

# Adventist Review

General Church Paper  
of the Seventh-day Adventists

JANUARY 19, 1978

## GOD PROMISES:

*Help in time  
of temptation:*

"There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (1 Cor. 10:13).

*Strength for  
our burdens:*

"He giveth power to the faint; and to them that have no might he increaseth strength" (Isa. 40:29).

"The Lord is the strength of my life; of whom shall I be afraid?" (Ps. 27:1).

*Forgiveness for  
our sins:*

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

*Love for our  
loneliness:*

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God" (chap. 3:1).

*Peace for our  
anxiety:*

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

*Courage for  
our fear:*

"He hath said, I will never leave thee, nor forsake thee. . . . The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6).

*Rest for our  
weariness:*

"Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11:28).

"The Lord is my shepherd. . . . He leadeth me beside the still waters. He restoreth my soul" (Ps. 23:1-3).

*Comfort for  
our sorrow:*

"We know that all things work together for good to them that love God" (Rom. 8:28).

"Blessed be God, . . . who comforteth us in all our tribulation" (2 Cor. 1:3, 4).

—Compiled by Patricia E. Nordman

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**Theodore Carcich**, a former vice-president of the General Conference now retired and living in Colton, Washington, in his article "Trouble Preceding the Great Time of Trouble" (p. 4) points out that earth's inhabitants are so preoccupied with prosperity that in ostrichlike fashion they say all is well. They need to be warned that the hour of God's judgment is come, and to be made aware that current difficulties and disasters are harbingers of the end.

**"The Prophet Bears Testimony"** (p. 7) is the second in a series of articles by Arthur L. White. The content of these articles was first presented September 29, 1974,

at Basel, Switzerland, in an address at the centennial celebration of J. N. Andrews' arrival to begin work as the first representative sent overseas by the General Conference of Seventh-day Adventists.

**Jacob I. Volkov** (p. 13) is a public school teacher in Stockton, California, and Sabbath school superintendent in the Stockton SDA church. Last August he headed an educators' delegation of 30, five of whom were Adventists, on a tour of the U.S.S.R. The entire delegation's fascinating experience with Adventist believers in Kiev depicts the rich fellowship that Christians of all faiths can have when they worship together with the sole purpose of giving praise to God.

**For seven years F. C. Webster**, assistant to the president of the General Conference, has written a column for us entitled "Dateline Washington." This week a new column appears entitled "Inside Washington." The writer of the column is M. Carol Hetzell, director of the General Conference

Communication Department. We have appreciated Elder Webster's faithfulness in meeting our deadlines and in keeping our readers informed about happenings at the church's world headquarters, and even though he will no longer be a regular contributor we shall continue to depend on him as a valued news source. Miss Hetzell's name and credentials as an author are well known throughout the world. We are pleased that she has consented to be responsible for "Inside Washington," and we are certain that both she and her column will attract an immediate following. So, as we say a reluctant Goodbye to Elder Webster, we say Welcome to Miss Hetzell.

**"Religious Newsbriefs"** (p. 18) is the new name for "Scan," a column that will continue to summarize and report items of interest from the Religious News Service.

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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.

**Reversing tendencies**

I wish to take exception to the generalities in "'As the Marriage Goes, So Goes the Family'" (Oct. 6). The author seems to imply that children whose parents cannot deal with their marriage problems are always ruined.

But the Lord helps children live above their inherited tendencies. Studies have shown that if one parent in an unhappy home can show love for the Lord and the child, the child often chooses the right way.

I had an alcoholic, unloving, non-Christian father, but we children did not end up alcoholics. Later my marriage partner turned his back on God and the church, but through the influence of the church school and my love for my children and the church, our children were not permanently scarred. They have become workers for the Lord and have married Christians.

NAME WITHHELD

**Accept in compassion**

Concerning the issue of marriage, divorce, and remarriage, I ask, Who has the right to decide who has the right to remarry? Or who is to say people are living in sin or are even in need of cleansing and forgiveness? In many cases the innocent party would prefer to be assumed guilty or at least abandoned in favor of another man or woman rather than admit publicly that his/her spouse was homosexual, sadomasochistic, a child molester, or the like. No one should presume to judge the decisions made within the privacy of the marital relationship. If the church board, when informed of details and facts unknown to the general membership, elects to restore such people to fellowship, let this ruling be accepted with compassion.

SUZANN DECHARLES  
 Silver Spring, Maryland

**Good selection**

As I read the November 3 issue with my usual red pencil, marking articles for later clipping and filing, I was frustrated with so little to pare away and so much to keep. I began to make a comparison with the REVIEW of a century ago, packed with letters and articles from the 10,000 members.

The editors then must have been grateful for any contribution of reasonable interest.

Taking my pencil, I figured comparative copy quantity, multiplied by current membership percentages, and came up with a jolting total. If present members contributed quantity-wise as those of a century ago contributed, it would take an 8,500-page weekly church paper to contain it all, and a millennium to clip and file. Thank you for being selective.

A. D. CHILSON  
 Elko, Nevada

**A smile**

How pleasant to be greeted by a smiling sketch of Ellen White on the November 24 cover! Although I was educated from the first grade through college in Adventist schools, all pictures of her that I can remember showed her in a sober mood. I know she did have a warm, pleasing manner about her, because children were drawn to her, and I was glad to see her so portrayed.

MRS. ALVIN KRIVOSHEIN  
 Arelee, Saskatchewan

► We should recall that a sober expression for a picture was the style during the time in which Ellen White lived.



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## Bible study is not a "closed shop"

In this age of specialists, when anyone who expresses an opinion on a subject outside the field of his competence is resented, it is refreshing to discover a respected professional who feels otherwise. Recently, while reading a book\* by Dr. Arlie Hoover, dean of Columbia Christian College, Portland, Oregon, we came upon the following statement: "It wouldn't bother me a bit if a scientist were to come over into my field (history) and challenge some widely-held thesis, such as, say, the Turner Thesis in American history or the Weber Thesis in European history. I certainly wouldn't say, 'Get out of my field, you meddling scientist!' History isn't a closed shop. Rather, I would say, 'Welcome, let's discuss this issue, and, by the way, what is your evidence?'"—Page 23.

We like this attitude. No area of knowledge is a "closed shop." Truth has nothing to fear from examination. And it is always possible that a fresh pair of eyes may see something that others have overlooked.

Occasionally we hear sentiments such as "He's a dentist; what does he know about theology?" or, "He's a physician; he ought to stick to medicine, and leave theology to the theologians." Frankly, we deplore this kind of talk. While we recognize that some aspects of Bible truth can best be understood and appreciated by scholars and theologians, we reject the suggestion that the work of searching the Scriptures and understanding their teachings should be left to specialists. Certainly Seventh-day Adventists, as heirs of the Reformers, should oppose all who express the Romish principle that the church alone—in particular the clergy—can understand and explain the Scriptures aright.

### Form opinions for ourselves

Wrote Ellen G. White: "The Roman Church reserves to the clergy the right to interpret the Scriptures. . . . Though the Reformation gave the Scriptures to all, yet the selfsame principle which was maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings *as interpreted by the church*; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed or the established teaching of their church."—*The Great Controversy*, p. 596.

Mrs. White makes it clear that every church member should study the Bible diligently for himself. In one of her best-known statements she says, "It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example. We should day

by day study the Bible diligently, weighing every thought and comparing scripture with scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God."—*Ibid.*, p. 598.

In another place she says: "The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils . . . —not one nor all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord' in its support."—*Ibid.*, p. 595.

One encouraging happening within the church today is the increased interest in Bible study being shown by ministers and laymen alike. In some instances this is resulting in papers, documents, pamphlets, and books that give evidence of deep and careful study. Perhaps in greater numbers than at any previous time in the life of the church, members are seeking to settle for themselves by personal study the issues and questions that affect their salvation.

To encourage others to become involved in this study we quote this striking statement by the messenger of the Lord: "The Bible with its precious gems of truth was not written for the scholar alone. On the contrary, it was designed for the common people; and *the interpretation given by the common people, when aided by the Holy Spirit, accords best with the truth as it is in Jesus*. The great truths necessary for salvation are made clear as the noonday, and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God."—*Testimonies*, vol. 5, p. 331. (Italics supplied.)

We do not understand Mrs. White in this passage to be placing a premium on ignorance. Elsewhere she has written extensively on the value of education and reaching one's full potential intellectually, and certainly this would apply in the field of Bible study, as much as in other areas. In this passage she likely is referring to scholars of the apostate Christian world who are more interested in studying the Bible as an intellectual exercise, or to find fault with it, than in discovering and obeying God's will. This seems probable because a few paragraphs earlier she speaks of clergy "who seek to make . . . dark and incomprehensible" the all-important truths of prophecy that show "our position in the history of the world."

Elsewhere Mrs. White emphasizes the same point by saying: "If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad and that would bring into the fold of Christ thousands upon thousands who are now wandering in error. . . . An understanding of Bible truth depends not so much on power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness."—*The Great Controversy*, p. 599.

Let us, then, study our Bibles more diligently and carefully than ever before, with a humble, teachable spirit. Let us know what we believe, not because we have accepted the interpretation given us by others, but because we have studied the truth for ourselves. Every member should become a "specialist" in the great truths of the three angels' messages.

K. H. W.

\* *Fallacies of Evolution*, Baker Book House, Grand Rapids, Michigan.



# Trouble preceding the great time of trouble

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Earth's inhabitants need to be warned, as the first angel declares,  
that the hour of God's judgment is come.

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By THEODORE CARCICH

*"For nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows" (Matt. 24:7, 8).*

Preoccupied with prosperity, our affluent generation for a time pushed the fulfillment of this text into the distant future. The complacency was short-lived. Suddenly, it seemed, everything went wrong. The roof fell in—politically, economically, socially. The howling storms of human passion currently wrecking the planet served to shatter the ostrich-like attitude that all is well and will remain well.

Calamities struck in swift succession. Like a macabre symphony, devastating storms, floods, and earthquakes played their deadly tunes, accompanied by an equally sinister obligato of energy shortages, soaring inflation, crippling strikes, massive unemployment, and widespread hunger.

Compounding misery, recent years have been marked

by unprecedented violence, terror, and fear. Life has become uncertain. Bombs, guns, and riots have spewed sudden death in many places.

No part of the world seems immune. In the Orient, Latin countries, Europe, and the United States there have been a continuing series of harrowing kidnappings, assaults, shootings, knifings, and stranglings. Not only has there been more violent crime, but it has been perpetrated by an increasingly younger segment of society. Young criminals, operating in packs of three to five, stalk through city streets, beating and robbing men and women. Angered by victims who suddenly moved or spoke out, the young hoodlums have often gone berserk and have stomped people to death. Revealing no remorse or guilt, the calloused and unfeeling youth apparently fear no consequences for their violent actions.

Consequently, fear has gripped people. They have barricaded doors and refrained from walking the streets unnecessarily. They have clamored for the Government to do something, and one should not be surprised if perplexed public officials eventually submit to a demand for a national Sunday law as a panacea for the evil flooding the land.

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*Theodore Carcich was a vice-president of the General Conference at the time of his retirement. He is now living in Colton, Washington.*

What's behind it all?

No doubt the bitter ghetto life, the sordid literature, the demoralizing influence of movies and television, and the availability of drugs and liquor all play a part. In addition, the spreading world instability, with no discernible sign of cure on the horizon, makes violence commonplace as a means of achieving a desired end.

But there is a deeper reason.

We are apt to forget that disrespect for divine law leads to scorning human law. Worldwide anarchy is not an accident or something imposed upon us by any one nation or group. On the contrary, any person who disobeys, or teaches others to disobey, God's ten commandments contributes to the escalating violence and terror. Multiply the selfishness and greed of that one person by three billion similar people, and you have the reason for the disturbing world situation.

### Opportunity for the church

Ellen White stated the case well when she wrote: "The transgressors of God's law are filling the earth with violence. Their betting, their horse racing, their gambling, their dissipation, their lustful practices, their untamable passions, are fast filling the world with violence."<sup>1</sup>

Infinitely more serious is the fact that obstinate and willful disobedience to God's commandments repels the restraining Spirit of God, leaving people to wallow in their obscenity. This happened to the antediluvians. Their wickedness was great, corrupting the earth. God finally said: "My spirit shall not always strive with man,"<sup>2</sup> and those mighty men and women of renown, no longer restrained by God's Spirit, perished in the Flood.

Our generation courts a similar fate. There is a point of no return for individuals, nations, and generations. The only safety for anyone is to heed the pleas of God's Spirit, turn to God in repentance, accept the redeeming grace of Christ, and walk obediently before Him as long as life lasts. On the other hand, resistance and disobedience will topple even this sophisticated generation, the last generation, into the lake of fire.

What opportunity do these troublous times afford the church?

Paradoxical as it may seem, these days of unrest and distress afford the church its greatest evangelistic opportunity. The judgments of God presently rolling through the earth have their ministry. Isaiah reminds us that when divine "judgments are in the earth, the inhabitants of the world will learn righteousness."<sup>3</sup> Some cannot be aroused in any other way. Engrossed with the things of this world, they become aware of God's appeals only when everything before them is swept away. This general time of trouble is intended to awaken people to their peril.

At the same time, while the work of God is closing and world conditions worsen progressively, the outpouring of the latter rain empowers God's messengers to proclaim the third angel's message with singular force and clarity. As a result, consecrated ministers and laymen will proclaim "the Sabbath more fully,"<sup>4</sup> and at that time "every honest soul who has not had the light of truth will then take a stand for Christ."<sup>5</sup>

In this Spirit-empowered final warning, "rays of light penetrate everywhere, the truth is seen in its clearness,

and the honest children of God sever the bands which held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."<sup>6</sup>

Manifestly, these days of bad news present the best background to hear the good news of redeeming grace. The villages, towns, and cities need to hear the glorious message of Christ's return now. Why the urgency?

