disability retirement five years before. It was from a large, well-known company. I went to the metal box where we kept our important documents and thumbed through the papers until I located the little pamphlet. Quickly I went back to my favorite spot and bowed my head. Then I read the booklet slowly and carefully, and the Lord helped me interpret the technical language. We still had coverage, I discovered. There had been a mistake! “Thank You, Lord,” I whispered and slipped the

letter and booklet into my purse. Quickly I finished the necessary preparations for my trip to town.

At the hospital the woman in charge of collections sat at her desk, looking prim and efficient. I stood in the doorway. She motioned for me to have a seat.

“I’m Mrs. Hooper. I received this statement today.”

“Oh, yes,” she replied. “We received a telegram from your insurance company. Your husband has just a few hundred dollars of his benefits remaining. The bill is so large we must have the amount paid immediately.”

“But we don’t have that much money,” I stammered.

“You must sign a bank note then.”

“I can’t do that without talking to my husband. He’s still unconscious, and—”

“I’m sorry,” she stated emphatically.

“I’m sure there must be some mistake.” I pulled the booklet from my purse. “I’m sure he has more benefits coming,” I insisted. “Let me show you this pamphlet.”

“He’s been in the hospital several times this winter, hasn’t he?” She continued without waiting for my reply. “I’m sure an insurance company wouldn’t make a mistake like that.”

Reassuring response

I laid the booklet on her desk. “Look, it says here that a retired employee has one complete round of benefits—120 days in the hospital at a semiprivate-room rate.” I pointed to the section as I read. Apparently I sounded convincing. She rose from her chair and walked around the desk and peered over my shoulder.

“Say, I believe you’re right. I’ll make a telephone call to the insurance company.” Her smile was reassuring.

“How would you like a job in our insurance department?”

“I have three small children and I feel it is important for a mother to take care of her children. It will be some time before my husband is up and about, and he needs me. I’m afraid I can’t take the job now.”

“Well, remember, if you ever need one, let us know. Come back to the business office before you go home. I should know about this policy by then.”

The day went by quickly. The nurses encouraged me to go home to the children. They assured me they would contact me if any change occurred. There was nothing I could do for Boyd. He had definitely passed the crisis. I took one last look at him, thin and pale, lying very still. But he seemed to be resting well. He had showed signs of rallying. “Lord, heal his body,” I prayed, and reluctantly departed.

I poked my head into the office of the credit manager. She didn’t look like the same person I had visited a few hours before.

“You were right.” She was smiling and friendly. “We will wait and submit the bill when your husband leaves. You should have very little—perhaps nothing at all—to pay. Now hurry to your children and forget the bills.”

I walked out into the mid-April night. The stars seemed to twinkle in triumph. The air was refreshing. I had a bounce in my walk. Despite the long day, I was not weary. The click of my heels beat a rhythm on the walk and burned the joyful message into my thoughts: “My help cometh from the Lord . . . My help cometh from the Lord . . .” □



It's time to move on— devotional books lead the way

Senior Devotional—*First Things First*, Robert Spangler.

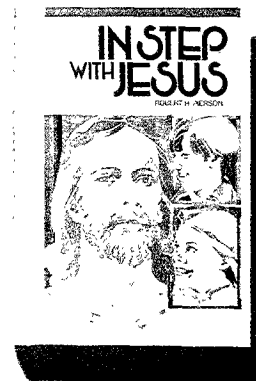
Do you know what things are most important to your future? With so many things demanding time and attention in this modern age, it's important for growing Christians to establish and act on their priorities. *First Things First*, the senior devotional book for 1978, aims to help you recognize these priorities

and establish a pattern of successful living, the center of which is Jesus and His righteousness. Hardback. \$4.50.

Junior-Youth Devotional—*In Step With Jesus*, Robert H. Pierson.

Help your favorite junior move on toward heaven in 1978 by giving him *In Step With Jesus*, the new junior-youth devotional book. Full of mission stories, personal experiences, Bible illustrations, and lessons from nature, this book will give your junior direction and incentive to keep on the right track all year long. Hardback. \$4.50.

Order from your local Adventist Book Center or ABC Mailing Service, P.O. Box 37485, Omaha, Nebraska 68137. In Canada, Box 398, Oshawa, Ontario L1H 7L5. Please include State sales tax where necessary, and add 7 percent or a minimum charge of 50 cents for mailing. Prices slightly higher in Canada.



Stand in line for Meatless Franks. It's a Loma Linda buffet.

Here's a simple idea that you can build a beautiful buffet around. Loma Linda Big Franks.

Big Franks are made from a nutritious mixture of textured vegetable protein and choice flavorings. There is no animal fat and no cholesterol. Because there is no meat.

You'll want to try Loma Linda Linketts and Little Links, too.

Add an olive, a mushroom or a piece of pineapple to our Linkett slices for hors d'oeuvres.

For breakfast, brown our Little Links in oil and serve with

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Big Franks, Linketts and Little Links. They're all delicious, nutritious foods, made from nature's vegetable products by Loma Linda.

Loma Linda Foods

TASTE IS IMPORTANT
NUTRITION IS ESSENTIAL.



Evangelicals and Israel

In a surprise move, 15 prominent evangelical leaders recently placed a full-page advertisement in *The New York Times* and the *Washington Post* (Nov. 1) protesting what they believed to be an "erosion of American governmental support for Israel evident in the joint U.S.-U.S.S.R. statement."

This joint statement recommended, among other things, a home for the Palestinians in Palestine.

Responding, the evangelicals declared, "While the exact boundaries of the land of promise are open to discussion, we, along with most evangelicals, understand the Jewish homeland generally to include the territory west of the Jordan River."

According to *Newsweek*, this "group of evangelical leaders wants Carter to believe that most born-again Christians also oppose any such violation of Israel's 'divine right' to the land first promised by God to Abraham" (Nov. 28, 1977, p. 126). This magazine quotes Jerry Strober, a Jewish publicist and former evangelical Christian, who helped prepare the advertisement, as saying, "This is Carter's constituency and he'd better listen to them. Evangelicals are not used to getting out on political limbs, and this was a major step for them."

An affirmation of belief

The advertisement continues, "While we are sympathetic to the human needs of all the peoples of the Middle East, mindful that promises were made to the other descendants of Abraham and concerned about the welfare of Christians in all the countries of the Middle East, we affirm as Evangelicals our belief in the promise of the land to the Jewish people—a promise first made to Abraham and repeated throughout Scripture, a promise which has never been abrogated."

Among the signers were Hudson T. Amerding, past president of the National Association of Evangelicals; W. A. Criswell, pastor of the First Baptist church in Dallas, Texas, the largest congregation in the Southern Baptist convention; Harold Lindsell, editor, *Christianity Today*; Kenneth Kantzer, editor designate, *Christianity Today*; John F. Walvoord, president, Dallas Theological Seminary; and Arnold T. Olson, coordinator, president emeritus, Evangelical Free Church of America, and past president of the National Association of Evangelicals.

The group stated, "We would view with grave concern any effort to carve out of the historic Jewish homeland another nation or political entity, particularly one which would be governed by terrorists whose stated goal is the destruction of the Jewish state."

The advertisement continues, "As Evangelicals we are convinced that Israel's future should not and will not be determined by political intrigue, fluctuating world opinion or the imposition of world powers. Rather, we put our trust in the eternity of the covenant God made with Abraham and we find comfort in the words of the prophet

Amos—'And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God.' Amos 9:15."

As evangelicals themselves admit, it is out of character with them thus to step out on a political limb. Hailing this shift in policy, the editor of *Christian Century*, James M. Wall, declared, "Since so many evangelicals have traditionally resisted involvement in secular politics—most notably in recent years during the Vietnam War and in the civil rights struggle—it is a reassuring sign to see this development in the Middle East discussion."—Nov. 23.

But he went on to say, "The approach taken in the advertisement, however, is not a positive contribution to the discussion. The statement makes a strong case for evangelical *empathy* with the State of Israel, linking the Old and New Testament traditions, and reminding the public that the people of Israel have a very special place in Christian thought. But the signers overlook an important difference between evangelical *empathy* evoked by the biblical tradition and the assertion of a specific territorial claim based on religious Scriptures."

A misuse of religion

Explaining what he meant, Editor Wall said, "The use of religious validation to settle secular conflicts is a misuse of religion and a disservice to politics. Ours is a multireligious world, filled with a rich variety of tribal, institutional and national beliefs, all yearning toward an understanding of ultimacy. Israel, surrounded by Arab nations that interpret Scripture in quite a different fashion from Jews or Christians, would lean on the weakest possible support if its claim to its 1967 borders were to rest even partially on Scripture."

