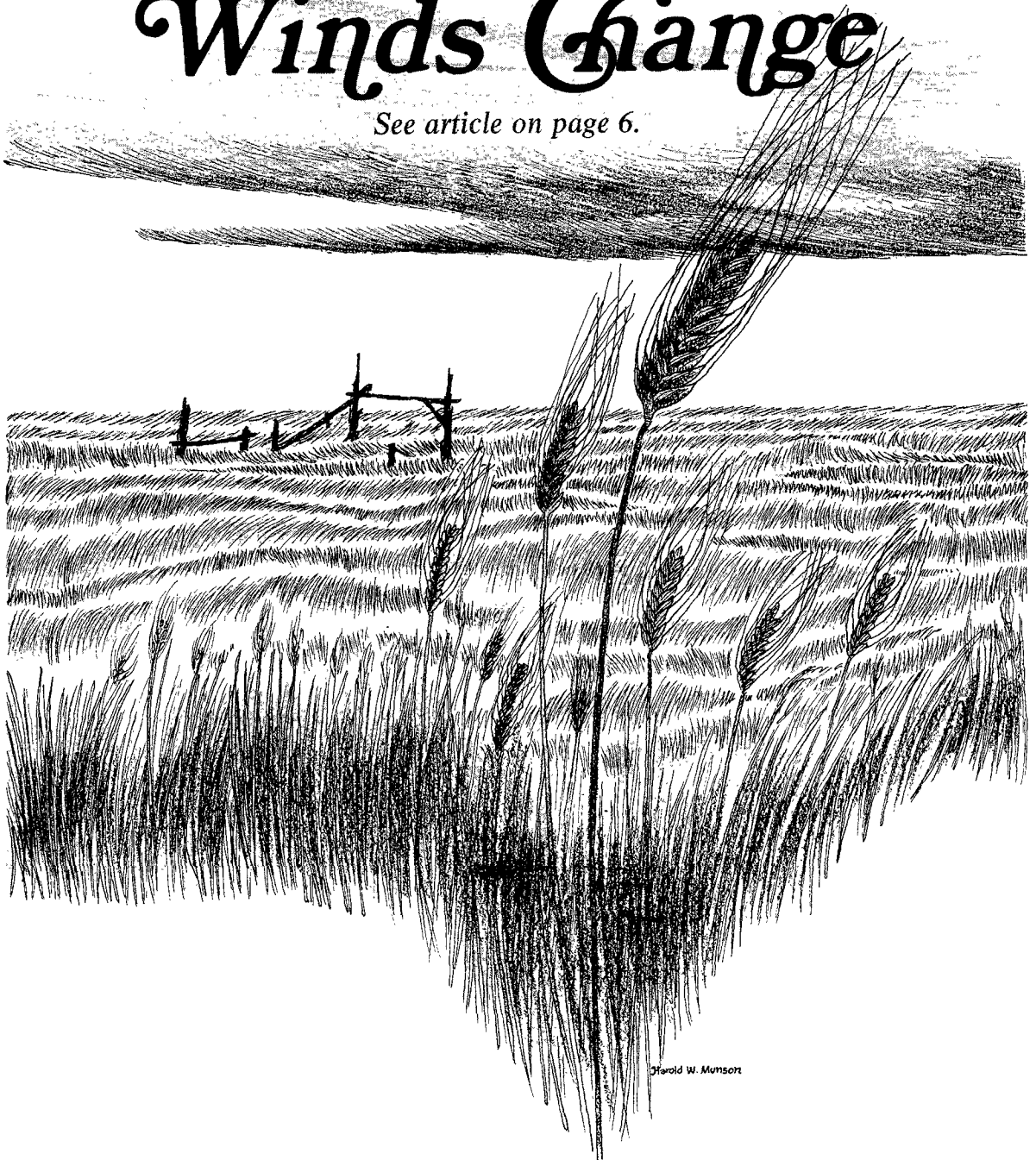


Adventist  
**Review**®  
General Church Paper  
of the Seventh-day Adventists  
MAY 18, 1978

*I Saw the  
Winds Change*

See article on page 6.