Because the enemy of all righteousness, knowing that his time is short, will redouble his efforts to destroy the cities and their inhabitants. In this respect, ponder carefully the following prediction.

"I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. . . . Calamities will come—calamities most awful, most unexpected; and these destructions will follow one after another."<sup>7</sup>

Candor compels the admission that the sequence and pace of these calamities is quickening. Movements and developments happen so fast nowadays that the sense of shock is often dulled and newspapers relegate to inside pages somber news that once made screaming headlines.

Such stupor, apathy, or indifference must not affect the remnant church. Neither should the church merely wring its administrative hands and bewail the prevailing evil and trouble. This is the time for the church to fill populated areas with literature evangelists, to enhance its radio and television coverage, to enlist medical workers and laymen in aggressive medical and temperance ministry, and for all ministers to seize every opportunity to proclaim the Sabbath "more fully." When, when will the time be more favorable?

The stage is set. God is bringing world affairs to the place where people will be compelled to listen and decide for or against His truth. Should not the remnant church, empowered of God, get on with its appointed and clearly defined task?

What should this time of increasing trouble mean to the individual believer?

### The most critical shortage

Ostensibly, the believer, along with the unbeliever, lives in a world that is running out of not only energy, food, and other material resources but also its most important ingredient—probationary time. Of all shortages, this is the most critical. Both believer and unbeliever are limited in time available to prepare for eternity.

Soon the heavenly edict will be issued, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be."<sup>8</sup>

When the great High Priest, Christ our Lord, completes His intercessory work in the heavenly Holy of Holies, the foregoing proclamation will go forth, and the restraining angels of God will release the winds of strife that will engulf the world in the great time of trouble foretold in Revelation 7:1-3 and Daniel 12:1, 2, followed by the outpouring of the seven last plagues.<sup>9</sup> When this strikes, all opportunity to obtain repentance, forgiveness of sin, and salvation will be forever past. At that time the

destiny of all living will be fixed forever. There will be no second chance.

Therefore, this moment, and every other moment of remaining probationary time is precious. Each ticking second is a golden opportunity provided by God for the believer to settle himself intellectually and spiritually into gospel truth so that he will not be moved, come what may.

Along with others of faith, the believer should look upon each new day as an opportunity to engage in deep heart searching, confession of sin, humbling of the soul before God, and seeking power from above to live victoriously over sin. Whatever good he may wish to do with his means, time, and life, the believer must do now. Time is running out.

Thank God, the general time of trouble presently afflicting the world, and the great time of trouble just ahead, will not last indefinitely. Beyond the dark horizons are the bright shores of the eternal world. With

Peter of old, "we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."<sup>10</sup> In that land of "no more death, neither sorrow, nor crying, neither . . . any more pain," trouble shall never again afflict the righteous inhabitants. How glorious and comforting is the promise that "they shall not . . . bring forth for trouble; for they are the seed of the blessed of the Lord," and "affliction shall not rise up the second time."<sup>11</sup>

What, then, are you doing with your understanding of truth for today, tomorrow, and for eternity? Have you enshrined Bible truth in your mind and heart, and does the Author of truth possess your life—"Christ in you, the hope of glory"?<sup>12</sup> □

#### REFERENCES

<sup>1</sup> *The Desire of Ages*, p. 633.

<sup>2</sup> Genesis 6:3.

<sup>3</sup> Isaiah 26:9.

<sup>4</sup> *Early Writings*, p. 85.

<sup>5</sup> *Testimonies to Ministers*, p. 248.

<sup>6</sup> *The Great Controversy*, p. 612.

<sup>7</sup> *Evangelism*, p. 27.

<sup>8</sup> Revelation 22:10-12.

<sup>9</sup> See *Early Writings*, p. 36.

<sup>10</sup> 2 Peter 3:13.

<sup>11</sup> Isaiah 65:23; Nahum 1:9.

<sup>12</sup> Colossians 1:27.

## FOR THIS GENERATION By MIRIAM WOOD

### Children aren't for children

Child abuse. Those two words produce in the mind and heart of the Christian a sickness matched by few others. From our own childhood we learned that our Saviour, the Creator of heaven and earth, while on this sad planet gave special attention to children. He held them on His lap, He talked to them. He made it clear that children are very valuable, very special. They are to be nurtured and protected, taught and loved.

But in today's sick society we are finding that children are being beaten, burned, chained in basements, their bones broken, sexually molested by their parents, starved, and finally, when the frail little bodies can take no more, killed. If these atrocities occurred only in low-income families, sociologists would declare that the economic factor is the key cause. But these abused children are just as likely to come from wealthy homes, from professional homes, from middle-class homes with (on the surface) solid middle-class values. Most tragic of all, some of the little sufferers come from

"Christian" homes. I put this word in quotation marks, for an abused child in a Christian home is the ultimate paradox.

What does this have to do with a young person? First, it obligates you (and me and anyone else) to be on the alert for these situations and report them to the proper authorities, regardless of the price of getting involved. This particular heinous crime is one that every person of courage must stand against, no matter what it costs him.

But my particular concern is with you as a future parent. Before you're married is the time to think about children and to work through for yourself your attitude toward them. Before you become a parent you need to know whether you're capable of *being* a parent in anything but the physical sense, the latter accomplishment being pretty standard and unremarkable.

Being a good Christian parent means that you're going to need enormous amounts of self-control and maturity. Believe me, it's only in books that children

react in programmed ways. No matter how many "authorities" tell you that "if you do this, the child will do that," the child may not. Certainly, in the long-range picture, you can expect at least some results if you've set clearly defined goals for yourself and your child; but in the short-range picture, *anything* can and often does happen.

Children take time. That means you can't spend all the time on yourself that you're accustomed to spending. Children need love and nurturing. You have to give up, as a parent, activities that are enormously time consuming, no matter how worthwhile they may be, in order to provide opportunities for freely expressed affection, for sharing, for building traditions, for—well, for plainly and simply functioning as a parent should function.

Unfortunately, too many couples don't think past the excitement of presenting the enlarged family with a new member. They visualize the small pink softnesses, the tiny yawns, the adorable minuscule fists waving in the air, the sweet smell of baby powder. Then, when they find that instead they have a rigid little ball of fury, emitting ear-splitting shrieks, and that, instead of baby-powder fragrance, they're confronted with the aroma of regurgitated milk, they're appalled. Then, as one minister used to say, "The three

of them all climb into the crib together." There are three babies instead of one. And children are not for "children." Children are for grownups.

Babyhood is only the beginning—that's the easy part. Just wait until the wee one becomes a snaggle-toothed elementary student and he/she can't get the hang of reading and gets into fights on the playground. And there are still more delicious goodies to come in the form of adolescence. If you're engaged in your own bout with *that* disease, or have recently emerged, perhaps you'll know why your parents look much older than they should.

So it all boils down to this: Parenthood is one of the most wonderful dimensions of human existence for those who are willing to accept every aspect of it. But the welfare of the young and the eternal salvation or damnation of the child rests, to a large degree, on the parent. If you aren't sure of your maturity even when the calendar lists you as an adult, I'd suggest some serious thinking.

Best of all, every young person will find it documented clearly in Ellen White's books *The Adventist Home* and *Child Guidance*. For anyone who hopes someday to be a parent, these books are a must. Mrs. White makes it crystal clear—children aren't for children.

# The prophet bears testimony

The Holy Spirit is operative not only when the prophet receives the divine message but also when he delivers the message in writing.

By ARTHUR L. WHITE

There are two features in the prophet's experience—the vision itself and the bearing of testimony of what has been revealed in vision. Having been received, the message must be imparted by the prophet through the most accurate language at the prophet's command.

The prophet may have at ready command words that would convey the message satisfactorily, or he may find it necessary to study diligently to find words adequate to convey the message correctly and impressively. At one time he may use certain words and at another time other

Arthur L. White is secretary of the Ellen G. White Estate.



Ellen White said that she was just as dependent upon the Spirit of the Lord in relating or writing out her visions as she was in having them.

words in conveying the same message. While writing *The Desire of Ages*, Mrs. White declared: "I tremble for fear lest I shall belittle the great plan of salvation by cheap words."—*Messenger to the Remnant*, p. 59. The transmission of the message might suffer some impairment because of the inadequacy of human language. Note this comment by Ellen G. White:

"The Bible . . . was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (2 Tim. 3:16); yet they are expressed in the words of men. The Infinite One by His Holy Spirit has shed light into the minds and hearts of His servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed have themselves embodied the thought in human language. . . .

"Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by different writers; often the same truth is more strikingly presented by one than by another. . . .

"As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of the subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is more forcibly impressed upon his own mind—a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life."—*The Great Controversy*, pp. v, vi.

Note the expression "Each, under the guidance of the Holy Spirit, presents what is more forcibly impressed upon his own mind." Although the prophet must draw upon his facilities of expression in presenting his message, the Holy Spirit is at work. This is a vital point. Ellen White put it this way: "Although I am as dependent upon the Spirit of the Lord in writing my views as I am in receiving them, yet the words I employ in describing what I have seen are my own, unless they be those spoken to me by an angel, which I always enclose in marks of quotation."—*Selected Messages*, book 1, p. 37.

## Guidance of the Holy Spirit

In answering certain questions in 1860, she also touched on this point: "Sometimes the things which I have seen are hid from me after I come out of vision, and I cannot call them to mind until I am brought before a company where that vision applies, then the things which I have seen come to my mind with force. I am just as dependent upon the Spirit of the Lord in relating or writing a vision, as in having the vision. It is impossible for me to call up things which have been shown me unless the Lord brings them before me at the time that He is pleased to have me relate or write them."—*Ibid.*, pp. 36, 37.

The thought is again emphasized: "Through the inspiration of His Spirit the Lord gave His apostles truth, to

be expressed according to the development of their minds by the Holy Spirit. But the mind is not cramped, as if forced into a certain mold.”—*Ibid.*, p. 22.

The prophet, then, receives his message through the visions while totally under the influence of the Spirit of God. He bears his testimony under the influence of the Spirit of God, but not to the point of being mechanically controlled, or of being forced into a mold. Rather, he communicates the message in the best manner and from the point of view of his background and style, thus appealing particularly to people with backgrounds similar to his.

On certain occasions the very words to be used are impressed upon his mind by the Spirit of God. Note this from Ellen White in a letter of admonition in which after dealing with certain situations she stated: “I am trying to catch the very words and expressions that were made in reference to this matter, and as my pen hesitates a moment, the appropriate words come to my mind.”—Quoted in *Ellen G. White Writings*, p. 22.

Another statement reads: “While I am writing out important matter, He [the Holy Spirit] is beside me, helping me . . . , and when I am puzzled for a fit word with which to express my thought, He brings it clearly and distinctly to my mind.”—Letter 127, 1902.

### Writing history

History was presented to Ellen White as a background on which the great controversy story was traced. In her introduction to *The Great Controversy* she tells how the controversy was presented to her: “Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of life, and the Author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God’s holy law.”—Page x.

It appears that her experience was similar to that of Moses on Mount Nebo when the Promised Land was shown him. Ellen White describes Moses’ experience vividly in *Patriarchs and Prophets*: “And now a panoramic view of the Land of Promise was presented to him. Every part of the country was spread out before him, not faint and uncertain in the dim distance, but standing out clear, distinct, and beautiful to his delighted vision. In this scene it was presented, not as it then appeared, but as it would become, with God’s blessing upon it, in the possession of Israel.

“He seemed to be looking upon a second Eden. There were mountains clothed with cedars of Lebanon, hills gray with olives and fragrant with the odor of the vine, wide green plains bright with flowers and rich in fruitfulness, here the palm trees of the tropics, there waving fields of wheat and barley, sunny valleys musical with the ripple of brooks and the song of birds, goodly cities and fair gardens, lakes rich in ‘the abundance of the seas,’ grazing flocks upon the hillsides, and even amid the rocks the wild bee’s hoarded treasures. . . .

“Moses saw the chosen people established in Canaan, each of the tribes in its own possession. He had a view of their history after the settlement of the Promised Land; the long, sad story of their apostasy and its punishment

was spread out before him. He saw them, because of their sins, dispersed among the heathen, the glory departed from Israel, her beautiful city in ruins, and her people captives in strange lands. He saw them restored to the land of their fathers, and at last brought under the dominion of Rome.

“He was permitted to look down the stream of time and behold the first advent of our Saviour. . . . He followed the Saviour to Gethsemane, and beheld the agony in the garden, the betrayal, the mockery and scourging—the crucifixion. . . . He looked again, and beheld Him coming forth a conqueror, and ascending to heaven escorted by adoring angels and leading a multitude of captives.”—Pages 472-476.

The dramatic picture continues, but we need go no further. Enthralled, Moses watched the events take place, seeing, hearing, and participating, and in receiving the message even the sense of smell came into play. In this vivid manner the history of the future was opened up to the prophet. It is very unlikely that dates were revealed to him. It is not likely that all the cities he saw were named. Those were inconsequential details, not of primary importance to the unfolding theme.

Was Ellen White shown in each instance in minute detail all of the names of the places and the dates of the events which she beheld? The evidence is that she was not. She saw events occur—events significant as a part of the controversy story. Minor details and incidental references not basic to the account were of less importance. Some of this information could be ascertained from the sacred writings, some from common sources of knowledge, such as reliable historians. Apparently in His providence God did not consider it essential to impart these minutiae through vision.

### Observations of W. C. White

Ellen White’s son, W. C. White, describes her experience as follows: “Mother has never claimed to be authority on history. The things which she has written out, are descriptions of flashlight pictures and other representations given her regarding the actions of men, and the influence of these actions upon the work of God for the salvation of men, with views of the past, present, and future history in its relation to this work. In connection with the writing out of these views, she has made use of good and clear historical statements to help make plain to the reader the things which she is endeavoring to present.

