

# Adventist Review

General Church Paper  
of the Seventh-day Adventists

♦ APRIL 20, 1978

## God's message in the colors *By NATHANIEL KRUM*

In His desire to delight the artistic senses of His earthly children, the Creator provides an abundance of color to beautify the earth. He soothes our spirits with the abundant greens of the grass and the leaves of the trees. He delights our eye with the matchless blues of the sky. He challenges our attention with the brilliant reds of the rose, the cardinal flower, or the "red-haired" powder puff.

Out of the three primary colors or hues—yellow, red, and blue—God branches into the secondary colors, and scores of color values are multiplied as the colors advance and retreat from dark to light and reverse.

In addition to the loveliness of color, there is the personal warmth or coolness of colors that gives character to them. We have the coolness of the greens and blues. The red, yellow, and orange hues give us warmth that excites and challenges us, but they are colors of which we tire more quickly. This variety in color affects one's moods, sometimes quieting the nerves or bringing varying degrees of excitement to the perceptive faculties.

Then, there is sensitivity in color. Occasionally God shocks us with a brilliant red geranium that sticks its bright head above the green foliage. At other times He

soothes our spirits with the quieting influence of powder blues, old rose, baby pink, or even the gray of a completely neutral hue.

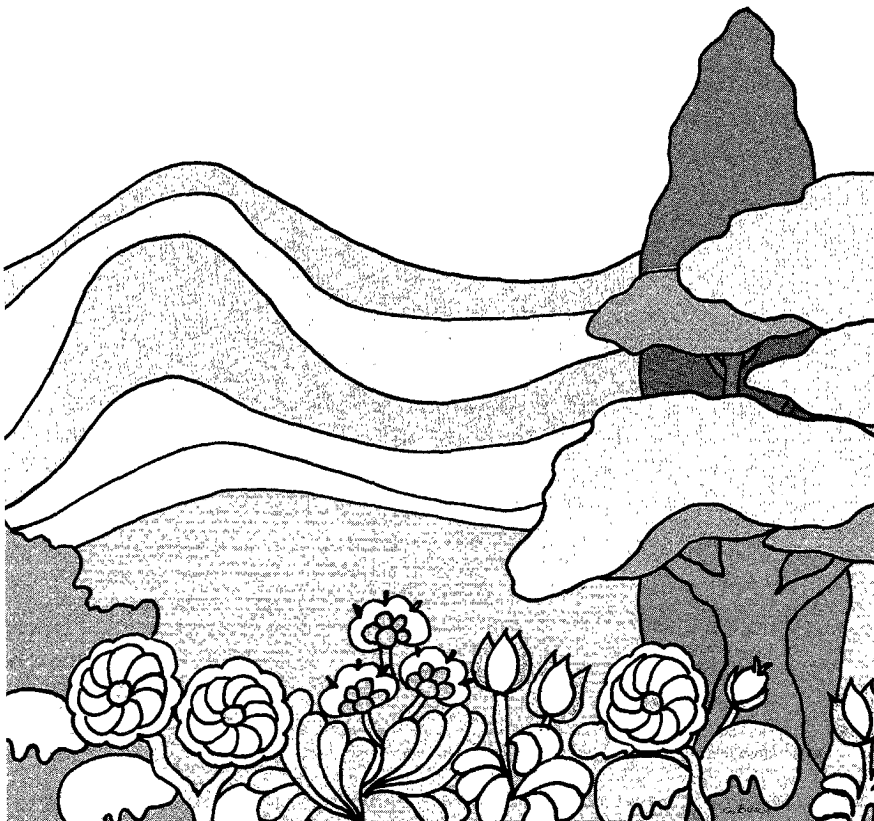
In nature the most common and pleasing combinations of color are the red-green, with predominance of green, the red acting mainly as an accent to get our attention. Next among God's favorite colors are blue and orange, for we see this combination in many places. But to me God does not seem to value the yellow-violet hues as highly, for these are not found so often in nature.

Color can be deceptive at times, for color takes on the properties of things around it. Thus, a color is changed or influenced by colors near it. That is why a color will look darker when placed next to a lighter color, or lighter when placed next to a darker color. If one places a blue beside a violet color the blue will appear red. Conversely, a red color placed beside a violet color will make the violet appear blue.

Perhaps, in this way God is trying to tell us that as colors take on the properties of colors nearest them, just so human beings take on the characteristics of those with whom they associate. How careful we should be lest unwittingly we take on detrimental character traits from those near us.

When God paints hillside flowers,  
There's no easel but the ground,  
And no brushes but the sunbeams,  
And no paint tubes scattered  
'round.

In quietness the sunshine  
Of His love brings red and blue,  
Yellow, purple, green, and  
orange—  
Here's my heart, Lord, paint it,  
too!



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**Walton J. Brown**, director of the Education Department of the General Conference, has written a two-part article on "Changing Patterns in Seventh-day Adventist Education" (p. 4). A graduate of Pacific Union College, Angwin, California, Dr. Brown began his denominational service as an elementary school teacher in the Texico Conference. The son of missionary parents, Dr. Brown was born in Barcelona, Spain, and lived in Latin America. He answered the call to mission service himself in 1936, going first to Brazil and later to Argentina, Cuba, and Inter-American Division headquarters in Miami, Florida.

Dr. Brown has been involved in education work most of his life, serving as principal of several schools, and president of River Plate College, Argentina, and Antillian College, situated in Cuba at the time of his presidency.

In 1944 he earned an M.A. degree from the University of Southern California, and a Ph.D. degree from the same institution in 1953. In 1967 he came to the General Conference as associate secretary of education, assuming the directorship of the department in 1975.

Several readers have questioned the veracity of the For the Younger Set story "Those Horrid Creatures" (Jan. 12), in which author Audrey Logan described how two rats helped another rat, who was blind, swim by means of a straw held between the teeth by the seeing rats and the blind rat. We wrote to Mrs. Logan, a resident of Llandaff, Cardiff, Wales, asking her source for the story. Her response said in part:

"Most of the material that forms the basis for my children's stories is obtained from Adventist friends and relatives, but on this occasion I received a newspaper item from the British national

daily *The Sun*, dated March 19, 1976. I contacted the news editor of the newspaper and he assured me that the story would not have been printed had he not been convinced it was accurate. He also stated that, of his four million daily readers, not one had challenged the authenticity of such a happening.

"It may be that the rats most familiar to one critic are not voluntary swimmers; however, Mr. Stevenson, of the zoology department of the University of Wales, assured me that the brown rat (*Rattus norvegicus*), indigenous to Great Britain, is a voluntary swimmer.

"Personal research has also verified Mr. Stevenson's information. One source, *Field Guide to Mammals of Britain and Europe*, said in part, 'The Brown rat swims well in contrast to the Black rat, which is a reluctant swimmer. The Brown rat is also called the sewer rat.'"

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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.

### Mixed-multitude music

Re "Religious Entertainment" (Speaking Out, March 2).

I am sure that there are many church members among the rank and file who vigorously protest against the subtle, satantic, jungle music that is being allowed in some of our churches. To mix the name of Christ, Christianity, the gospel, and Adventism with music that may be described variously as "thinly veiled dance rhythms, some blues harmony, often a croony vocal usage, a fast theater-organ-type vibrato, and some cocktail-type piano music for embellishments" is disgusting hypocrisy.

There are several stories in the Bible that show that drastic action is necessary at times. God did not let the "mixed multitude" get the 2 (394)

upper hand when Aaron made the golden calf for the children of Israel.

**ALBERT LINCOLN**  
Banning, California

The comments in "Religious Entertainment" about the worldly and sensuous music available from Seventh-day Adventist sources for distribution in our schools, churches, and book centers parallel my own feelings. However, one point was not covered. These songs and musical groups did not invade us without the approval and promotion of some church administrators. General Conference guidelines for music ought to be upheld.

**STEPHEN J. RIEHLE**  
Santa Maria, California

I believe that in considering the musical trends, one should look at the fruits of the music. Is it turning souls away from Christ or does it draw them to Christ?

The members of God's family represent many races and cultures. One thing that has hindered the work of the gospel is the pushing of our culture onto people as the only right and correct one. This has often repelled peo-

ple from the message we love so much.

**MARY ALICE PATES**  
Independence, Oregon

We of Chapel Records can identify well with the aims outlined in "Religious Entertainment." These have been our aims for many years.

In our association through the years with several of the current musical groups we have found their members to be totally dedicated to sharing the love of our Saviour. Not only have they given of their time and talent, but many have given everything they have of this world's goods to share our message. Not until a member of my family found Christ through one of these musical groups did I appreciate their sacrifice.

Those who travel extensively note that musical tastes vary throughout the world. Indeed, even within North America we find a wide range of music within the Adventist family. Because our tastes in music vary slightly does not mean that some of us love the Lord less than others.

When I was a young worker  
*Continued on page 19*



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An index is published in the last  
Review of June and December. The  
Review is indexed in the *Seventh-day  
Adventist Periodical Index*.

The *Adventist Review* is published  
every Thursday. Copyright © 1978  
Review and Herald Publishing  
Association, 6856 Eastern Avenue  
NW, Takoma Park, Washington, D.C.  
20912. U.S.A. Second-class postage  
paid at Washington, D.C.  
Subscriptions: one year, US \$15.95.  
Single copy, 45 cents.

Vol. 155, No. 16.

# 1978 Prayer Breakfast

Early each year, members of the United States Senate and House of Representatives, together with many of their constituents and friends, share a spiritual occasion in the nation's capital known as the National Prayer Breakfast. This year the breakfast was held in the Washington Hilton Hotel ballroom, and involved about 3,000 people from every State and 100 countries.

When Congressman Don Clausen invited me to attend, I accepted, feeling that the occasion would provide an opportunity to see a large number of prominent political figures. In this I was not disappointed. Among those at the head table were: President and Mrs. Jimmy Carter, Judge John J. Sirica, Representatives Barbara Jordan and Berkley Bedell, Senators James Allen and Richard G. Lugar, and former Senator Harold Hughes, and Max Cleland, administrator of Veterans Affairs.

What I had not expected was that the breakfast would be a deeply spiritual occasion and that through it I would become acquainted with a number of serious-minded Christians. Among those at my table (the tables were round, with ten people at each) were a Disciples of Christ minister and his wife, and a Lutheran minister and his wife. The Disciples of Christ couple were ardent health reformers. When I made it known that I am a Seventh-day Adventist, the wife promptly declared that she and her husband had quit drinking coffee. She said they had made their decision as a result of a statement in a sermon. The statement went something like this: "Anything that binds a Christian is wrong." "As a Christian I decided that I could not afford to be a slave to the coffee habit," she said, "so I quit. It wasn't easy. I suffered withdrawal headaches. But I thank God for the victory."

She went on to say, "We've begun to use whole grains; we also try to avoid having fruits and vegetables at the same meal, and we don't use refined sugar in our hot drinks."

I could hardly believe my ears. The principles set forth and the language used sounded as though they had been borrowed from the book *Counsels on Diet and Foods*.

Every part of the breakfast program was deeply spiritual. Judge Sirica read Proverbs 3:1-12. It was impressive to hear this judge, who handled the Watergate trials with such dignity and integrity, read: "My son, forget not my law; but let thine heart keep my commandments. . . . 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."

The main message was by Max Cleland. This young man lost both legs and a hand in the Vietnam war by throwing himself on a grenade to protect his friends. Not many public speakers address their audiences from a sitting position. Fewer yet speak from a wheelchair. But from the moment Mr. Cleland began his address, the audience gave him rapt attention.

After an introductory anecdote, Mr. Cleland intro-

duced his text, the words of the apostle Paul to the church at Corinth: "By the grace of God I am what I am" (1 Cor. 15:10). As Mr. Cleland talked, it was apparent that he is a man who, as well as he knows how, has placed himself fully in God's hands. Recognizing his own inability to plan wisely for his life, he seeks God's counsel and trusts in Him for guidance. He ended his 25-minute message by quoting a statement given to him by a Vietnam veteran. The statement was authored originally by a Confederate soldier: "I got nothing I asked for, but I got everything I hoped for. I am of all men most blessed."

President Jimmy Carter followed Mr. Cleland. "To me, God is real," said the President. "God is personal. He sustains me and gives me guidance. . . . My wife and I worship together every evening, and often during the day I turn to Christ in a personal way."

As he closed his remarks, the President commented briefly on Solomon's experience in asking God for "an understanding heart to judge thy people, that I may discern between good and bad" (1 Kings 3:9).

One of the nicest features of the prayer breakfast came just before the closing prayer. Former Senator Harold Hughes asked everyone at the tables to hold hands and pray together, either silently or publicly. A number at each table offered short prayers orally, then Senator Hughes concluded. The prayer breakfast ended by everyone singing in unison "The Lord's Prayer," by Albert Hay Malotte.

## Holy angels influence statesmen

Bible prophecy points to a time when the United States will repudiate the principles of religious freedom guaranteed by its constitution. Eventually, in the name of religion, legislators will enact laws that seek to control conscience. I thought of this at the prayer breakfast. But I also thought of the brighter side. In *The Great Controversy* Ellen G. White wrote: "So long as Jesus remains man's intercessor in the sanctuary above, the restraining influence of the Holy Spirit is felt by rulers and people. It still controls to some extent the laws of the land. . . . While many of our rulers are active agents of Satan, God also has His agents among the leading men of the nation. The enemy moves upon his servants to propose measures that would greatly impede the work of God; but statesmen who fear the Lord are influenced by holy angels to oppose such propositions with unanswerable arguments. . . . When the final warning shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble."—Pages 610, 611.

Legislators today are under heavy pressure from all kinds of special-interest groups. To stand for principle and maintain their conscientious convictions, they need divine help. Thus, we should take seriously the counsel of the apostle Paul: "I exhort . . . that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority" (1 Tim. 2:1, 2). Let us pray earnestly for the leaders of all nations. Some of them will join God's remnant church—perhaps some who felt God's presence at this year's National Prayer Breakfast. K. H. W.

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# Changing patterns in Seventh-day Adventist education

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Students attending Seventh-day Adventist academies and colleges  
in North America have increased at a much  
faster rate than the number of educational institutions,  
accounting for today's large enrollments.

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By WALTON J. BROWN

Seventy-five years ago, in 1903, the North American Division had 11 colleges to fill the needs of 60,431 members. In other words, there was one college for every 5,494 members. In 1976, the division, with only two more institutions, or 13 colleges and universities, had to meet the needs of a much larger membership, 536,649. In other words, there was one college for every 41,281 members. The comparison in the number of students in the two periods is 1,763 against 18,823, or an average of 160 in 1903 per college versus 1,448 in 1976.

From 1903 to 1976 in the world field, the student increase (3,780 percent) has almost kept pace with the membership increase (3,969 percent), while the number of schools has increased 841 percent, and the number of students in each school has increased 313 percent. The increase of members per student has risen by 6 percent, while the percentage of students to members has decreased by 0.7 percent. Thus it will be seen that the increase of membership and the increase of the number of students has led to the increase of the size of the schools.

In referring to individual schools, we find the records show that in 1903 the largest Seventh-day Adventist educational institution was Union College, with 315 students (in 1976, it had 875 students). The largest college enrollment in 1976 (not counting the church's two universities) was at Pacific Union College, with 2,664 stu-

dents. Its forerunner, Healdsburg College, had 140 young people enrolled in 1903.

Following *The New York Times* classification of school sizes, which lists schools with enrollments of less than one thousand as *small*, six of our colleges and all of our secondary schools are small. The other six would be classified as *average* (from 1,000 to 5,000 students). Our largest educational institution, Loma Linda University (with its two campuses), had an enrollment of 4,811 in 1976. We have no *large* institutions (5,000 through 10,000), let alone *very large* (more than 10,000).

In the earlier years of the history of the Seventh-day Adventist Church, the denominational working force could, in general, absorb all the postsecondary graduates of its schools. This still is happening in certain areas of the world, but is changing as more and more young people feel the need of a Christian education. In the North American Division, graduates from postsecondary schools in 1903 were reported as numbering 51. In 1976 there were 3,590, of which 525 were taken into denominational employment! It is to care for non-church-employed graduates, which in 1976 represented 85 percent, that school curriculums were enlarged in order to aid Seventh-day Adventist youth to prepare themselves to be able to work as faithful Seventh-day Adventist lay persons. In many cases this has required officialization or accreditation of courses so that the youth may be accepted in secular employment that requires a certain recognized level of preparation.

Some church members might feel that the church is

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Walton J. Brown, Ph.D., is director of the Education Department of the General Conference.

departing from the blueprint by allowing universities and colleges in the North American Division, and even some in other world divisions, to grow so large. Yet, currently, to reduce the size of the postsecondary schools in North America to, say, a maximum enrollment of 500 students per institution would make financial demands that would require the sacrifice of other projects of the church.

Reducing the enrollments in each of its nine colleges, two universities, and its junior college would mean dividing the current 18,760 members in the 13 postsecondary institutions among 37 institutions, with all that that would imply in the addition of campuses, as small as they might be; buildings, as few as they might be; equipment, as reduced as it might be; and personnel, as small a number as they might be (the minimum number of persons required to run a reduced program in each school). Were we to hold the average maximum enrollment in our academies in the North American Division to 200, we would have to increase their number from the 87 (in 1976) to 99.