Another full-page advertisement was placed in *The New York Times* on November 15 by another group of 15 evangelicals, the first signature being that of Carl McIntire, president of the International Council of Christian Churches. It, too, appealed for support for Israel on the basis of scriptural references. The advertisement declared, "The covenants made with Abraham, Isaac, and Jacob and their descendants by Almighty God are not a myth or legend. These are clear and from God a land grant and divine deed."

This advertisement goes beyond the earlier in appealing to prophecy also for the determination of a homeland for the Palestinians. Quoting Deuteronomy 2:5, "I have given mount Seir [an area southeast of the Dead Sea] unto Esau [the ancestor of the Arabs] for a possession," the advertisement challenges the Palestinians to "show the world what also can be done southeast of the Dead Sea." It asserts, "When both the house of Jacob and the house of Esau claim the same land without regard for God's covenant and His past assignment, then God, the God of the Bible, will indeed pronounce His judgment which is even now falling upon mankind."

As does the *Christian Century*, we too take issue with the evangelicals who framed these two advertisements. Their contentions are based on an interpretation of Scripture and of prophecy shared only by some Christians, not even all evangelicals.

We view with apprehension tampering with so explosive a situation on the basis of a particular view of Scripture. We look with alarm also on any pressuring of

President Carter based on his evangelical conviction. As a further example of such pressuring, we quote the following from the November 15 advertisement, "President Carter, who is seen with his Bible on Sunday and for whom millions voted because he was a born-again Christian, now presents an enigma and a disaster [because of the U.S. refusal to vote for Israel in the United Nations' resolution on October 28 to censure Israel]."

By their precipitous action, these zealous evangelicals may be hindering the very cause they are trying to help. Says Editor Wall of *Christian Century*, "Israel's prime minister is being harmed rather than helped by this employing of biblical proof-texts on the part of Christian evangelicals to answer political questions in the Middle East." He concludes his editorial, "Biblical prophecy anticipates a future of hope for humankind; it does not, however, provide an atlas for establishing the geographical boundaries of the countries that seek that hope."

In our next editorial we will take a look at how the Jews themselves view the prophecies relating to Israel. We shall also look at the Biblical passages cited as allegedly promising Israel its present expanded boundaries.

D. F. N

Situation ethics versus Bible ethics

Recently a judge in a certain country acquitted a government employee who, in order to get some time off from his job, had presented a falsified medical certificate. The judge reasoned that the accused man was justified in his cheating because he had used his free time to work at a second job to earn more money so that he could pay for the expenses of his home, for which his salary was inadequate. Though it is one thing for a person to sympathize with the hardships and troubles of his neighbors, it is quite another to condone, with a judicial verdict, his misconduct.

Whether the judge was familiar with the term "situation ethics" we do not know, but his verdict was in harmony with such ethics. In fact, situation ethics affirms that there are no absolute ethical principles; instead, everyone must adapt his conduct to what he deems is best to do under the circumstances.

For instance, if a widow with a small son and an elderly mother to support is unable to find work to sustain her loved ones, she could be justified under certain circumstances, according to situation ethics, in stealing or becoming a prostitute, for a time, at least.

But, according to the Bible, there are certain absolute standards.

Daniel was willing to be thrown into the lions' den, when situation ethics could have given this advice: "Since your life is in danger, God won't expect you to continue your routine prayers. After all, it's only for thirty days. Your mission is not yet completed." Instead, Daniel continued, as before, to pray three times a day, and the Lord shut the lions' mouths.

There is no doubt that situation ethics is used by many to excuse deviations from the path of obedience and to

The Sheller

By CARLA DAVIS

Alone with Thee, O God, alone with Thee!
So sings my heart; a joyous rapture mine.
My eye sweeps along the endless stretch of snowy sand—
Then dreamily I lift them to vast expanse of azure skies
Where lofty clouds pile high upon each other
To form a range of mountains of immeasurable height.
Oh, the breathtaking grandeur!
Eagerly I drink in the beauty of God's lavish hand,
The deep blue of the Gulf meets the sapphire sky
In close embrace.

Not a speck mars the horizon from east to west.
But near the shore, whitecaps announce the presence
Of breakers which roll with a mighty roar
Only to shrink into gentle wavelets
Which envelop my feet in a cool caress.
What peace is here, what heavenly tranquillity.
See how the sand is studded with gems of myriad hues.
Thou, O God, with Thy brush hast touched this sandy canvas
And brought it alive with colors, colors that enchant the eye.
Such delicate shells of intricate form,
The work of the Master Designer.
In profusion Thou hast permitted Thy waves
To cast them upon the shore to delight human hearts.
Suddenly a song of praise bursts from my lips:
"Oh, Lord, my God, how great Thou art!"

justify sin on the grounds that they are following the principle of "love," which they believe overrides the principle of obedience.

But no one is ever justified in transgressing God's holy law. God has promised, "No temptation has overtaken you that is not common to man. God is faithful, and He will not let you be tempted beyond your strength, but with the temptation will also provide the way of escape, that you may be able to endure it" (1 Cor. 10:13, R.S.V.).

The government employee didn't need to cheat in order to get more money to pay the expenses of his home. If he had been true to his faith, God would have opened his Red Sea before him, and in due time would have brought a solution to his problem.

Neither would the widow have needed to steal or become a prostitute to preserve the lives of her mother and son. If she had put her trust in the Lord, He would not have abandoned her. No member of her family would have needed to starve, because God is able to "provide the way of escape."

The Lord Jesus died for us because He was willing to be "obedient unto death, even death on a cross" (Phil. 2:8, R.S.V.). He stands ready to give us all the power we need to be obedient, irrespective of the situations of our everyday lives.

We must shun the allurements of situation ethics. We must remain faithful to the Lord, obedient to His commandments, knowing He is always near us to help us conquer temptation and give us the victory. G. C.



Philippine convention hosts 2,148 literature evangelists

By E. A. BRODEUR

The Fourth National Convention of Philippine Literature Evangelists met October 24 to 29 in Baguio City, Philippines, where 2,148 delegates, plus leaders and guests, filled the convention hall.

At the opening meeting, greetings from publishing house managers, division and union publishing directors, former workers, and friends from around the world were read to the delegates. Greetings from L. V. Finster, of Riverside, California, were received with spontaneous applause, for it was Elder Finster, now 104 years old,

E. A. Brodeur is personnel manager of Southern Publishing Association, Nashville, Tennessee.

who was the first overseas missionary sent to the Philippines and who baptized the first Filipino convert.

In the opening remarks, E. L. Villanueva, Philippine Publishing House manager, set forth the purpose of the convention when he said, "We are here to renew our dedication, to focus our vision, and to commit our total resources toward the fulfillment of the vision in which Ellen White saw 'streams of light that went clear round the world.'"

The keynote address was given by Bruce M. Wickwire, General Conference Publishing Department director, formerly Far Eastern Division publishing director. Elder Wickwire pointed out that

"millions find hope in Jesus and the plan of redemption through the books and magazines that literature evangelists bring to the homes of the people. . . . Today, the world waits for the call of the literature evangelist."