“When I was a mere boy, I heard her read D’Aubigne’s *History of the Reformation* to my father. She read to him a large part, if not the whole, of the five volumes. She has read other histories of the Reformation. This has helped her to locate and describe many of the events and the movements presented to her in vision. This is somewhat similar to the way in which the study of the Bible helps her to locate and describe the many figurative representations given to her regarding the development of the great controversy in our day between truth and error.”—W. C. White in a statement in the General Conference Council, Oct. 30, 1911, quoted in *Ellen G. White Writings*, p. 33.

A few months later W. C. White stated the following: “Regarding Mother’s writings and their use as authority on points of history and chronology, Mother has never wished our brethren to treat them as authority regarding



the details of history or historical dates. The great truths revealed to Mother regarding the controversy between good and evil, light and darkness, have been given to her in various ways, but chiefly as flashlight views of great events in the lives of individuals and in the experiences of churches, of bands of reformers, and of nations. . . .

“When writing out the experiences of reformers in the time of the Reformation and in the great Advent Movement of 1844, Mother often gave at first a partial description of some scene presented to her. Later on she would write it out more fully, and again still more fully. I have known her to write upon one subject four or five times, and then mourn because she could not command language to describe the matter more perfectly.

“When writing out the chapters for *Great Controversy*, she sometimes gave a partial description of an important historical event, and when her copyist who was preparing the manuscripts for the printer, made inquiry regarding the time and place, Mother would say that those things are recorded by conscientious historians. Let the dates used by those historians be inserted. . . .

“When *Controversy* was written, Mother never thought that the readers would take it as authority on historical dates or use it to settle controversy regarding details of history, and she does not now feel that it should be used in that way. Mother regards with great respect the work of those faithful historians who devoted years of time to the study of God’s great plan as presented in the prophecy, and the outworking of that plan as recorded in history.”—W. C. White, Letter to W. W. Eastman, Nov. 4, 1912.

With regard to the history of the Reformation the following statement by Ellen White is significant: “Events in the history of the reformers have been presented before me.”—Letter 48, 1894.

Related to this is W. C. White’s declaration that: “Mother’s contact with European people brought to her mind scores of things that had been presented to her during past years, some of them two or three times, and other scenes many times.”—Quoted in *The Ellen G. White Writings*, p. 124. □

Concluded next week

## FOR THE YOUNGER SET

### Seed survival

By DOROTHY SIMMS

“What’s the matter, Todd? Do you have a problem?” mother asked.

“Not really, Mom. I was just thinking about how important plants are.”

“What do you mean?”

“Well, I guess about everything comes from plants. Fruits, grains, nuts, and vegetables do, but what about clothes?”

“If you mean, do they come from plants, yes, some of them do. For example, some clothing is made from the cotton plant. Linen is made from flax.”

“I guess the wood of which our house is made and all wooden things come from plants, since the wood comes from trees.”

“That’s right, Todd. Paper also is made from trees.”

“Is there danger we will one day use up all the plants?”

“More plants are produced continuously from seeds. Some seeds, such as dandelion and milkweed seeds, fly around in the wind and plant themselves. Then there are seeds we plant in

our gardens, which produce peas, corn, beans, and many other vegetables, as well as flowers. You’ve seen the packets of seeds I bring home from the store to plant in our garden.”

“But I don’t understand, Mom. Where does the store get the seeds?”

“The plants grow the seeds, mostly in a flower of some kind. After the flower blooms, it begins to dry up and then the seeds start to form. Sometimes the seeds are formed inside something we eat. For instance, after the apple tree blooms, the seeds form where the blossoms are, and the apples grow around the seeds.”

“But why do the seeds grow in the ground but not in the store?” Todd puzzled.

“Let’s go to the kitchen. I can show you what happens with mung beans,” Mom said. Mother got out her recipe for sprouting beans, and together they followed the directions:

“*Bean sprouts:* Put two tablespoons of mung beans (or other sprouting beans) in a fruit jar of warm water. Place a small piece of cheesecloth over the opening and screw on a ring to

hold it in place. Let set overnight. Pour off water, rinse with warm water, drain, invert, cover with a towel, and set in a dark place. Rinse twice each day with warm water and drain thoroughly for three to five days.”

Impatiently Todd awaited the expected day.

“Wow! They look good enough to eat!”

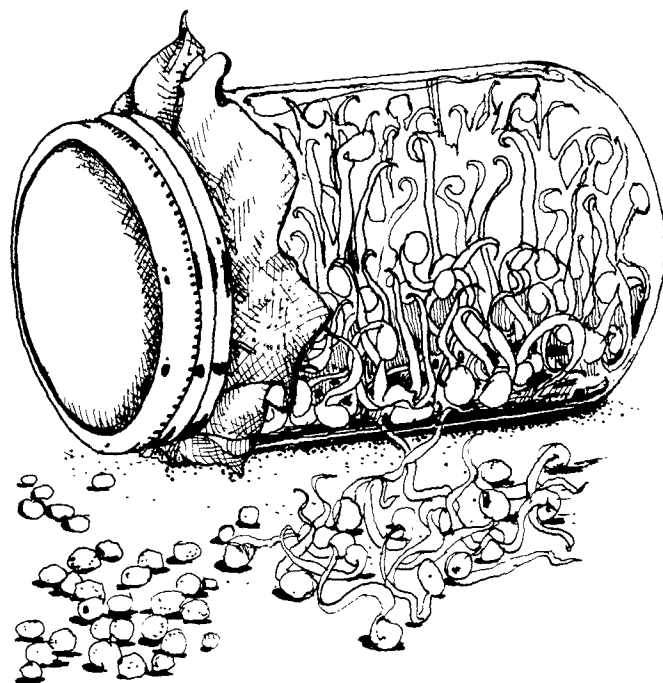
“They are good to eat and good for you. We can eat them like this, use them in

salads and bread, or even boil or fry them.”

“I think I know why they grow in the garden, now,” said Todd. “The water softens the seed shells and lets them grow. Then the sun warms them. In the store they can’t grow because they don’t have any water or sun to help them grow.”

“Yes, Todd, you have figured it out correctly.”

“Hey, yeah!” Todd agreed, munching on a sprout. “They’re tasty!”



## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION:

**Our son, living at home after graduating from academy, has begun to smoke pot. He says he sees no harm in using it and seems to have no desire to quit. He is not hostile to the church and always attends Sabbath school. He also participates in many other church activities. What can we do to convince him, as well as other youth in our church also using pot, of the harm they are doing to themselves and the chances they are taking? What can we do to help them see their need to live for Christ and Him only?**

■ Our son was on this crooked path, but unlike your son he did not go to church. He lived at home, but at our request did not indulge in his habit at home. At first I tried a number of negative ways to try to get him to change: nagging, leaving open magazines containing articles I wished him to read. But it seemed these did more harm than good. I believe God revealed to me another way to approach him, which I tried. In a relatively short time God changed his heart. Today he is a beautiful Adventist Christian. Other young people saw his life change, and it wasn't long before his former friends experienced changed lives too.

From my experience, I suggest the following positive ways to approach the problem. First of all, love your son, and let him know it. Find all the good things you can about him and tell him about them in a positive way. You might say something like this: "You are always so thoughtful," or "I love the way you love that kitten," or "You did such a good job repairing that shelf." You can even ask God to reveal such things to you, then be sure you watch to see what He reveals. Let your son see the principles of 1 Corinthians 13 revealed in your home. Pray constantly.

Mrs. R. E. Hopmann  
La Center, Washington

■ My son wandered from the Lord a few years ago. Many times I felt like telling him to "shape up or ship out." But something kept me from it. I reminded the Lord that I had tried to lay a good foundation and thus had given the Holy Spirit something to press home to his heart. I'll never forget the day the Holy Spirit got to my

son's heart. After that he went through college and entered the ministry. One night he phoned me and said, "Mother, I have been thinking tonight about how mean I was to you while home, and I wouldn't have blamed you if you had told me to move out, but I'm glad you didn't!" And at that point I too was glad I hadn't.

Don't ever give up on your son. Ellen White says that an angel told her, "Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith."—*Early Writings*, p. 73.

Name Withheld

■ When our Creator made us, He placed within each of us a hunger for an ever-deepening knowledge of God and for a growing appreciation of His character. He purposed that we should "expand our minds" through His appointed agencies—Scripture, His handiwork in nature, a personal relationship with a living Saviour. Satan's counterfeit of God's plan is for us to "get high" on pot and other things. This involves a subtle deception.

If we pour a given volume of water from a larger to a smaller container, to our eyes it will appear as if we have more water, whereas we have only reduced the capacity of the container. Thus it is with pot smoking: while reducing our capacity for God-consciousness, we think (falsely) that we are getting more of God.

Parents should not harangue their son or other young people with scare stories they have heard of possible damage from pot smoking. They will not believe you. I know. I am a Christian who has gone the route of drugs such as this. Instead, point out what is

really happening, and propose a simple experiment to prove the point: suggest to your son that he refrain from smoking the next time his friends do, and instead observe the behavior of those who partake. Then pray that the Lord will open his eyes to the foolishness of this course of action. Those who truly love God need not fall for this cheap imitation of true mind expansion.

Tom Dunion, Jr.  
Norwich, Connecticut

■ One approach would be to have the church invite some speakers in for a seminar or a series of programs on various topics for the youth, including the subject of drugs. Follow these with question-and-answer periods and group discussions. Have the youth formulate a set of guiding principles for themselves on the various topics presented.

Charles E. von Pohle, M.D.  
Tempe, Arizona

■ It is especially important to be honest with abusers and potential abusers of drugs. For instance, they should not be told that they will die of an overdose of marijuana. Medical literature indicates that this has never occurred. However, marijuana *does* cause death as a result of the inebriation that it induces. This inebriation is like that produced by alcohol, and impairs driving ability, thus causing traffic fatalities.

Another aspect of this inebriation is of great importance to the Christian. It is well known that one of the first effects of alcohol is the diminution of the inhibitions, that is, blunting of the conscience. Presumably this could also be one of the first effects of marijuana. So instead of taking the whole armor of God, the marijuana user, like the alcohol user, may be casting off the armor.

Marijuana will not make your son psychotic, but his mind may be affected in other ways. Some studies have shown a tendency for marijuana use to cause decreases in school grades. And there are some recent studies that have shown the development of the amotivational syndrome (apathy regarding personal hygiene) in some, but not all, users of marijuana.

Finally, there is the possibility of lung cancer, which increases in relation to the amount of marijuana smoked.

Ray Cress, Ph.D.  
Loma Linda, California

■ I used to use pot, and it gave me the desire to try stronger drugs, which I did. Drugs took a whole year of my life. At the time, I, too, saw "no harm in it."

Then I read 1 Corinthians 3:16, 17, and 6:19, 20. These passages opened my eyes. I realized my body did not belong to me but belonged to God!

I used to think that drugs would fill an empty space inside me. God soon made me realize that He had put that empty space there to be filled with the love of Christ, and that nothing else would do!

Soon my life had meaning.

Tell your son that he does not need to fear seeking God's counsel in the matter, for God would not withhold any good thing from His children.

Try to get him to read the booklets *Point of No Return*, compiled by Kenneth J. Holland, and *Chasing Rainbows*, by Samuel A. Ferguson, which are available at the Adventist Book Centers. Have him read this letter. Let him know that you want to help him in every way you can. I can say from experience that love and even tears will mean much.

God loves him very much, but God also hates sin. If he continues to give parts of his life to Satan, God cannot overlook his course of action.

Linda Breeden  
Big Pool, Maryland

### QUESTION FOR MARCH:

Response deadline February 15

*From infancy our 9-year-old redhead has attracted more attention than our 11-year-old blonde. Repeatedly the older child has been ignored while the redhead has been profusely complimented. Gradually the older girl has developed feelings of inferiority, and, although she loves spiritual things, she has a sour attitude toward people, has few friends, is ultrasensitive to slights, and resents her sister. Meanwhile the redhead has become a sweet, happy, loving, well-adjusted girl, which has contributed to her receiving all the more compliments. My wife and I have tried to take an interest in her interests and be her friend, but so far we don't seem to have been able to heal the wounds. Does anyone who has had to deal with similar situations have any advice for us (or for the people who make over our redhead)?*

Send answers to Reader to Reader, ADVENTIST REVIEW, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012. Letters must not exceed 300 words in length and should be received by the response deadline given above. Include complete return address. Three dollars will be paid for each answer published. Responses received after the deadline cannot be considered for publication.

Questions for discussion in Reader to Reader are welcome and should be directed to the address given above. Topics in the area of family life are preferred.

# Human rights and values

Has the issue of personal rights in the United States gone to extremes? In its October 31, 1977, issue, *U.S. News & World Report* raised this question by depicting on its front cover an assortment of placards with slogans such as Indian Dignity, Equality for Blacks, Gay Rights, Hire the Handicapped, Women Now, Save Hispanic Culture, Respect for the Poor, Down with Ageism, et cetera.

Now left-handed people are complaining of being shunted aside in a world of right-handers; alcoholics and drug addicts argue on behalf of their rights to continue in their jobs; army deserters contend for military pensions; children are seeking the right not to be spanked in school, no matter what their behaviour; and some are even advocating the right to mobility, which means a subsidized car for every man and woman in the United States.

This gathering of both the responsible and irresponsible elements of the "rights" explosion into one overall movement, the Christian must be wary of. A government should provide equal opportunities to all, as well as freedom to think, to speak, and to publish. But for citizens to ignore the basic values of responsibility and advancement by merit for the sake of a legalistic approach to the problem of equality is madness.

The word *right* was once defined as a legal claim to an area of freedom, such as freedom of speech; it was used as a limitation on the power of government, as stipulated in the U.S. Bill of Rights. Now, the word *right* seems to be applied to all kinds of personal demands. Such an application has undermined the special application of the word, making the term almost meaningless.

As citizens of any country we do not want to be spoon-fed by government at the cost of our dignity and individual worth. Our temporal rights are not more important than our freedom to develop into self-disciplined men and women.