In setting up its system of schools, the church has followed counsels and guidelines based on messages sent by the Lord through His servant, Ellen G. White, during a period of 40 years. These guidelines are found in the following books: *Education*, printed in 1903; *Counsels to Parents, Teachers, and Students*, which appeared in 1913; *Fundamentals of Christian Education*, published in 1923, and covering counsels given between the years 1872 and 1915; *Counsels on Education*, issued in 1968, and composed of a collection of guidelines in education found in the nine volumes of *Testimonies to the Church*, and covering the period between 1872 and 1909; and specific areas such as the latter chapters of *The Ministry of Healing*, which was published in 1905. This material, which contains valuable counsels on the methods to be followed by parents, and procedures to be applied by leaders in the operation of schools, has been called, in a very broad sense, a blueprint. But like all the writings of Ellen G. White, the counsels cover many areas of interest, and many of them were written to meet specific situations, eras, geographical areas, and languages. The basic principles, the general counsels, still apply, though

some specific recommendations, though applicable in specific areas, and to a specific number and type of students, are not always applicable or possible to apply in other areas or situations. A change in time, environment, or situation at times requires an adaptation.

There are certain Seventh-day Adventist schools, especially in the self-supporting sector, which have given special emphasis to certain aspects of the counsels given, thanks to a willingness to make sacrifices on the part of members of the staff, the parents, and the students. In doing so, such schools, at times, have given greater emphasis to certain counsels of the Spirit of Prophecy than to others. They have provided excellent education to satisfy specific needs of the scores of students, but might find it difficult to apply their system to meet the needs of the thousands in order to fulfill the goal of the church: education for *all* of its children and youth. The meeting of this objective demands a much vaster program of studies than a smaller institution can offer.

### Present goal

In a recent presentation to a North American Division board of education, Charles B. Hirsch indicated that Seventh-day Adventist education should be based on the following seven pillars of emphasis:

1. The development of the physical facets of a person, as a basis to the mental and spiritual. "A sound body is required for a sound intellect."—*Fundamentals of Christian Education*, p. 37.
2. The development of the mental side of the person, leading to a well-rounded character, through well-presented basic subjects. "All the powers of the mind should be called into use and developed, in order for men and women to have well-balanced minds."—*Ibid*.
3. The development of the spiritual elements in a person. "To obtain true education it is necessary to possess that wisdom which comes from God alone. The Lord God should be represented in every phase of education."—*Counsels to Parents, Teachers, and Students*, p. 413.
4. Educating for the formation of a happy home and a united family.
5. The teaching of the dignity of labor through vocational education, based on a strong general education that will prepare the students to meet the world needs in a constantly changing society. "The youth should be led to see the true dignity of labor. . . . That which trains the hand to helpfulness, and teaches the young to bear their share of life's burdens, is most effective in promoting the growth of mind and character."—*Education*, pp. 214, 215.
6. The preparing of the youth to be good citizens within their own countries, while maintaining a church global view, avoiding the purely humanistic objectives followed by many, and looking to God as the Source of all life. "Citizens of heaven will make the best citizens of earth. A correct view of our duty to God leads to clear perceptions of our duty to our fellow men."—*Messages to Young People*, p. 329.
7. Instructing for the proper use of leisure time. □

To be concluded next week

### Membership, schools, students, 1903 compared with 1976

World							
Level	Year	No. of schools	Students	Church members	Students per school	Members per student	% students to members
College	1903	15	2,007	69,072	133.8	34.4	2.9
	1976	70	28,141	2,810,606	402.0	99.9	1.0
Academy and Intermediate	1903	19	889	69,072	46.8	77.7	1.3
	1976	551	86,878	2,810,606	157.7	32.4	3.1
Elementary	1903	430	8,159	69,072	19.0	8.5	11.8
	1976	3,744	313,915	2,810,606	83.8	9.0	11.2
TOTAL	1903	464	11,055	69,072	23.8	6.2	16.0
	1976	4,365	428,934	2,810,606	98.3	6.6	15.3
North American Division							
College	1903	11	1,763	60,431	160.3	34.3	2.9
	1976	13	18,823	536,649	1,447.9	28.5	3.5
Academy and Intermediate	1903	13	737	60,431	56.7	82.0	1.2
	1976	191	24,089	536,649	126.1	22.3	4.5
Elementary	1903	378	7,072	60,431	18.7	8.6	11.7
	1976	1,083	53,808	536,649	49.7	10.0	10.0
TOTAL	1903	402	9,572	60,431	23.8	6.3	15.8
	1976	1,287	96,720	536,649	75.2	5.5	18.0

# What is that in thine hand?

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An obscure Palestinian  
had a rendezvous with destiny  
and gave the world the best  
that he had—himself.

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By VIRCHEL E. WOOD, M.D.

Raymond Sill tells the story of the hero and the coward. The coward stood at the edge of the battlefield, looking at his sword, saying, "What can I do with this old sword? If only it had a blue steel blade, I could do something. I suppose the prince up there has a sword with such a blade. But what can I do with this old thing?" Snapping it over his knee and breaking it into two pieces, he threw it on the sand and ran from the battle.

But the hero up there, the prince, who the coward

*Virchel E. Wood, M.D., is chief of hand surgery, Department of Orthopedic Surgery, Loma Linda University Medical Center, Loma Linda, California.*

thought had a sword with a blue steel blade, actually had nothing in his hands. He was knocking down the swords and spears with his bleeding bare fists. He had lost everything in the fight. But he would not run. The enemy were pushing him back with the points of their spears until he stumbled over the hilt of the broken sword that the coward had thrown away.

Reaching down, he pulled it out of the sand and held it high in the air. It was only half a sword, but he gave a shout like the shout of a king and charged the enemy. Seeing him charging with a broken sword, his soldiers rallied around him. They, too, charged the enemy. They won the battle, and they won the war. Yes, some men can do more with half a sword than others can do with a whole sword.

Are we doing everything we can with what is in our hand? "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, pp. 250, 251. Shamgar, mentioned in the book of Judges, didn't have a sword. All he had was an ox goad, something used to prod oxen along. Yet with it he killed 600 enemy troops in a tremendous victory for God. Shamgar had a rendezvous with destiny, and he gave the world the best that he had—himself.

Shamgar's country, the land of Israel, had suffered from the ravages of foreign people. The wild, fierce inhabitants of the desert had come swarming into the land with their flocks and herds. They had spread out over the country from the River Jordan to the Palestine plain. They would come as soon as the harvest began to ripen and would remain until the last fruits of the earth had been gathered. They would strip the fields of their increase, rob and maltreat the inhabitants, and then return to the desert, leaving the Israelites with no food



and no homes. Thus, the Israelites who had been dwelling in the open country had been forced to abandon their homes and congregate in walled towns to seek refuge, or they had had to find shelter in caves and rocky fortresses among the mountains.

For years this depression continued. The highways were unoccupied because the people were afraid of their enemies. The travelers could not walk on the roads for fear of being robbed, so they had to take to the unbeaten paths in the woods (Judges 5:6). As has always been the case throughout the history of mankind, there was a remnant who were true to God, and from time to time the Lord raised up faithful and valiant men who put down idolatry and delivered the Israelites from their enemies. One of these was Shamgar.

The name Shamgar is foreign, probably Hurrian, suggesting that he may have been a non-Israelite. Perhaps his mother had married a Canaanite. His father's name was Anath. Anath was the name of a Canaanite goddess, and it is unlikely that a Hebrew child would be given this name unless his parents had backslidden.

The Scripture reference to Shamgar's exploit is brief: "And after him was Shamgar the son of Anath, which slew of the Philistines six hundred men with an ox goad: and he also delivered Israel" (chap. 3:31).

An ox goad is a metal-tipped instrument used for urging and goading the oxen forward. Some are said to have had a chisel-shaped blade at the other end, used to scrape and clean the plow. How much more convenient a sword would have been! But it is not what is in the hand but the power that is behind the hand that makes the difference. Shamgar doubtless knew that he was working for the Lord, and if he worked for the Lord, nothing could stop him.

What about the gift of God that is in our hand? Are we doing our best with our talents? If not, why not? The responsibilities God places on us are not to be lightly regarded.

But many people bury their talents. If they can't build a skyscraper, they refuse to build at all. If they don't have a sword, they refuse to use an ox goad. Actually, no one is so poor in gifts and opportunities that he cannot reflect something of the power that God has promised to all who exalt Him. The smallest talent grows in a surprising way when its possessor gives it a chance.

### A brilliant victory

The important lesson that can be learned from Shamgar is that God can be served with unlikely instruments. Shamgar had only an ox goad, and yet he won a brilliant battle. We don't have to have genius, brilliance, gifts of speech, or gifts of strength. With Christ on our side, victory can be ours.

Shamgar made the highways safe for travel for the Hebrews, even though he may not have been a full Hebrew himself. He was a deliverer. He was a national hero, even though apparently he was never made a judge. Deborah sang of Shamgar in her song of victory over Israel's defeat of Sisera, the commander of the troops of the Canaanite king Jabin.

Especially today is the challenge of God important to us. God is asking us the same question that He asked Moses and, in effect, also Shamgar, "What is that in thine hand?" □

## FOR THE YOUNGER SET

### It's party time!

By DOROTHY SIMMS

"What's the matter, Mom?" Darla asked.

"Oh, nothing, really; I'm just very tired. Darla, I want you to tidy your room now. Also tell Jason to come here, please."

"OK, Mom!"

"Yes, Mom?" Jason questioned. Then taking a closer look at his mother, he said, "You surely look tired!"

"I am tired, and right now I want you to take out the garbage, please."

"Will do!"

Much later, as mother started to prepare supper, she noticed the garbage still in the kitchen. On her way to get Jason, she noticed Darla's room was in the same upheaval as earlier.

Flopping into the nearest chair, she thought of previous unfulfilled commands. "OK, Mom!" "Right away, Mom!" "I'll take care of it right away!" her children had said. But they were just words. Nothing was ever done "right now."

"Hi, Mom!" Darla and Jason chimed as they charged through the door.

"What are you sitting there for?"

"I'm planning a party!" mother responded before she had thought it over.

"Really? A party? What kind? For you or us?"

"For all of us! It's called a 'Do your own thing' party, and it starts at five o'clock!"

"But, Mom," Darla and Jason wailed, "we aren't dressed for a party, and it's only five minutes till five o'clock."

"We are dressed for *this* party! Last week the doctor told me I must rest. I didn't heed his advice, but today I feel I must do as he asked. For one week we are going to 'do our own thing.' Mine is going to bed!"

"But what about supper?" Jason queried.

"There's food in the house. You can fix a sandwich or something," mother called over her shoulder as she headed for bed.

"Well, why not!" Darla stoutly declared. "It'll be fun!"

But by the sixth day they were tired of their party.

The next morning the aroma of food awakened Darla and Jason, telling them that the party was over.

Bounding down the stairs, they stood and admired the pretty, smiling—and rested—mother. They hadn't realized how tired she had been until they looked at her now. They felt ashamed of having helped mother so little.

Darla then suggested they party once a month for two days. Jason agreed, and even planned the next party, which consisted of cooking, cleaning, and washing—by Darla and Jason.



Darla and Jason agreed to do the cleaning two days a month.

## Salvation of little children

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. The editors often disagree with the opinions expressed in Speaking Out, but they publish them to stimulate thought, to produce constructive discussion, and to allow readers to test the validity of the ideas presented.

My 4-year-old, Mark, had been dead only a few hours when the people of my church began telephoning their expressions of sorrow. One call particularly awakened my interest. The caller stated: "Well, Pastor, this means that you have to be that much closer to the Lord, for his [Mark's] salvation depends on whether you and your wife are saved." I wondered, On what scripture is that belief based?

This same belief was expressed by the teacher of the school my son Mike attends. Someone raised the question, "If a child dies, what will happen to him?" The teacher answered, "If his parents are saved, so will he be. If his parents are lost, the child will be as if he never was."

Questioned as to where he learned that theory, the teacher replied: "I've been taught that ever since I became an Adventist."

What is the origin of the belief that the salvation of dead infants depends on their parents' being saved?

It seems that the idea of a child being as if he had never existed stems from the following statement in *Early Writings*, page 276: "I saw that the slave master will have to answer for the soul of his slave whom he has kept in ignorance; and the sins of the slave will be visited upon the master. God cannot take to heaven the slave who has been kept in ignorance and degradation, knowing nothing of God or the Bible, fearing nothing but his master's lash, and holding a lower position than the brutes. But He does the best thing for him that a compassionate God can do. He permits him to be as if he had not been, while the master must endure the

seven last plagues and then come up in the second resurrection and suffer the second, most awful death. Then the justice of God will be satisfied."

A careful analysis of this statement reveals the following:

1. The statement concerns slaves, not babies.
2. The slaves have sinned.
3. There is no indication that if the masters had been righteous, the slaves would have been saved.

This is the only reference I am aware of that indicates that some persons will neither be saved in heaven nor burned in a lake of fire. I find no warrant for applying this statement to other situations.

It has always bothered me to hear the suggestion that there is more than one means of salvation, that there are, in fact, at least two: one for a child who dies in infancy, and another for everyone else.

The Bible says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). By teaching that the salvation of a child depends on a parent, we are saying, in effect, that Jesus saves an adult, but a parent saves a child. Is such a dual standard of salvation warranted?

Can a parent save a child? It seems to me the following passage in Ezekiel 14 sheds light on this question.

"Though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God" (verse 14; compare verses 16, 18, 20).

Were there ever better men than Noah, Daniel, and Job? If these three giants of righteousness could save only themselves by their "righteousness," how can any other parent "save" his son or daughter by his righteousness? The righteousness of a father or mother cannot be transferred to any person.

Other problems that present themselves when the "as never was" theory is held are:

1. If the child who dies has been reared by Christian grandparents, are the morals of the grandparents the determining factors? Or is it still the morals of the parents (who may not be Christians)?
2. What about adopted children?
3. What about the situation in which one parent loves the Lord and the other does not? Whose relationship to God determines the child's eternity?
4. What if a parent is a Christian before the child dies, then forfeits his or her salvation later?

Writing to her sister after her sister's infant girl died, Ellen White said: "As the little infants come forth immortal from their dusty beds, they immediately wing their way to their mothers' arms. They meet again nev-

ermore to part. But many of the little ones have no mother there. We listen in vain for the rapturous song of triumph from the mother. The angels receive the motherless infants and conduct them to the tree of life.

"Jesus places the golden ring of light, the crown upon their little heads. God grant that the dear mother of 'Eva' may be there, that her little wings may be folded upon the glad bosom of her mother."—*Selected Messages*, book 2, p. 260.

Several points stand out:

1. There will be infants raised in the first resurrection.
2. Some will go to their mothers.
3. Many saved infants will not have mothers in heaven.
4. There will be in heaven infants without saved mothers.
5. Angels will take care of such children.

Mrs. White's concern was whether her sister would be in heaven with Eva. Her concern was not over any possibility that the child might not be there.

A parent will never be saved motivated alone by the fear that his or her dead child will lose heaven if he should fail. Love and trust in Christ should be the motivating principles.

To me, therefore, it seems clear that:

1. Men are saved by the life and intercessory death of Christ.
2. At least some infants and children too young to understand the state of rebellion the human race is in will be in heaven even if their parents are not.
3. If mothers are in heaven, their children will be given to them.
4. If mothers are not in heaven, angels will guide the small children.
5. A person's "righteousness" avails only for himself.

Not all details of God's salvation plan have been revealed to us. But one would certainly think that if an infant's salvation were dependent on that of the parents, God would have explicitly stated that in His Word.

GARY DEEM  
Huntsville, Alabama

### Walking together

By BONNIE MOYERS

"Why aren't we close, dear Lord?" I asked,  
"The way we used to be."

"I've always been right here, My child,  
But you have moved," said He.

"To run ahead or lag behind  
Can spoil what I have planned,  
For if we would together walk,  
We must go hand in hand."



# Guided positive thinking

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Altered lives are the result  
of altered attitudes.

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By JOHN L. SHULER

There is a widespread belief that a person can attain his desires by positive thinking. It is claimed that you can make your mind give you back anything you want. "If you continually picture yourself as attaining your desires, you will attain them," it is said.

Thought is a creative force for good, or evil. Thinking transforms one for better, or for worse. This fact underscores how essential it is that our thinking and beliefs should be guided along right lines. If you think in negative terms you will get negative results. If you think in positive terms you will achieve positive results.

Positive thinking is essential for every person. Without it you cannot have, and be, what God wants you to have and be. Positive thinking is required for true acceptance of the Lord Jesus Christ.

However, positive thinking counts for the most and the best only as it is exercised in harmony with the guidelines set forth in the Creator's Guidebook—the Holy Scriptures. As the prophet Jeremiah declared, "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps" (Jer. 10:23).

How can a person attain peace of mind? Some advocates of positive thinking say, "If you want peace of mind, fill it full of thoughts of peace. It is as simple as that."

But where will you get these thoughts of peace? Never forget that the Lord Jesus Christ is the Author of peace. No person can have real peace unless he has Christ dwelling in him. "There is no peace, saith the Lord, unto the wicked" (Isa. 48:22). Yes, Christ is our peace. He says, "My peace I give unto you" (John 14:27). Here is the more excellent way to attain peace of mind. Let positive thinking be merged into a positive faith for receiving God's promise for peace of mind.

"And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:17). "Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee" (chap. 26:3).

God's Word in these promises has the creative power to implant His peace within you, as, by faith, you lay

hold on what God says. No human formula has such power of accomplishment. God's promises create in us peace, joy, help, salvation, renewal, and transformation—as we accept of them.

Positive thinking does change people's lives for the better, but of itself it is utterly unable to produce such changes. What are three of these most essential items? Forgiveness of every sin, being born again, receiving the Lord Jesus by the indwelling of the Holy Spirit, and living His life.

Only God can bestow these on any soul in response to his faith. Positive thinking, psychology, and psychiatry in their most advanced form cannot accomplish these. But we can be happy that the promises of God do accomplish these for every person who accepts them.

The Bible emphasized the value of positive thinking long before modern man ever heard of psychology or psychiatry. It is written in Proverbs 23:7: "As he thinketh in his heart, so is he." As you think, so you are and shall be. Ralph Waldo Emerson, one of America's greatest philosophers, summed up much of his findings in one sentence: "A man is what he thinks about all day long."