Harold W. Munson

# THIS WEEK

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**Wilma Atkinson**, author of the article (illustrated on our cover) "I Saw the Winds Change" (p. 6), has been a church school teacher since 1956, having taught in the Nebraska, Missouri, Michigan, and Ohio conferences. The

mother of two daughters, Mrs. Atkinson is a busy pastor's wife who is Sabbath school superintendent, as well as a church school teacher. She writes, "I wonder why I can never say No to job offers!" Mrs. Atkinson grew up in the Missouri hills and hopes someday to write the stories of her childhood that she has told her daughters through the years. "I Saw the Winds Change" is one of those stories.

The title "An Incredible African Safari" (p. 15) brings to mind adventures with big game in a jungle. Eddy Johnson began his safari with a serious automobile breakdown that led to a 23-mile

trek through intense heat, with water running low. He also encountered wild elephants and feared he might meet lions or other game in the game reserve where he was stranded.

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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.

### Last day of life

In a recent editorial you posed a question, "What would you do if you had only one day to live?" (March 9). I would like to assume that the Christian who comes to that time has already prepared an estate plan and that it is a "Christian" estate plan that will make a gift to the Master.

If we pass to our rest without making a will or a trust agreement, God's cause will not be benefited. It is only through these types of instruments that a gift to His closing work can be made.

Surely if we knew we had reached our last day, we would want to spend a few minutes reviewing that estate plan, making sure that the Saviour would receive a substantial gift.

HENRY T. BERGH  
Northern California  
Conference  
Pleasant Hill, California

### LLU accolade

Last year for several months I was a patient in the Loma Linda University Medical Center, having suffered a severe heart attack (myocardial infarction). This was my second heart attack and second stay at the medical center.

During both stays I was greatly impressed by the medical skills of the physicians in charge of the 2 (514)

cardiac services. Many of these physicians had been my friends over the years, and their development into splendid clinicians and teachers was a source of pride to me.

In the intensive-care unit, nothing was lacking, nor was any skill unavailable. My life was saved several times during one dreadful Sunday because of the unsparing efforts of skilled doctors and nurses who started up my flagging pump after it stopped on three occasions.

Truly the church has every reason to be proud of this tower of excellence at Loma Linda. The university has done much for many, long and well, and with little means compared to other great institutions.

D. T. BOYD, M.D.  
Porterville, California

### Ordaining women

Re "Women in the Ministry" (March 16).

Our dallying with the possibility of ordaining women to the ministry reminds me of the Israelites' insistence upon having a human king. It was not until the feminist movement became a force and other churches around us began ordaining women that there were stirrings in the hearts and minds of Adventist women for the same thing. Here go the modern Eves, straying away from their protection and strength. Will we fall into the trap as Eve did? I pray not.

MARY H. McLAUGHLIN  
Chula Vista, California

Women, please, please stay home where you belong. We greatly need Christian mothers in

the home. It is time for Christian women to lead their families and the world back to God.

ETHEL ZINK  
Caldwell, Idaho

"Women in the Ministry" is the only article I have read on this subject, that makes sense to me.

"If they [women] are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power that will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their work is needed."—*Testimonies*, vol. 9, p. 128.

My impression from observation is that most men would not like God to give women a power to exceed that of men to do a work that men cannot do.

CHARLES VAN DUSEN  
Albuquerque, New Mexico

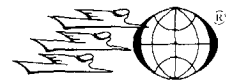
### It is attractive

As a career literature evangelist, I agree with the letter "Leaves of Autumn" (March 9). Our literature should be scattered as the leaves of autumn, and there is no denying that we have too few literature evangelists.

However, when the author says that "we need to make the work more attractive," I wonder what she means by "more attractive"? The work is attractive. The literature evangelist sees more judg-

*Continued on page 14*

# Adventist Review



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Vol. 155, No. 20.

## A time to be counted

How did the Seventh-day Adventist Church obtain the wonderful Biblical truths that have served as the foundation of its message for the past 100 years? How were the early believers able to come to agreement on interpretations of obscure or especially difficult Bible passages? How did the pioneers, coming from such disparate backgrounds, achieve a unity that even today is unique in the religious world?