We are to be independent, as well as interdependent. We need one another and need to help each other. But aside from the question of basic inalienable rights to life, liberty, and the pursuit of happiness is the more basic question of self-worth. Self-worth begins with an inner attitude. It comes from assuming responsibility and doing a task honestly and well. This is what constitutes the moral fiber of a nation—the honesty, self-sacrificing labor, and dignity of its people. This is the higher worth we all should seek; then we may justifiably pursue our legitimate personal rights.

## Spiritual values

True values of dignity and self-worth are the fruitage of human worth as seen in the light of Calvary. The worth of each of us is in proportion to the price paid for our redemption. What a price! What cost! Human value begins with the spiritual worth of the whole person and spills over into our secular activities, no matter what we do.

Jesus said, "Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. . . . Fear ye not therefore, ye are of more value than many sparrows" (Matt. 10:29-31). He also said, "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (chap. 16:26).

In these verses, as well as in others, such as Matthew 6:24-34 and Luke 12:16-21, Jesus warns His followers not to lose their sense of personal spiritual values. As Christians we need to be careful not to condone sinful practices by labeling them personal rights. Man has no right to sin.

Moral rectitude is the basis of all human rights. It is the basis of our dignity and self-worth. "Righteousness exalseth a nation: but sin is a reproach to any people" (Prov. 14:34).

Ellen White says, "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.

Moral rectitude does not just happen. People such as this are not born, they are made. "Such a character is not the result of accident; it is not due to special favors or endowments of Providence. A noble character is the result of self-discipline, of the subjection of the lower to the higher nature—the surrender of self for the service of love to God and man." —*Ibid.*

J. J. B.

## INSPIRED GEMS



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

W. C. Jones  
Southwest Region Conference

- "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:5, 6).
- "The minds of all who make the Word of God their study will enlarge. Far more than any other study, this is of a nature to increase the powers of comprehension, and endow every faculty with new vigor. It brings the mind in contact with broad, ennobling principles of truth. It brings us into close connection with all heaven, imparting wisdom, and knowledge, and understanding." —*Selected Messages*, book 1, p. 244.

## Inter-American educational facilities expand

By WALTON J. BROWN

On a four-week itinerary recently I visited schools in the Mexican, Central American, Colombia-Venezuela, and Antillian unions. My companion was David H. Rhys, with whom I had worked in Argentina, now the director of education of the Inter-American Division.

About five months had passed since I visited Montemorelos (See "The Six Miracles of Montemorelos," REVIEW, August, 1977.) This time we were to participate in a board meeting that would be attended by the greatest number of board members in its history, with union presidents and directors of education coming from almost all of the seven unions in the division.

I found the first floor of the library completed, and the first floor of the new administration building well on its way. Up to the time of our visit \$2,325,870 had been invested in the new campus. In addition, a request for \$1.5 million from *Evangelische Zentralstelle Fur Entwicklungshilfe E.V.*, of West Germany, for the construction of a new university hospital center had been processed, but was still under consideration.

R. R. Drachenberg, Inter-American Division treasurer, had made two trips to West Germany concerning the request and now reported the result. The German organization had changed its policies and would give no help to an overseas hospital unless it was connected with a formal public-health program of education. The university did not have an education program in this field, but expressed its willingness to develop one. After several days of detailed study of the plans, the organization approved a two-step

program of development to include a public-health program, and granted \$1,911,111 for this purpose, instead of the \$1.5 million requested.

Now the hospital would be built, and the new public-health program would include a permanent outpost building, a system of communication reaching out over a 100-mile radius, a mobile unit, two microbuses, a laboratory, some educational equipment, two-year support of a doctor-coordinator, a director of referral services, a nurse and laboratory technician, and an accountant. The old hospital building would be converted into facilities for clinical welfare work and for the other phases of the outpost program. Soon after our depart-

ture the principal architectural engineer of West Germany arrived at Montemorelos and guided in drawing up plans for the new facilities.

After staying overnight in Mexico City we flew to Guatemala City, where we spent a day visiting El Progreso Secondary Day School, becoming acquainted with its problems. Ten years ago it was situated in a cramped upstairs area in an unfavorable part of town. Three years ago a fairly large piece of land was acquired in an agreeable suburb. Now its 425 students (K-12) are housed in a new array of buildings, to which new ones are being added.

The next stop on our itinerary was Belize (British Honduras), where the president of the mission, G. O. Gregory, drove us 90 miles northward to the Adventist Vocational College in Calcutta, near Corozal. R. Elden Ford, with eight others, is endeavoring to carry on a strong Seventh-day Adventist educational program for the 78 secondary

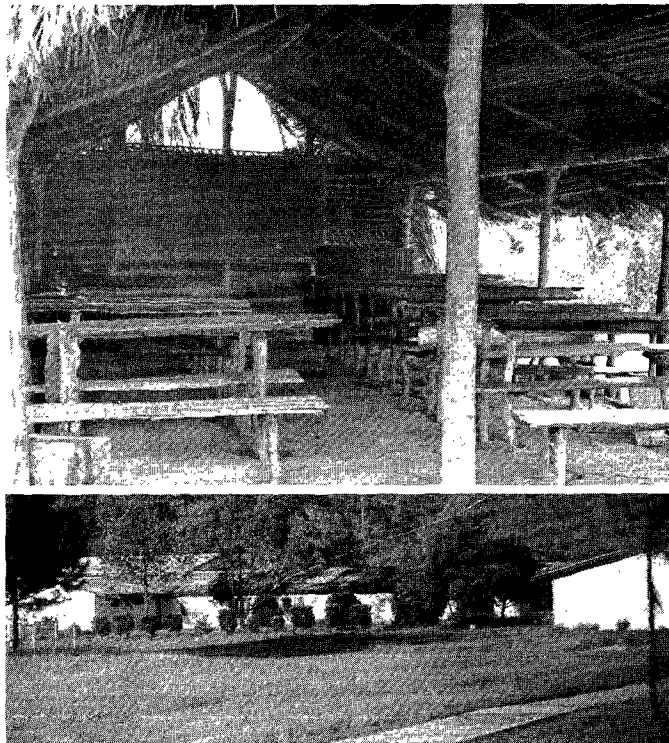
students attending, and preparations are being made for an increased enrollment. The evaluation visiting committee left recommendations for a still greater improvement of the program.

When we arrived at the Adventist Educational Center in Pena Blanca, in Honduras, I was pleasantly surprised. Years earlier, when I had left that school, I had participated in a committee meeting that had laid out a master plan for its development. Now, I found an attractive full-secondary-school campus, well landscaped, with lawns and sidewalks connecting five main buildings and several new teachers' homes. There also was an incipient upholstering industry, started by a retired couple from southern California, and a pineapple plantation with 45,000 pineapple plants and another 20,000 in the process of being planted.

The changes in the next school, Central American Union College, in Costa Rica, were also notable. The campus was well kept and attractive, as always. Additional classrooms have been added, and a new 1,200-capacity church and a new men's dormitory are under construction. Three fourths of the cost of the latter was being covered with a \$280,000 donation from the West German organization that has contributed to projects elsewhere.

On the way to Colombia-Venezuela Union College, in Colombia, we stopped in Panama and visited the Panama Adventist Institute, in the extreme western part of that republic. This school has been in existence for many years but was recently transferred from town surroundings to a pleasant rural area and is in the process of development. A master plan was studied and approved by the committee. Of special interest was the report of a "Machete Day" when 350 people gathered from all over the conference and in one morning cleared a 30-acre tract of school land.

The program of evaluation at the college in Colombia was similar to that of other places. This college now has a total



On the author's tour of educational facilities in the Inter-American Division, he saw this auditorium, classroom building, and church (top) at the new school in the llanos (prairies) of Colombia and the boys' dormitory (bottom) at the Adventist Educational Center in Honduras.

Walton J. Brown is General Conference education director.

school population of 1,098 students (147 elementary, 794 secondary, and 157 college) crowded into a 57-acre area, surrounded on three sides by the city of Medellin with its million inhabitants. In spite of difficulties, an excellent job is being done. The evaluation committee gave study to every phase of the institution and made recommendations that, if followed, will greatly improve the operation.

The committee was especially pleased with the soul-winning program. Since 1975, teachers working with students had held three public series of meetings in three cities of Colombia, at the end of which 626 persons were baptized. In addition to this, 400 students have been baptized since 1973.

We visited two more schools in Colombia before continuing our itinerary. The first was a new school about 115 miles south of the capital, Bogota, and situated in the Colombia *llanos* (prairies). The 2,143-acre property, table-flat, very fertile, with the Guayuriba River as one of its boundaries, and with two flowing springs, was acquired on New Year's Day in 1976. The 48 primary and secondary students, together with six teachers, were living, eating, and studying in the most rustic of situations. A master plan for the future provides for a possible 800 students from the *llanos* within the next few years.

Our visit to the secondary day school in Bogota was a short one. Colegio Emanuel has 330 students from the first grade through secondary, and operates in a good three-story building. After spending several hours at the school we traveled on to Caracas, now on our way home. Here we ran into transportation problems. The plane from Bogota got us into Caracas two hours late and we missed the connection to San Juan, forcing us to spend 24 hours waiting for the next connection. Then, when we arrived at San Juan (Puerto Rico) we found the connecting airline on strike. Another delay!

After adjusting our schedule we finally arrived at An-

tillian College (Puerto Rico). Within the hour we were studying the self-evaluation instrument in preparation for the survey for accreditation, first by the Puerto Rico Ministry of Education (in November) and then by the Middle States Association (in February, 1978). In recent years, this college has taken giant steps forward in equipping itself to provide high-quality education to the Antillean Union Conference youth. At the time of our visit bull-

dozers were hard at work pushing a mountain into a valley, providing another ten acres, which would double the present space. If target dates are met, by 1984 a whole set of new buildings will be completed. The first facility to be initiated will be a three-story library.

This concluded the four-week itinerary, leaving mental pictures of courage, progress, growth, and enthusiasm in evidence everywhere in this part of the Lord's vineyard.

## Adventist teachers visit Russia

By JACOB I. VOLKOV

This past August I headed a people-to-people educators' delegation of 30 on a tour of the U.S.S.R. It was the privilege of the five of us who were Adventists to worship with our fellow believers in both Kiev and Moscow. Our meeting with believers in Kiev was exceptionally rewarding.

Kiev is the oldest capital of ancient Russia and is now the provincial capital of Soviet Ukraine. Sabbath morning August 6, 1977, was sunny and cheerful—a perfect day to go to Sabbath school. After a hurried breakfast we hopped into two taxis, asked to be taken to the Baptist-Adventist church on Yamskaya Street, and were sped up the hill through the parklike streets of Kiev.

Except for the picturesque, onion-shaped domes of Orthodox churches and modern high-rise buildings, the city is nearly hidden among such trees as chestnuts, poplars, alders, lindens, and rowans colored with brilliant-red berries. This city, with its green hills and the River Dnieper below, somewhat resembles Portland, Oregon.

Yamskaya Street is a narrow lane without sidewalks,

*Jacob I. Volkov is a public school teacher in Stockton, California, and Sabbath school superintendent in the Stockton SDA church.*

canopied with tall trees on either side. The unassuming, pale-blue Adventist church bears a humble sign in the Cyrillic alphabet, "The House of Prayer."

As with other latecomers we entered the churchyard through an old iron gate, the first sound that welcomed us was the church choir singing a hymn. Inside the churchyard were many fruit trees and long benches upon which sat people. At first I was puzzled to see so many people outside the church, sitting quietly. Then I realized that there was no room for them inside.

We did not have to wait long before we were welcomed by the smiling faces of several people. One of them, an elderly gentleman, assumed leadership by showering us with a barrage of questions.

"Does anyone speak Russian?"

"I do," I volunteered. And pointing to my wife, I added, "My wife does too."

"Where are you from?"

"We are Americans from California."

"Do you have any greetings for us?"

"Yes, we do, from Russian churches in Los Angeles and San Francisco and from our home church in Stockton and . . ." I recited a list of names that were already familiar to him.

"Would you want to say something to the congregation?"

"I'd love to."

"Fine. Follow me." And he led us into the packed church.

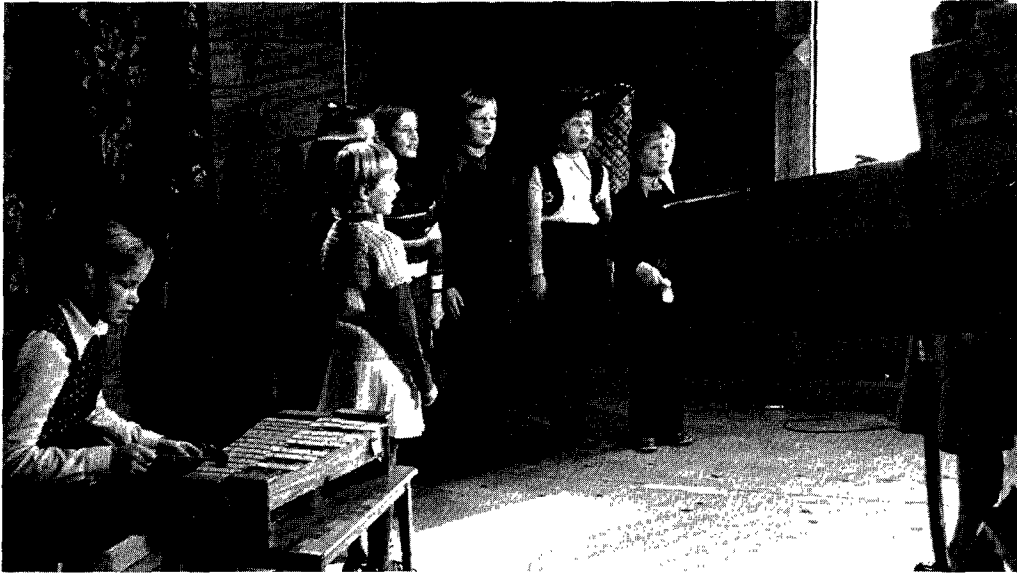
We noticed several old people coming out so that we could sit in their seats. I protested, but someone explained, "You are our special guests today. And if you refuse, these people will be offended." We complied.