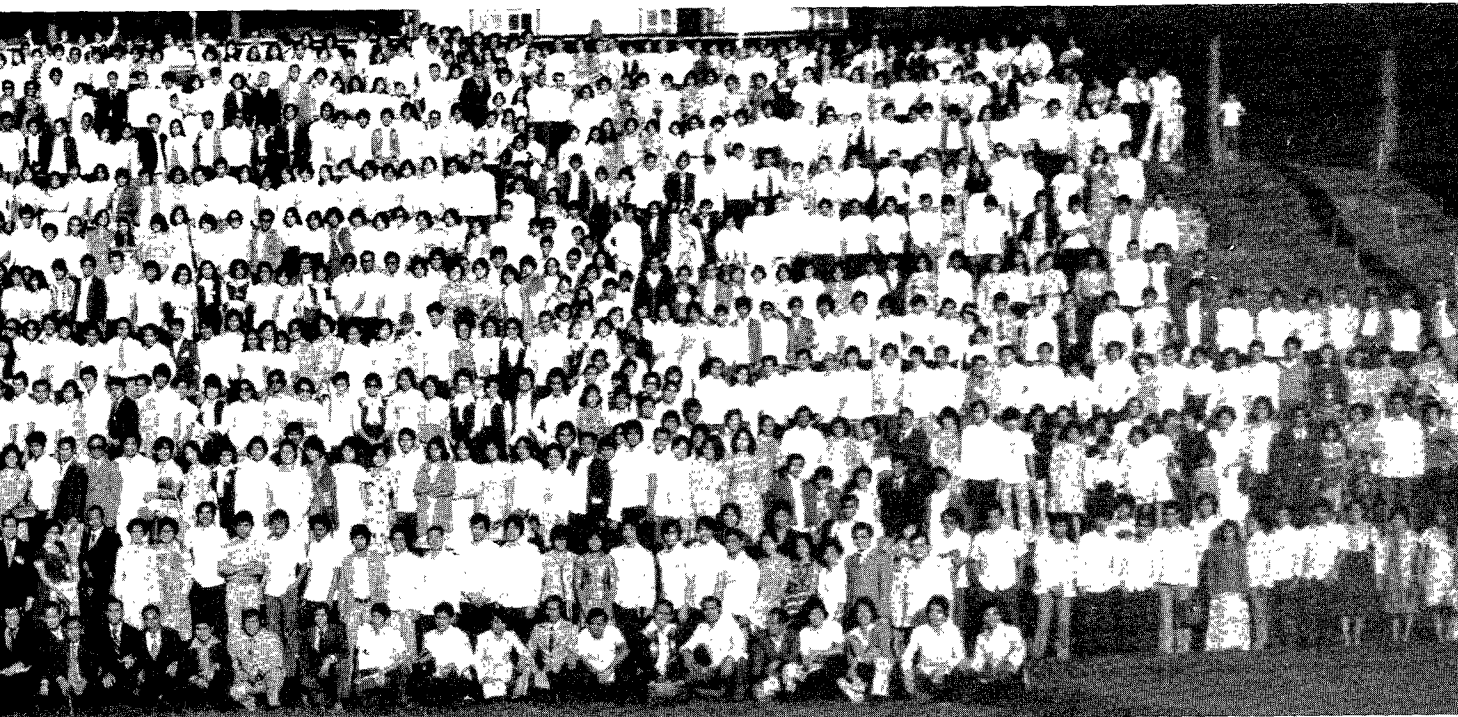
Former workers

Other former Philippine or Far Eastern Division workers joining me as guests included Eric Ristau, Melvin Lyon, Ernest Pender, Dean Jemson, and Ben Moreno. Also present was K. W. Tilghman, former manager of the Japan Publishing House, now Review and Herald Publishing Association general manager.

Special features of the week included the presentation of trophies to Dioniso P.

Lavisores, of the Davao Mission, who led 237 persons to Christ since the last national convention four years ago; and to Florencia Jimenez for the longest service record, 42 years. Mrs. Crispina Bolipata was given the family award. She is a literature evangelist in the East Visayan Mission and has four literature evangelist daughters, Leticia, Erlinda, Lusbella, and Jaime, all working in different missions.

Stories were told by literature evangelists from all areas of the islands. Seven young women told of the experience they had when a boat on which they were crossing to another island capsized, leaving them in shark-infested waters for more than 18 hours. They prayed and sang



These seven women literature evangelists were traveling from one island to another when their boat capsized. They sang hymns and prayed for more than 18 hours in shark-infested waters before they were rescued unharmed.

the entire time, until all were rescued. Prudencia Relojero, one of the many publishing department Bible instructors, told of her literature evangelist follow-up programs in the city of Cahagnan through which 36 persons have been baptized.

There were also notes of sadness at the convention when E. L. Demiar, South Philippine Union Mission publishing director, told how three of his literature evangelists lost their lives while

working in the civil-war area of Mindanao.

On Sabbath the meetings were moved to the University of Baguio auditorium in order to accommodate the large influx of visitors. More than 4,000 listened to Lawrence Maxwell, editor of the *Signs of the Times*, as he pressed home the message of preparedness in today's uncertain world.

Sabbath afternoon V. L. Bretsch, Far Eastern Division publishing director, assisted

by his associate, A. N. Santiago, and the union leaders led out in a consecration service.

In 1960 when I was appointed Far Eastern Division publishing director, there were only 850 literature evangelists in the division. Today, there are more than 3,000 in the Philippines alone. Literature evangelism has played a large part in membership growth in the Philippines, where one out of 225 is a Seventh-day Adventist.



Bruce M. Wickwire, General Conference publishing director, spoke to the literature evangelists on the opening night of the meetings.

Boston incident brings blessings to Pine Forge

By CAROL CANTU

Many Adventists were shocked recently to find the name of Pine Forge Academy, Pine Forge, Pennsylvania, blazing in newspaper headlines and pictured on television news all across the United States. "Twelve students and two teachers beaten in a racially troubled section of Boston," the headlines read. The facts of the incident are not unlike other racial encounters; yet the circumstances surrounding the unprovoked attack and the implications of the incident to Pine Forge is the greater story somehow missed by the media but more important to us than the narrative itself.

November 11 marked one year from the time our cafeteria burned. Since the local paper had carried the fire as headline news, we asked The Pottstown Mercury to carry the story of a solicitation day to raise money to rebuild the cafeteria. On the day planned for solicitation it rained. With great disappointment we rescheduled our solicitation for the following Monday, November 14. A group of students who had planned a field trip to Boston over the weekend urged us to wait for their return so they could participate. These students promised to include on their educational tour a Pine Forge recruitment program at the Berea Adventist church and to make a fund-raising contact at a travel agency.

Monday morning, November 14, began as an exciting day on campus. At the 7:55 A.M. worship service we prayed fervently for our solicitation day and for the students who were to return that evening from Boston.

Then we received news that four of our students had been assaulted in Boston along with

Charles Battles, their teacher, and were in the hospital, being treated for multiple wounds, cuts, and lacerations. Mr. Battles had called Auldwin Humphrey, principal, to report the attack, but Mr. Battles was so composed as he related the matter that Elder Humphrey could not imagine it was an incident of the magnitude that newsmen later reported. Mr. Battles had said that they were to be examined and that he would telephone again on leaving the hospital.

Calls from the media

Before Mr. Battles could make his second call our lines were crowded with calls from the media. Although they were calling us for information, they were our first real source of comprehensive information about our students. We didn't want to believe their reporters, hence we called the Boston police department and the hospital to verify what seemed to us to be outlandish reports.

To my amazement, both the police department and the emergency personnel had more to say about the character of the students and teachers than about the incident. The police verified that the attack had occurred. They also gave a brief report on the apparent physical condition of each student. But they elaborated on the maturity, independence, and spiritual strength of the students. They remarked that the attitude of the students toward their assailants was truly Christian and of a nature not witnessed by them before. The police said then that they hoped the media would capture this spiritual, nonviolent aspect.

When I called the hospital emergency room I received a detailed report on the physical condition of each: some were still undergoing tests at this point. At the end of the physical report the emergency-room director added, "These

students and teachers are a credit to your school. They are demonstrating a training that we rarely see." He mentioned their maturity and, above all, their projection of spiritual strength.

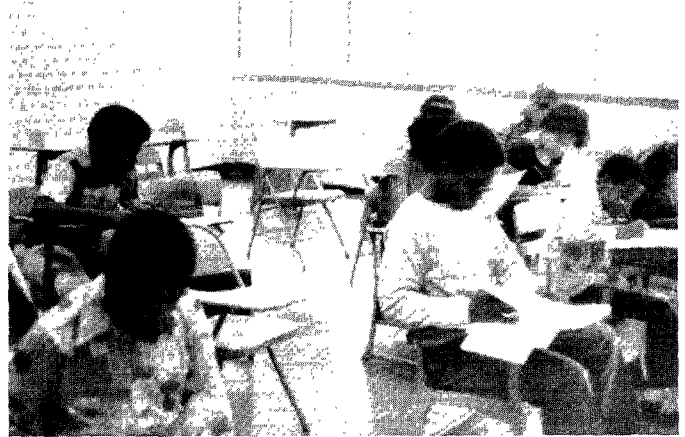
The praises that rang in my ear I interpreted as a measure, an evaluation, of the discipline of Christian education. Our philosophy, our aim, "The harmonious development of the physical, spiritual, and mental powers," was tested, and scored high.

When the remaining students on campus heard of the

to the students and to check firsthand on their well-being.

The story as reported from the students and teachers was this:

On leaving the Bunker Hill monument in the Charlestown section of Boston, they noticed a car circle the area a few times. At first there were just two men in the car, but later there were five. With the approach of the public bus, for which the group was waiting, the men sprang from the car and began beating them with golf clubs and hockey sticks.



Students at Pine Forge Academy are learning that true education is the harmonious development of the physical, mental, and spiritual powers.

incident their immediate response was silence, then prayer. A depression gripped the cafeteria; a few began to weep softly. It was a difficult decision to continue with our plans. We had no idea at that moment that radios and televisions were already announcing in homes the attack on Pine Forge students in Boston.

When we approached homes in the Pottstown area, people whose hearts had been touched gave generously to our cause. In about five hours, less than 100 students raised more than \$1,200. Our advance planning of the solicitation day had alerted the community to our needs, but there was no doubt that the Boston incident had alerted them to the merit of our cause.