As a first step in answering these questions we should note that the pioneers of this church were careful Bible students. They looked to the Word as the source of truth and their authority in matters of faith and doctrine.

Writing about the manner in which the pioneers searched the Scriptures, Ellen G. White said in 1904: "Many of our people do not realize how firmly the foundation of our faith has been laid. My husband [James White], Elder Joseph Bates, Father Pierce [Stephen Pierce], Elder [Hiram] Edson, and others who were keen, noble, and true, were among those who, after the passing of the time in 1844, searched for the truth as for hidden treasure. I met with them, and we studied and prayed earnestly. Often we remained together until late at night, and sometimes through the entire night, praying for light and studying the Word."—*Selected Messages*, book 1, p. 206.

One major purpose of the pioneers as they studied was to achieve unity. Said Mrs. White: "We would come together burdened in soul, praying that we might be one in faith and doctrine; for we knew that Christ is not divided. . . . Earnest supplications went up to heaven that God would help us to see eye to eye, that we might be one as Christ and the Father are one. . . . We tried to make our differences as slight as possible by not dwelling on points that were of minor importance, upon which there were varying opinions. But the burden of every soul was to bring about a condition among the brethren which would answer the prayer of Christ that His disciples might be one as He and the Father are one."—*Testimonies to Ministers*, pp. 24, 25.

### Exaggeration of differences

What a sharp contrast to the attitude of some today! Today some of Christ's professed followers seem to care little about the unity of the church; they exaggerate differences in belief rather than minimize them. Some even attack their fellows by pen and voice, making their differences as prominent as possible. How alien to the spirit of the church's founders, who sought unity to help fulfill Christ's prayer that His followers be one.

As we look back from the perspective of today, it seems probable that in spite of the high motives and sincere desire for unity that characterized the early Adventist leaders, true unity could not have been achieved if God had not worked supernaturally through Ellen G. White. As the group studied together, at times they

needed a special bestowal of divine wisdom. Either a passage of Scripture would seem to defy interpretation, or several interpretations seemed equally acceptable. At such times Ellen White was given an explanation in vision, and she in turn conveyed this to the group.

Describing what happened, she wrote: "When they came to the point in their study where they said, 'We can do nothing more,' the Spirit of the Lord would come upon me, I would be taken off in vision, and a clear explanation of the passages we had been studying would be given me. . . . Thus light was given that helped us to understand the scriptures in regard to Christ, His mission, and His priesthood."—*Selected Messages*, book 1, pp. 206, 207.

In another description of this experience Mrs. White wrote: "One point at a time was made the subject of investigation. The Scriptures were opened with a sense of awe. Often we fasted, that we might be better fitted to understand the truth. After earnest prayer, if any point was not understood it was discussed, and each one expressed his opinion freely; then we would again bow in prayer. . . . Many tears were shed.

"We spent many hours in this way. Sometimes the entire night was spent in solemn investigation of the Scriptures, that we might understand the truth for our time. On some occasions the Spirit of God would come upon me, and difficult portions were made clear through God's appointed way, and then there was perfect harmony."—*Testimonies to Ministers*, pp. 24, 25.

Thus we have clear answers to the questions posed at the beginning of this editorial. The Seventh-day Adventist Church obtained its doctrines by careful study of the Bible. When the pioneers of the church could not understand a Biblical passage, or when several interpretations seemed equally acceptable, God Himself unlocked the passage or pointed to the right interpretation by giving a vision to Ellen G. White. The pioneers accepted as authoritative that which was revealed in vision. Thus unity was achieved and maintained.

Today when voices here and there are crying, "This is what Luther taught" or "This is what Calvin says the text means," it is well for Seventh-day Adventists to remember that through the Spirit of Prophecy God has given the remnant church the clearest light the world has ever had on the beautiful truths contained in His Word. The writings of Ellen G. White are authoritative in a sense quite different from those of the Protestant Reformers or of other great Bible students and leaders of the past. Next to the Bible, the Spirit of Prophecy writings are the greatest single unifying factor in the remnant church. Those who seek the good of the Adventist Church will stand firmly for the counsel and interpretations given through God's special messenger, refusing to give uninspired writings equal authority.