Besides the fact that the church was packed, the next thing that attracted my attention was the huge framed quotations from the Bible, written in beautiful, artistically decorated Cyrillic writing: "Lo, I come quickly," words from John 3:16, 1 John 1:9, and several passages from the Psalms. On one side of the sanctuary were tall tables of the Ten Commandments, written in golden block letters and decorated with artistic designs.

We were seated on chairs on the platform to the right of the pulpit. On the left side of the pulpit were a piano and a pump organ. Behind these musical instruments sat the choir. On the first row and on the edge of the platform sat children—very quietly through both services. There wasn't room for even one more chair, not even on the platform.

After we were settled in our places we listened to a young man in his mid-twenties who was conducting a review Sabbath school lesson—the first half of the eleventh chapter of Acts. When he asked for the memory verse, several people stood up. He then asked some of them to recite it by turns, after which he repeated it through the microphone. The same teacher taught the lesson of the day—the rest of the chapter.

Throughout both lessons he asked only objective questions on the Bible narrative, and members competed for an opportunity to answer them, some reciting whole passages from the Bible, verbatim. The teacher commented, elaborated, and applied to daily living every verse. The class participation was so exciting and contagious that I had to



## Children televised as they sing for elderly

A group of church-school children were televised while singing for the elderly at the Adventtikirkon Vanhainkoti, an Adventist retirement home in Tampere, Finland. The 15-minute color TV program, which was pre-

sented on Finnish television, was favorably received. The program was planned by Pekka Pohjola and Sulo Halminen, two Finnish pastors, and directed by Tauno A. Luukkanen, Finland Union communication director.

remind myself that I was a guest and an observer and if I wanted to catch the spirit of a Seventh-day Adventist church in Russia, I had better keep silent.

After the lesson the choir sang with such harmony and expression that I was on the verge of tears.

Then the congregation was given a ten-minute respite. Except for the ministers no one moved, not even the children.

Someone came up to me and asked me to step outside. When I did so I was introduced to the minister and was led into a small room, where I was surrounded by friendly, smiling faces, eager to hear every word I had to say. Once again I had to submit to a thorough interrogation, ever so friendly and gentle. Not everyone who claims to be an Adventist can expect the Soviet brethren to pour out their hearts to him—he has to be tested and proven first. After questioning, I was asked again whether I wanted to say a few words to the congregation. I replied I did. Then I requested permission to record the

church service on cassette. Permission was granted. We returned to the sanctuary, and I resumed my previous seat.

The sermon seemed well organized and the service well planned, for the choir and a ladies' duet in the middle of the sermon centered around the theme of the effectiveness of prayer, which was the topic of the sermon. Near the end of his sermon the minister asked the congregation to kneel for a season of prayer.

Having attended many prayer meetings, I expected awkward, long pauses between prayers. But I was surprised! No sooner had the first person uttered his Amen than several voices competed for the privilege to pray. The topic of many prayers was pleading with the Lord to send special blessings upon nonbelieving relatives, and some prayers were on behalf of ill members. After several prayers the minister tapped a bell on the pulpit, and everyone rose. The minister continued his sermon a bit longer, followed by another season of prayer.

After the conclusion of the

church service we were introduced to the congregation, and I was invited to relay my regards from America. No sooner had I ended my greetings than the whole church, as if by command, stood (so fast that I was momentarily startled) and in unison said, "We likewise send our greetings." I realized then that this was their custom. Another custom that appealed to me was the minister's relaying to the congregation greetings from various persons, that he had received during the week.

### Friendly people

As soon as we stepped outside the church we were almost mobbed by friendly people wishing to say at least Hello or just shake our hands.

Someone suggested that we bring the rest of the delegates for the evening service.

"I don't know whether they would want to come. They're from many denominations. Besides, they are scheduled to have supper at that time," I faltered.

"We'll feed them here," another person replied.

"All right, I'll invite them."

Because we were already late for our lunch, one brother volunteered to drive all of us to the hotel in his small car.

When I announced the invitation to the rest of the delegates during the lunch at the hotel, the response was unanimously and enthusiastically positive.

That evening as we were getting ready to go to the church we began having intermittent heavy showers. It is difficult to get a taxi in Kiev at any time for one person, let alone for 30 people during rain, and we did not know how else to get to the church. Russians have a saying *Yazik do Kieva dovedyot* ("The tongue will get you to Kiev"), but it surely didn't get us anywhere in Kiev, for no one could give us the exact directions. Finally I was able to flag a taxi, and three of us got in.

The news that 30 Americans were coming to the evening service caused quite a stir among the congregation. The brother who had given us a ride earlier volunteered to transport all of us in his car, but I suggested that he tell us which public transportation to take, and we would get to the church on our own. Though some of us missed a good portion of the service, within an hour all the delegates had arrived at the church.

As we entered the church courtyard together we sensed a feeling of great anticipation everywhere. People were moving quickly in all directions, whispering.

Our arrival was expected, for there were seats reserved for us in the same place where we had sat in the morning.

I was asked to come to the pulpit to interpret the sermon to the Americans. The minister, as all good ministers do, suddenly became animated and took advantage of the opportunity to witness for the Lord by interweaving into his sermon many Bible truths that are unique to the Adventist faith.

For some American delegates this was the first time they had ever been in an Adventist church and had ever heard an Adventist sermon. Some had no idea who Sev-

enth-day Adventists are. Ironically, people who would not dream of attending an Adventist church in America, enthusiastically attended such a church in Russia and loved its message.

When the lengthy service was pronounced ended, no one stirred. There was a strange feeling of expectation as if something eventful was about to take place. Americans were the first to generate the action of this feeling by asking the choir to sing again.

Meanwhile, attention rapidly centered around a tall, slender black professor of literature from Pacific Union College, Isaac Johnson, who was asked to sing a solo, then give a talk. Catching the spirit

of friendship, Professor Johnson reported on the purpose of our Christian college and our student missionary program—an excellent witness, both to the Russians and to the Americans.

The excitement grew. The Americans, entering into the mood of true Christian fellowship, volunteered to sing "America the Beautiful."

"That won't do. It's not religious," someone commented.

"How about 'God Bless America'?" suggested another.

"That doesn't sound right."

Meanwhile I was desperately searching through the Russian hymnal for something familiar. Eureka!

"How about 'Nearer, My God, to Thee'? Russians know it, and there is music for it."

"That's an excellent idea. Let's sing it!"

"I have another idea!" I became excited too. "Let's sing one stanza in English and one in Russian, and we'll sing the refrain together."

When I explained the idea to the congregation, the response was overwhelming. The pianist immediately took her position at the piano, and the singing began, at first weakly, since not all of us Americans could sing the hymn by heart. Then when we reached the refrain I thought the walls would come crashing down. If anyone harbored any political or religious differences these were all forgotten as we united our voices in common praises to our Lord, reveling in Christian fellowship. No one thought of the other as a Catholic, Methodist, Presbyterian, Adventist, or anything else—all were treated as children of one Father.

Someone had discovered that among the Americans there was a music professor, who conducts the Stockton chorale, and also directs a large Methodist church choir. In no time he was inducted into directing a Russian SDA church choir. With his camera still hanging across his shoulder, this unusually large and stately professor of music, Dr. Arthur Holton, raised his hands, and the choir, eyes glued to his hands, waited for the cue. When his hands came down, the choir burst forth with such gusto that I felt chills run down my spine.

"I have never directed such a responsive choir!" Dr. Holton said to me after the first number. "How often do they practice?"

I translated the question to one choir member.

"Three times a week."

"Three times a week! My choir thinks three hours a week is too long. Do you all live near the church?"

"Oh, no. We come from various villages on buses and streetcars."

Dr. Holton was asked to

direct the choir again and again—the hymns he had never heard before.

Finding it impossible to resist, some Americans who could sing and read Cyrillic alphabet or speak some Russian or who could just read music, joined the choir, thus increasing the number of voices and adding enthusiasm to the already joyous ensemble.

### More fellowship

Then Dr. Holton was presented a hymn that was familiar to him—Beethoven's "The Heavens Are Telling." And here the maestro incorporated all the skills of his profession, and the choir responded in concerted obedience.

Meanwhile, religious fellowship assumed a new dimension—more personal. Smiles turned into handshakes, handshakes into hugs, the latter into exchange of addresses, followed by camera flashes. Complete strangers became fast friends. Anyone who spoke at least one word of English wanted to be recognized. Some communicated in German, some in French, some in Spanish, and others through interpreters.

This spiritual feast was followed by a humble potluck dinner, which was provided by someone in a hurry from items purchased from nearby stores after sundown. Like true Russian hosts, they watched us while we ate.

It was not until after the potluck that I found out that all the church members had fasted that whole day. It is their custom to fast on the first Sabbath of each month. Needless to say, I was appropriately ashamed of myself. However, I felt better when one delegate, a non-Adventist, suggested that we take an offering for the church, which we surreptitiously presented to the minister, but which he refused to accept. I said the Americans would be offended if he refused. He accepted it.

When we returned to our hotel some of us had a handful of cards with names and addresses of newly acquired friends.

Oh, I have caught a glimpse of what heaven must be like!



## California biology museum answers evolution theory

Pacific Union College's biology department has set up a series of 11 displays, showing progression from basic origins of the universe and the solar system to the entrance of sin, its effect on the earth, and Noah's flood. Layers of earth resulting from the Flood are seen as burying various types of organisms at their various levels.

"Order and design are seen as resulting from acts of a Master Designer instead of as natural consequences based on change," says Ervil Clark, department chairman.

Known as the museum of earth's origin and change, the displays contain specimens collected by the biology department personnel over the past 15 years. It took nearly one year to set up the museum. Dr. Clark spent the past summer completing the project while on sabbatical leave.

Dr. Clark says, "We are planning to develop a mobile unit on the same plan as the campus museum, to be taken to schools, churches, and other organizations to show the logical explanation of earth's history."

JIM ALDRED



W. A. Fagal (in dark suit) is host of Faith for Today's "Westbrook Hospital" series and often portrays the chaplain in the episodes.

## Television evangelism communicates God's love

By RICHARD J. BARNETT

Never before in human history have people been so bombarded with information as they are today. Communications media have made possible the instantaneous transmission of world news on the spot and information as fresh as today. Most potent among all communications media is television. Commercial enterprises allocate astronomical budgets for TV advertising. Sponsors know that video messages reach tens of millions of viewers and influence their buying habits as nothing else can.

Many of us believe that God allowed television to develop not solely as a medium of entertainment or even of advertisement. He opened the secrets of telecommunication to human minds so that TV might be used as a mighty evangelistic tool to reach the masses in their homes.

Faith for Today has been telecasting messages of faith for 27 years, reaching people who probably could not be reached for Christ and the church in any other way. It

*Richard J. Barnett is director of public relations for Faith for Today.*

has a potential of beaming into 50 percent of all the TV homes in North America and is viewed in eight of the ten top TV markets in the United States, where the greatest centers of population are located.

Faith for Today's "Westbrook Hospital" series is produced with unchurched viewers in mind. Into each telecast is woven the love, long-suffering, and truth of God; and a specific Bible lesson is dramatized. William Fagal serves as program host and invites viewers to send for free Bible study materials.

Among the 18,000 letters that come to Box 1000, Thousand Oaks, California, each month are those expressing appreciation for what the telecast has meant to them. A Kirkland, Ohio, viewer writes: "My young daughter and I watch your program every Sunday. We wouldn't miss it for anything. Our family life has been under stress and tension for the past five years. Your programs have done so much to bring our Lord closer to us." A grateful wife in Pineville, Missouri, writes: "Faith for Today has helped my husband so much.

He will not go to church but watches your program every Sunday. His heart has been touched by this, I am sure."

Among the most exciting letters we receive are those that tell of people having accepted Christ, and who are now rejoicing in the church. Some 1,000 persons have become Seventh-day Adventists each year since 1950 through the influence of the Faith for Today ministry.

While the modern parable approach has become Faith for Today's major format, program planners have experimented with alternate formats. Thirty-minute documentaries and 30-second spots have been successfully produced and tested. An hour-long film on the trial of Reformer John Huss has been one of Faith for Today's largest undertakings. In spite of many production problems and setbacks the film is completed and study is being given to the best means of giving it total exposure. This historical film, highlighting the great truth of justification by faith, will surely be one of Faith for Today's major contributions to religious filmmaking.

Faith's newest Bible course, introduced last year (1977), was developed espe-

cially to interest earliteens.

By means of public evangelism conducted all over the country, Faith for Today evangelists have the privilege of working with pastors in leading hundreds to Christ and His last-day message. In 1977 Faith's evangelists held 20 crusades throughout North America. An equal number of campaigns are planned for this year, which will be conducted by Everett Duncan, Philip Knoche, J. Reynolds Hoffman, and W. A. Fagal, assisted by Faith for Today's musical team, Carol and Bernie Paulson.

Faith for Today is looking forward to increased expansion of its special work, now that it has moved into the new television building—its permanent quarters at the SDA Radio, Television, and Film Center in Thousand Oaks, California. Over its 28-year history the telecast has occupied various facilities, including converted residences and makeshift offices both in New York City and on the West Coast. The new 30,000-square-foot television building, funded by the General Conference, will provide ample office space for the Faith for Today staff of 50. They will continue to share production facilities with



Faith for Today's new Living Faith Bible Correspondence Course, a 30-lesson series, is colorful and contemporary in its content and format.



## Inside Washington By M. CAROL HETZELL

● **PREACH has growing pains:** Take some 300,000 names of preachers accumulated from various sources and try to weed out the duplicates, and you have a challenge. Secretaries at the General Conference have been facing up to the challenge, volunteering their help to the Ministerial Association, so that *Ministry* magazine can expand its outreach to ministers of other churches. The work will enable this specialized publication to enter the homes of ministers of all faiths all across the North American Division. The pilot program, called PREACH, went so well in the Columbia Union that the rest of the division has voted to participate too.