The concept of flushing out of the mind the negative thoughts with positive thoughts is not a new discovery. It is written in Romans 12:21: "Overcome evil with good," and in Isaiah 1:16, 17: "Cease to do evil" by learning "to do well."

In all this, however, it takes the gospel of Jesus Christ and the promises of God to place positive thinking in the right perspective.

William James, a renowned psychologist, lauded positive thinking: "The greatest discovery of my generation is that human beings can alter their lives by altering their attitudes of mind."

It is true that people can change their lives for the better in some respects by changing their thought patterns. But no person can, by his own thinking, change himself from being naturally sinful into being righteous. He can never be his own saviour. If he could, he wouldn't need to be born again. Christ told the truth when He said, "Except a man be born again, he cannot see the kingdom of God" (John 3:3).

This is not an arbitrary arrangement. It is a spiritual law with which every person needs to comply. Except a person be born of a woman by the natural birth, he cannot live in this natural world. Likewise, except a person is born again in a spiritual birth by the Holy Spirit, he cannot live in God's realm of righteousness.

There must be a re-creation in Christ, the Creator-Redeemer. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17).

All that any person can do to make his life better by positive thinking can never be a substitute for being born again by the Spirit, and for Christ in him. This is our basic necessity.

Positive thinking moves forward between two lines. The line on the left—"Without me [Christ] ye can do nothing" (John 15:5). And on the right—"I can do all things through Christ which strengtheneth me" (Phil. 4:13).

Positive thinking in the setting of positive faith in what God has promised always brings the desired help. □

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# The gift of a handicap

## The nagging question

would keep raising its ugly head,

“Why me? Why must I be handicapped?”

By LAURA LIND

Why did it have to happen to me? Why could I not have been born normal? What a tragic disappointment to my beautiful 17-year-old mother to hear the doctor say, “Your baby may not live long, but if she does, she will be either a helpless cripple or a hopeless idiot”! Apparently, drastic efforts to hasten the birth process in order to spare the mother had seriously injured the baby. Thus began my life in Akron, Colorado, on December 1, 1926.

Amazingly, I continued to live and was neither a helpless cripple nor an idiot. But as I grew older, problems of speech and muscle coordination became evident. I was not allowed to participate with normal children in activities such as bicycle riding and ice skating. It was always feared I might hurt myself.

Because my father was a traveling salesman, our family moved often. These frequent changes were upsetting to me emotionally. Every year, it seemed, I had to attend a different school and try to cope with a new group of children. I learned that some children can be cruel, and anyone unusual may become the target of their cruelty. This can be a heartbreaking experience for a little girl who wants to be loved and accepted.

My home life was far from ideal. Dad and mother used to take me to church and leave me there, but they did not stay with me. Drinking, smoking, and large parties with fair-weather friends and free loaders were the accepted mode of life in our house. However, in spite of her

drinking problem, my mother still managed to take care of the home and give me guidance. Fortunately, I heeded her advice to avoid alcohol.

After a baby brother died shortly after birth, my parents bitterly accused God. As a result the home atmosphere became clouded with still more turmoil and unhappiness. At that time I was 11 years old. In Sunday school I had learned to believe in God as a loving Father. I tried to comfort my parents, but their only response was more drinking.

In such an unfortunate environment I grew to teen age. Craving, but lacking, participation in normal activities for girls of my age, I became so disheartened that I dropped out of high school. But I soon realized the folly of this course and decided to go back. Eventually, at the age of 20, I graduated and was thrilled to be voted the friendliest girl in my class.



Although the handicapped often wonder why, the author and others have found peace by asking God to use their handicap for His glory.

Marriage, of course, was not for me. Somehow I had enough wisdom to reject alcoholic suitors.

In 1958, when she was 49, my mother died. To me her death was a terrible tragedy. She had been the mainstay of our family. Now I had to face and accept the responsibilities of caring for the home and for my aging, ailing father. In this time of trial, the kindness and concern of two doctors and their wives were greatly appreciated. My mother's last illness had brought into our lives Drs. E. A. Calkins and W. W. Oliphant, of the Orion (Michigan) Medical Group. They instructed us in Bible truth, and on November 7, 1959, my father and I were baptized into the Seventh-day Adventist Church. After Dr. Calkins' untimely death in 1966, Dr. Oliphant continued to help us in many ways. I shall always owe him a debt of gratitude.

When my father died in 1973 I was left alone. But I have been sustained by God's abiding presence and the kindness of many Christian friends.

Through the years since I found Jesus, I have stumbled and fallen many times. But the dear Lord gently lifts me up, brushes off the dust, and assures me, “Child of Mine, I love you. With My help you will make it all the way.” In times past I used to rebel inwardly against loneliness, constant pain, and the many frustrations of life. The nagging question would keep raising its ugly head, “Why me? Why must I be handicapped? Indeed, why am I living at all?”

Then one night I asked an Adventist minister to anoint me. With the church elders he prayed for me. I was not healed physically, but I received the healing I needed most— healing of mind and attitude. It was as if God said, “My grace is sufficient for you. We are going to use that handicap for My glory.” I was able to walk out of the pastor's study with head held high, in spite of the ache in my heart and the tears in my eyes.

Since then many beautiful things have happened to me spiritually. With a deeper appreciation of God's love, I have become more friendly and able to show more love and compassion for others. Feeling at peace with myself and with God, I am able to witness more for Him. I know He accepts me just as I am,

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with all the faults, failures, and the handicap.

One day in a letter of encouragement to a friend, I copied these words of Giovanni from a Christmas card someone had sent to me:

"Life is so generous a giver, but we, judging its gifts by their covering, cast them away as ugly or heavy or hard. Remove the covering and you will find beneath it a living splendor woven of love, by wisdom, with power. Welcome it, grasp it, and you touch the angel's hand that

brings it to you. Everything we call a trial, a sorrow, or a duty, believe me, that angel's hand is there, the gift is there, and the wonder of an overshadowing Presence."

Perhaps my handicap was the only means by which God could have led me to know and love Him. Who can tell what kind of person I would have been if I had been born normal? Would I have chosen to follow Jesus all the way? I doubt it. Why I have taken so long to discover this "living splendor" is beyond me. But

now I am sure that "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling."—*The Desire of Ages*, p. 224.

So today, Lord, I thank You for the past 50 years of life. I thank You for the gift of eternal life through Your precious Son, Jesus. And one thing more, Lord, I thank You that You have taught me, as You taught Paul, to glory in my infirmities. □

## FOR THIS GENERATION By MIRIAM WOOD

# The (unpalatable) truth about jobs

Feeling too good about yourself can be a real hazard in the realm of getting, keeping, holding, and enjoying a job. I'm quite aware that the foregoing statement will likely be labeled heresy by the I'm-OK crowd with all its variations, but I'm not intimidated by that; in fact, I'm going to defend my assertion. Here's the scene as I see it, from one specific point of view, namely, that of the college graduate who descends from the Mount Olympus of campus life to offer his services to an eager, grateful, humble world—so he thinks. Hard, cold reality changes those adjectives to indifferent, unappreciative, and proud in most cases.

Lately I seem to have encountered an especially large number of college graduates who regard themselves as the answer to the world's dilemma, and when this has not proved to be the case, they've retreated from the field of battle, licking their wounds and whimpering to all who will listen about their mistreatment. One of the most-often-heard wails is this: "But I didn't know work was going to be like this!" And that statement is followed by a recital of the boringness, boringness, boringness of the job; the lack of understanding of

the sufferer's unique talents by employees who've been there for a long time ("You know how jealous and possessive people get about jobs"); and every other intricate and depressing detail of the debacle known as working.

This sounds as though I'm completely unsympathetic. I'm not—not completely, that is. I'll admit I can't muster up many tears for these starry-eyed young employees, but I'd like to find something that might be helpful to contribute to the situation. I realize what I'm about to say is going to bring in another avalanche of mail—and I don't mean the I-love-you variety.

Simply stated, I have grave misgivings as to whether a disturbingly large segment of the younger generation is listening to what is undoubtedly being told them about the "cold, cold world." You see, it's such a great experience to be in college; it's so stimulating to exchange ideas with other "majors" in the department, whatever it may be. It's such a warm feeling to know that you're really prized, after you've spent four (or maybe five) years slogging through all your requirements. You're viewed as a unique individual—and, of course, you certainly are, in the

sense that you're unlike anyone else in the universe. In seminar groups and small classes self-confidence is built. And rightly so.

But I wonder whether students say things like the following to one another: "You really have a lot to offer. Don't settle for anything but the best." My wonderment on this point is occasioned by the fact that many young graduates seem to be saying this as they tell me of their job disillusionments. And often they go on to say that they and their friends had always thought that even if the job description was pretty routine, initially, there was simply no doubt that in a few months the utter superiority of the graduate would make it inevitable that he/she be promoted over the heads of all the producing, experienced employees—that he/she would be literally catapulted into "the catbird seat." Treasurer of the entire organization? Editor of the periodical? President of whatever? Well, of course.

But young employees who reason this way are overlooking a vital point, namely, that in the world of work, you simply have to "pay your dues." (Of course, in the world of sports, a different standard prevails—this deals with unusual physical skills.) No matter how good you are, how brilliant, how very special, you simply have to get some experience so you'll know about the facts of everyday life. True, you already know (and well) about the "halls of ivy." But you don't know anything about trudging to work every day, every day, every day, no

matter how you feel. You don't yet know that an occasional inspired idea can't take the place of utter reliability and constant attention to detail, though certainly there is room and need for the inspired idea. You may not even know that when you're a regular member of the working force of the world, you leave your personal problems outside the building. You do not expect your co-workers to give you emotional therapy. (I know it was wonderful when you were in college and you could drop in to your major professor's office and spend hours dissecting your emotions and your reactions and your feelings right down to the minutest point. But those days are gone forever.) You do not take on financial obligations that make it impossible for you to live on your paycheck and then hit the boss or your co-workers for a loan.

What I'm suggesting is that—in among the beauties of Stephen Spender, nuclear reactors, Old Testament prophets, the Wars of the Roses, macro-economics, and so on, ad infinitum—you try to pick up some practical tips on how to be a real, live, grown-up person. You might even read a book on the subject.

Work is rewarding and necessary, but it's not always fun and games and euphoria. The best advice is to contemplate what the Bible says: "Whatsoever thy hand findeth to do, do it with thy might"—whether thou feelest like it or not, even though thou believest thou wert meant for greater glory immediately.

# Responsible for what one knows

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In the judgment God takes into account not only how much of His will a person understood but how much he might have understood had he put forth an effort to ascertain that will.

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By OTTO H. CHRISTENSEN

She was an intelligent woman and a leader in church work. Having a tender conscience, she sensed keenly her responsibility to God. I was seated in her living room, discussing Bible truths new to her. When I asked her what she thought of a certain point of faith and doctrine, which I had outlined clearly from the Bible and which she had never seen before, she replied, "Oh, I see now that it is right. But," she said sincerely and thoughtfully, "since I was brought up the other way all my life [she was perhaps in her 50's], I suppose it would be all right for me to continue that way."

I turned to Acts 17:30, 31 and read, "And the times of this ignorance God winked at; but now commandeth all men every where to repent . . ." I also called her attention to the thoughts in John 9:41 and 15:22, as well as James 4:17, where it says, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Then I made one statement that she seemingly never forgot: "What we don't know, God does not hold us accountable for; but for what we do know, God holds us accountable." Closing our conversation with prayer, I left her with her thoughts and the Holy Spirit.

All night long the statement that we are accountable to God for what we know kept coming to her mind. She said

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afterward, "I couldn't sleep, for it kept coming back to me: What you know you are held accountable for. I knew this was true. There was no way around it. I had just admitted that what you had taught from the Bible is right. And there I was in the struggle with the Holy Spirit all night."

Finally in the early morning she yielded and made her decision to give her heart fully to Christ. Her husband made his decision shortly afterward. Both now rest in their graves, but they lived faithful to God until the end, past 90 years of age.

The question that comes to every person is, For how much am I responsible? Belshazzar, the last king of Babylon, was condemned by God and lost his life and his kingdom because he knew and didn't obey what he knew.

Let us take a brief, retrospective look at his life. Nebuchadnezzar, to whom God had shown many wonders, was Belshazzar's grandfather. Belshazzar no doubt sat many a time on his grandfather's knee and asked for a story. "Tell me a story about yourself when you were young," my own children have often said. Let us in imagination reconstruct some of the stories Belshazzar may have been told by his grandfather:

"Some years ago after fighting in Judah, I brought back with me Jewish captives, some of whom were princes. I put these princes in my school with other young men to be trained for my court. There was something strange about these Jews: They refused to eat flesh foods and drink wine. Do you know what happened? It was amazing. In spite of their vegetable diet they were healthier than all the other wise men."

"Tell me another story, Grandfather."

## Story of a dream

"Do you ever dream, Belshazzar? I had a most remarkable dream once. I saw a big metal man—head of gold, breast of silver, abdomen of brass, and legs of iron. And its feet were of iron and clay mixed. Then a great stone from the mountain fell on its feet and smashed the image. And the stone became a great mountain and filled the whole earth."

"What do you think it meant, Grandpa?"

"I didn't know at first. In fact, when I woke up I couldn't even remember the dream. So I called in my wise men, who were supposed to be able to tell dreams and interpret them. When they couldn't tell me and tried to stall, I commanded that all of them be executed. But before my order was carried out, what do you think

happened? Daniel, one of those Jewish captives, claimed his God could reveal the dream and interpret it. And he did! Each part of that image, Daniel said, represented a kingdom, one to follow the other. He said I was that head of gold. I was convinced that Daniel's God was trying to tell me something, but it was hard for me to accept the idea that my kingdom would not last.

"As if to defy Daniel's God, I made an image *all* of gold and set it up and demanded that people worship it. But Daniel's God now taught me another lesson, namely, that He is over all. It happened this way. When three of those Jewish captives, who were present, refused to bow to this image I ordered them to be bound and thrown into a furnace in which was a raging fire. It was so hot it killed several of the soldiers who threw them in. Then someone called to me, 'Look.' And as I looked, what do you think I saw? Four men walking about loose, and one was like the Son of God. I was convinced that Daniel's God was the true God and I made a decree that people should worship only Him."

Some time later we can imagine Nebuchadnezzar telling his grandson, Belshazzar, this story: "Now that you are older and can understand better, I want to tell you something I think you should know. In spite of all the

wonders Daniel's God had shown me I was too proud and stubborn to accept His way. While you were too small to understand, maybe you remember that your grandfather was away a long time. You kept asking, 'Where is Grandpa?' but no one could tell you, nor did they want to."

"Why, Grandpa, where were you?"

"I was out in the field with the oxen, acting like an ox and eating grass with them."

"How awful! What happened?"

"Well, I was proud, and one day when I was in my hanging gardens, looking over the beautiful city, I said, 'Is not this great Babylon, that I have built!' Just then God said, 'Enough! I must teach you another lesson.' At that point I lost my mind, and being afraid of me, my family and associates sent me away. Daniel had warned me that this would happen. After seven years my mind returned to normal and I recognized God as my superior. After that I was restored to my throne. Then I knew God rules over all and I yielded my life to Him. Don't ever forget this, my son, as you grow up and inherit power as I did."

**Peril of forgetfulness**

But Belshazzar forgot. Power went to his head and he ignored Daniel's God. When he was made joint ruler with his father, as his father was in the south at another capital, he put on a feast while the Medo-Persian army was besieging Babylon, probably to celebrate the invincibility of Babylon. Ordering the captured golden vessels from the Lord's Temple in Jerusalem to be brought, in a drunken debauch he defied the true God by drinking wine out of these sacred vessels.

In the midst of the revelry a hand appeared, writing on the wall: "'You . . . [are] weighed in the balances and found wanting; . . . your kingdom is divided and given to the . . . Persians'" (Dan. 5:27, 28, R.S.V.). Called in to interpret these words, Daniel, with sadness, said to the king: "O thou king, the most high God gave Nebuchadnezzar thy father [grandfather] a kingdom, and majesty, and glory, and honour. . . . But when his heart was lifted up, and his mind hardened in pride, he was deposed from his kingly throne, and they took his glory from him: and he was driven from the sons of men; and his heart was made like the beasts, . . . till he knew that the most high God ruled in the kingdom of men, and that he appointeth over it whomsoever he will. And thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this" (verses 18-22).

Belshazzar had grown up with some knowledge of the true God. He knew at least in part what was right. But he had neglected to perform it all and, apparently, lost all sense of a coming judgment. This won't happen to me, he doubtless thought. He felt that with impunity he could desecrate the vessels from the house of God. But judgment fell. He lost his kingdom and that same night was slain, and now awaits the final judgment.

There is a day beyond which we cannot go in rejecting the will of God. Daniel said to Belshazzar, "Thou knewest all this." God holds each of us accountable for what we know, what we have heard, what we have read—also for what we refuse when we might know. If we fail God, what can we say to Him in the judgment? □

**FOCUS ON EDUCATION**

*A feature of Adventist Education Year published in cooperation with the General Conference Department of Education*



**The church's lungs**

By ERIC A. MAGNUSSON  
*President of Avondale College  
Cooranbong, New South Wales  
Australia*

What a pair of lungs are to a person, the church's schools and colleges are to the church. Adventism won't keep its vitality unless in its schools the young people find out personally what Christ means in their lives and how Christ desires each life to be spent, so as to witness effectively to some 4 billion on this earth.

Think what would happen if our colleges were suddenly wiped out. It would hit the church hard to have to do without properly trained ministers, teachers, nurses, and other professionals. But it would hit much harder still for young Adventists, whether employed by the church or not, to be deprived of the most important benefit that our colleges

confer—the chance to hammer out a relationship with Christ that will have its effect in everything a young person does.