In Revelation the apostle John wrote: "The dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17). To us it seems that the war is entering a critical, final phase in which both the commandments of God and the testimony of Jesus are under attack. In this day let every true soldier of the cross stand up and be counted.

K. H. W.

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# The Protestant Reformers and

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The Reformers provided a basis  
for the Seventh-day Adventist  
teaching of Christ's work  
in the heavenly sanctuary.

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By V. NORSKOV OLSEN

For the Protestant Reformers, Christ's ascension to heaven and His present office on our behalf at the right hand of God as advocate, intercessor, reconciler, mediator, priest, and high priest were important aspects in the Saviour's accomplishment of the atonement between God and man.

The Reformers' thoughts on the atonement were not separated from, but linked to, the truth expressed in the Apostles' Creed that Christ "ascended into heaven, and sitteth on the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead." Accordingly, Martin Luther comments on 1 John 2:2 in the following words: "Christ is born for us, suffers, ascends into heaven for our sakes, sits at the right hand of the Father, and intercedes for us."<sup>1</sup> In his sermons on the Gospel of St. John (chapters 1-4) Luther tells us, "I will console myself with the promise that the Lord Christ is living, that He arose from the dead, that He ascended into heaven, and that He sits at the right hand of God, not in order to be idle and while away His time there, but to save us all from sin, death, and the power of the devil."<sup>2</sup>

Luther confesses that when he comes "before the judgment seat to which the law relegates me, I am condemned and lost," but "as a poor condemned man who acknowledges his sin" he "leaps over to the blessed mercy seat and clings to Him who is pure and has no sin,

of whom the Scriptures say, 'He who believes in Him will not be put to shame,' because He is standing there and interceding for me. And besides, He gives me all His purity and holiness, so that, clothed and adorned with it, I may be able to stand before God, and all wrath will be removed and instead pure love and grace will hover above me"; the Christian "stands in a relationship of certainty that he is secure for Christ the mediator's sake."<sup>3</sup>

In his lecture on the Epistle to Titus, Luther encourages the Christian to say, "Even though I am aware of my sins, Jesus Christ intercedes, and He does not accuse us. This intercession must be grasped by faith."<sup>4</sup> In his comments on the Epistle to the Hebrews, Luther over and over again reflects the message of this Epistle, namely, "that Christ has appeared in the presence of God in our behalf. Therefore, a Christian must be sure, yes, completely sure, that Christ appears and is priest before God in his behalf."<sup>5</sup>

The close relationship between the Christ on the cross, the atoner, the mediator, and priest, is illustrated in the following statements: "Christ is the atoner and mediator between us and God, and therefore, in faithful discharge of His office, constantly pictures to us poor sinners the Father's immense, heartfelt love toward us, so that everything we see and hear of Him we may know and accept as flowing from the Father's heart." Describing Christ as the royal priest, Luther says: "These are the words of life that Jesus in Christ, my High Priest and King, who sacrifices His blood for me, reconciles me to God, and intercedes for me."<sup>6</sup> The fact that Christ has gone to God the Father in heaven is for Luther a unique, accomplishment. Likewise, our present and future redemption hinges on the reality that He went to heaven "not in order to be idle."

## Prophet, priest, and king

As a second-generation Reformer, John Calvin systematized much of the teaching of the early Reformers and it is formulated chiefly in his *Institutes*. Dealing with the subject of Christ as the mediator, Calvin teaches that Christ in this capacity fulfills the offices of prophet, priest, and king.

In the office of priest, the Mediator procures for us the favor of God. God could not be propitious to us without expiation of sin. Christ offers such in His death, which wipes away our guilt and makes atonement for sin. Thus He won for us access to God, which He now secures for us by His perpetual intercession.