● **Cyclones sweeping India:** Reporting to the General Conference Committee, SAWS director H. D. Burbank, who was in India during the storms, spoke of "devastation beyond description." Also riding out the fury of the storm was Dr. C. R. Taylor, of the General Conference Department of Education. Dr. Taylor was at the E. D. Thomas Memorial High School at Kudikadu, 100 miles south of Madras, when the cyclone struck here. He watched while roofs flew and destruction stampeded across the campus. When it came time to leave, debris of destruction was everywhere, and Dr. Taylor had to help chop his way out through trees blown down across the road. This disaster, coupled with the visit of the SAWS administrator, has opened doors in India, making possible relief shipments heretofore prohibited by the Indian Government.

● **The oldest publishing house:** Norsk Bokforlag, in Oslo, Norway, the oldest publishing house in the denomination outside North America, has received the green light from the General Conference Committee to move ahead in construction of new quarters. Situated in the heart of the city since 1879, the new facility will take shape on a two-acre plot on the outskirts of Oslo. The building should be ready for occupancy by the end of 1978, reports General Conference treasurer K. H. Emmerson.

● **Forging the Future:** A new half-hour film produced for the General Conference Department of Education, called *Forging the Future*, will soon be making the rounds of churches, telling the story of Adventist education. It is a story of young people learning to cope with the world about them—young people in all parts of the world.

● **New associate director:** Beginning her work at world headquarters is Dr. Ruth White, recently elected associate director of the Health Department, with her emphasis on preventive-health action. Dr. White has served as professor of nursing at Loma Linda University for 22 years. She has also given service in India and Africa. She fills the post left vacant by the retirement of Mazie Herin.

● **Division posts filled:** Elected to division departmental posts by committee action are the following: Heinz Hopf, to be director of communication and Sabbath school for Euro-Africa; Max Townsend, communication director for the Far Eastern; and Gordon A. Lee, communication director for Australasia in addition to his work in stewardship and development for that division. Others elected to head departments in the latter division are R. H. Abbott, Sabbath school and lay activities; A. N. Duffy, Ministerial; and O. L. Speck, trust services.

● **Foundation giving:** Gifts from foundations to Adventist institutions totaled more than \$2 million in 1977, according to Milton Murray, director of the General Conference Institutional Consulting Service. These came from eight foundations and ranged in size from \$100,000 to \$500,000. The lion's share went to Huguley Memorial Hospital in Fort Worth, Texas, which concluded its fund-raising campaign last year, with a total of \$3,250,000. Only one educational institution benefitted—Walla Walla College, with a gift of \$100,000. ICS was deeply involved in approaching foundations for three of the six institutions.

other Adventist media in the service building on the Center campus.

Faith for Today continues to communicate to the vast unchurched segment of the population of North America only because of the financial support that is made available through our churches and by gifts of TV donors. The continually spiraling costs of producing the telecast and the need to purchase time in many of the large TV markets has greatly inflated Faith for Today's expenses during the past year.

Faith for Today is only one part of God's work to lead men and women into eternal life, but it is an important part, going where no other means of communication could. It needs the faithful support of every Seventh-day Adventist, and, in fact, depends on it.

### PHILIPPINES

## Hospital staff helps win 570 to Christ

A recent survey of the evangelistic activities of the staff of the Mindanao Sanitarium and Hospital, located in the heart of Morolandia in the Philippines, revealed that over a three-year period 570 persons were baptized and three new churches organized.

In 1975 the hospital staff engaged in direct evangelism resulting in the baptism of 294 persons. As a consequence of this personal outreach, the number of patients requesting hospital services has doubled.

Three new churches were organized as a direct result of four evangelistic campaigns. According to Peter Donton, hospital chaplain and coordinator, it took hard work and faith. Mr. Donton himself conducted 12 Five-Day Plans to Stop Smoking and saw 700 finish the course and 75 percent of these stop smoking. In addition, Mr. Donton had a 15-minute radio program entitled "This Is Your Health" every night for a year.

The hospital innovated a

health-oriented child-evangelism program. In 14 of these series, 500 children have received personal health-care diplomas. The hospital staff managed also to extend free medical services to seven neighboring towns and barrios.

Civic leaders in Iligan City and Rotary Club members have taken note of the sanitarium's work and have given the sanitarium a plaque of merit as the Most Outstanding Hospital of 1976, for meritorious community services and unselfish benevolence.

Last year's hospital evangelistic activities centered in a three-month crusade that began on February 25, with Maurice Bascom, Far Eastern Division lay activities director, as speaker. With this project in view, the hospital purchased a brand-new vehicle to help ease transportation problems. At the conclusion of the campaign, 276 persons were baptized, and the group built a new church.

DON LEO GARILVA  
Bible Teacher  
Mindanao Mission  
Academy

### ETHIOPIA

## First camp meeting conducted

To date three successful camp meetings have been held in the South Ethiopia Field. Previous to 1977 no camp meetings had been held in Ethiopia.

Gebre Michael Felema, president of the South Ethiopia Field, conceived the idea of camp meetings at the quinquennial council of the Afro-Mideast Division in November, 1976, in Limuru, Kenya, when he heard ministers from the East African Union tell of the blessings of camp meetings in their fields.

If they can have camp meetings in other parts of Africa, Pastor Gebre thought, why can't we have them in my country?

The last of the three camp meetings Pastor Gebre held this past year was at Lake Langano, October 26-30. The motto of the camp meeting

was "Unity in Christ." More than 700 persons attended, and the offering on Sabbath amounted to nearly \$500.

The term "camp meeting" is no longer a strange one in Ethiopia, but is synonymous with wonderful spiritual blessings and sweet Christian fellowship.

GIRMA DAMTE  
 Communication Director  
 Ethiopian Union

THAILAND

**Tribal cassette ministry begins**

Dedication services for a new recording studio in Mae Sariang, northern Thailand, recently launched an Adventist cassette ministry for illiterate tribal people of that area.

After the ceremony of speeches, musical numbers, and ribbon cutting, ten lay persons of the Karen tribe were instructed in the use of the small Panasonic cassette recorders that will be operated on six-volt motorcycle batteries.

The cassette ministry is planned not to replace local pastors, but to supplement their work. At present three Karen pastors are working among 15 mountain villages located three- to four-hour hikes apart. Consequently, Adventist families have little pastoral contact.

"When the pastor isn't with them, our church members have a simple worship," explains Dennis Tidwell, director of tribal cassette ministry. "It consists of singing and prayer. Study of the Bible is usually lacking, because they are unable to read."

Lack of continuing Bible study by tribal Adventists, because of illiteracy, is considered one of the critical problems currently facing the church in Thailand.

Although the church has begun a literacy project among the tribal people, progress is slow, especially among the older people. The younger ones are learning to read their Bibles, and as they mature, they are expected to be a strength to the church.



With cassette recorder and motorcycle battery in hand, this Karen man is prepared to do his part in the tribal cassette ministry in northern Thailand. After the dedication of a new recording studio in August, ten laymen were instructed in the use of tape recorders and batteries.

"For the present, however, something more than literacy teaching is needed," says Pastor Tidwell. And that's how the cassette ministry has come about. The concept of a cassette ministry isn't a new idea. Other denominations in Thailand have used cassettes successfully in their work. But this is the first such venture by Adventists in that country.

The plan is to produce various formats, including five-minute morning-watch programs that church members can listen to when they gather for daily worship. Other programs to be produced are Sabbath sermons, Sabbath school lesson studies, Bible

stories for children, Bible-text memorization drills, music, and health talks. These will also be used in evangelistic outreach as church members take them into non-Adventist homes.

Aw Gaw Paul, director of the Skw Karen tribal work, and Phu Tamu, pioneer worker among the Pwo Karen tribe, will do most of the recording in the Karen language, while Rungsit Saejang, of the Hilltribe Training Center near Chiangmai will make recordings for the Mao tribe. Plans are to expand into more tribal districts in which there are few or no Adventists.

JANE ALLEN  
 Hubbardston, Michigan

**Religious Newsbriefs**

from Religious News Service

● **Family checkup:** The American Family Society, a new nonprofit, nonpartisan, and nonsectarian organization dedicated to "strengthening and enriching family life in America," is offering a free do-it-yourself family checkup. Developed in consultation with "some of the nation's leading family experts," the checkup consists of a 12-panel brochure with a simple approach to help parents and children rate themselves and their family life in five areas: individual growth, teamwork, friendship and service, purpose and order, and recreation. Free copies of the checkup can be obtained from the American Family Society, Box 9873, Washington, D.C. 20015.

● **Child abuse film:** American Lutheran Church Women (ALCW) has released a film, *A Cry of Pain*, which examines the causes and effects of child abuse. Alida A. Storaasli, ALCW director for education, said the 15-minute film was being distributed because the "epidemic" of child abuse is "one serious family concern to which the church can address itself."

● **Teen-age achievers buck trend:** While rising alcohol abuse among teen-agers has become a concern in the United States, a survey of 24,000 leading high-school seniors and juniors featured in the 1976-1977 edition of *Who's Who Among American High School Students* indicates that alcohol use among the nation's teen-age leaders has dropped significantly. Comparison of the 1974 and the most recent survey results reveals that the number of student achievers who "never" use beer has increased from 25 percent to 49 percent. The number who "never" use wine has increased from 18 percent to 46 percent, and those who avoid hard liquor, from 34 percent to 61 percent. Some 80 percent of teen-agers polled in the latest survey said they regard alcohol as a dangerous drug.

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## Afro-Mideast

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- When, owing to circumstances beyond their control, the Ethiopian Advent Press reduced its operation and accepted new short-term objectives, extra space was left in the press building. This space has been turned into Addis Ababa's second church, which more than 20 adults attend regularly. Villardo Almonte, Ethiopian Union accountant, is the presiding elder.
- Nabil Mansour has been appointed translator for the Middle East Press, Beirut, Lebanon, succeeding Wajih Faddoul, who was killed in Southeast Lebanon.
- James Neergaard, of Aberdeen, South Dakota, has been appointed pastor-evangelist in Cairo, Egypt.
- The newly appointed communication and youth director of East African Union (Uganda and Kenya) is Kenneth Bushnell, of the East Allegheny Conference. The Bushnell family will live in Nairobi, Kenya.

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## Australasian

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- After being away from Australia for 18 months, Mr. and Mrs. Stan Grubb have returned home. Mr. Grubb, before retirement, was production manager for the division's health food department. He has been overseas assisting at Loma Linda Foods, California, for approximately three months, and then at the German Health Food Factory for about 15 months in setting up a completely new factory production program.
- Ray Coombe, district director in Fiji, has accepted a call to Papua New Guinea Union Mission as lay activities and Sabbath school director.
- The second Yugoslavian church in Melbourne, Victoria, was dedicated on Sabbath, December 24. It is situated in Springvale, an eastern suburb, and will be known as

the Springvale Yugoslav church.

- An estimated 700 persons attended the official opening of the new Carmel College, Western Australia, on Sunday, November 6. An offering of \$1,000 was received. S. M. Uttley, chairman of the board, headed a long list of church leaders and public officials who attended. The opening received wide publicity in the news media.
- Avondale College graduation was held during the weekend of November 25 to 27. In 1977 there were 180 graduates, most of whom entered denominational work.
- Peter Roennfeldt reports that as a result of his campaign in Port Moresby, Papua New Guinea, four persons have been baptized and 79 have responded to the call to follow Christ and prepare for baptism.

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## Northern Europe-West Africa

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- Churches with a membership of 50 to 100 have the strongest growth rate in the Netherlands, according to an analysis by K. C. van Oossanen, union president. He concludes that special efforts should be made to raise the membership of smaller churches so that their power of attraction is increased, and feels that when a congregation reaches 150 it is time to establish a new church.
- During the first nine months of 1977, 228 new members were received into fellowship in the Finland Union, according to Wiljam Aittala, union president.
- The Government of Finland has granted permission for the Hopeaniemi Sanitarium to extend its facilities. Expansion will help to ensure the future of the physiotherapy school, with its 36 students.
- The West Nordic Union, with 9,300 members, operates five health institutions (with a total capacity of 560 beds), two food companies, two

publishing houses, two union colleges, one physiotherapy school, 13 church schools, three homes for senior citizens, and two youth camps, reports Jens Madsen, union president.

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## Southern Asia

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- The Ceylon Union is planning to produce a special updated issue of a health magazine in the Sinhalese language. The editor will be P. B. A. Dissanayake.
- Three special radiobroadcasts were made recently over the Sri Lanka Broadcasting Corporation in Colombo by R. R. Hegstad and H. D. Burbank from the General Conference, and P. B. A. Dissanayake.
- "The Reflector," the school magazine published by the Pakistan Adventist Seminary near Lahore, this year is celebrating its tenth anniversary.

- Workers in the North Tamil Section conducted 54 evangelistic campaigns in the first three quarters of 1977, and baptized 1,040 persons.

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## North American

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### Canadian Union

- The Glovertown, Newfoundland, church was organized November 12 by J. M. Campbell, president of the Seventh-day Adventist Church in Newfoundland, and L. L. Reile, president of the Canadian Union Conference. George Lanto is pastor of the new congregation. Former Pastor John Gilbert, now of Botwood, also took part in the ceremonies.
- L. A. Shipowick, Canadian Union Conference lay activities-director, spoke at the opening of the new Botwood, Newfoundland, church. The new building, fully carpeted, replaces a building the congregation had outgrown. Elder Shipowick's talk was the beginning of a week-long revival series, with meetings each night in the sanctuary, and each day with junior-academy students.