The church needs workers who are so fired with enthusiasm to share their knowledge of the gospel that they would still be doing it even if nobody paid them. In the same way, it needs the rest of its members to be just as involved in spreading the gospel as they would be if the church were paying them to do it full time. This is how a college campus yokes together equally future unpaid lay workers and future full-time paid workers. That's the kind of union that spells success for a church that cannot possibly accept anything less.



The promise the author and his wife claimed when their son was killed, "Wait on the Lord: be of good courage, and he shall strengthen thine heart," is one he wants to share with others who have lost loved ones.

# Sharing a promise in time of grief

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Meditations of a father  
whose three sons experienced  
separate airplane crashes.

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By W. A. TOWNEND

Three sons and three plane crashes. That's my story, probably a somewhat unusual one. (My three daughters have not been involved in plane crashes.)

Our oldest son, Calvyn, was seated next to the pilot in a light plane carrying eight people from Goroka in the highlands of New Guinea to a destination it never

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*W. A. Townend is president of the South Australian Conference.*

reached. Minutes after takeoff, the plane crashed, killing the pilot and three passengers. Calvyn was unconscious when rescuers reached the site of the crash. He had fractured bones, internal injuries, and lacerated flesh. After weeks in hospitals, first in New Guinea and then in Australia, and after much prayer and faith, he is again back at his work as a missionary organizing and directing laymen throughout New Guinea. Yes, he has a physical disability or two, but not of such a nature that his work is impeded. We thank God for that.

## Second son a mission pilot

Our second son, Bill, is a missionary pilot in New Guinea, where he has been at the controls of light planes for more than two thousand hours. Flying in New Guinea is said to be among the most hazardous in the world. Mountains reach up to 10,000 feet, and heavy clouds often reach down below the tops. The valleys are narrow and winding. One morning last year Bill's plane, with three native missionaries as passengers, was just airborne from a small sloping strip in the mountains of New Guinea when he discovered he had no operating controls. Something somewhere had come apart.

Airborne! No controls! That was it. With a prayer on his lips Bill landed that plane on another mountain strip seven miles away, on throttle only. This is said to be a rare feat. But, because there were no controls, the plane crash-landed, slid down an embankment, turned upside down, and was totally wrecked. There was no fire. Pilot and passengers crawled out of the wreckage without so much as a scratch. We thank God for that.

Our third son, Wayne, was killed in a plane crash that took the lives of all six on board last May 15, on Kangaroo Island, South Australia. He was president of the Adelaide Adventist Youth Club and had organized a trip to the island for 55 young people, using four light aircraft, each making several crossings. Wayne was engaged to be married to Yvonne Jury, a secretary in our South Australian Conference office, on January 4. She was a member of the club committee. Because it was a cold evening on Kangaroo Island, Wayne sent Yvonne back to Adelaide on an earlier plane, saying, "I'll see you in Adelaide soon." He felt that he should be on the last flight because of his responsibilities as club president. That was a night of deep sorrow for Yvonne and for my wife and me, and others, too. We all felt, and continue to feel, the reality of grief.

A few days ago Yvonne gave us a beautiful vase arrangement of dried blooms and with it a card saying, "Something to express my love to you in memory of our dear Wayne. He knew he was loved by both you his parents and by me. He was a great person and is being sadly missed, but one day we shall all be together again." Thank God for that.

On that card is printed "Wait on the Lord: be of good courage, and he shall strengthen thine heart" (Ps. 27:14). We believe that. We are proving it. We have claimed it as "our" promise—God's promise to us three who miss Wayne so much. We must share it with other sorrowing parents and other loved ones of the five splendid Christian young people who died with Wayne on Kangaroo Island that sad night of May 15. This promise is for them, too. And it is for you. "Wait on the Lord: be of good courage, and he shall strengthen thine heart." □

# The apostle Paul's little apocalypse

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We can be thankful that God chose to share essential knowledge concerning last things.

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By S. J. SCHWANTES

To tear away the veil that hides the future is man's oldest ambition. Kings on their thrones and the people on the street have paid, and still pay, fabulous sums to steal a glimpse of coming events. Popes had their astrologers and Hitler counted on fortunetellers to probe into the mystery that veils tomorrow. Science is but one chapter in man's search for predictability. But whereas predictability has made spectacular advances in the realm of the natural sciences, in the realm of the human drama on earth its failure is glaring. No statesmen had foreseen the full dimensions of the energy crisis that a few years ago hit the West as a bolt from the blue. Had our political pundits of the recent past forecast accurately the shape of things to come the predicament might have been avoided.

But, alas, the combined genius of *homo sapiens*, for all its striving, hasn't made a dent in the mystery of tomorrow. What surprise tomorrow may hold remains unfathomable to mere human wisdom.

Happily mankind's concern for the future is shared by Biblical writers. They speak with assurance about the future in a way in which mere man could never speak. They speak with divine authority. And that makes all the difference in the world. A person may *speculate* about the future, but God *knows* about the future. It is His prerogative as God. And we can be thankful that God chose to share with man some essential knowledge concerning last things.

That's what apocalyptic literature is all about. In apocalyptic writing God literally "unveils" (the Greek *apokalupsis* means "an unveiling, a revelation") the future. People worry about their ultimate destinies. That being the case, the Bible unveils enough of the future to set their hearts at peace. By enabling them to gather some glimpses of the shape of things to come, God shows Himself to be the Lord of history, and the one who alone

can satisfy man's deepest longing. According to the Bible, history has meaning because it leads to a goal, a goal of God's own choosing.

The apostle Paul shares with other Biblical writers this interest in the ultimate goal of history. Under divine guidance he deals with the basic problems of sin, forgiveness, and deliverance from the tyranny of sin, by a divine Saviour. Dodging no issues, he handles the problem of a person struggling with the entanglements of the present. But he doesn't stop there. The believer belongs to a community, and the life of the community extends into the future until the day God intervenes to establish His eternal kingdom. In other words, this community has a history that to the casual onlooker seems no less checkered than that of the rest of the world. But above and beyond, God sits on His throne and guides the whole drama according to an eternal design.

From the vantage point of divine inspiration the apostle Paul sees the ultimate triumph of Christ and His people, and he imparts to the young believers in Thessalonica some of his insights. Bible readers are usually familiar with the great apocalypse of Daniel in the Old Testament, and with that of John, which closes the collection of New Testament books with a most glorious view of realities beyond. Fewer readers are aware of Paul's little apocalypse imbedded in his second letter to the Thessalonians, chapter 2, verses 1 to 12.

In common with other apocalyptic passages of the Bible, Paul's little apocalypse presents the following traits: universal rather than a local scope, preoccupation with the ultimate issues at the end of history, and a more prodigal use of symbolic language. There is no hard-and-fast line separating apocalyptic from other prophecy, but as a rule one might say that such other prophecy deals with national, rather than universal, issues; short, rather than long-range, predictions; and uses mostly plain, everyday language.

## Use of symbols and parables

Rather fascinating and challenging is the use of symbolic language. It seems as though God had reserved the best for the last. Closely related to the employment of symbols is Jesus' use of parables, which helped to entrance His listeners during His earthly ministry. Cartoons enjoyed wide popularity even in ancient times, as paintings on the walls of Egyptian tombs show. But cartoons were never as popular as today. Might not the use of cartoons and symbolic language in the apocalyptic sections of the Bible be the divine means to meet a universal need at a critical time? This partly explains the renewed interest in these portions of the Bible on the part of modern man.

Three times in this short passage of 2 Thessalonians (in verses 3, 6, and 8) Paul speaks of an unveiling or revealing (Greek *apokaluptō*). The future is veiled from human eyes, even the future of the church. But God unveils the key events to the apostle Paul, who, in turn, communicates this outline—it is never more than an outline—to the church at Thessalonica. They would benefit from it, but so would all believers until the return of Christ.

In fact, the time of Christ's second coming was the focus of attention in the circle of Thessalonian believers. To become a Christian used to mean, among other things, to share in the blessed hope of Christ's return to establish

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S. J. Schwantes, Ph.D., is chairman of the Bible department of the French Adventist Seminary, Collonges-sous-Saleve, France.

His kingdom. By faith Christians became a forward- and upward-looking community, since "in Christ" history took on a new meaning. It ceased to be the never-ending revolution of the wheel of fortune, to become a straight line pointing forward to the day, not indefinitely distant, when God would usher the world into a new age of righteousness and peace.

We should be indulgent with the Thessalonians, if in their eagerness to witness Christ's coming they misunderstood some statements Paul had made in his first letter. Members of the Christian community were dying, and Paul had tied their resurrection to the return of Christ. The longing of broken hearts had interpreted the promise of a final deliverance from bonds of death at the end as a statement that Christ's advent was at the door. This had led some in the young church to set aside the common duties and to live in idle expectation (see 2 Thess. 3:7-12).

It was to correct this misunderstanding that the apostle wrote the second letter: "Now concerning the coming of our Lord Jesus Christ and our assembling to meet him. . . . Let no one deceive you in any way; for that day will not come, unless . . ." (chap. 2:1-8, R.S.V.). In a few brief strokes of the pen Paul outlines for them what must happen before the end. Occupying the center of the stage is the church, the object of God's supreme regard. Like a colony of heaven on earth, this church must grow, expand, and fill the whole world with its divine light and influence. This church in God's plan "went out conquering and to conquer" (Rev. 6:2).

Christians should not imagine, Paul intimates, that this assault by the armies of light against the fortress of the enemy would not meet bitter opposition. The onward march of the gospel would resemble more a battle against "spiritual wickedness in high places" than a parade. True, the church has the promise of Christ that "the gates of hell" would not prevail against it (Matt. 16:18). But the "mystery of iniquity" would muster all its resources to defeat it. What was even more ominous, the enemy would infiltrate even the ranks of the church.

So we come to what Paul calls literally an "apostasy" ("falling away," K.J.V.), a departure from the faith (2 Thess. 2:3). A spirit of lawlessness would run rampant, which spirit would eventually become incarnate in "the son of perdition, who opposes and exalts himself against every so-called god or object of worship, so that he takes his seat in the temple of God, proclaiming himself to be God" (chap. 2:3, 4).

### Many antichrists

Our Lord had foretold that false christs and false prophets would "arise and show great signs and wonders, so as to lead astray, if possible, even the elect" (Matt. 24:24). The apostle John, writing late in the first century, reaffirms that "antichrist is coming" and that "many antichrists have come" (1 John 2:18). Paul warns the young church of Thessalonica along the same line.

According to Paul's words in 2 Thessalonians 2:6, 7, the full blooming of this apostasy would not occur immediately because of the active presence of a restraining power.

When the restraint would be removed, then the lawless one would be unveiled. But he will meet his end when Christ is revealed from heaven.

"The lawless one" (R.S.V.) would be unveiled whom the Lord Jesus will slay with the breath of His mouth at His glorious appearance (2 Thess. 2:8).

To this brief sketch Paul appends a warning concerning the seductive delusions that will mark the final activity of Satan, this mysterious power behind all rebellion against God. Only in verse 9 is Satan expressly named, but the terms employed are such as to characterize him as "the father of lies," who will sweep along multitudes with his "pretended signs and wonders" (R.S.V.). The only safety for Christian believers is to "love the truth" as revealed in God's Holy Word, and thus "be saved."

Satan's pyrotechnics attain a grand climax, according to our text, just prior to the advent of Christ. But none need be deceived. Paul's little apocalypse is designed to forewarn all who love the truth. □

## Prayer of a lonely one

By DORIS DIAS

Dear Lord,

I'm lonely. Oh, I know, there are people around me—members of my family, fellow workers, neighbors. But I'm lonely. Lonely for someone to talk to, someone to put his or her hand on mine and say, "If you have a problem I'll pray with you; if you want to talk, I'll listen."

I realize that You have told us that You will comfort us. You have

*Doris Dias is a secretary in the Ohio Conference office, Mount Vernon, Ohio.*

promised to be with us until the end of the world; that You will take our problems and cares upon Your shoulders. But I'm still lonely. Lonely for that touch, the sharing of one person with another. Someone to say, "I really do care about you."

Is this why Jesus came to this earth—to give His human presence to lonely and suffering humanity, to listen and comfort? To pray with us and for us, to put His arms around us and say, "I care?"

Is this why Jesus Himself needed the touch of humanity along with the divine? Why, when He went into the mount to pray, did He invite His friends to go with Him? Did He want and need their presence? Did He want them to feel His need for human companionship and understanding?

But, Lord, if there is no one to

comfort me and to sympathize with me, then at least give me the compassionate heart, the soft touch, the kind words, and consideration that are so much needed by others. Those poor, lonely, needy people who have no one, not even the knowledge of the Saviour who loves them. Help me sincerely to care, and to show it.

And, last, help me to bring my hurts to You so that You can place healing balm on my many wounds. Let me find my solace and comfort in You. Give me a greater portion of Your love so that I may truly love others, and Your strength that I may bear the daily trials and heartaches unthinkingly inflicted by others. Then, give me a vision of the brighter days in the new life when You will ever be present with us, that time when our comfort will be complete.



## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION:

In a recent Sabbath school lesson there appeared the following counsel by Ellen White on the celebration of birthdays: "On birthday occasions the children should be taught that they have reason for gratitude to God for His lovingkindness in preserving their lives for another year. Precious lessons might thus be given."—*Counsels on Sabbath School Work*, p. 143. My wife and I were impressed by this counsel and would be interested in learning whether any readers, especially those who have young children, have adopted this advice, and if so, what are they doing? Our children are ages 2, 9, and 11. Does anyone have a suggestion as to how we can celebrate their birthdays in harmony with the divine counsel?

■ I can think of several ways to help implement Ellen White's counsel in this regard. One way would be to impress upon the child's mind through the whole year that he should be thankful for the privilege of knowing and trusting his heavenly Father and for the blessings He gives him. When the child recovers from an illness, he could be reminded that it was God who restored his health.

On his birthday, you might ask him what experience he has had during the past year for which he is most thankful. When the meal or refreshments are served, the young guest of honor might be asked whether he would like to thank God for His care for him and the happy times he has had. In one home where I have been a guest at birthday celebrations, the father stands and prays for the child who is having the birthday.

It could also be arranged to let the child present his parents and perhaps brothers and sisters, if he has any, with small, preferably personally made, gifts.

Of course, all this will need to be in language appropriate to his age. He should be told how much you love him and that God loves him even more.

GLADYS SCHMIDT  
College Place, Washington

■ My husband and I have tried to make our children's birthdays a learning experience, to teach them that they were born to serve God and to serve others. We ask

the Lord to show us ways to do this, and I am happy to share some of our ideas.

1. On the day before the child's birthday, the child helps bake cookies, which we take to a nearby home for disabled children. This gives our children an opportunity to share their special day with others.

2. We usually invite some of the child's friends to an activity he chooses, such as a trip to the park or to some other place of interest. We bring cupcakes that the child has helped to bake. This year our son asked that he be allowed to give each one of the children a small gift.

3. On each birthday we go to the church, to do something for Jesus. Before we begin our jobs (dusting, weeding, et cetera), we say a prayer in the sanctuary, thanking the Lord for another year of life and rededicating the child to the Lord.

4. We also take time on our child's birthday to tell him how we had prayed that the Lord would give us children whom we could train to serve the Lord, and how excited we were when he was born.

Our children are now 3 and 5. We started these activities as each became 2 years old. Now when we ask them how they want to celebrate their birthdays, they suggest the above activities and even suggest similar ones on their own.

CHARLENE PRICE  
Los Angeles, California

■ While a child is growing up, he should be trained to direct his thoughts so that he will not constantly be thinking about himself. Especially when it comes to his birthday, the parents should direct his thoughts to his Maker and incorporate in his mind the

idea of giving instead of receiving. It could be pointed out that since God is the One who created him, his thoughts should be turned to Him in praise and thanksgiving. It would be well to have the child save up a thank offering to give to God in recognition of God's watchcare over him. The child might be encouraged to inspire one of his friends to think more of others.

KENNAN NELSON  
Loveland, Colorado

■ My husband and I traditionally have given our children and grandchildren "special cards," artistically designed by me. In them I bring out the spiritual aspect that they have a year ahead of them to draw closer to Jesus. If I sent a card bought at the store, they would be hurt.

I am convinced that the card has more impact on their lives than anything I could buy them. Along with the card, my husband or I try to get some little thing to remind them we love them.

When our children were small, we had them contribute to the Birthday-Thank Offering a certain amount per year of their age. This is a worthwhile habit to develop.

SHIRLEE HOWARD  
Oxford, New York

### QUESTION FOR JUNE

Response deadline May 12

A friend and I, each with three children, are having a problem finding time for personal devotions. I work to help defray church school expenses; she does not, but she has no more quiet time available than I do. She says her children are too much of a distraction for her to study during the day. It seems impossible for me to get up before the baby does without waking it, and by the time the children are in bed, both of us mothers are too tired to stay up and study without doing more nodding than reading. We are at a loss to know how to fit our devotions and spiritual reading and study into our schedule. We also would like to witness for the Lord, but because of our lack of study we feel ill prepared. Have other parents of young children developed solutions that might help us? We would be happy for suggestions.

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.

### Suddenly spring

By VIRGINIA VESS



Spring dashed in and wiped  
the snow off the faces of baby crocuses.  
She gently shook small bushes and trees,  
who, awakening, began to sprout  
tender green leaves and buds.

She called to the birds,  
and they came—  
first the robins alighting in her hair,  
and then all the others bringing songs  
Spring loves to hear.

The last snow gave some of her beauty away,  
and small brooks and streams rushed forth merrily,  
showing off her gifts.

Spring dressed earth in many ribbons of color,  
and then softly, so softly,  
she moved on,  
opening the door for Summer.