In his comments on the words of the apostle Paul: "Christ Jesus; who gave himself" (1 Tim. 2:5, 6), Calvin asserts that the office of priest has two parts: Christ's death and His intercession. He writes, "The mention of

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# he ascended Lord in heaven

redemption in this passage is not superfluous, for there is necessary connection between Christ's sacrificial death and His continual intercession (see Rom. 8:34). They are the two parts of His priestly office, for when Christ is called 'priest' (Heb. 7:17) the meaning is that only by His death He made expiation for our sins to reconcile us to God, and now, having entered the heavenly sanctuary, He appears in the presence of the Father for our sakes that we may be heard in His name."<sup>7</sup>

The priestly function of Christ is not in conflict with the idea of substitution, for "in reality an entrance into heaven is made open to us through the favour of Christ, for He has made us a royal priesthood."<sup>8</sup>

The continual intercession of Christ means our continual dependence on Him and on the work that He did in our place, for apart from Him we are utterly lost. "Our lips are not sufficiently pure to celebrate the name of God, without the intervention of the priesthood of Christ."<sup>9</sup>

## Access to the Father

By His intercession alone, we have access to the Father. Commenting on the text "We have an advocate with the Father" (1 John 2:1), Calvin writes: "Since John wishes to show how we return into favour with God, he says that Christ is our advocate, for He appears before God for this end, that He may exercise towards us the power and efficacy of His sacrifice. That this may be better understood, I shall speak more crudely; the intercession of Christ is a continual application of His death for our salvation. That God then does not impute to us our sins happens because He considers Christ as intercessor."<sup>10</sup> Further: "First, it perceives that the Lord, by His ascension to heaven, has opened up the access to the heavenly kingdom, which Adam had shut. For having entered it in our flesh, as it were in our name, it follows, as the Apostle says, that we are in a manner now seated in heavenly places."<sup>11</sup>

On the Pauline phrase "who also maketh intercession for us" (Rom. 8:34) Calvin writes: "Christ, however, is justly said to intercede for us, because He appears continually before the Father in His death and resurrection, which takes place of eternal intercession, and to have the efficacy of lively prayer for reconciling the Father and making Him ready to listen to us."<sup>12</sup>

Commenting on Hebrews, chapter 8, Calvin writes that after Paul has established that Christ is the High Priest, "he argues that His priesthood is heavenly. . . . Christ has ascended to the right hand of God to reign gracious in heaven; He is the minister, not of our earthly sanctuary, but of a heavenly, of the true tabernacle." Further, "We must always hold on to the truth that, when the apostle is describing the death of Christ, he is not doing so in

reference to its eternal action but to its spiritual fruit. He suffered death in the common way of men, but He made divine atonement for the sins of the world as Priest. Outwardly He shed His blood but inwardly and spiritually He brought cleansing. In short, He died on earth, but the power and efficacy of His death came from heaven."

Turning to two other Reformers we find the same thoughts expressed as noted in Luther and Calvin. William Tyndale (1492-1536) not only translated the Bible but from exile sent several tracts back to England. In his answer to Sir Thomas More's *Dialogue* he emphasizes the Pauline doctrine that faith is sufficient to justify us and states: "Christ, in whom the promise is made, hath received all power in heaven and in earth. He hath also a perpetual priesthood, and therefore able perpetually to save. And that 'there is but one Mediator, Christ' as saith Paul. And by that word understand an atonementmaker, a peacemaker, and bringer into grace and favour, having full power to do so. And that Christ is so, is proved at the full."<sup>13</sup>

Heinrich Bullinger (1504-1575) followed Zwingli as leader of the Reformation in Zurich. His correspondents included Henry VIII, Edward VI, and Elizabeth, as well as leaders of the English Reformation. Many of his sermons were translated into English under the title *The Decades*. In one of his sermons he states: "The scripture setteth forth unto us Christ as the only mediator of redemption, so also of intercession. The office of a mediator touching redemption and intercession is one and the selfsame. . . . On both parts reconciliation (or atonement) is required and looked for."

He further equates reconciliation and atonement in these words: "He that is an intercessor must also be a reconciliator, or an atonementmaker, for the end whereat he that maketh intercession doth shoot is reconciliation."<sup>14</sup>

The Protestant Reformers of the sixteenth century were Biblical theologians seeking to preserve in all dogmatic discussions the totality of the redemptive message of the Bible. This redemptive message with all its theological facets was for the Reformers tied to the work of Christ as priest in the heavenly sanctuary. □