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### Central Union

- Students at Mile High Academy, Denver, Colorado, have functioned as a preevangelistic-series task force recently in La Junta and Trinidad, Colorado, making house-to-house visits and signing up people for Bible studies.
- Kansas Conference staff members have held 14 church-officer seminars throughout the conference recently.
- A double open house was held by the Iola, Kansas, congregation one day recently when they opened a new Community Services center and a new church school.
- An evangelistic campaign in St. Joseph, Missouri, with Larry Cansler, conference evangelist, as speaker resulted in the addition of 22 persons to the church. Melvin Eisele is the pastor.
- Don Edwards and Mike Coe, Missouri Conference evangelists, recently concluded meetings in South St. Louis, Missouri, assisted by Albert Gerst, local pastor. Thirty-eight persons were baptized.

- At the Colorado Laymen's Advisory Council in November, plans were laid for advancing the work in dark counties and helping students attend church schools. The group recommended to the conference executive committee that the conference adopt the 10 + 10 Stewardship Program.

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### Columbia Union

- Thirty-eight ministers, chaplains, and their wives from the Columbia Union and elsewhere attended the twenty-second annual Institute on Mental Health at the Harding Hospital in Worthington, Ohio, October 23 to 26.
- A seminar group—The Voice of Youth—with more than 40 members has been organized this year at Highland View Academy, Hagerstown, Maryland. Mark Holler, a senior, is president of the group.

● A series of four classes—Adventures in Vegetarian Cookery—at the Kingston, Pennsylvania, church presented various aspects of the balanced ovo-lacto-vegetarian diet.

● The Seneca, Pennsylvania, church featured Smoking Sue at the Firemen's Fair booth in September. Forty-eight persons showed interest in attending a Five-Day Plan to Stop Smoking to be held in the Oil City YWCA.

● Paul Reichard, Kettering Medical Center's top financial officer, has been appointed vice-president for finance of Eastern States Adventist Health Services. His work will focus on cost-containment benefits accruing from purchasing, insurance, and management agreements with other hospitals in the consortium.

● A new Community Services unit has opened in Wayne, New Jersey. Mrs. Elizabeth Pfeifer, leader of this group, and also the State Community Services Federation president, cut the ribbon to officially open the unit.

#### Lake Union

● The Country Life Vegetarian Restaurant, which opened in August, 1977, in Madison, Wisconsin, was built as an educational venture by the family of Ron Cray and their friends. The restaurant also serves as a place to hold Five-Day Plans to Stop Smoking and nutrition classes.

● Kenneth Lawson, associate pastor of the Janesville, Wisconsin, district, conducted a month-long Bible and health seminar in the 32-member Delavan, Wisconsin, church. As a result, 12 persons have been baptized, and eight others are preparing for baptism.

● Sixty-nine persons are taking Bible studies as a result of the direct-mailing program carried out by the Fremont, Shelby, and Marshall, Michigan, churches.

● A \$45,000 church school was dedicated in Traverse

City, Michigan, in October. Church members did most of the construction work; some materials and labor were donated by a friend of the church. Twelve students are enrolled in seven grades, with James Martz as their teacher.

● Most of the students at Grand Ledge Academy in Michigan participated in a work-a-thon that netted them \$3,700 for school activities. The emphasis in the work-a-thon was cleaning, painting, repairing, and beautifying the churches and schools in Michigan's District 7. School officials report that the project brought blessings that were "even more important than the money obtained."

#### Southern Union

● The Avondale SDA School and Day Care Center, Chattanooga, Tennessee, was dedicated November 20. The building, valued at \$300,000, cost \$175,000, including the furnishings and an adjacent lot for parking and playground.

● The Student Association of Southern Missionary College, in cooperation with Campus Ministries, collected \$600 to be sent to Toccoa Falls Bible College to help families who lost relatives in the recent flood that devas-

tated the northeast Georgia institution.

● About 150 persons united with the church at the close of the Prophecy Crusade in Atlanta, Georgia, conducted by Kenneth Cox, Southern Union evangelist, and his team, in cooperation with local pastors and laymen. The series ended December 10.

#### Southwestern Union

● On Sabbath, December 3, the Sylvan Hills church in North Little Rock, Arkansas, was opened. W. H. Elder, Arkansas-Louisiana Conference president, was guest speaker. The new church has a Community Services center completely outfitted by the Levi Straus Company. Rex Bell is the district leader, and E. E. Jackson is the pastor.

● A few hours after a tornado struck in northeast Houston, Texas, on December 13, damaging more than 400 homes, the Texas Conference disaster van was on the scene. More than 100 people were served.

● The mobile medical-dental clinic operated by the Inner Cities Services of the Southwest Region and Southwestern Union conferences recently returned from a week's appointments in San Antonio, Texas. Dentists from the Uni-

versity of Texas Dental College, under the guidance of Charles Smith, chairman of community and preventive dentistry at the college, examined the mouths of the children in the Adventist church school and provided dental care to the Mission Road Foundation, a school for handicapped children.

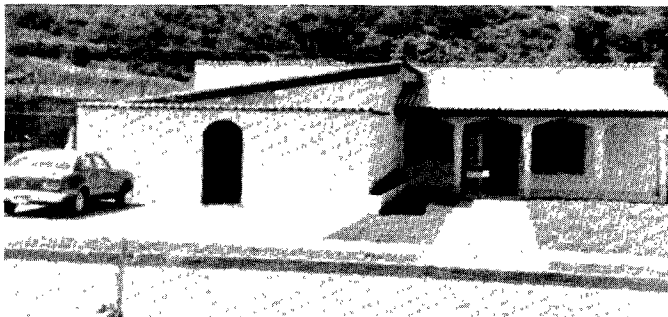
● W. G. Downes, pastor of the Alexandria, Louisiana, Smyrna church, recently made good use of the mobile medical-dental clinic operated by the conferences of the Southwestern Union. In cooperation with the city health department and doctors, nurses, and civic officials, van personnel screened 324 people for hypertension and gave 101 tests for diabetes. Participating dentists pulled more than 50 teeth and provided other dental care for the underprivileged of Alexandria.

#### Andrews University

● *Light Bearers to the Remnant* is the working title of a new denominational-history textbook by Richard W. Schwarz, Andrews University vice-president for academic administration. The book, scheduled to be published in time for the 1979-1980 school year, will be the first college-level textbook on Seventh-day Adventist history in the past 50 years. It is a comprehensive history of Adventism from the Millerite movement to the present.

● Andrews University has begun an English Language Institute for the intensive study of English for foreign students, many of whom arrive at Andrews with insufficient understanding of English to do well in college courses. Stella Greig, instructor in English, is the institute's director.

● Plans are well under way for WAUS, Andrews University's radio station, to increase in power from 17,000 to 50,000 watts, scheduled for April or early May, 1978. Study is being given to raising approximately \$60,000 for the purchase of new equipment to boost the station's outreach.

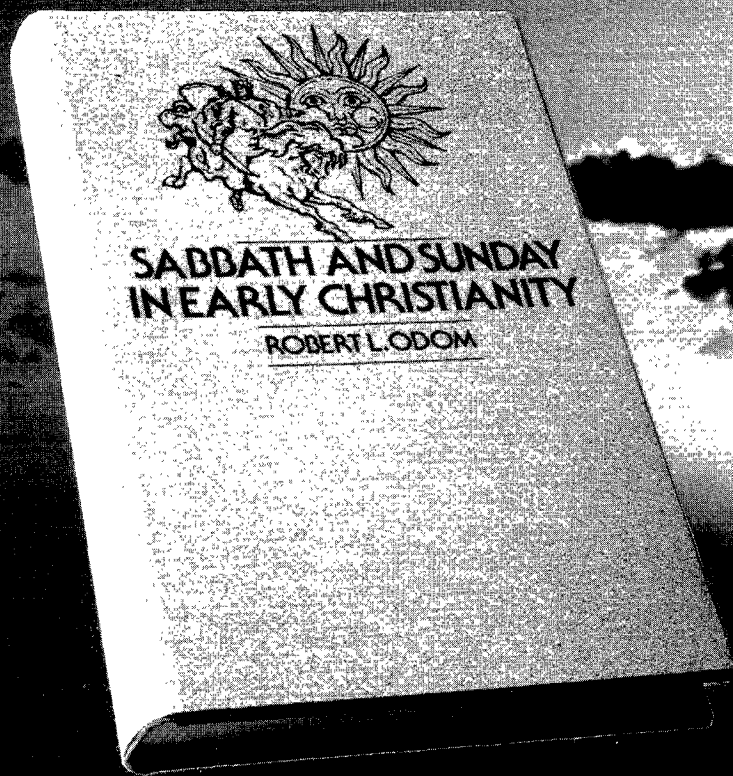


#### Mission in Nicaragua opens new offices

The new Adventist mission office in Managua, Nicaragua, opened July 28. It was built to replace the mission office destroyed in December, 1972, when the city of Managua was nearly flattened by a violent earthquake. A school and several churches also were destroyed at that time. Construction continues on three new churches in the city.

IRENO CARGILL  
Secretary-Treasurer  
Nicaragua Mission

# Every Adventist Knows "The Issue" of the Great Final Conflict...



**But do you fully understand the background of the Sabbath-Sunday question—the gradual change in the early church and its significance today?**

**Read Robert Leo Odom's "Sabbath and Sunday in Early Christianity."**

During the days of the apostles, the seventh day of the week was universally observed as the Sabbath, but three centuries later the first day of the week had, for practical purposes, replaced it throughout Christendom. The circumstances and reasons behind this important change are now revealed by Robert Leo Odom in *Sabbath and Sunday in Early Christianity*, a chronological presentation of historical facts concerning the change as they were recorded in the

writings of early Church Fathers. This excellent book is a must for ministers, teachers, and all serious Bible students who desire to obtain a sound understanding of the Sabbath-Sunday issue in our time. 320 pages. Hardback. Price \$12.95.

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.



# BULLETIN BOARD

## To New Posts

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

**Eric Graham**, manager, Union College radio station, Lincoln, Nebraska, from California.

**Marlyn J. Kurtz**, pastor, Waynesboro-Grottoes district, Potomac Conference, formerly pastor, La Porte, Indiana.

**Lee Lewis**, director of stewardship and development, Southwestern California Conference, formerly pastor, Yucaipa, California.

**Herbert C. Morgan**, pastor, Charlestown, West Virginia, formerly pastor, Parkersburg, West Virginia.

**Katheryn Pascua**, office secretary, communication department, Columbia Union Conference, formerly secretary in the General Conference Health Department.

**Richard Earl Pleasants III**, pastor, Hyattsville church, Potomac Conference, from Dade City, Florida.

**Rayburn Smith**, associate publishing department director, Pennsylvania Conference, from the Potomac Conference.

**Les Weaver**, M.D., pathologist, Castle Memorial church, Kailua, Hawaii, from Kettering Medical Center after completing a residency program.

### FROM HOME BASE TO FRONT LINE

**L. Dolly Alexander** (AU '62), returning to serve as home economics teacher, Ethiopian Adventist College, Shashamani, Ethiopia, left Toronto, Ontario, Canada, October 3, 1977.

**Roy E. Brooks** (U. of Md. '49), to serve as treasurer, South American Division, Brasilia, Brazil, and **Betty C. (Thornton) Brooks**, of Loma Linda, California, left Miami, Florida, October 22, 1977.

**Naomi Bullard** (LLU '61), returning to serve as nurse, Mugonero Hospital, Kibuye, Rwanda, left New York City, November 8, 1977.

**L. Harold Caviness** (LLU '44), to serve as physician, Vellore Christian Medical College, Vellore, Tamil Nadu, India, of Battle Creek, Michigan, left Los Angeles, California, October 29, 1977.

**Zaher H. B. Estassi** (Middle East Col. '72), to serve as min-

ister-evangelist, North African Mission, Algiers, Algeria, and **Minerva H. M. B. (Moussa) Estassi** and two children, of Lodi, California, left San Francisco, California, November 27, 1977.

**Mary A. Ford** (U. of Conn. '68), returning to serve as teacher, Gitwe College, Nyabisindu, Rwanda, left New York City, September 13, 1977.

**Charles N. Geary** (WWC '72), to serve as lay activities director, Lake Titicaca Mission, Puno, Peru, **Kathleen D. (O'Neill) Geary** (WWC '69), and two daughters, of Emmett, Idaho, left Los Angeles, California, October 26, 1977.

**Evelyn S. Jordan** (Norwegian American Sch. of Anesthesia '45), to serve as nurse-anesthetist, Malamulo Hospital, Makwasa, Malawi, of San Dimas, California, left Montreal, Quebec, Canada, November 3, 1977.

**P. Arthur Jorgensen**, to serve as administrator, Antillean Adventist Hospital, Curacao, and **Tove S. Jorgensen**, of Altamonte Springs, Florida, left Miami, Florida, November 16, 1977.

**Philip Steinweg** (LLU '76), to serve as church pastor, South Peru Mission, Arequipa, Peru, and **L. Marlene (Lindbeck) Steinweg** and four children, of Crawford, Georgia, left Miami, Florida, November 21, 1977.

**William Owen Wiese** (PUC '54), to serve as technical advisor, Korean Publishing House, Seoul, Korea, and **Anita I. (Powers) Wiese** and two children, of Hedgenville, West Virginia, left Los Angeles, California, September 8, 1977.

**Richard H. Worley** (WWC '67), returning to serve as teacher, Rusangu Secondary School, Monze, Zambia, and **Donna M. (Monks) Worley** (WWC '71), and four children left Boston, Massachusetts, November 28, 1977.

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

**John L. Nerness** (LLU '63) (SS), to serve as physician, Tokyo-Kobe hospitals, Japan, of Fletcher, North Carolina, left Los Angeles, California, November 12, 1977.

**Donald J. Vietz** (SS), to serve as builder-industrial arts teacher, Gamba Mission, West African Union, Accra, Ghana, **Susan Adele Vietz**, and two children, of

Twin Falls, Idaho, left New York City, November 10, 1977.