## Is Catholicism changing?

Since Vatican Council II and the pastoral influence of Pope John XXIII in the early 1960's, the Protestant world has looked with much greater favor on the Roman Catholic Church than before. Catholicism seems to be changing, and there is no doubt that since Vatican II the Roman Catholic Church has made some changes; but some consider these changes as only utilitarian. For one to verify that changes have occurred, all he needs to do is to visit some of the church's services and discover that the mass is said in English and no longer in Latin, and to notice that traditional dress has been adopted by some of her religious orders. One can also note the church's increased distribution of the Scriptures. Only decades ago the study of the Bible was reserved for the clergy. It must be admitted that free access to the Scriptures has brought rich spiritual blessings to the parishioners.

However, these changes do not touch the central doctrines of Romanism. We should not expect the vital beliefs of Romanism to change. Some of these core beliefs are delineated in *The Great Controversy*.

1. The Roman Catholic Church "will never relinquish her claim to infallibility. All that she has done in her persecution of those who reject her dogmas she holds to be right."—*Ibid.*, p. 564.

In 1961, Hans Kung, the well-known Roman Catholic theologian, endeared himself to the Vatican with the publication of his book *The Council, Reform and Reunion*. The book extols the conciliatory efforts of John XXIII. But Kung has somewhat alienated himself from the church by other books, such as his recent one, *Infallible? An Inquiry*, in which he modifies the meaning of infallibility (the church cannot err) by the broader concept of indefectibility (the church cannot be shattered).

However, there is a considerable difference between the belief that the church cannot err and the belief that the church cannot fail. In simple terms, the former says the church is always right; the latter says the church does err. But the Roman Catholic Church cannot admit to moral error and be true to itself; we should not expect it to. To do so would be to deny its claim to speak in the place of God.

### Forgiving sins

2. The Roman Catholic Church claims the right to mediate the forgiveness of sin, which leads her constituents to look upon the priest as possessing the power of God (*ibid.*, p. 567).

The belief that the church has power to mediate the forgiveness of sins is at the heart of Roman Catholicism. What many of her parishioners do not understand is that confession to a priest is totally inadequate. Forgiveness comes only to those who repent, reform, and turn to God

for forgiveness, and Christ alone is a person's mediator.

We should not expect the Roman Catholic Church to give up its claim to mediate the forgiveness of sin. To do so would be asking it to surrender its claim to moral leadership.

3. "The Roman Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastics alone are competent to explain God's word, it is withheld from the common people."—*Ibid.*, p. 596.

The Roman Catholic Church is often accused of withholding the Scriptures from its people. This was true in the past, but is not so today. Currently it is distributing Scriptures more than ever before in history.

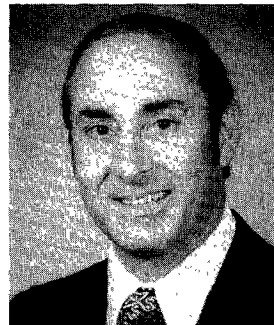
The problem is that Catholic as well as Protestant leaders do not encourage their people, as much as they should, to search the Bible for themselves. "They are taught to accept its teachings as interpreted by the church; and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their creed or the established teaching of their church."—*Ibid.*

This approach to the interpretation of Scripture nullifies the Bible's authority and modifies the teaching office of the Holy Spirit. We cannot expect the Roman Catholic Church to relinquish its claim to authority over Scripture; to do so would be to expect the church to abdicate in favor of the Sabbath and deny the sanctity of Sunday, which it claims as a mark of its ecclesiastical authority.

Through the centuries the Roman Catholic Church has been quite consistent in its claims. Whatever changes we do see occurring in Roman Catholicism, these will not affect the final outcome of the prophecies delineated in the book of Revelation.

J. J. B.

## INSPIRED GEMS



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

H. J. Carubba  
Florida Conference

● "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

● "If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend."—*Christ's Object Lessons*, p. 173.

fresh out of New England I was asked to speak in a Midwestern church. When the special music turned out to be a hymn, sung country-western style with a guitar, I almost forgot what I was going to say in my sermon. Yet, I remember the church, not only because of the music, but also because I found there the kind of warm, lovable Christians that leave a mark on one's life for eternity.

W. P. TURPEL  
Chapel Records  
Pacific Press  
Mountain View, California

For my part, I love Bach, Mozart, Beethoven, Handel, and music by other great composers. I realize many do not enjoy this type of music as I do, but surely there are meaningful, worshipful words set to majestic melodies that could be used in worship to feed our souls and draw our hearts to our great God.

ANNA MIDDGAUGH  
Hinsdale, Illinois

I'm certain that all of us Christian music educators agree most heartily with this analysis of the music situation in our churches.

Personally, I'm always shocked at the trite words (no literary value) and the "pop" instrumentation of these various singing groups.

BLYTHE OWEN  
Berrien Springs, Michigan

Not all of the religious music heard in our churches and homes is ideal, but considering what our youth are being tempted with every day, from ordinary rock-and-roll to hard and acid rock, how can we take from them all "questionable" music that might possibly lead them to Jesus?

If we remove this music from them, I feel the gap would be filled by more of Satan's "real" music. To remove these albums from our book centers, to ban these singing groups from our churches, would leave a sad and disturbing vacancy.

The Heritage Singers, as one example, present an inspiring program, with slides depicting nature and music that lifts my soul. Some have said that they do not attend these concerts because of the music and the fact that the young people are not all "good" Christians. My answer is that when I hear their music and see their glowing faces, I see Christ. Perhaps it is because I am looking for Him.

MARJORIE KINKEAD  
Columbus, Ohio

### For your information

My curiosity was aroused by the title, "United States shift to conservatism" (From the Editors, March 2). As a black, a commandment keeper, and a pastor, my objective is to be conservative but in the right sense. You may not be aware of the fact that to intelligent blacks, and others who may be unintelligent, unemployed, victims of poverty, ostracised, denied rights due human beings, or struggling daily to survive under adverse circumstances, "conservatism" in the wrong sense—religiously, socially, politically—is a distasteful word.

ERIC S. DILLETT  
Inkster, Michigan

### Cups overflowing

Having just read "Thank You, Lord" (Editorial, March 9) and living in one of the areas hardest hit by the recent drought, I want to thank God for having so abundantly restored our water resources. To think that reservoirs on whose dry bottoms I walked only short months ago are nearly full, fills me with deep gratitude.

F. JOHN ADAMS  
Diamond Springs, California

### Update on South America

Re "Increased Evangelism for South America" (Jan. 26).

I would like to add some information about the South American seminary mentioned.

Five of the postsecondary institutions of the division have been offering a four-year program in religion for years (two of them for 20 years). The seminary plan calls for these five to receive accreditation from the local associations of theological schools, enabling these institutions to grant, at the end of these four years, the Bachelor of Divinity (B.D.) degree. The B.D. degree, or its equivalent, is normally granted after four years of intensive postsecondary theological studies by Roman Catholic and Protestant seminaries in Latin America.

According to the seminary plan, already approved by the South American Division Executive Committee and sent to the General Conference, after a minimum of three years of field-work experience, a minister who has already earned a B.D. degree will have two options: (a) If he wants to continue as a minister, he may enter the four-quarter Master of Ministry (M.M.) program; (b) If he wants to become a Bible teacher, he may enter the five-

quarter Master of Theology (M.Th.) program, as a prerequisite for future doctoral studies.

NEVIL GORSKI  
Director of Education  
South American Division  
Brasilia, Brazil

### Kill or murder?

Re "Murder, War, Euthanasia" (Bible Questions Answered, March 2). I have long been aware of the apparent conflict between the commandment in Exodus 20 as it is translated in the King James Version "Thou shalt not kill," and the instruction in the next chapter, in which God names seven crimes for which a person is to be put to death. Surely Israel must always have understood the commandment as "Thou shalt not commit murder," which is the crime of unlawfully killing with malice, revenge, et cetera. Evidently the translators of the King James Version simply chose the wrong word. Most modern translations have corrected this.

PETER V. WALL  
Napa, California

### Just pay

I have read with much interest the letters regarding paying ministers' wives. My feeling is that if a minister's wife leaves her home and spends a given number of hours engaged in Bible studies, church secretarial work, or visitation, then she should be paid. But I do not believe she should be paid to stay home and keep a neat house just because she is a minister's wife.

IRMGARD PROCKNOW  
Grand Junction, Colorado

► *The counsel in Evangelism states, "Injustice has sometimes been done to women who labor just as devotedly as their husbands, and who are recognized by God as being necessary to the work of the ministry. . . . If a woman puts her housework in the hands of a faithful, prudent helper, and leaves her children in good care, while she engages in the work, the conference should have wisdom to understand the justice of her receiving wages."*—Pages 492, 493.

### Response from Battle Creek

Having read with interest your articles in the Fire Special (Dec. 8) about Battle Creek and also the responses by readers, I feel there may be curiosity among subscribers as to the present activity of the Adventist church in the city.

As a member of the Tabernacle church, an employee of the Battle Creek Sanitarium Hospital (now owned by the Lake Union Conference), and a parent of two children in Battle Creek Academy, I can observe strong Christian leadership in all three institutions. A group of Adventist believers, deeply dedicated to the programs of these institutions, supports this leadership.

The unfortunate history of the church's program has given way to a glorious present as we work together here in Battle Creek to show the love of our Saviour to this community.

JOYCE STOLTZ  
Battle Creek, Michigan

### Schools in cities

Re "Out of the Cities" (Jan. 26). Ellen White speaks of the need for some schools in the cities: "So far as possible these schools should be established outside the cities. But in the cities there are many children who could not attend schools away from the cities; and for the benefit of these, schools should be opened in the cities as well as in the country."—*Testimonies*, vol. 9, p. 201.

Granted, she is speaking specifically about work among blacks around the turn of the century, but I am sure the principle fits other classes, times, and areas.

DOROTHY WOMACK  
Loma Linda, California

I am reminded of what Ellen White specified when a growing city surrounded one of our institutions:

"Instruction has also been given that the Pacific Press should be moved from Oakland. As the years have passed by, the city has grown and it is now necessary to establish the printing plant in some more rural place, where land can be secured for the homes of the employees. Those who are connected with our offices of publication should not be obliged to live in crowded cities. They should have opportunity to obtain homes where they will be able to live without requiring high wages."—*Fundamentals of Christian Education*, p. 492.

The excuse often given for not moving our institutions into a rural area is that the cost is too great. Do we have such limited faith in the God who owns the entire universe? Should we by such excuses block the execution of His plain counsel?

LEONARD LANG  
Ellendale, North Dakota

## God's grace transforms New Hebrides cannibals

By SAM DIK, as told to Robert H. Parr

Like John Newton, who wrote the words of the hymn "Amazing Grace," I thank God that His saving grace transformed my father, me, and my family in the islands of New Hebrides.

My father's name was Makaool, which means "champion to lead men to kill." To us, this meant cannibalism. My father killed men and then ate their flesh.

In 1912, my father paid *nambus* grass and many pigs for a wife. I was their first child. They called me Dik. I was two months old when my father came home from one of his raiding forays and found that my mother had not given the care and attention to the pigs that he felt should have been given them.

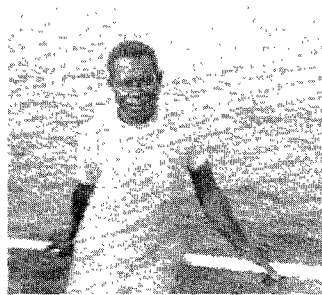
To the non-Christian in the New Hebrides, pigs are very important. They are their money and their status symbols, and village life revolves around them. They are also part of spirit worship. They are so highly prized that they live in the house with the family and are looked upon as more important than any woman or girl child. It is understandable, then, that my father, who was a quick-tempered man, was angry with my mother. In a fit of anger he killed her.

Immediately he left the house to find a widow to look after me. One woman he asked answered, "And who gave you the right to kill your wife and leave your child motherless?" Such an answer from a woman made father angry. He would not have a woman talk to him like that, so he killed her.

My father decided that he would have to look after me himself, which he did for a few days. Then one day a group of women went past our

house. These women had heard the news of the two deaths, and as my father was pushing food into my unwilling mouth they called out to him and taunted him. This made my father angry again. Dropping me onto the ground, he chased the women, catching and killing one of them.

Soon father was very much ashamed. The women were talking about him doing a



Sam Dik's father was a cannibal, but God's amazing grace transformed him and his whole family.

woman's work, which was the greatest insult to a New Hebridean man. This kind of talk must end, for he was Makaool and his name meant "champion to lead men to kill."

My father went to the house of one of my mother's relatives to find someone to care for me. He found a young girl and told her he had chosen her to look after me, adding, "If Dik dies, you will die too." The frightened girl accompanied him and became my stepmother.

Three or four months later my father left the island of Malekula to go to another island to work on a coconut plantation near the Seventh-day Adventist mission station at Aore. He watched these Adventists and their way of life and noticed that they were different. They seemed happy. But my father did not want to be like them, for he was more interested in money

to buy clothing, tobacco, drink, and more pigs.

We stayed two years at Aore. When we returned to Malekula, a mission station had been established by W. D. Smith. The missionaries had been visiting the villages, which made the "big men" angry. We heard how the people had planned to kill and eat the Smiths.

The men told my father that they had sneaked through the trees after dark to attack the house and were amazed to see warriors standing guard. They were frightened, never having seen such shining giants before. Where did they come from? How did they get there? They had not come from the ocean or the bush, yet here they were all around the Smiths' thatched house. The next morning they were not there. Where had they gone? No one had seen them go.

My father did not show much interest in the story or the mission. He took us back to the village and our old home. My stepmother cared for me well. Soon my father returned to his old ways, for was he not "champion to lead men to kill"? His reputation and prestige were important to him.

Often my stepmother went down to the sea for salt water. On these occasions she would carry long bamboos and fill them with water for cooking. During these trips she would collect mussels and other sea food for an extra delicacy. She also took this opportunity to go to the mission station, where she would sit for hours watching and listening. She noticed the difference in the mission people, who were kind to those who were ill and respected the women. She heard the good news of salvation. She heard of the name of Jesus. She was thrilled when told that He would soon return to earth. She was amazed that He would help the women and the children of Malekula Island.

She pondered these things until one day when Makaool came home from one of his hunting and cannibal feasts, she bravely spoke to him about them.

"Makaool," she said, "I see the way you live and how it affects you. I am frightened for your son. The kind of life you live will surely make it a short one. I do not wish Dik to do what you do. I wish to take him and go live on the mission."

She trembled. She well knew that these words could be her last ones. But Makaool said nothing.

The next morning my stepmother collected her few belongings, and she and I started off to the coast and the mission. Without a word my father picked up his spear and walked ahead of us down the path to the mission station.

Three years later my father became ill. He knew he was about to die. He pulled me, then 6 years of age, to his side.

"God has forgiven me"

"Dik," he said, "if I die I want you to understand that I was the first man who came to this mission. I put my anchor in this place. I have killed men and eaten them, but the God in heaven is a God of love. He has forgiven me. Now, Dik, I want you to follow me and stay here. You must spend all your life with the mission." A few days later he died.

Not long afterward I started school at Aore, but after a few months the missionaries sent me home. They thought I should be older before going to school. I never forgot those few months in school. Every day I thought of the things I had seen and heard, and I wanted so much to return to school.

Another ten years went by before my desire became a reality. It was good to learn to read and write. I stayed at school for four years. When I finished, the mission asked me to go and tell others of Jesus and His love.

My first work was on the island of Ambrym, just before World War II. Since then I have worked on many of the islands that make up the New Hebrides Archipelago. Next I was called to Papua New Guinea and worked in the Highlands of that country for four years. It was a thrilling experience! In 1950 I was or-

Sam Dik, a pastor from the New Hebrides, related this story to R. H. Parr, editor, Australasian Record.

dained to the gospel ministry. Now, in the sunset years of my life, I pastor a small church.

I thank God for His leading in my life and for the wonderful, amazing grace that saved my family. I thank God too for the mission's educational program. Six of my children have attended church schools.

My eldest son, Jonathan, is a minister in the New Hebrides; Jimmie is joining the mission workshop at Aore as a mechanic; Lawrence and Annie are employed in the mission headquarters at Santo. All my family have seen and experienced the amazing grace of God.

Surely God is good.

tents to live in. The majority of workers sign up for two weeks, but some give months of their time. Food is provided to all workers. All must be prepared to face some inconveniences, such as the weather, which may be hot or cold, dry or rainy. But such inconveniences are compensated for when the volunteers at the close of each day see what has been accomplished.

Each day there is a short worship after breakfast and a devotional after supper. The Friday-evening worship is a highlight, as those present tell experiences, give testimonies, sing songs, recite poems, or favorite passages of Scripture. On Sabbath morning the usual Sabbath school and church services are held. Offerings go for the current Maranatha project or for local evangelism.

The following incident, told one Friday evening by Ardyth Loveridge, of Newark, Ohio, of God's providence in Popun, Guatemala, is typical of how God at times provides for the needs of the group.

On a mission there to work on a school building, a boys'

dormitory, and a classroom facility, 25 members of Maranatha were entertained in the home of Pastor and Mrs. Ira Nation.

It was shortly before the beginning of the rainy season, and drinking water was limited. The water tank holds about 400 gallons and the supply is replenished from the water run-off from the roof. Two or three days after the group arrived the water in the gravity line stopped running into the house. Although for at least a week there was no rain whatsoever, the water continued to flow from the spigot at the bottom of the tank and supplied the Maranatha group with 100 gallons a week until the rains began to fall.

When materials were unobtainable, the Lord, time after time, opened the way to secure the necessary supplies. Often the group has been amazed by His providences, which have allowed them to continue their construction without interruption.

One church building, where the local people in Guatemala had already laid the foundation, required only six and one-half working days to complete. In 1977 the group built 13 churches in Guatemala. The average church building takes about 12 days to complete. These churches are equipped with electric lights, flush toilets, and sinks, a mothers' room, a lobby, a baptistry, and side rooms. Doors and windows are installed and painted. Well-made seats and a pulpit are constructed, sanded, and spray-painted. Local church members join in the work with a will. One Mexican member said, "This shows that we are all brethren." Recently the first Mexican joined Maranatha Flights International.