The next morning I accompanied Elder Humphrey to Boston to lend moral support

Their first reaction was to protect the young women. The six men began to gather the eight women and push them into the bus. Six of the young women managed to get safely inside the bus; two ran for shelter down the street. Then the men struggled to get onto the bus themselves. Only after they were on the bus did anyone come to their aid, and that was the bus driver, whose help consisted of closing the door on the assailants and taking the group to the police station. The young women who had escaped the attackers were picked up by the bus two blocks down the street.

When the group was together again, blood streaming down some of the faces from head injuries, their first words were "Let's have prayer." There on the crowded bus, with the passengers silent and

Carol Cantu is public-relations director at Pine Forge Academy, Pine Forge, Pennsylvania.

unresponsive as if watching a television program, the group joined hands in open prayer. They prayed for health, strength, and protection. They gave thanks that even though they were blood-spattered and in pain, they were all conscious and felt spiritual strength. They gave thanks that even though no one else came to their aid, God had protected and encouraged them.

In the police station they intelligently and without hysteria gave their story. The injured were taken to the hospital, and others were questioned further. During this interlude, the students spotted the attackers' car; they also detected one of the assailants lurking around the police station. The students were also able to make positive identifications from photographs.

The police were impressed that the Pine Forge students were calm, unvengeful, and articulate in their reports. Those who could make positive identifications did so. Those who had the slightest doubts refused in any way to make a judgment that might incriminate an innocent person.

When all had finally gathered at the hospital they were bombarded with news reporters, who were shocked that amid blood and physical hurt there existed a dearth of anger. Again maturity, intellectual excellence, and spiritual composure astonished the listeners.

Boston Mayor Kevin White met the Pine Forge group at the hospital and apologized on behalf of the city. He, too, admired the students and their handling of the affair. Such a delicate situation, if dealt with wrongly, could have resulted in a riot.

Help from strangers

Complete strangers came forward to offer their help—some to care for dry-cleaning and laundry, others to provide hotel accommodations, dinners, extended city tours, and the like. The students were advised to stay on to witness at the legal proceedings, which were expedited to accommodate the students. One after another, city dignitaries expressed either by telephone, letter, or in person their apologies and their gratitude and admiration to the group for their handling of the situation.

At the end of the first grand-jury session the district attorney, his assistants, and several jurors remarked on the excellent cooperation of the students. The kinds of clues that give credence to a testimony were evident in the remarks of each who testified.

One juror was so impressed with the articulation of the students that she asked one to tell her more about Pine Forge Academy. How was it different, what was its philosophy? Fred Walters answered without hesitation, "Our school is different because we believe that true education is the harmonious development

of the physical, mental, and spiritual powers."

Reporters, jurors, Boston officials, and even the mayor himself asked for an invitation to visit Pine Forge Academy. Paul Parks, Massachusetts secretary of education, remarked that he had just submitted to the U.S. Department of Health, Education, and Welfare a paper stating that public education in its design is not geared for the masses, especially those who are poor, black, or minority. Mr. Parks is quite interested in a school like Pine Forge as a model of what education can be.

The National Broadcasting Company has expressed interest in a television special on Pine Forge and its philosophy of "true education." As an immediate result of the Boston incident, Mayor White has consented to be a guest at a fund-raising dinner for Pine Forge Academy. Ron Dunfey, owner of several hotels, has donated the ballroom of the Philadelphia Sheraton for the event. Singer Clifton Davis, a Pine Forge alumnus, has offered to provide entertainment along with "The Brothers," a popular Adventist singing group.

Financial door opens

Much-needed and appreciated donations have begun coming in to the school from alumni and businesses.

We at Pine Forge have seen again how God makes even the wrath of man to praise Him (Ps. 76:10). Through the Boston incident God let the world get a glimpse of some of the results of true education. Financially, the door has been opened for the academy to receive more of God's blessings. Our enrollment, which dropped last year, will undoubtedly increase as the world evaluates and our own Adventist members reevaluate what Pine Forge has to offer.

We sometimes talk pessimistically about the future of our young people, but we at Pine Forge are more convinced than ever that God's work is in good hands with youth who stood as these did at Bunker Hill.

LEBANON

Health evangelism begins anew

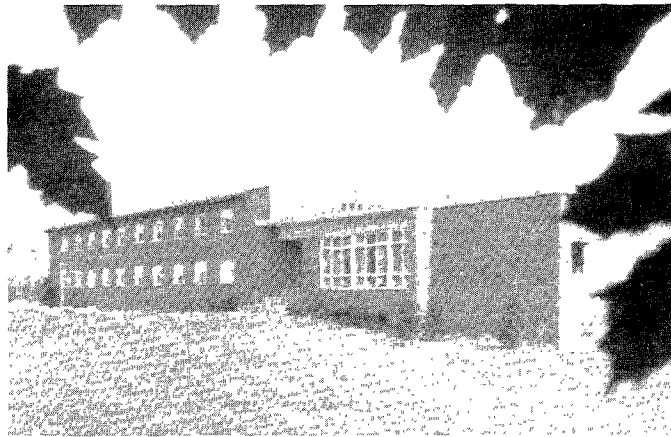
With the easing of tensions, the first in a series of Five-Day Plans to Stop Smoking was held October 16 to 20 at the Bekaa town of Zahle, scene of heavy fighting and a lengthy siege in 1975 and 1976. Ninety-three persons enrolled on the first night. For advertising, the Adventist church in Zahle had passed out 3,000 invitations and had placed two large banners across the main street. The Plan was also announced in the local paper. Meetings were held in the French Cultural Institute on the Boulevard de Brasil, in the town's premier shopping area.

Leading out in the launching of the Plan was Nathan Dawood, the local pastor, who had stayed at this Lebanese outpost through the conflict.

The audience grew night by night, until it had more than doubled, and people had to stand through the 90-minute presentation. The film used, *One in Twenty Thousand*, was not in the best condition, but it held up through its first showing and through the three postsession showings requested by the public.

The majority of those attending the Zahle meetings were in their teens and 20's. They were an extremely appreciative and cooperative audience. One of them said, "It was during the war that many of us started to smoke. Sometimes for weeks and months there was no school and no work in Zahle, and we had nothing to do, so we started smoking out of boredom. When the fighting came close, we were glad for a cigarette to calm our nerves. Now we are glad to say *Khalas—finish!*"

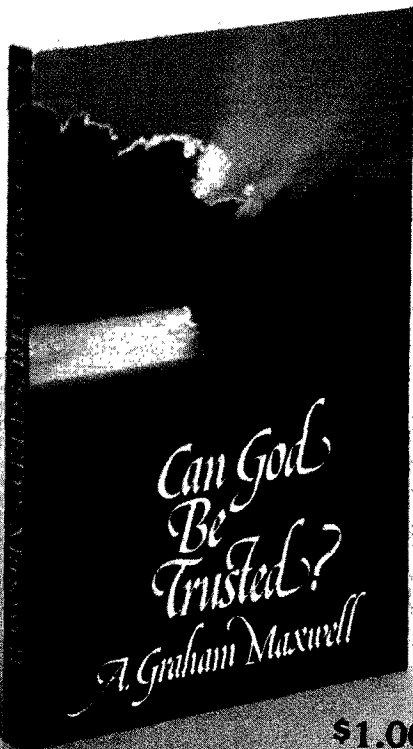
This public-spirited project has done much to enhance our church's image and has sparked interest elsewhere. Requests for the Plan are coming in from towns and larger villages in the Bekaa valley. One prominent doctor who had attended invited us to make a presentation at a



Young women attending Pine Forge Academy live in Kimbrough Hall.

THE 1978 MISSIONARY BOOK

Today
God's Character Is Being Questioned



\$1.00

CAN GOD BE TRUSTED? by A. Graham Maxwell, considers this subject. Ellen G. White has warned us that in the final struggle of the great controversy between Christ and Satan, everything possible will be done to distort and malign God's character. Gracious and convincing Teacher that He is, God invites us to examine openly the Biblical evidence and to judge for ourselves if the truth is on His side and if we find Him worthy of our trust.



Southern Publishing Association

symposium for Beka doctors and social workers in November. Already we are giving assistance with lecture and visual material to a newly formed Beirut-based organization that is working in narcotics education.

JACK MAHON
REVIEW Correspondent
Afro-Mideast Division

WEST AFRICA

Mali officials invite Adventists

Recently F. Hugli, Voice of Prophecy director for the Occidental African Mission, and I arrived in Bamako, capital of Mali in Western Africa, to introduce our educational broadcasts of the Voice of Hope to the National Mali Radio. We also made initial contact with authorities to assess the possibility of beginning Adventist work in that country.

Mali, formerly known as French Sudan, is situated in the heart of Western Africa. Larger than France, Spain, and Portugal combined, the Democratic Republic of Mali is one of the three countries not as yet entered by Adventists in the Occidental African Mission. The two others are Mauritania and Guinea Conakry.