**Daniel Walther** (U. of Geneva '34) (SOS), to serve as professor of theology and history, Franco-Haitian Adventist Seminary, Port-au-Prince, Haiti, and **Louise (Olsen) Walther**, of Collegedale, Tennessee, left Miami, Florida, November 1, 1977.

### NATIONAL RETURNING

**Yone Nohara**, to serve as nurse-anesthetist, Adventist Medical Center, Naha, Okinawa, left Los Angeles, California, November 14, 1977.

### STUDENT MISSIONARIES

**Brian C. Allinder** (LLU), of Indianapolis, Indiana, to serve in Missionary Volunteer camps and as teacher, Middle East Union, Beirut, Lebanon, left New York City, August 30, 1977.

**Michael Eugene Brown** (CUC), of Beltsville, Maryland, to serve as science/mathematics teacher, Athens International Academy, Athens, Greece, left Washington, D.C., August 31, 1977.

**Joy Kathryn Burton** (UC), of Topeka, Kansas, to serve as girls' dean/teacher, Taiwan Adventist Hospital, Taipei, Taiwan, left Los Angeles, California, August 29, 1977.

**Sherry Faith Dodge** (SMC), of Madison, Tennessee, to serve in evangelism, Irish Mission, Belfast, Northern Ireland, left New York City, November 4, 1977.

## Notices

### SDA Optometrists Association

Seventh-day Adventist optometrists in North America are invited to join the Association of Seventh-day Adventist Optometrists and to receive the association's newspaper, the *Fraternizer*. The association's address is P.O. Box 209, Sweetwater, Tennessee 37874. **SAMUEL L. DESHAY**, Health Director, General Conference

### SDA educators' meeting to be held in California

The Association for SDA School Administrators (K-12) will hold its convention at the Holiday Inn in Thousand Oaks, California, from February 7 to 10, 1978. This is in conjunction with, and just prior to, the NASSP meeting in Anaheim, California. Adventist administrators in non-Adventist schools are invited to participate. For registration and other information, please write to: NADOE-ASDASA,

General Conference of SDA, 6840 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012.

**CHARLES B. HIRSCH**  
Associate Education Director  
General Conference

### Stop sending literature to Uganda

Although grateful for literature that has been sent to them by church members around the world, Adventists in Uganda request that nothing more be sent into the country until further notice, according to Martin Ward, at Bugema Adventist College.

**R. MARTIN MOORES**  
Secretary-Treasurer  
East African Union

## Ordinations

**John W. Gilbert**, pastor, Botwood, Newfoundland, at the Newfoundland camp meeting on July 23.

**Clyde Gildersleeve**, skipper of the *Messenger III* and pastor of the Whale Pass and Hassler Pass logging camps in Alaska, at the Alaska Mission triennial business session in Anchorage on September 11.

**Larry Zuchowski**, district pastor, Okeene, Oklahoma, at the Oklahoma Conference camp meeting on July 8.

## Coming

January	
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
20	Spirit of Prophecy Day
June	
3	Bible Correspondence School Emphasis
3	Church Lay Activities Offering
10	Inner City Offering

## Uganda update

A further report has been received by the General Conference regarding the perplexities that face our church members in Uganda. Several weeks ago, public worship in Seventh-day Adventist churches and in the churches of a number of other religious organizations was banned.

Since that time the Ishaka Hospital has been taken over by the government. The Bugema Adventist College operates under conditions regulated by government authorities. A later report now advises us that Friday and Sunday have been designated as rest days and Sabbath as a work and school day. Seventh-day Adventists around the world will want to remember our believers in Uganda as they face these changing conditions.

ROY F. WILLIAMS

## N. A. Ingathering report—7

Speaking specifically of the Ingathering work, Ellen White said that "men and women of all classes have been reached, and the name of God has been glorified."—*Christian Service*, p. 167.

This has been true every year as fellow believers in Christ's soon coming visit homes and business establishments to present the worldwide work of Seventh-day Adventists.

Recently, in the Pacific Northwest, a former Adventist gave an Ingathering visitor a check for \$50—but his heart went with his gift as he expressed his desire to reunite with the church.

On November 12, 1977, in Washington's Capital Memorial church, Ron Flowers baptized a woman who was contacted during Ingathering.

Hundreds of people find their way into Seventh-day Adventist churches every year as a result of Ingathering, the greatest single missionary outreach of the church.

Funds received this week totaled \$489,860, which represents a gain of \$90,851 over

a year ago, and a total raised to date of \$7,627,935.

Church members who still have someone they have wanted to visit should make those contacts before January 31. Also, let us watch for every opportunity to speak of God's love and pray with those that we visit.

DON R. CHRISTMAN

## Spanish VOP marks thirty-fifth anniversary

La Voz de la Esperanza, the Spanish Voice of Prophecy radiobroadcast, celebrated its thirty-fifth anniversary of continuous broadcasting on Saturday, November 12, at a program in Hollywood, California, attended by some 4,000 people.

Highlights were the reading of a congratulatory letter from U.S. President Jimmy Carter, a colorful parade of the flags of 24 nations of the three Americas and Europe in which La Voz de la Esperanza is broadcast, and a Bible correspondence school graduation.

The occasion was marked by the inauguration of a new approach to the church's radio ministry: a five-minute program to be aired through Los Angeles' Radio Express, beginning Monday, November 14.

Addresses were given by Milton Peverini, program speaker, and Octavio Costa, a Los Angeles writer.

PEDRO ARANO MOLINA



Milton Peverini, speaker of La Voz de la Esperanza, introduces a guest at La Voz's anniversary program.

## Educators support Lakpahana

The director of education for the Kandy District recently attended the official opening of a new school library at Lakpahana Adventist Seminary, Sri Lanka (formerly Ceylon), according to Robert E. Stahlnecker, seminary president. In his address the government representative told the students and faculty that he had visited all libraries in his district and found the Lakpahana library to be "one of the very finest." The library opening was one of the events of the Silver Jubilee Year at the Sri Lanka school.

On December 8 all of the educators in the Kandy District accompanied the district director of education on his second visit to the school. Arrangements are being made for the minister of education of the Central Government also to visit the school.

D. A. ROTH

## Hospitals receive major grants

Two Adventist hospitals recently received sizable foundation grants. The Gladys and Ambrose Bowyer Foundation in Chicago awarded \$500,000 to Hinsdale Hospital on December 15 in recognition of that institution's outstanding health services to the community. Also recently, a \$250,000 check from the Kresge Foundation came to Hadley Memorial Hospital in Washington, D.C., in keeping with the institution's having met the conditions stipulated in July, 1976, when the grant was announced. The check was endorsed by Stanley S. Kresge with the words "In the name and for the sake of *Jesus Christ*."

We commend the leaders of these hospitals for their aggressive and successful endeavor in obtaining these philanthropic dollars.

We believe that there are many possibilities for similar grants throughout the country and that our educational and medical institutions ought to

become increasingly active in soliciting support from community, foundations, and corporations. God will bless our efforts in this regard if we are faithful in seeking such support, as is evidenced by these two foundation grants.

NEAL C. WILSON

## Britain benefits from broadcasts

The British Union is seeing results from the weekly Adventist World Radio broadcasts from Lisbon, Portugal. During the first nine months of 1977, 67 people requested Bible correspondence courses, 200 sent in reception reports, and 75 wrote letters. The weekly broadcast includes the H. M. S. Richards Voice of Prophecy broadcast, a DX (distance) program for radio fans (which attracts listeners to the religious sections, as well), and a British Voice of Hope broadcast. Correspondence comes from about 20 countries, and baptisms are taking place in Britain as a result.

At the beginning of the year, AWR began a new series of British broadcasts, featuring interviews with young people telling how they became Christians.

JAMES W. GINBEY

## For the record

**New positions:** Don Hawley, public-relations director, It Is Written, formerly editor, *Life and Health*. □ Leo Van Dolson, editor, *Life and Health*, formerly associate secretary, General Conference Ministerial Association, and executive editor, *The Ministry*. □ Don Pierson, secretary-treasurer, Southern Publishing Association, formerly assistant secretary-treasurer. He replaces Max Shoup, who will remain with Southern Publishing Association in an advisory capacity until his retirement in May after more than 42 years of service of the church.

**Died:** Donald L. Brown, 50, assistant treasurer, Far Eastern Division, of a heart attack on January 1 in Singapore.

# ANDREWS UNIVERSITY 1978 SPECIAL COURSES

Feb. 6, 13 (CE\*) D. Klein, M. Pike  
 Mar. 2-6 (1Cr ) E. Streeter  
 Mar. 5 (CE) L. Furst, R. Cruise  
 Mar. 8 (CE) F. Chaffee, G. Cummings  
 Mar. 12-23 (2-3Cr) R. Klimes, J. Hunt  
 Mar. 15-20 (2CR) F. Yost, R. Klimes  
 Mar. 30-May 17 (2Cr) R. Smith  
 Mar. 30-May 17 (CE) R. Smith  
 Apr. 7-9 (1Cr) A. Klimes  
 Apr. 12-16 (1Cr) M. Dyer, D. Habenicht  
 Apr. 23 (CE) C. Dunbebin  
 May 17-22 (2CR) E. Banks  
 Jun. 4-9 (2-3CR) I. Johnson  
 Jun. 5-Sep. 15 (3CR) J. Bernet  
 Jun. 5-9 (2CR) R. Klimes  
 Jun. 5-11 (1CR) P. Mutch, F. Chaffee  
 Jun. 5-9 (2Cr) J. Berecz  
 Jun. 5-9 (2cr) M. Lorenz, S. Javor  
 Jun. 5-9 (CE) M. Lorenz, S. Javor  
 Jun. 5-9 (2Cr) M. Dyer, H. Johnson  
 Jun. 5-9 (2Cr) G. Lall, R. Swaine  
 Jun. 5-9 (2CR) P. Denton  
 Jun. 5-9 (2CR) V. Bartlett, W. Liske  
 Jun. 5-9 (1-2cr) R. Postman  
 Jun. 12-Jul. 7 (4CR) L. Furst, R. Firth  
 Jun. 12-16 (1Cr) J. Galusha  
 Jun. 12-Aug. 25 (12cr) A. Thoresen, R. Ritland  
 Jun. 12-Aug. 22 (12CR) M. Ogden, G. Herdman  
 Jun. 12-23 (3CR) W. Mutch  
 Jun. 12-16 (1-2CR) J. Zimmerman, H. Wright  
 Jun. 16-18 (1CR) R. Klimes  
 Jun. 18-23 (2Cr) W. Garber  
 Jun. 19-23 (1-2CR) M. Youngberg, A. Klimes  
 Jun. 19-21 (1Cr) M. Dyer  
 Jun. 25-30 (2CR) J. Chase  
 Jun. 26-Aug. 3 (8CR) M. Youngberg, A. Klimes  
 Jun. 26-Jul. 7 (2CR) R. Ludeman  
 Jun. 26-Jul. 14 (3-4Cr) M. Dyer, G. Dickson  
 Jul. 5-16 (2-3CR) P. Hamel, L. Leno  
 Jul. 9-28 (4cr) F. Chaffee, R. Roberts  
 Jul. 10-21 (2-3Cr) R. Kingman, J. M. Kootsey  
 Jul. 10-13 (CE) P. Mutch, A. Marsh, A. Mozar  
 Jul. 10-14 (2CR) R. Kalua  
 Jul. 10-14 (2CR) D. Klein, R. Kalua  
 Jul. 17-21 (1CR) M. Dyer  
 Jul. 17-21 (2Cr) M. Merchant  
 Jul. 21-27 (2CR) W. Wilson, R. Firth  
 Aug. 7-11 (2CR) D. Dennis, A. Klein  
 Aug. 7-11 (1-2Cr) S. van Rooyen  
 Aug. 7-11 (2cr) P. Hamel, G. Nash, J. Loudon  
 Aug. 7-17 (2-3CR) D. Johnston  
 Aug. 28-Sep. 1 (2Cr) S. Vitrano  
 Aug. 31-Sep. 4 (2Cr) R. Barron, J. Kroncke, G. Akers  
 Sep. 5-10 (2CR) R. Klimes  
 Sep. 11-21 (3Cr) J. & M. Youngberg  
 Sep. 11-15 (2Cr) G. Bowen, E. Chalmers, W. Most  
 Oct. 15 (CE) G. Herdman  
 Jun. 20-Jul. 20 '79 (8CR) B. Lall

CARDIOPULMONARY RESUSCITATION (Also repeat courses)  
 SECURITY OFFICERS WORKSHOP  
 QUESTIONNAIRE SURVEY METHODS  
 NUTRITION DAY WORKSHOP  
 PUBLISHING DEPARTMENT LEADERSHIP  
 CREATIVE TIME MANAGEMENT  
 CHILD AND WIFE ABUSE SEMINAR  
 PROB. IN TREATMENT OF CHILD AND WIFE ABUSE  
 BUILDING AN ADEQUATE SELF-CONCEPT  
 CONFERENCE ON WOMEN '78  
 RAISING A RESPONSIBLE CHILD (Also June 18)  
 MARRIAGE ENRICHMENT LEADERSHIP  
 PHYSICAL EDUCATION IN ELEM. SCHOOLS  
 CHRISTIAN WITNESSING THROUGH SALESMANSHIP  
 CONFLICT MANAGEMENT AND PEACEMAKING  
 ELLEN G. WHITE AND DIETETICS TODAY  
 EMOTIONAL & SEXUAL ADJUSTMENT OF YOUTH  
 FAMILY DAY CARE SEMINAR  
 FAMILY DAY CARE WORKSHOP  
 HUMAN POTENTIAL WORKSHOP (Also Sep. 18-22)  
 LEARNING DISABILITIES  
 PHOTOGRAPHY FOR PUBLIC COMMUNICATION  
 SUPERVISION OF STUDENT TEACHERS  
 WELDING PROCESSES WORKSHOP  
 ADVANCED ADMIN. STUDIES PROG. (Also Jun. 10-Aug. 5)  
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