In some countries, such as Mexico and Guatemala, there is the problem of getting Maranatha's long tool and kitchen vans into the work and campsites because of the narrow roads. One such experience could have caused endless difficulties had it not been for the help of a stranger.

In the town of San Andres Tuxtla, in the state of Vera-

## Mexican chapter of Maranatha Flights planned

By H. G. O. BAYLISS

Mexican Union leaders are currently exploring the possibility of organizing a Mexican chapter of Maranatha Flights International. This unit would be trained to do the same work as the parent organization headquartered in Berrien Springs, Michigan.

Maranatha Flights International is a privately operated Seventh-day Adventist "peace corps" dedicated to assisting organized SDA churches in various countries. For example, if a congregation has sacrificed to buy materials to build a church, school, clinic, or hospital, but does not have enough funds to complete the buildings, Maranatha Flights will fly in and put up the building.

Maranatha Flights comprises persons who finance their own passage to and from any project and assist in financing the Maranatha organization. There is only one paid worker, Beverly Windors, the secretary. From John Freeman, founder and president, to the managers, workmen, cooks, and helpers on the job, all contribute their skills, time, and energy to the one purpose of completing a building where the Word of God can be proclaimed.

Various organizations and individuals have donated money, trucks, vans, tools, equipment, and a bus to transport workers to or from jobs. A kitchen van is

equipped to serve 50 workers. There is an apartment at the front end of the kitchen van, also one in the tool van. A Diesel generator produces the electric power needed.

Various skilled and unskilled workers are attracted to Maranatha's projects and aim to complete each project in the shortest possible time. Some come in campers, others in mobile homes or trailers; still others come by car or plane and are provided



## Florida retiree claims 70 years of Ingathering

W. H. Hanhardt (left) participated in the first official Ingathering campaign in 1908, going from farm to farm by horse and buggy. Speaking to Richard Faber (right), pastor of the Winter Park church in Florida, Elder Hanhardt said, "I thought I did quite well. I collected \$1.60." Now 93 years of age, he says he's never missed an Ingathering campaign in 70 years. This year, with the help of the automobile, he and his wife, Marjorie, collected nearly \$300.

H. G. O. Bayliss is acting chaplain for Maranatha Flights International.

cruz, Mexico, the kitchen van caught the bumper of a Volkswagen, which crumpled the hanging canopy on the side of the van. Instantly, it seemed, a crowd gathered and two policemen appeared. Because any accident, whatever the cause or result, is a serious thing in Mexico, the van driver was apprehensive of the outcome, even though the Volkswagen apparently was not damaged.

Just then a tall, white-haired man who spoke perfect English stepped up to the van driver and said, "There is no cause for you to be concerned, everything will be all right." This stranger was taller than the driver, who is more than six feet tall himself. He wondered who this man could be who spoke with such authority that the two policemen left as quickly as they had come.

#### A mediator

The stranger spoke to the Volkswagen owner and then returned to the van driver and said, "If you will just give this VW driver 100 pesos everything will be all right."

The van driver did not have any Mexican currency with him, but he pulled out a US\$5.00 bill (worth more than 100 pesos), and asked if that would be acceptable.

"Yes," said the tall man. "That will be fine." He took the \$5.00 bill to the VW driver, who seemed satisfied.

"It's all right now," the stranger said to the van driver, "just go right ahead."

Although the VW had not moved, the van driver backed up about three feet and went around the bend without further trouble. He firmly believes that this tall stranger, who disappeared and was never seen again, was an angel.

Wherever Maranatha builds, a spirit of wonder, even amazement, is left. The speed of construction appears to be a miracle. Many begin to inquire about the Advent message. Often the newly built churches are packed, and hundreds crowd the windows at the dedication ceremonies on the last night of the Maranatha crew's stay.

#### SOUTH AMERICA

### Brazil reaches 250,000 members

With the baptism of 22,285 persons in 1977 in its various churches, Brazil now has 250,000 members, and stands next to the United States in countries with the highest Adventist populations.

Last year in the South Brazil Union, 11,381 were baptized; in East Brazil Union, 7,717; and in North Brazil Union, 3,187. The combined goal proposed for the three Brazil unions for 1978 is more than 2,000 per month. The South Brazil Union, which has 135,000 members, is aiming to baptize 15,000 converts this year.

The church in Brazil is growing at the rate of 10 percent per year. Since the work in Brazil began in 1908, it took 70 years to reach 250,000 members. It is hoped that in seven years another 250,000 will be reached. Plans for evangelistic progress were discussed at workers' meetings in the three Brazil unions. The enthusiasm of the administrators, pastors, and laymen indicates that they will more than reach their goal for this year.

One of the greatest evangelistic assets that contributes to the growth of the church in Brazil is the laity. Each member is encouraged to consider himself as an eloquent witness of the truth he professes.

The radio work, with 339 stations transmitting weekly and daily programs, represents another great evangelistic asset. Groups of laymen go from house to house as representatives of the Voice of Prophecy or of A Light in the Way, and become acquainted with new friends and enroll them in one of our radio Bible courses.

New students are encouraged to take the lessons to others, to personally study with them, and even to help them fill out the question sheet. After these personal weekly visits the students are invited to a meeting at the church, usually on a Sunday evening, when all churches

and groups in Brazil hold evangelistic meetings.

The service on the first Sunday of each month is dedicated to the students and listeners of our radio programs, who are invited through radio announcements and by their respective teachers to come to the meeting. A graduation ceremony is held for those who have completed the course, and they are then invited to enroll in an "advanced course," which is the baptismal class.

Hundreds of laymen are active in public evangelism, especially during the Easter week campaign, when all the churches and groups are involved. Each church has its baptismal goal and every member is aware that he must do his part to reach that goal.

In the jungle as well as in the cities and towns, the work goes forward, and the spirit of progress can be seen in each of the three unions that make up the country of Brazil.

ARTHUR S. VALLE  
REVIEW Correspondent  
South American Division



### Connecticut member turns 100

Mrs. Barbara Godenich, of the Brooklawn church in Bridgeport, Connecticut, celebrated her one-hundredth birthday, November 17, 1977, by singing hymns in her native Czechoslovakian tongue to those who visited her on that day. She has been an Adventist since her youth.

GERALDINE I. GROUT  
REVIEW Correspondent  
Atlantic Union

## Religious Newsbriefs

from Religious News Service

● **Meals for elderly:** Elderly people may be able to choose "food from space" under a new meal program designed by the National Aeronautics and Space Administration (NASA). Food technology and packaging techniques developed by NASA to feed astronauts during space flight are being applied in a pilot program to help provide balanced meals for elderly people who live alone and cannot get to other meal programs.

● **Mothers more than fathers main child abusers:** A sociologist has testified that studies show boys are more likely than girls to be victims of child abuse, and that mothers are more likely than fathers to beat their children. An estimated 1.4 to 1.9 million children in the U.S. are abused by their parents each year, Sociologist Richard Gelles, of the University of Rhode Island, an expert on child abuse, told a U.S. House subcommittee in Washington, D.C.

● **"Equal time" opposed by science teachers:** The Minnesota Science Teachers Association has told the State Board of Education that it opposes any legislation that would require the Biblical account of Creation to be given "equal time" in the classroom. Such legislation, the association said in a position statement, would "threaten the autonomy and truth-seeking nature of a science education."

● **Mormons to build new temple:** The Church of Jesus Christ of Latter-day Saints (Mormon) has announced plans to build a new temple on a 15-acre site in South Jordan, southwest of Salt Lake City, Utah. It will be the fourth Mormon temple along the populous Wasatch Front, and will ease crowded conditions at temples in Ogden, Salt Lake City, and Provo, according to church leaders. Spencer W. Kimball, Mormon Church president, said attendance at these three temples reached record highs in 1977.

TRANS-AFRICA

## Witness programs gain momentum

Recently a five-day Witnessing for Christ Training Seminar was conducted in Johannesburg, South Africa, by Paul Mawela, newly elected lay activities and Sabbath school director of the Southern Union in the Trans-Africa Division.

The meeting was attended by all field lay activities and Sabbath school directors. Norman L. Doss, Trans-Africa Division lay activities and Sabbath school director, assisted in the meetings.

Combination lay activities and Sabbath school advisories and witnessing seminars were recently conducted also in the Zaire and Central African unions. Duane McKey, Zaire Union lay activities and Sabbath school director, assisted by Pastor Doss, E. Ntakirutimana, Central African Union lay activities director, and S. Nzarora, Central African Union Sabbath school director, conducted the seminars in their respective unions.

In connection with the seminar held for the North Zaire Field at Lukanga Mission, in the Kivu Province, pastors fanned out through the hills to witness for their faith. As a result, about 20 people came to church the following Sabbath to join the baptismal class.

The Central African Union meetings were held at Gitwe Mission in Rwanda. Pastors from the Central Rwanda Field, with field presidents and lay activities and Sabbath school directors from Rwanda's four other fields, came for the five-day seminar. Home visitation field trips resulted in more than 20 people attending the Sabbath service after a large outdoor meeting conducted by Howard Burbank, executive director of SAWS.

In the Zambesi Union, a lay activities and Sabbath school advisory was held by Pastor Doss and D. M. Ingersoll, lay activities director of the union. Carl Currie, union president, and field and conference leaders participated.

Witnessing for Christ programs have been gaining momentum in the Trans-Africa Division and soon thousands of trained lay persons will become active in their respective villages and communities. **NORMAN L. DOSS**

WISCONSIN

## First Spanish church organized

The first Spanish Adventist church in Wisconsin was organized on December 17, 1977, with 58 baptized members and more than 30 children.

Those in attendance at the organizational meeting were Lowell Bock, Lake Union Conference president; Wisconsin Conference officers Robert Dale, president; Wesley Jaster, secretary; and Warren Dick, treasurer; as well as pastors, workers, and visitors.

The Spanish work in Wisconsin began in May, 1973, when Hector Santiago and his wife, Emma, came from Guatemala City, Guatemala, to Milwaukee. For a week they looked for a Spanish-speaking Adventist church, but without success. They had no choice but to attend the English-speaking Milwaukee Central church, where they found a real Christian spirit and met another Spanish member, Jeremias Colon.

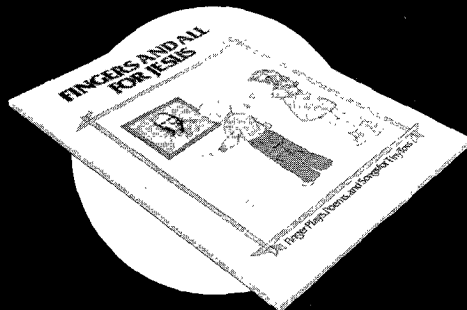
Two years later, in May, 1975, Ana Carrasquillo came to church with her non-Adventist son-in-law, Enrique Castro, as a visitor. One month later, Mr. Castro and his wife, Petra, were baptized.

These new members felt the need to worship in their own language, and asked Halvard Thomsen, pastor of the Central church, for a place to meet. Arrangements were made and in October, 1975, the first Spanish Sabbath school was held in the Central church's Fireside chapel. Soon many other Spanish-speaking people joined the group, and together they sponsored the Spanish radio broadcast *La Voz de la Esperanza* (The Voice of



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REVIEW AND HERALD PUBLISHING ASSOCIATION

Prophecy) in their local area. Julio Peverini, also an Argentinian student at Andrews Theological Seminary and an experienced evangelist, was contacted by the Wisconsin Conference, and plans were made for an evangelistic series of meetings for the Spanish people in Milwaukee. On July 16, 1977, a tent was pitched on the south side of Milwaukee and the meetings began with an average nightly attendance of 75 people. At the end of the meetings 40 people were baptized.

CESAR A. PUESAN  
Pastor

Milwaukee Spanish Church

MEXICO

**Construction begins on new medical center**

A groundbreaking ceremony on Sunday, December 11, officially began the construction of the new Medical Center at Montemorelos University. Although the day was cold (weather the residents refer to as "chippy, chippy"), more than 1,000 persons attended the ceremony. Officials who took part in the groundbreaking were Reynaldo Gutierrez, the mayor of the city of Montemorelos; W. J. Hackett, vice-president of

the General Conference; B. L. Archbold, Inter-American Division president; R. R. Drachenberg, division treasurer; and Jaime Castrejon, university president.

The ceremony was especially significant because of the far-reaching influence the new center will have on the communities within a radius of 100 miles in any direction of the university, as well as to many other isolated areas in the mountains of the Sierra Madre Oriental, as the hand of medical service is outstretched to help the people.

Another reason for the importance of this new medical center is the training opportunities it will provide the students of the School of Medicine and the School of Nursing for practice and internship. According to Engineer Alvaro Sauza, who is in charge of construction, it is expected that the first phase of the 120-bed hospital will be completed in 18 months. It will be expanded later to a 360-bed institution.

Kepler Hernandez, dean of the School of Medicine, said at the ceremony, "To call it only a hospital would not be factual, for it will be much more than that." Then he explained enthusiastically the kind of training center he envisions, which will prepare Christian young men and women to serve humanity



December 11 was groundbreaking for the university's medical center.

wherever God may call them.

The medical complex will include a Center of Preventive Medicine and a School of Public Health. Ten periphery centers will be operated from this main center. Work on the first one has begun in Allende, Nuevo Leon, a community of 20,000 inhabitants about 16 miles from Montemorelos University. It is contemplated that a small fleet of mobile medical units and several planes will be included in the overall service.

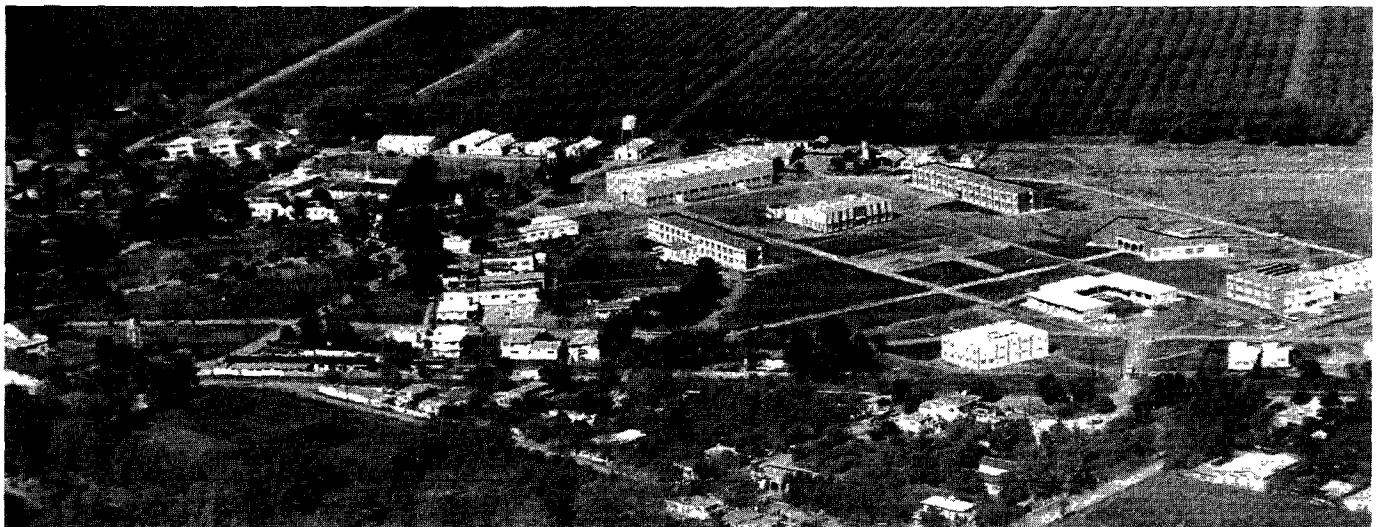
The university's medical and theology students are working hand in hand as they fulfill the gospel commission in the surrounding towns, mountains, and valleys. Theirs is a sacrificial service of love and has resulted in 1977 alone in 87 persons' being baptized.

MICHIGAN

**AU holds Extension School in Africa**

Andrews University conducted an Extension School at Helderberg College in Cape Town, South Africa, from early December to mid-January. Classes taught by Ruth Murdoch, professor of educational psychology, and Gerhard F. Hasel, professor of Old Testament at the SDA Theological Seminary, offered nine units of university credits for workers in the Trans-Africa Division.

The group of 70 ministers and teachers came from all over the division. For many of the participants it was their first experience in graduate study. "Some had waited for 15 years to be selected for



A recent aerial view of Montemorelos University shows the progress in developing the university plant. The W-shaped building on the right is the new library. The new administration building is the U-shaped building with a white roof that appears just below the library in this picture.



# Five Adventist Generations Have Called Our Hill Home

Over the years things change. We've certainly changed. Our campus has expanded to meet new needs. Our program is varied and diverse and we now offer numerous 1, 2 and 4-year programs as well as graduate study in 13 areas.

But some things haven't changed. One of them is our belief in a Christian education that affects all of a person, not just one's scholastic life. That's why we strive to provide for our students an environment in which to grow. We think our mountain location is perfect for that kind of growth. And we're continually working to make every part of college life

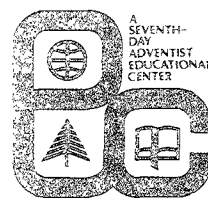


important in this educational experience.

We realize the importance of this work. We realize that hundreds of PUC graduates are engaged in Christian service throughout the world. And we realize the effect of their lives on the life and work of the church. That's why we're not just training

teachers or craftsmen or doctors. We're training people. And that's something that is not about to change.