Among its 5 million inhabitants, consisting mostly of Moslems and animists, there are several racial groups, each having its own language, religion, and history. The official language is French. After an eight-year period of socialism, which ended in 1968, Mali is now governed by a military regime.

Bamako, "City of the River," is a typical African city. The people are very kind and friendly. More than once, after having asked for specific addresses, we were taken by car to our destination, free of charge.

Without difficulty we were granted permission to broadcast the Voice of Hope from Radio Mali, beginning in October, 1977. Some weeks later we returned to Bamako to inquire about the possibility of establishing churches in Mali.

The results of our interview with Mr. N'Diaye, head of the Immigration Department, were quite unexpected. "You are a religious organization like the Catholics, Protestants, and Moslems?" he asked. Then you have nothing to fear. If the others are recognized, there is no reason why you should not be." Article II of the Constitution, in force since June 2, 1974, states that "The government ensures the protection of the free practice of all religions or beliefs, consistent with the rules of and subject to the observation of public order."

Next we were directed to the Minister of Defense, Security, and Interior. By then it was five o'clock in the evening, so we had little hope of contacting him that day. Two yards beyond the Minister's great iron doorway, we were stopped by a sentry, who led us to the Minister's office. First we were introduced to the leader of the Cabinet, and then to Mamadou Maiga.

After we presented the reason for our visit and told him of our spiritual and social activities, Mr. Maiga questioned us, scarcely concealing in his voice a certain tone of reproach: "Since you have been so long in the neighboring countries," he asked, "why didn't you come to us sooner?" It was difficult for us to find a convincing answer to this statesman's question. "We are an underdeveloped country," he continued, "and any contribution aiming to better the quality of life of our people will be welcome."

We left the office with a light heart, praising God. Why hadn't we gone there sooner?

MALTON BRAFF
President

Occidental African Mission

COLORADO

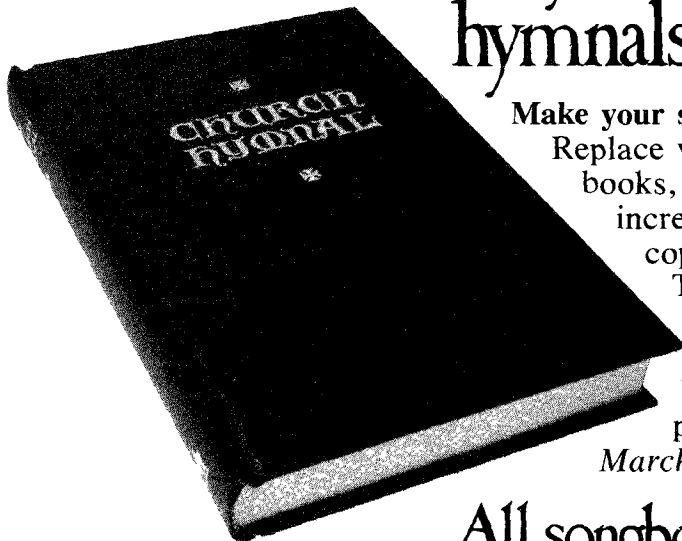
Blind teen-ager becomes Adventist

Seventeen-year-old, blind Katrina Laurent, baptized into the Seventh-day Adventist Church in Denver, Colorado, on August 12, is now a student at Campion Academy.

Katrina told me how this



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came about. One day, with white cane in hand, she was walking rapidly down one of the avenues in Denver when she was halted by two men, who engaged her in conversation. Their concern was that she might injure herself walking so fast.

The two men were Art Knight, central area director for Christian Record Braille Foundation, and Bill Freeny, a CRBF field representative.

As they talked with Katrina they mentioned that a new camp for blind youth would be held at Glacier View Camp, north of Denver, during the summer. They asked if she had ever been to camp. "When I told them No, they filled out a card for me," Katrina explained. Six weeks later she was at camp.

After camp, her counselor, Marlis Jensen, and Marlis' mother took Katrina for a visit to Campion Academy. This whetted her appetite for a Christian education.

Meanwhile, Delmar Johnson, a Union College senior, was conducting "Revelation Lectures," a series of evangelistic meetings, in the West Denver church.

Katrina said she attended all but two or three of these meetings and resolved to commit her life to God. After the evening message on Fri-

day, August 12, a smile lighted up her face as E. E. Kungel baptized her.

Katrina says that she had casually met some Adventists in West Germany when she was young. "I had wanted to know about Adventists for a long time," she added, "but my parents said, 'No, you cannot associate with them.'" When she was 7 the family moved to Canada. "Two years ago my parents left me," she said. "I then came to the United States. Later my brother was killed in Vietnam."

Katrina continued, "My blindness was caused eight years ago in an auto accident when I was 9 years old. When I awoke after the accident and discovered I was blind, I was afraid to do anything. But then I decided to go on like I did before the accident. If I'm going to fall, I'll fall."

Katrina has lived in several countries. "My parents are French," she says. "I speak and write French, German, Italian, Spanish, and English. I learned to read at 2 years of age." When asked about her ambitions, Katrina said, "I would like to be a translator."

Katrina's hobbies include: collecting dolls, drawing, skiing, and music. She plays several instruments, including the accordion. As for skiing,



Katrina, who gave her heart to God at a camp for the blind last summer, plays a number of musical instruments, including the accordion.

"A friend skis along with me," she explained, "and gives me directions as to what's ahead. One time the friend told me to turn left when he should have told me to turn right. I hit a tree. However, I don't give up that easily."

The camping thrills, the reading services, and other assistance from Christian Record Braille Foundation have

helped to open new opportunity horizons for Katrina. She says, "I read Braille... enjoy *Young and Alive, Life and Health*, and the Braille Bible." In her experience as a new Adventist and a Campion Academy student, Katrina is out to attain fresh goals.

DONALD B. SIMONS
Public Relations Director
Christian Record
Braille Foundation

Filipino's prayer for light answered next day

Teodora Barcus, barangay (group) chairman of Sitio Canlabag, Capalayan, Surigao City, Philippines, and leader of the Independent Protestant church of the village, prayed one night for additional light to prepare her for the coming of the Lord. That night she dreamed that somebody would visit her and present additional Bible truths.

The next day Albert Bulala, her nephew, a ministerial student at Mountain View College, Mindanao, assisting in the Surigao crusade, visited her. In the series of Bible studies that followed he shared with her the light on such topics as the Sabbath, health, law, and grace. She eagerly accepted the light, believing that God answered her prayer. She was baptized June 18, 1977, during the third baptism of the Surigao crusade.

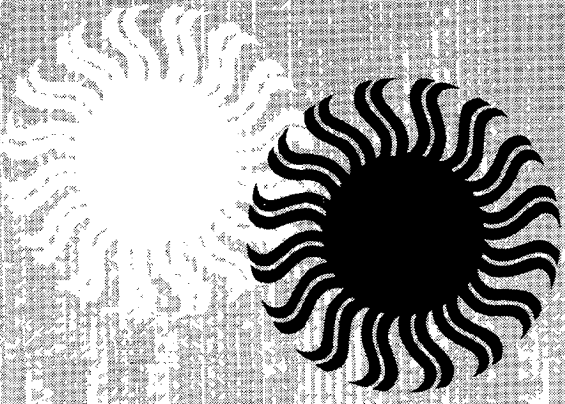
From then on she met with opposition. Some of her church members barred her from preaching in their chapel, but she continued on in her new-found faith. She shared her new knowledge with one of her sons, who later was baptized, and other members of her

family are preparing for baptism. A neighbor woman, secretary of the barangay and lay leader of the local Catholic church, together with some of her neighbors, became interested in studying the Bible. She borrowed the study guides from Mrs. Barcus to use in her preaching in the Catholic chapel.

The interest grew to the extent that a layman, Pitong Jalah, was asked to go to the village to help with the Bible studies. On July 30, 1977, 32 people received their Voice of Prophecy diplomas. R. B. Bermudez, Ministerial secretary for the South Philippine Union Mission, exhorted the graduates to continue in their search for truth. Six families are continuing to receive Bible studies.

Mrs. Barcus and the Catholic lay leader appealed to Pastor Bermudez to send somebody to continue the work in Sitio. Mr. Jalah had to return home because of lack of funds to support his family, and Salvador Israel, the district pastor, has more than a dozen churches to superintend.

R. B. BERMUDEZ



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The Graduate School
LOMA LINDA UNIVERSITY

Loma Linda, California 92354

Australasian

● The maiden voyage of the mobile health-screening unit developed by the South New South Wales Conference was to Wagga and Tumut. The unit, a 22-foot caravan with facilities for giving eight kinds of health checkups, can be parked in the street, in a shopping area, or on a school ground.

● T. Tuaineiti, Cook Islands Mission youth director, conducted a youth congress on the island of Aitutaki for 12 days in December.

● In the Central Pacific Union Mission, 22 persons were baptized as a result of a Fahefa, Tonga, evangelistic crusade conducted by Palu Fuatapu.

● In mid-1977, S. F. Monnier, associate Lay Activities director of the General Conference, visited the Australasian Division and conducted 11 Congresses of Witnessing Laymen.

● Now that Trans-Pacific Publishers (formerly Rarama Press) in Fiji has installed a long-awaited binding machine, the first book, *Best Stories From the Best Book*, is being bound there.

● On November 1, Sydney Adventist Hospital's new radiotherapy unit was officially opened.

Far Eastern

● John Wajdande, of India, a Master of Health Science student at Philippine Union College, won the President Marcos Award trophy for the "Search for the Three Outstanding Overseas Students," sponsored by the Philippine International Friendship Organizations, October 24.

● Church leaders among the Karen tribal people in Thailand loan a newly converted farmer three cows when he gets rid of his pigs. He raises the cows until each has a calf. After the cows have been bred again, he returns them and one calf to the church, and he keeps two calves for

himself. The church then repeats the cycle with another farmer.

● Inauguration ceremonies were held October 16 for the renovated office of the Central Philippine Union Mission in Cebu City. The original office, built in 1952, was inadequate for the expanding work.

Inter-American

● The 45 theology students at the Franco-Haitian Seminary in Port-au-Prince, Haiti, have conducted 37 evangelistic campaigns this school year. The total enrollment of the school (primary, secondary, and college) is 1,500. The school has outgrown its chapel, and many students must remain outside during the Sabbath services because the building is too small.

● David H. Rhys, Inter-American Division director of education, conducted the Week of Spiritual Emphasis at the Adventist Educational Center in Pena Blanca, Honduras. During the week 45 students were baptized and 175 students received their Voice of Prophecy certificates.

● A World Foods Service has been established in the Inter-American Division, with Alejo Pizarro, who directed this service in the South American Division, as the first director.

● The Bible Speaks Crusade was held in Tucker in the West Jamaica Conference by Don Crowder, stewardship and development director of the West Indies Union; his team won 318 converts during the crusade.

● Antillian College in Mayaguez, Puerto Rico, has launched an aggressive expansion program under the direction of Engineer Ramon A. Delgado. Four bulldozers have been at work for more than two months, leveling the area where construction is beginning on a modern library, which will have 18,000 square feet of space when completed. The library is the first phase of the master plan

for expansion of this institution, which will cost more than US\$2 million in the next five years.

● The second triennial session of the North Dominican Mission convened in the new Santiago church November 17 to 19. Jose Hernandez, president, reported seven new churches organized and accepted into the sisterhood of churches, and a membership increase of 2,176, bringing the total membership at the end of the triennium to 10,983. Fifty-four percent of the new members were won by lay persons.

Northern Europe-West Africa

● In the past ten months 2,375 people have joined the church in the Nigerian Union, reported Thorvald Kristensen, union president *pro tem*, at the division winter meetings in St. Albans, England. A further baptism of some 1,000 members was anticipated before the end of 1977. In Nigeria seven new churches were organized in 1977, and eight ministers were ordained. One hundred and fifty-three literature evangelists delivered literature worth \$405,000 during the first eight months of the year. The Adventist health services in Nigeria operate a dental center in Kano and seven health clinics.

● Negotiations with the Swedish International Development Aid has resulted in a grant of 5.5 million Swedish kronor (US\$1,122,449) for a vocational school for girls in Techiman, Ghana. The grant was announced by Gosta Wiklander, Swedish Union president, at the division winter meeting. He also announced that more than 1.5 million kronor had been received during the Ingathering campaign.

● During the first ten months of 1977, 164 people were baptized in Poland, raising the membership there to 4,200. Evangelistic campaigns are being conducted during the

winter in 32 churches, reports S. Dabrowski, Polish Union president.

● Last year the Polish Publishing House bound 50,000 copies of the Bible for the British and Foreign Bible Society, and plans have been made for the publishing house to bind all Bibles for Poland.

Trans-Africa

● During the first three quarters of 1977, 4,037 persons in the North Zambia Field decided for Christ and prepared for church membership. More than half of them made their decision during crusades by lay persons. In this one field of the Zambia Union, 9,876 persons are attending baptismal classes and are preparing to join the church.

● H. L. Sauder, Trans-Africa Division stewardship director, recently preached a series of stewardship sermons during camp meeting at Lunjika, Matandani, and Malamulo training schools in Malawi. This was the first year the schools held their camp meetings at a time other than the regular camp-meeting season, and the change in time made it possible for students and faculty to attend.

North American

Atlantic Union

● The tenth biennial session of the Bermuda Mission was held October 30, in the Hamilton church. A Devonshire church was added to the sisterhood of churches in the mission, making a total of seven churches with 1,456 members. The following persons were selected during the session to serve in the departmental leadership: Sabbath school, Mack Wilson; lay activities and communication, Robert Correia; religious liberty and assistant in communication, Carlyle Simmons; youth, Gerald Mattenson; health, Ronald Lightbourne; Ministerial and education, Alvin R. Goulbourne; and publishing, Sydney Gibbons.

Canadian Union

● Under the direction of Noeline Whippy, six girls from the Silver Creek, British Columbia, church sing for churches, nursing and extended-care homes, and in the homes of sick and elderly persons. The sextette was formed in 1974.

● More than 19,500 people attended the 26 Quiet Hour Search for Truth Crusade meetings conducted by Pastor and Mrs. LaVerne Tucker in Toronto, Ontario, during October. Fifty-four of these have been baptized.

● Roger Oslund, who has won dozens of trophies in competitive sports, has joined the literature evangelist team of the Manitoba-Saskatchewan Conference, where he can win "trophies" for the Lord.

● C. C. Weis, recently retired from the General Conference Lay Activities Department, will be development officer for the Canadian Union's senior college project.

Central Union

● Richard Halversen, Wyoming Conference evangelist, completed an evangelistic series in Cheyenne, Wyoming, in which 16 persons were baptized. James Van Horn, local pastor, assisted in the series.

● The Central Union Ministerial department held an evangelistic council in Jackson Hole, Wyoming, December 13 to 18. Guest speakers included W. O. Coe, William Lee, Kimbleton Wiggins, Leon Cornforth, Ron Halvorsen, and Charles Bradford.

● Approximately 16,000 people at Porter Memorial Hospital, Denver, Colorado, have participated in the Five-Day Plan to Stop Smoking since the program began in 1963. Thomas F. Kofoed, a graduate of the School of Health Sciences at Loma Linda University, is director of the clinic at Porter. Other programs the hospital offers are Heartbeat—Coronary Risk

Screening, Weight Management Seminary, Stress Management Seminar, Cooking Without Meat, Living With Diabetes, and Living With Stroke.

Columbia Union

● Eight senior youth decided to be baptized and 200 others determined to come alive for Christ at the Potomac Conference Youth Rally on October 29 in Richmond, Virginia. Attendance reached almost 1,000.

● Frances Bennett, of the Sanitarium church in Takoma Park, Maryland, shares her faith from a tote bag. She hands out literature on the bus and at bus stops. She has made as many as 1,202 contacts in one week.

● Twenty new members have been added to the Chambersburg-Waynesboro churches in Pennsylvania, as a result of meetings by Byron Spears, evangelist, Dick Lajoie, singing evangelist, and Norm Nelson, organist.

● The board of Highland View Academy, Hagerstown, Maryland, recently voted to activate the campus building program and recommended that priority be given to the gymnasium complex. The school's enrollment is 140.

● Ivan Crowder has come out of retirement to direct the Columbia Union's new highway-sign program.

Lake Union

● During a recent publishing leadership council in Springfield, Illinois, Don Gray, Lake Union Ministerial secretary, and John Bernet, union publishing director, outlined a new plan for literature evangelists to use in witnessing. The evangelists would have a free Bible and Bible lessons to offer any person who is interested, and would do the initial follow-up. Local church members would take over and continue the studies.

● A recent musical program and several garage sales have added to the fund of the Worthy Student Aid Organization

begun in 1976 by the Pontiac, Michigan, Southside church to help Adventist students obtain a Christian education.

● Lake Union Conference academy students are reaching out in their communities. Students from Indiana Academy visit nursing homes and the pediatric unit of a local hospital regularly. Students at Broadview Academy in Illinois recently painted a house and cleared an elderly couple's yard in Joliet, Illinois.

North Pacific Union

● Joining the growing number of new groups meetings in the North Pacific Union Conference are Christmas Valley (20 members) and Philomath (60 members), Oregon, and Davenport, Washington (18 members).