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such a program," said Dr. Hasel. The men and women took two classes from Dr. Murdoch—"Psychology of Character Development" and "Philosophy of Christian Education"; and a class in "Old Testament Theology" from Dr. Hasel. Credits earned may be applied toward a degree program should the students later come to Andrews University.

"All ethnic groups were represented," said Dr. Murdoch. Dr. Hasel commented, "The students showed a tremendous hunger for graduate training. These people have urged that extension schools be held more frequently so they can upgrade their educational level and serve more effectively in their local fields."

The South African Extension School was just one of a number held overseas by Andrews University recently. During the summer of 1977 Arnold Kurtz, of the Church and Ministry Department of the Seminary, taught at Newbold College in England; Werner Vyhmeister, associate professor of mission, conducted classes at Montemorelos University in Mexico; Lawrence T. Geraty, archeologist and Seminary teacher, gave Extension School courses at West Indies College in Jamaica and at Caribbean Union College in Trinidad; and Avondale College in Australia hosted an Extension School with James Cox, chairman of the Seminary New Testament Department.

The Andrews professors were joined at nearly every college by qualified local professors and workers, who also offered Extension School courses. In all, more than 200 students attended.

"Among today's church workers around the world there is an ever-increasing cry for advanced education," said Thomas Blincoe, dean of the Seminary, "and administrators in world divisions have been responsive to this groundswell of desire for graduate training. Plans now make it possible for five or more Extension Schools to be held yearly."

Extension Schools held regularly on the campuses of Newbold College, Avondale College, and West Indies College make it possible for students to take part of their course work toward a Seminary degree in their home field at one of these schools, then complete the program at Andrews. A student working toward a Master of Divinity degree can take five quarters overseas and the remaining four in residence at Andrews. Additional Extension Schools each year are held on a rotating basis among the ten world divisions of the church.

Andrews faculty members who participate are unanimous in praising the students. "Energetic," "appreciative," "eager to learn," and "very highly motivated" are descriptive terms they apply.

During 1978 Extension Schools will be held in England, Jamaica, Trinidad, Mexico, Australia, and Korea. In addition, Youth Ministry seminars will be held in June at the French Adventist Seminary and at Marienhoehe Missionary Seminary in West Germany. Sponsored jointly by Andrews and the General Conference Youth

Department, they will involve personnel from Europe and the General Conference as well as Desmond Cummings, Jr., of Andrews, and Bailey Gillespie, of Loma Linda University's division of religion.

"The purpose of Youth Ministry is to help the young people find a Christian way to live and become effective at expressing it to the world," said Dr. Cummings. "The main focus of the seminars is continuing education to provide a growing awareness of possibilities in Youth Ministry for the church in Europe."

Through its Extension Schools, Andrews expands its educational service to all the major areas of the world field. Since 1947, when the Seminary conducted its first Extension School, thousands of students have had higher education brought to them. The university has played a major role in fostering a greater understanding of the gospel in the minds and hearts of Adventist workers around the circle of the globe.

MARILYN THOMSEN  
Public Relations  
Department  
Andrews University



## Seven churches organized in East Venezuela

Seven churches were organized in the East Venezuela Conference in 1977. Two of these, El Tigre and Anaco, are in a new district, of which Arely Huerfano is pastor. This choir, composed mostly of young people of the El Tigre church, added their praise to God for the organization of their church.

LUIS FLOREZ  
President  
East Venezuela Conference

PITCAIRN

## Islanders give medical aid

An impression to change the ship's course and sail near Pitcairn Island that came to P. Janssen, captain of the tanker *Maaskroon*, on Saturday, January 7, saved a crewman's life.

That night at 10:00 P.M. an 18-year-old drunken sailor attacked an older Chilean seaman with a knife, perforating his abdomen. The captain and crew, without medical aid on board ship, headed immediately for Pitcairn.

Sunday morning, one of the men from the longboat that had met the tanker in the harbor, came to inform my wife, a nurse, that she should prepare to go on board ship to give medical aid to the stabbed man. My wife asked him to get his sister, Rozal Warren, also a nurse, to assist her, and soon both were in the longboats heading for the tanker.

When they boarded the *Maaskroon*, they saw that the stabbed man needed a doctor. This meant going to the island of Monorua, 500 miles away.

The next day as the tanker neared the island of Monorua a helicopter with a doctor came 30 miles out to meet the ship. In a few minutes doctor and patient were gone.

Early Wednesday morning the two nurses returned home. We boarded the ship for about 45 minutes, then sang "In the sweet by and by" to the 26 crew members.

Back at the landing the following letter written by Captain Janssen and addressed to the magistrate was read aloud. It said:

"Herewith I wish to express my deepest gratitude to the people of Pitcairn Island for the assistance they gave to my vessel in the moment of great distress. A special word of thanks for Nurses Ph. Ferguson and R. Warren, since I am quite sure that without their help, this adventure could not have been brought to a good end."

W. R. FERGUSON  
Pastor  
Pitcairn Island

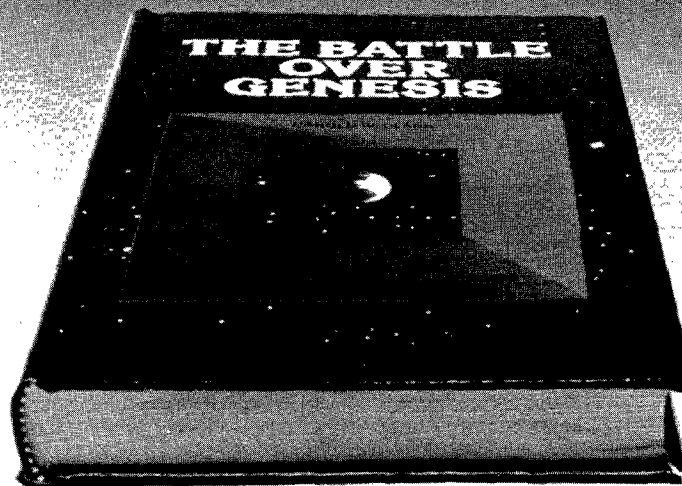
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for yourself the evolutionary history  
of one of today's most controversial theories

The evolutionary theory of biological development didn't originate with Darwin; it has had an evolutionary history itself! In his latest book, *The Battle Over Genesis*, Dr. Harold W. Clark, a professor of science and a prolific author, shows that as far back as the ancient Greeks men believed that one form of life came from another.

In his well-documented yet highly readable volume, Dr. Clark gives historical perspective to the theory that is eroding the base of religious belief in America today.

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REVIEW AND HERALD PUBLISHING  
ASSOCIATION

## Inside Washington By M. CAROL HETZELL

● **Days of spiritual searching:** Top officers of the General Conference, editors of the REVIEW, and several members of the Biblical Research Committee spent 12 days in February away from their offices and business concerns. The days were spent in searching the Scriptures and drawing closer to God. Concentrated study of God's Word is important for leaders who must face the problems of this age and must meet the many questions that constantly barrage the world headquarters of the denomination.

● **Highest educational award:** Ethel Young, associate director of the Education Department of the General Conference, received the highest educational honor the denomination can give. The honor was conferred at a division-wide educational council held at Thousand Oaks, California. In her leadership in elementary school textbooks and her strong promotion of Bible textbooks in the languages of the people in many lands where heretofore no Bible textbooks have been available, Dr. Young has made an immeasurable contribution to the progress of Adventist elementary education. Dr. Charles B. Hirsch presented the bronze medallion, and Else Nelson, associate education department director for the Pacific Union Conference, paid tribute with a corsage of lady-slipper orchids for someone, as one observer described, "whose slippers will be hard to fill." Dr. Young will retire in September after 42 years of service for her church both at home and overseas.

● **The pulse of the people throbs:** In response to President Robert H. Pierson's invitation for members to write him expressing their feelings on various concerns of the church, more than 750 letters have poured in as of this writing. Elder Pierson says he has been impressed by the dedication to the church and the confidence in its leadership that these letters express. By and large, he says, the letters are supportive.

● **SAWS a vital arm of service:** Some time ago, Seventh-day Adventist World Service was instrumental in founding the organization known as Interchurch Medical Assistance. This consists of a number of church-related organizations similar to SAWS and a cooperative arrangement with the major pharmaceutical houses in North America. Through Interchurch Medical Assistance (IMA) these pharmaceutical houses are able to make available valuable medical supplies and equipment without charge to overseas areas where such materials are greatly needed. SAWS, processing needs requested by Adventist mission hospitals and clinics, submits requests to IMA, which are filled and subsequently shipped out by SAWS. Last year the value of such medical materials sent by SAWS to Adventist health-care institutions abroad totaled more than \$500,000. It is expected that in 1978 this figure will double.

● **Management by objectives:** A committee composed of members from across the North American Division and aimed at encouraging a closer look at the evangelistic thrust of the church has been meeting at the General Conference. At the most recent meeting the committee underwent a mini-seminar in church growth, directed by Bruce Johnston, of the North Pacific Union Conference. Other agenda items studied included a closer look at the 1976 Annual Council action on finishing the work, reclamation of members who have slipped out of the church family, and the possibility of one nationwide missionary journal of an inexpensive nature that can be widely circulated. The mini-seminar focused on the role of the church member, not as a passive listener, but as an active minister of Christ, carrying out the ministry to the world about him. Simply put, the recruiting of these listeners would add up to more than half a million ministers in North America and some 2.5 million around the world—the present membership of the church.

## Far Eastern

● When Simeon Obliman, a former Pentecostal Church elder, was baptized into the Seventh-day Adventist Church in the province of Misamis Oriental, Philippines, most of the members of his church, including the pastor, also signified their desire to join the Adventist Church. The church now has a new sign outside, identifying it as a Seventh-day Adventist church.

● Bacolod Sanitarium and Hospital, Bacolod City, Philippines, which started as a 50-bed hospital in 1968, is now operating as a 100-bed general hospital. It is affiliated with Philippine Union College and Mountain View College as a medical-educational training center, where students can do their medical technology and nursing internship.

● The Seoul Adventist Hospital in Korea conducts a Five-Day Plan to Stop Smoking every two months. Since the program began, on July 1, 1972, the hospital has helped 653 people to stop smoking. Those who attend the classes must pay US\$4.00 before enrolling. Also, they must deposit into a bank every day the money they are saving from not buying cigarettes and show the deposit slip before they enter the classroom.

## Inter-American

● West Indies College, in Mandeville, Jamaica, now has the largest college-level enrollment of any college in the Inter-American Division—1,600.

● Caracas, Venezuela, with its 3 million inhabitants, is responding to the preaching of the gospel in an unprecedented manner. In order to provide space for new members, construction is under way on three new churches in the city, one in the densely-populated section of Petare. The East Venezuela Conference provided the lot and the church members are doing the work under the direction of

the district pastor, Jorge Gonzalez.

● Gilberto Bustamante, a pastor visiting from the Southeastern California Conference, conducted a Week of Spiritual Emphasis at the Central church in Santiago, North Dominican Mission. Meetings were held daily at 5:00 P.M. and 7:30 P.M., with an intensive visitation program throughout the day. Attendance, which was approximately 650 at the first of the week, grew to 900 by the close of the series. The result was a revival for the church members and the baptism of 34 persons.

● The evangelistic campaign conducted by B. L. Roberts and coordinated by Jaime Chanaga in Zone 15 of Guatemala City closed with the baptism of 64 persons.

● In Choluteca, Honduras, every child of local Adventist parents is in church school. Enrollment is more than 60.

## North American

### Canadian Union

● Four persons were baptized at the close of an evangelistic series held in Bay Roberts by W. M. Mercer, Newfoundland evangelist.

● Meetings are being held each Sabbath morning in the home of Ivy Turner, in Happy Valley, Goose Bay, Labrador. In the group there is one baptized church member, School Teacher Larry Hall, and several Voice of Prophecy students. On Sabbath afternoon the group witnesses in the area. One member of the group has requested baptism.

● Students from the Kitchener, Ontario, church school, with their teacher, conducted Sabbath school at the Kitchener church on February 4.

● Pastor and Mrs. Lewis Szerecz and their two children, Brigitta and Robert, have moved to the Paris-Brantford-Woodstock area of Ontario, where Pastor Szerecz will be associated with Olavi Orpana.

### Central Union

● Purchasing more than 4,600 copies of *The Great Controversy* with some help from the family and fellow church members in Ottawa, Kansas, Linda and David Clore have distributed these books to residents of Ottawa, Wellsville, and surrounding areas.

● H. L. Thompson, Central Union Conference evangelist for the Central States Conference, concluded meetings with the baptism of 23 persons in the Bethel church in Kansas City, Kansas. He was assisted by Shannon Goodwin, singing evangelist, and G. H. Taylor and V. Lindsay.

● Volunteers from various parts of the Wyoming Conference spent one day recently helping with the addition to the church building in Riverton. The workmen, who call themselves the Wyoming Builders for Christ, assembled and erected trusses, put up most of the decking, and partially shingled it.

● Twelve persons were baptized at the conclusion of meetings held in Sheridan, Wyoming, by Richard Halversen, Wyoming Conference evangelist, and Lonnie Liebelt, pastor.

### Columbia Union

● William Bergherm, a former Adventist Book Center manager, since last November has raised more than \$3,000 among his community's leaders to send *Listen* subscriptions to students in high schools in Pennsylvania.

● Assisted by eight health and religion students, Rex D. Edwards, instructor in evangelism, Columbia Union College, conducted an evangelistic campaign in the Laurel, Maryland, church.

● The Galion, Ohio, Community Services center received an unusual tree during the holiday season. The tree was hung with children's mittens and gloves contributed by the Lutheran church's Hannah Circle of Good Hope in lieu of a gift exchange.

● A tally of the four It Is Written Seminars held in Ohio indicates that 75 percent of the approximately 1,150 persons attending were non-Adventists. Two all-day meetings were held in Cleveland and Cincinnati, and two evening sessions were held in Columbus and Youngstown.

### Lake Union

● The members of the Rockford, Illinois, church celebrated their church's one-hundredth anniversary on February 18.

● Twenty-four Congressmen in Illinois were given a copy of *The Desire of Ages* on President's Day, February 10, by pastors of Seventh-day Adventist churches located in the Congressmen's districts.

● Mid-American Health Services, Inc., of Wisconsin, has scheduled two live-in Five-Day Plans to Stop Smoking at the River Pines Better Living Center in Stevens Point, Wisconsin. In addition to the smoking-cessation program, participants will receive professional counseling on diet, exercise, and general health.

● A unique method of raising funds for their proposed sanctuary was suggested to the 80 members of the Munising, Michigan, church by Eugene Hildebrand, a physician: don't eat so much! The doctor stated that if each family would cut its food intake by one third they would save enough to finish paying for the church in five years.

### North Pacific Union

● Members of the Anchorage, Alaska, church have moved into their new sanctuary, which was built in part by Maranatha Flights International last summer. Reuben C. Remboldt, North Pacific Union Conference secretary, spoke during the worship services.

● As a result of evangelistic meetings conducted in the Ellensburg, Washington, church by Dick Rentfro, of the Voice of Prophecy evangelistic staff, 20 persons have made

their decision to join the church. Mickey Meyer is the pastor of the group.

- Members of the Hamilton, Montana, church launched a program of community involvement with a Better Living Seminar and a Five-Day Plan to Stop Smoking.

- More than 400 prayer groups met regularly in the Portland, Oregon, area in preparation for the Revelation '78 meetings now in session with Jere Webb as speaker.

- Members of the Orchards, Washington, church in the Oregon Conference have moved into their new \$300,000 sanctuary. The observance of their opening day came less than four years after the formation of their new company in April, 1974, with 65 members. The church is designed to seat 360 persons. Dave Snyder is pastor of the 160-member congregation.

#### Northern Union

- Roland Hegstad, editor of *Liberty* magazine, conducted a four-lecture series on mind manipulation, religious liberty, and charismatic at the Minneapolis Junior Academy auditorium in Minnesota on Easter weekend.

- Pastors and others in the Iowa Conference have scheduled 30 evangelistic campaigns during 1978.

- The annual Northern Union audit, conducted March 23, revealed that the four conferences in the union showed nearly a half a million dollars gain in tithe over the previous year.

- To aid members of the Yankton, South Dakota, church who are deaf, a class in sign language is being conducted for those who have their hearing. Wayne Hesse, the husband of one of the deaf members, is the instructor.

- A new Pathfinder Club recently was formed in Sioux Falls, South Dakota, with ten members. The leader is Mrs. Gary Oliver.

- Tithe for 1977 in the South Dakota Conference was the highest ever—\$552,541.

#### Pacific Union

- Ella May Stoneburner, of the General Conference Health Department, recently held a 30-hour nutrition school for 27 prospective instructors at the Honolulu, Hawaii, Central church. A special feature was an international cooking demonstration of Chinese, Filipino, Japanese, Samoan, Italian, Spanish, Vietnamese, and American foods.

- More than 125 Ventura County, California, residents enrolled for a different kind of cooking school at the Ventura church last month. Conducted by Jim and Barbara McLaughlin, from Tennessee, the sessions taught such things as how to make milk from almonds and rice, "meat" loaf from oats, and mayonnaise from garbanzo beans.

- Fourteen students at Newbury Park Adventist Academy have been baptized this year, a recent report indicates. It also shows that 90 percent of the academy's graduates go on to college.

- The West Coast Bible Study Group—a group of amateur radio operators who meet every morning seven days a week at six o'clock on approximately 3974 kHz, to study the Bible among themselves and with non-Adventists who check in—will hold its annual meeting at Monterey Bay Academy, Watsonville, California, on June 30, July 1-2. Featured speaker will be H. M. S. Richards, Jr., the speaker-director of the international Voice of Prophecy radio program, who recently obtained his amateur radio license, with the call letters WD6BDZ.

#### Southern Union

- Georgia-Cumberland Conference employees contributed \$12,414 during 1977 to the conference's worthy student fund. Laymen contributed another \$15,815.