● New bookmobiles are in operation in the Washington and Montana conferences.

● From the ashes of a 1974 fire a new church has been erected in Estacada, Oregon, by a determined congregation. On October 22 the 145 members held their first service in the new facility. With the completion of the balcony, the sanctuary will seat 250.

● In a Veterans' Day parade of 179 entries in Albany, Oregon, the combined Pathfinder Clubs of Albany and Corvallis, totaling 18 members, were awarded first place for the fourth consecutive year.

● Walla Walla College president N. Clifford Sorensen has completed a two-week trip to Yemen as an educational consultant for the United Nations. He was part of a two-member team appointed to report on the feasibility of building small boarding facilities to serve the youth of the nomadic Bedouin tribe.

Northern Union

● On November 10 the Northern Union executive committee voted to recognize the union's publishing program. The new plan will bring the administration of the publishing program to the union

headquarters and will accelerate the placing of literature in homes throughout the territory.

● On December 10 a new church was dedicated in Belle Fourche, South Dakota. Officiating were E. L. Marley, Northern Union president, George Liscombe, South Dakota Conference president, and Lester Halvorsen, conference secretary-treasurer.

● W. G. Zima, Northern Union evangelist, baptized 209 converts last year. Recently he baptized 22 at the conclusion of his revival crusade in Davenport, Iowa.

● In the Burlington, Iowa, church, 28 persons were baptized recently as the result of an evangelistic crusade by Bill Waters, evangelist. In Ottumwa, Iowa, 19 converts were baptized in a recent series by W. G. Zima, Northern Union evangelist.

● Five Iowa State federations met recently and voted that each federation would raise \$706 by the end of 1977 to help build new facilities at Pine Ridge Indian Mission in South Dakota.

Pacific Union

● Arnold Storz is a new field representative for the Northern California Conference trust department in the Angwin area. He recently retired from a pastorate in the Nevada-Utah Conference.

● Charles Edwards, Northern California Conference health-services director, spoke at the Kiwanis clubs in Oakland and Novato on the health-oriented life style of Seventh-day Adventists.

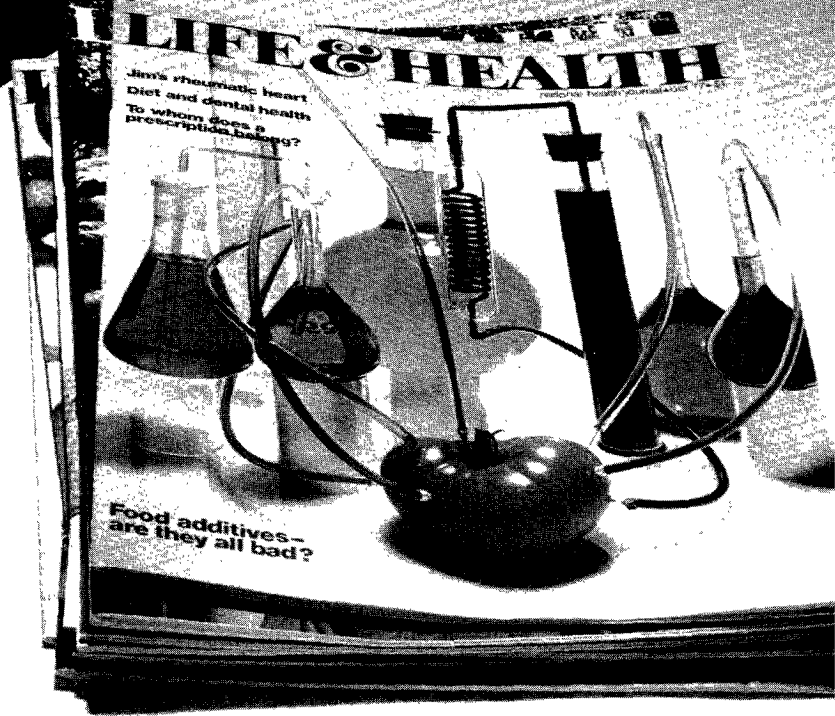
● Returning from a recent civil-defense disaster exercise, Richard Kimitsuka and the Hawaiian Mission emergency team offered help at what seemed to be a disabled car and were able to give needed assistance to a heart patient. Hawaii's emergency van and the team, which includes Irwin Walker and Will Degeraty, are among the best-prepared civil-defense communication teams in the Pacific Union.

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To New Posts

Worker transfers within union conferences are not listed here. Such transfers ordinarily are included in News Notes.

FROM HOME BASE TO FRONT LINE

Marshall L. Chase (AU '60), to serve as treasurer, Southeast Asia Union Mission, Singapore, **Shirley I. (Kelley) Chase**, and two children, of San Jose, California, left San Francisco, California, October 25, 1977.

Alden E. Denslow, to serve as director, Yarinochocha Air Base, East Peru Mission, Pucallpa, Peru, **Emma Bernice (Holton) Denslow**, and one son, of Syracuse, New York, left Miami, Florida, October 28, 1977.

Ronald C. Gregory (LLU '44), to serve as clinic physician/science teacher, Taiwan Adventist College, Yu-Chih, Nantou County, Taiwan, **Mary L. (Lee) Gregory**, and mother, **Jennie Gregory**, of Angwin, California, left San Francisco, California, October 26, 1977.

Harold S. Johnson (Immanuel Col., Ga. '69), to serve as Ministerial secretary, South-East Africa Union, Blantyre, Malawi, **Harriet E. (Dinsmore) Johnson** (LLU '63), and two children, of Dayton, Tennessee, left New York City, October 23, 1977.

Wilma L. Leazer (LLU '58), returning to serve as associate director, department of health, Far

Eastern Division, Singapore, left San Francisco, California, November 1, 1977.

Percy Paul (UC '52), to serve as chairman, division of education and behavioral science, Middle East College, Beirut, Lebanon, and **Ina L. (Huether) Paul**, of College Heights, Alberta, Canada, left Montreal, Quebec, Canada, November 3, 1977.

NATIONALS RETURNING

Carlos M. Capote (Antillian Coll. '70), to serve as teacher, Academia Metropolitana, Rio Piedras, Puerto Rico, **Luisa M. Capote**, and three children, already in their field of labor.

Ivan Martinez (Antillian Coll. '70), to serve as pastor-evangelist, East Puerto Rico Conference, Rio Piedras, Puerto Rico, **Carmen Martinez**, and three children, already in their field of labor.

Domingo Mena (AU '72), to serve as history teacher, Antillian College, Mayaguez, Puerto Rico, **Esther Mena**, and three children, already in their field of labor.

Raul Torres (AU '77), to serve as teacher, Montemorelos University, Montemorelos, Mexico, **Maria Cotto de Torres**, and two children left San Antonio, Texas, September 23, 1977.

Manuel Velazquez (AU '77), to serve as educational worker, East Puerto Rico Conference, Rio Piedras, Puerto Rico, **Rosaura M. Velazquez**, and one child, already in their field of labor.

ADVENTIST VOLUNTEER SERVICE CORPS, SUSTENTATION OVERSEAS SERVICE, SPECIAL SERVICE

Hugh Love (LLU '61) (SS), to serve as dentist, Bulawayo Dental Service, Bulawayo, Rhodesia, of Loma Linda, California, left Los Angeles, California, October 25, 1977.

Janet Fay (Robb) McMillan (CUC '76) (AVSC), to serve as nurse and teacher of Home Economics, Rusangu Secondary School, Monze, Zambia, of Adelphi, Maryland, left Montreal, Quebec, Canada, with husband, **Charles F. McMillan** (SS), October 20, 1977.

Charles F. McMillan (CUC '76) (SS), to serve as mathematics teacher, Rusangu Secondary School, Monze, Zambia, of Adelphi, Maryland, left Montreal, Quebec, Canada, with wife, **Janet F. McMillan** (AVSC), October 20, 1977.

Ernest Sui S. Zane (LLU '56) (SS), to serve as physician/ophthalmologist, Taiwan Adventist Hospital, Taipei, Taiwan, of Loma Linda, California, left Los Angeles, California, October 22, 1977.

STUDENT MISSIONARIES

Laurel Rose Friesen (SAC), of Amarillo, Texas, to serve as teacher, Greek Mission, Athens, Greece, left Montreal, Quebec, Canada, August 30, 1977.

Nancy Lynne Gibbons (CUC), of Silver Spring, Maryland, to serve as English teacher, English Language School, Israel Mission, Jerusalem, Israel, left Washington, D.C., August 22, 1977.

Sharon Lee Golles (LLU), of San Diego, California, to serve as physical therapist, Montemorelos Sanitarium and Hospital, Montemorelos, Mexico, left San Diego, California, August 30, 1977.