- As many as 120 attended an inner-city workshop held in Atlanta, Georgia, February 25 to 28. E. W. Moore, Southern

Union Conference inner cities director, led out in the workshop. Lecturers included W. S. Banfield, associate director of Regional Affairs, General Conference; Washington Butler, director of urban and Federal affairs, State of Tennessee; and Benjamin Reeves and Juliette Phillips, Oakwood College, Huntsville, Alabama.

- A portable, reusable display for fairs and public gatherings has been produced by the Southern Union Conference communication department. The unit, comprising 18 System-70 modules, is designed to fit into a ten-foot space. Framed by the faces of friendly people from all walks of life, four lighted panels summarize the church's involvement with people through its healing, teaching, and good-neighbor programs. A seven-minute film, which explores the world's need of Christ and how the Adventist Church is fulfilling this need, runs continuously. Literature specially designed to blend with the display is available to use for handouts.

#### Southwestern Union

- Three of the top four conferences heading the list of Ingathering achievements in the North American Division were Arkansas-Louisiana, \$28.57 per member; Oklahoma, \$27.69; and Texico, \$27.51. The Southwestern Union Conference led the ten North American unions with a per capita of \$23.69.

- Huguley Memorial Hospital, Fort Worth, Texas, announces three new appointments to the hospital staff: Louise Osborn, from Avon Park, Florida, to be assistant administrator, nursing; Leon Adams, from assistant to chief medical technologist; and Wayne Bolan, from the Texas Conference, to be health director.

- Bob Wood, San Antonio Laurel Heights church pastor, is the new dark-area commission director for the Texas Conference.

- The North American Inner Cities Advisory Convention

was held in Dallas, Texas, March 20 to 22. Approximately 40 inner-city coordinators and directors gathered together for this council, chaired by W. W. Fordham and cochaired by W. S. Banfield, both from the General Conference Regional Affairs Department. During the council, reports from projects in Philadelphia, Detroit, Chicago, Dallas, Seattle, Portland, and Los Angeles were heard and plans were laid for more effectively reaching the millions who live in the inner cities of large metropolises. Outstanding among the reports was that of work being done in New York City through health-screening mobile units sponsored by the Greater New York Conference.

#### Andrews University

- National Black History Week was observed at Andrews University, February 12 to 18. Among the guests were Stuart A. Taylor, former professor of economics at Harvard University; Jessie G. Bradley, assistant superintendent of schools in New Haven, Connecticut; Jacob Justiss, writer and historian; Leonard Johnson, aerospace consultant to the Surgeon General of the United States Air Force; William E. Coopwood, psychiatrist at Meharry Medical College; and Samuel DeShay, director of the General Conference's Department of Health.

- Paul Denton, director of Andrews' audio-visual services, toured the Southern Asia Division in February and March, preparing a film for presentation in Sabbath schools all over the world. The film focuses on projects in India, Pakistan, Burma, Nepal, and Sri Lanka to be completed by Thirteenth Sabbath Special Projects Offering funds.

- Andrews University achieved a reduction of 17 percent in the use of electricity during the coal miners' strike. The savings were the result of voluntary conservation efforts by students and faculty.

**To New Posts**

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

**Lester Carney, Jr.**, ministerial secretary, Indiana Conference, formerly evangelist, Southeastern California Conference.

**Arnold Friedrich**, evangelist, Carolina Conference, formerly evangelist, Illinois Conference.

**Lorraine Hansen**, to serve as member of evangelistic team in the Carolina Conference, formerly Bible instructor, Illinois Conference.

**L. D. Jaecks**, minister, Redlands congregation, Southeastern California, formerly pastor of the Takoma Park church, Takoma Park, Maryland.

**Oliver Miller**, vice-president for research and development, Loma Linda Foods, California, formerly technical director, Loma Linda Foods, Mount Vernon, Ohio, plant.

**Richard Shaddock**, pastor, Topeka, Kansas, formerly pastor, Ridgecrest, California.

**Samuel C. Woods**, singing evangelist, Colorado Conference, formerly same position, Central Union Conference.

**FROM HOME BASE TO FRONT LINE**

**Norman E. Bunker** (Newbold Col. '72), to serve as farmer-engineer, Kibidula Farm, Mafinga, Tanzania, and **Linda L. (Huedepohl) Bunker** and two children, of Stony Plain, Alberta, Canada, left Montreal, Quebec, February 28, 1978.

**Donald A. Carroll** (Pacific U. '72), to serve as optometrist, Maluti Adventist Hospital, Ficksburg, Orange Free State, South Africa, and **Anita M. (Dobias) Carroll** and two children, of Brewster, Washington, left New York City, February 28, 1978.

**Caroline A. Kandt** (WCC '75), of Portland, Oregon, to serve as assistant sister-tutor, Songa Hospital, Kamina, Zaire, left New York City, February 1, 1978.

**Letecia C. Omega** (PhUC '74), of Far Eastern Division, returning to serve as nurse, Kendu Mission Hospital, Kendu Bay, Kenya, left New York City, March 9, 1978.

**Raynham Stensrud** (U. of Arizona '75), of Fresno, California, to serve as nurse, Yuka Hospital, Kalabo, Zambia, left Montreal, Quebec, February 28, 1978.

**John W. Taylor, IV** (PUC '56), returning to serve as Bible teacher and pastor, Adventist Educational Center, Pena Blanca, Cortes, Honduras, and **Jessie F. (Parker) Taylor** (CUC '54) and two children, left Brownsville, Texas, March 2, 1978.

**Dena S. Wintermeyer** (UC '73), of Tappahannock, Virginia, to serve as nurse, Kanye Hospital, Kanye, Botswana, left Montreal, Quebec, March 5, 1978.

**Newly Published**

**Review and Herald Publishing Association**

**The Battle Over Genesis**, by Harold W. Clark (\$6.95). The theory of the progression of the species (evolutionism) has had an evolutionary history itself. This book gives a historical perspective to this controversial theory.

**Daniel and the Revelation**, by Uriah Smith (small paper edition, \$1.95). This complete, unabridged, one-volume edition of a popular denominational classic has an attractive cover and an inexpensive price.

**Flames Over Battle Creek**, by Milton Raymond Hook (\$3.95). Adventist history in Battle Creek is highlighted by fascinating bits of information given from the perspective of George Amadon, who spent 50 years with the Review and Herald Publishing Association.

**When the Spirit Descends**, by Jan Paulsen (Discovery Series, \$4.50). In his fresh approach to the understanding of the function of the Holy Spirit in the church and the life of the individual, the author demonstrates that scripturally these matters must be viewed from the perspective of the first century, rather than that of the twentieth; only in this way can they be understood. Vital reading for today's Christians who are faced with the challenge of the increasingly respectable charismatic movement.

**Yours for the Asking**, by Edwin Gallagher (\$3.50). This how-to book about prayer, written in the language of the layman, is particularly for those who feel their prayer life could be richer and more effective. It deals with such problems as the proper language for prayer, how to avoid praying in a rut, and how to pray with confidence in public.

**Kerri and Company**, by Goldie Down (\$3.95). Is nursing the right profession for a long-legged brunette who liked to play hospital as a child? Kerri thinks she's certain about her calling, but real hospital duty gives her second thoughts. This adventuresome and often-humorous true story is bound to provide laughs and stimulate thought, while lending encouragement and faith to young people who face a career choice.

**Mark, Legion, and the Little Red Schoolhouse**, by Maylan Schurch (Penguin Series, \$3.50). Can a hog actually help two children go to church school? Not usually, but Legion is no ordinary hog. Named in honor of a Biblical miracle, he does indeed play a part in persuading Mr. and Mrs. Meadows to let Mark and Brenda attend the small church school.

**Deaths**

**BERRY, Pearl** (Hendricks)—b. Dec. 2, 1909, Fairburn, S. Dak.; d. Jan. 9, 1978, Leavenworth, Kans. She taught at Plainview Academy for two school terms, 1955-57. Survivors include her husband; three children, Audley Hendricks, Reva Maas, and Rilda Pengra; a stepson, W. O. Berry, Jr.; a stepdaughter, Verna Borba; nine grandchildren; seven step grandchildren; and six step great-grandchildren.

**CORNELL, Roy S.**—b. Aug. 1, 1919, in Washington; d. Dec. 19, 1977, Paradise, Calif. It was while he was a missionary doctor in Africa that he was stricken with polio. He had been bedridden for the past 20 years. Survivors include his wife, Alta; three sons, Kendall, Clinton, and Vaughn; his mother, Phila Cornell; and nine grandchildren.

**DEEB, John**—b. Aug. 28, 1900, in Syria; d. Feb. 11, 1978, Orlando, Florida. He worked at the Review and Herald Publishing Association for 40 years, mainly as a printer. Survivors include his wife, Bula; a daughter, Loretta Vernon; two sisters, Mary Abraham and Jennie Wassoo; five grandchildren; and two great-grandchildren.

**FORD, Paul G.**, 84—b. Dana, Ind.; d. Jan. 13, 1978, South Lancaster, Mass. He graduated from Emmanuel Missionary College. He taught at Cedar Lake Academy, Cedar Lake, Michigan; Oak Park Academy, Nevada, Iowa; Maplewood Academy, Hutchinson, Minnesota; and South Lancaster Academy, South Lancaster, Massachusetts. Survivors include his wife, Orpha; six sons, Wendell, Dwain, Cleo, Glee, Eldon, and Gary; one sister, Lucille Halvorsen; 26 grandchildren; and six great-grandchildren.

**GANT, Anita Louise**—b. 1902 in Chile, South America; d. Jan. 11, 1978, Ramona, Calif. Being a nurse, she served with her husband, Julian C. Gant, in the medical ministry. Survivors include her husband, Julian; four

daughters; and seven grandchildren.

**HAHN, Maybelle E.**—b. Nov. 23, 1894, Madison, S. Dak.; d. Jan. 11, 1978, Canyon Country, Calif. She graduated from Union College in 1917. She accompanied her husband, Walter Hahn, as he served as a principal and as business manager here in the United States and later as education and MV secretary in the Central American Union. Survivors include her husband, Walter; two sons, Frederick and Floyd; three grandsons; four great-grandchildren; and a sister, Ruth Nordal.

**REID, Eda Adele**—b. Feb. 24, 1896, Lakeside, Nebr.; d. Jan. 10, 1978, Napa, Calif. She served several organizations as secretary, including the Northern California Conference. Survivors include her husband, James, and two sisters, Mae Brauer and Ellen Kavanagh.

**WILLIAMS, Ida C.**—b. Jan. 29, 1887, Philadelphia, Pa.; d. Feb. 7, 1978, Shreveport, La. She married Harold N. Williams in 1913. Together they served for four years in Newfoundland, he as mission superintendent and she as lay activities secretary. She always worked closely with her husband in his pastoral work in the Atlantic, Lake, Southern, and Northern unions. Survivors include her husband; two sons, Elders Harold M. and Natha A.; five grandchildren; and eight great-grandchildren.

**WOLFE, Owen W.**—b. July 9, 1886, North Liberty, Ind.; d. Feb. 7, 1978, Angwin, Calif. From 1924 to 1927 he labored for the Navajo Indians at Lake Grove Indian Mission and later in Texas, Minnesota, and Colorado. He also pastored six churches in the Washington Conference. Survivors include his wife; three sons, Elton, Curtis, and Harlan; one daughter, Sharon L. Debely; six grandchildren; and two great-grandchildren.

**Coming**

April	
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
24	Servicemen's Literature Offering
24	Thirteenth Sabbath Offering (Trans-Africa Division)
July	
1	Vacation Witnessing
1	Church Lay Activities Offering
8	Christian Record Braille Foundation Offering
15	Home Foreign Challenge
August	
5	Dark County Evangelism
5	Church Lay Activities Offering
12	Oakwood College Offering
September	
2	Lay Preachers' Day
2	Church Lay Activities Offering
9	Missions Extension Offering
9 to Oct. 7	Adventist Review, Guide, Insight Campaign

## Adventist World Radio outreach

A series of special broadcasts representing a coordinated outreach from AWR-Europe and AWR-Asia has produced an excellent mail response from many countries all around the world. All together, AWR reported receiving nearly 1,000 reception reports from its listeners as a result of the week-long promotion.

The special series was broadcast December 4 to 10 on both AWR-Europe and AWR-Asia. Listeners were invited to tune in to as many AWR programs as possible during the week and to send their reports in to AWR. AWR-Europe broadcasts its programs from high-powered short-wave facilities in Sines, Portugal, and Cyclops, Malta; and AWR-Asia broadcasts are transmitted from the international short-wave facilities of the Sri Lanka Broadcasting Corporation in Colombo.

The international winner of the AWR contest was Victor Goonetilleke, of Colombo, Sri Lanka, who tuned into 39 AWR program channels during the week. This included AWR-Asia home service and international outlets in Sri Lanka, as well as AWR-Europe. Recently, at Bethel Chapel in Colombo, Victor and his wife, Niromi, were presented with the church's Bronze Medallion and a ten-volume set of *Bedtime Stories*.

Winners in the nontarget areas of AWR were D. J. Doull, a blind listener from Auckland, New Zealand, and R. H. Chester, from Adelaide, South Australia.

Co-winners in the European sector of the AWR contest were H. Purrmann, of Reutlingen, West Germany, and Thomas Drescher, of Zulpich, West Germany.

ADRIAN M. PETERSON

homes, gave out 1,787,766 pieces of free literature, and enrolled 282,799 persons in Bible correspondence courses. As a result, at least 2,412 were baptized. It is estimated that hundreds of thousands of persons have found happiness and assurance through the reading of the publications sold, and through the personal visits of the evangelists.

Following are the top NAD conferences in literature evangelists' sales:

Ontario	\$908,790
Texas	889,340
Potomac	804,205
Southeastern Calif.	763,406
Michigan	634,885
Carolina	622,690
Georgia-Cumberland	602,374
Southern Calif.	567,158
Pennsylvania	558,639
Florida	520,363
Central Calif.	503,392

It is heartening to recall that each sale represents a personal missionary visit by a committed literature evangelist. BRUCE M. WICKWIRE

## New secretary for White Estate

The Ellen G. White Estate Board of Trustees has elected Robert W. Olson as the Estate's secretary, effective July 1, 1978.

Dr. Olson has served as an associate secretary of the White Estate for four years, coming to the office from Pacific Union College, where he was chairman of the department of religion. In addition to a long period of service as a teacher of Bible and religion, he was for several years president of Newbold College in England. He is a nephew of the late A. V. Olson, a former president of the Board of Trustees of the Ellen G. White Estate.

On April 6, 1978, the Trustees of the E. G. White Estate accepted the resignation of Arthur L. White as secretary, on the basis of his own desire, the step being prompted by two factors: (1) his desire to give full time to the completion of his biography of Ellen G. White, a work requiring several more years; (2) the fact of his having reached a

mature three score years and ten and a realization that a younger person should take up the burdens of the office.

Ever since the inception of the prophetic gift in the Advent Movement 134 years ago, in December, 1844, members of the White family have served in this cause relative to the operation of prophetic guidance within the church. First it was Ellen White herself, then her son and helper, W. C. White, and last, Arthur L. White, W. C. White's son. This long era is coming to an end.

The Ellen G. White Estate publishes material from the pen of Ellen White and promotes a wider and clearer understanding of the nature of the work of the Lord's messenger. W. P. BRADLEY

President

Ellen G. White Estate

## Dutch bookstore sales increase

Approximately 25 percent of the sales of Adventist literature in Holland comes from channels outside the regular church avenues. Bookstore sales, direct mail, and media advertising are playing an important role in making selected books and magazines available to the public.

The magazine *Leven en Gezondheid* ("Life and Health") draws 80 percent of its sales from nondenominational channels. Books prepared especially for Christian bookstores are meeting increasing success. These include *Creation: Design and Designer* and Siegfried Horn's volume *The Spade Confirms the Book*, translated from the German edition.

In addition to this literature, the Netherlands Publishing House is producing books for literature evangelist sales. Also, this year the publishing house will print *Prophets and Kings* by Ellen G. White, thus completing the Conflict of the Ages Series. The entire edition of 19,000 of a missionary book, *It Does Make a Difference What You Believe*, by R. Bruinsma, was sold out in a few months.

WALTER R. L. SCRAGG

## Brazilian children choose SDA book

A survey to find out what topics appeal most to children in grades one to four was recently conducted by VISAO ("Vision") magazine, among 2,000 elementary school children in the state of Rio de Janeiro, Brazil. Experts trained in the field of education presented the children with a list of book titles from which to select the one they would most like to read. Twenty-six percent of the children tested selected the Adventist book, *Vida de Jesus* ("The Story of Jesus"), by Ellen G. White, now out of print in the U.S.

Robert C. de Azevedo, education director of the South Brazil Union Conference, reports that the technicians conducting the survey could not believe the results. But a careful review of computer answers confirmed the original findings. The results showed the great interest children have in religious reading.

*Vida de Jesus* was one of the first books to be translated and printed by the Brazil Publishing House. In 1977 alone more than 39,000 copies were sold. Since its publication 1,022,722 copies have been sold in the Portuguese language. M. S. NIGRI

## Guidelines for health programs

The General Conference Health Department announces that guidelines for health-enhancement programs, conditioning centers, and cardiac-rehabilitation programs are available to all interested persons.

This material comes from a workshop sponsored by the General Conference and held at Loma Linda University in September, 1977, and has been edited by the Health Department.

Copies are available for five dollars from Albert S. Whiting, M.D., Associate Director of Medical Affairs, General Conference of S.D.A., 6840 Eastern Avenue N.W., Washington, D.C. 20012.

ALICE SMITH

## 1977 book sales

During 1977 literature evangelists of the North American Division sold \$19,100,359 worth of publications. They prayed in 361,097



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