Kathy Lou Green (AU), of Dowagiac, Michigan, to serve as teacher, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, left Miami, Florida, November 10, 1977.

Laura Lynn Hastings (LLU), of Loma Linda, California, to serve as primary teacher, North Caribbean Conference, Christiansted, St. Croix, left New York City, August 25, 1977.

Donna Shou-yi Lee (LLU), of Loma Linda, California, to serve as teacher, Taiwan Adventist College, Yu-Chih, Taiwan, left Los Angeles, California, November 28, 1977.

Mira Jane Massey (OC), of Winston Salem, North Carolina, to serve as teacher, Seventh-day Adventist Language School, Japan Union, Yokohama Asahi, Japan, left Los Angeles, California, September 26, 1977.

Ronda S. Potterton (PUC), of Days Creek, Oregon, to serve as primary teacher, Seminaire Adventiste Franco-Haitien, Port-au-Prince, Haiti, left Miami, Florida, September 16, 1977.

Barbara Jean Scharffenberg (LLU), of Riverside, California, to serve as English teacher, Haad Yai Adventist English School, Haad Yai, South Thailand, left Los Angeles, California, November 21, 1977.

Jolene LeAnn Trainer (WWC), of Lawen, Oregon, to serve as elementary teacher, Irian Jaya Mission, Jayapura, Irian Jaya, Indonesia, left San Francisco, California, September 13, 1977.

Deaths

GIBBS, Paul Thomas—b. Feb. 16, 1897, Kansas; d. Nov. 7, 1977, Loma Linda, Calif. He served as chairman of the English departments at Walla Walla College, Columbia Union College, and Andrews University. Survivors include his wife, Gladys; daughter, Marilyn Beach; stepdaughter, Elizabeth Stagg; nine grandchildren, two great-grandchildren; and two sisters.

ROBERTS, Grant A.—b. June 29, 1877, Morely, Mich.; d. Nov. 18, 1977, Covina, Calif. After completing the nurses' course at Battle Creek Sanitarium and Hospital, he and his wife, Pauline, went to Madison, Tennessee, and pioneered a self-supporting evangelistic outreach. Later he served as business manager of the Arizona Sanitarium and from there went to the Wabash Valley Sanitarium at Lafayette, Indiana. A. G. Daniels encouraged him to enter the ministry, and the Arizona Conference extended an invitation to him to join in an evangelistic crusade in 1915. Within a year's time he was called to be pastor of the Kingston, Jamaica, church. In that same year he became president of the Jamaica Conference. In 1922 he returned to the States, where he served as president of the Oregon, Northern California, and Southern California conferences. In 1936 he returned to the Inter-American Division as president of the division and served there until 1941, when he joined the General Conference as Medical Extension Secretary. He retired in 1950 but continued his ministry in interim pastoring. After the death of his wife, Pauline, he married Minnie E. Dauphinee. Survivors include his wife, Minnie; two nephews, Louis Hansen and Walter Roberts; and a niece, Martha Schumacher.

Coming

- | | |
|-----------------|--|
| January | |
| 14-21 | Liberty Magazine Campaign |
| 21 | Religious Liberty Offering |
| 28 | Medical Missionary Day |
| February | |
| 4 | Bible Evangelism |
| 4 | Church Lay Activities Offering |
| 11 | Faith for Today Offering |
| 18 | Christian Home and Family Altar |
| 18-24 | Christian Home Week |
| 25 | Listen Campaign Emphasis |
| March | |
| 4 | Tract Evangelism |
| 4 | Church Lay Activities Offering |
| 11-18 | MV Week of Prayer |
| 11 | MV Day |
| 18 | Sabbath School Community Guest Day |
| 25 | Spring Mission Offering |
| 25 | Thirteenth Sabbath Offering (Australasian Division) |
| April | |
| 1 | Missionary Magazine Campaign |
| 1 | Church Lay Activities Offering |
| 8 | Literature Evangelism Rally Day |
| 15 | Andrews University Offering |
| 22 | Educational Day and Elementary School Offering (local conferences) |
| May | |
| 6 | Community Services Evangelism |
| 6 | Church Lay Activities Offering |
| 13 | Disaster and Famine Relief Offering |

New Ellen White book is published

A new two-volume Ellen G. White compilation titled *Mind, Character, and Personality* was published recently by Southern Publishing Association, Nashville, Tennessee. Circulated for several years in a preliminary edition titled *Guidelines to Mental Health*, this collection has been somewhat expanded, and deals with a wide range of topics, including character development, emotional stress, mind-body relationships, human sexuality, and many related areas. Much of this collection is not generally available in other books.

For a limited time these two volumes, plus a 32-page study guide, will be available in a newsprint edition for \$4.95. (The price includes two books and the study guide.)

The General Conference Department of Health, in cooperation with the Ellen G. White Estate and the Loma Linda School of Medicine's Department of Psychiatry, has prepared further study materials for churches to use in 1978. Information about these materials can be obtained from local-conference health directors.

PAUL A. GORDON

Italian magazine achieves success

Although there are only about 4,500 Adventists in Italy, the Seventh-day Adventist health magazine in Italy, *Vita e Salute*, has a monthly circulation of 75,000. This means that for every Adventist in Italy there are 16 people who subscribe to *Vita e Salute*.

Editor Ismaele Rimoldi believes that one reason for the magazine's popularity is the close contact it maintains with its readers. Each month a steady stream of constructive letters pours into the editorial office, keeping the editor up to date on reader reaction and guiding him in deciding on the content of his paper.

Almost all sales are made

through literature evangelists, and every issue states that it is a Seventh-day Adventist publication. The editor, who is also manager of the Italian Publishing House, which employs 25 persons, does most of the layout for *Vita e Salute* and takes many of the photographs.

The periodical contains 36 pages, and its attractive covers are printed in four colors.

ALF LOHNE

Three firsts in Bermuda

Bermuda's first series of evangelistic meetings in Portuguese was held at the Warwick church, November 4 to 27. Assisting with the meetings during the first week were Isabel Santos, a Portuguese singer, and Tracy Bravo, a pianist, both members of an evangelistic team in Toronto, Ontario. Of the 50,000 people living on the island, 7,000 are Portuguese, mainly from the Azores. Robert Correia, Warwick pastor, has begun services in Portuguese every Sabbath. He also holds evangelistic meetings every Sunday night and conducts classes in Portuguese and English as a follow-up to the November series. Twenty-five people are receiving Bible studies.

Other firsts in Bermuda include an "island-wide" Investiture service at the youth center in Hamilton, and the first Pathfinder Fair, which took place November 20 on the grounds of Bermuda Institute.

LEO RANZOLIN

Appeals court backs literature evangelists

The Tenth Circuit U.S. Court of Appeals has given literature evangelists a strong tool to use as they meet opposition from Green River Ordinances, which restrict door-to-door salesmen.

In a two-to-one decision the appeals court upheld the U.S. Federal District Court's decision in Wyoming in a case in-

volving literature evangelists who were prohibited from working in Laramie because of the city's Green River Ordinance. The court decision is binding in the area served by the Tenth Circuit, and it carries a great deal of weight in the other circuits across the country.

The decisions of the district and the circuit courts establish the principle that literature evangelism is a ministry of the church that must be removed from the category of commercial door-to-door sales. The courts did not upset the constitutionality of the Green River Ordinances, but rather said these laws did not apply to the work of literature evangelists as it is conducted by the Seventh-day Adventist Church.

It is not yet known whether the city of Laramie will appeal the decision to the U.S. Supreme Court.

GORDON ENGEN

N.A. Ingathering report—6

Ingathering changed a gloomy outlook to one of cheer and optimism in southern Louisiana recently. After Ingatherers had knocked on her door, a distraught woman appeared with hatred and anger apparent on her face. As the group sang carols an abrupt change in the woman became evident to them. She wrote a check for \$25, then asked, "May I join your singing group? I want to visit my neighbors with you." The Ingatherers had a successful evening as the woman became a part of their group and spoke to her neighbors on their behalf.

Bible studies are being started in the woman's home, as her parting words that evening were, "I want to be a part of your church family!"

Ingathering raised through December 24 totals \$7,138,076, or \$13.19 per member in the North American Division. The total is a gain of \$217,450 over the same period last year.

The Oklahoma Conference joined Newfoundland in

achieving Silver Vanguard status. Six conferences—Northeastern, Quebec, Lake Region, Carolina, South Atlantic, and Southwest Region—have exceeded their final totals of last year. Seven unions and 39 conferences showed gains this week.

DON R. CHRISTMAN

For the record

Prayer assignment: The British Columbia Conference is the first conference in North America to report that every Adventist family in the conference has accepted a prayer responsibility for a specific geographic area in the conference territory. This is the first step toward reaching every home for Christ. Other conferences are following British Columbia's lead.

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