## REFERENCES

- <sup>1</sup> *Luther's Works*, vol. 30, p. 236.
- <sup>2</sup> *Ibid.*, vol. 22, p. 416.
- <sup>3</sup> *Ibid.*, vol. 51, pp. 281, 283.
- <sup>4</sup> *Ibid.*, vol. 29, p. 11.
- <sup>5</sup> *Ibid.*, p. 217.
- <sup>6</sup> *Luther's Selected Works*, vol. 46, p. 94; vol. 41, p. 195; vol. 20, p. 634.
- <sup>7</sup> Commentary on 1 Tim. 2:6.
- <sup>8</sup> Commentary on Heb. 10:19.
- <sup>9</sup> John Calvin, *Institutes of the Christian Religion*, Vol. III, chap. 20, p. 28.
- <sup>10</sup> Commentary on John 5:23.
- <sup>11</sup> *Institutes*, Vol. III, chap. 16, p. 16.
- <sup>12</sup> Commentary on Rom. 8:25; 3:25.
- <sup>13</sup> Parker Society, pp. 274, 275.
- <sup>14</sup> *The Fourth Decade*, Parker Society, p. 214.

# I saw the winds change

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It was almost as if a fiend,  
bent on arson, held an array of  
firebrands with which he jabbed  
the helpless earth.

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By WILMA ATKINSON

As Dad stepped onto the porch I saw the rigidity of his jaw and knew immediately that he expected to have a confrontation with Mother. I had learned to read the signs of recurring domestic storms, and, although I no longer cowered in hiding, I tried to make myself scarce when I saw one coming. This time there was no escape.

Not seeming to remember how sorry he always was afterward, Dad initiated the quarrel with the suddenness of a squall. "Just decided where I'll put the new barn. Got it all measured off, and the markers are hammered in," he declared to anyone in general and to Mother in particular.

"Now, Boyd, I thought we'd agreed to let that rest. You know how I feel about that barn. We simply can't afford it right now," Mother's tone was soft—deliberately soft. She had seen his marbled expression and was determined to avoid conflict.

"Afford it or not, we've got to have it. The other one's full. I won't let hay waste in the field now and buy it next winter—it isn't good business. Anyhow, I can afford to build as well as Joe Carter can, and he just finished one over at his place."

Mother's intention to keep her answers soft wavered slightly at the mention of Joe's barn. "Boyd, you know well and good how he got that barn!"

Dad's impish grin indicated that he was deliberately baiting Mother. "I can't prove he came by it dishonestly. Can you?"

Mother's silence was eloquent. Dad continued in a more conciliatory tone, "I agree it looks very suspicious. I know he's road commissioner, and it looks as though he used materials bought with road money. But what's he got to do with our barn, anyhow?"

Momentarily pacified, Mother returned to patient reasoning. "I know it's harder to stack hay outside, but we used to do it. It's especially hard now, of course, since we can't get help, with the war on and all the young men who aren't fighting going to the cities. But I'll help you. I

know how much this new barn means to you, Boyd. I had hoped we could see our way clear to start building this fall. But with the new church pro—"

"Church building program!" Dad thundered. "What's that got to do with my new barn, I'd like to know! You're always ready to hand out cash, hard-earned cash, for every tomfoolery that preacher dreams up! There isn't a thing wrong with that old church! I've taught a class in it for more years than I can tell, and it's good enough!"

"Good enough but not big enough, and you know it!"

"Well, let the new ones build the bigger church then. They can't come in and push us right out of our pews."

"Boyd, I declare, I hardly know you anymore. That doesn't sound like a missionary spirit."

"Don't reckon it is. Didn't mean it to be, but it's how I feel. You're always talkin' about givin' to the church an' returning the tithe to the Lord till it makes me tired. I let you pay tithe one whole year and durin' that year I must've read Malachi fifty times, but I never saw any heavenly windows, open or otherwise. Wolves killed ten sheep—that's no blessing! Hail destroyed nearly half our wheat—that's no blessing! Drought ruined most of the corn—I could go on. Where's your blessing?"

"Boyd, we don't demand miracles from God just because we pay tithe. We should—"

"There you go preachin' to me again! Well, save it. You did enough of that when you talked me into paying tithe. I just don't think God kept His side of the bargain!"

"Call it preaching if you like, but I'm going to point out something to you. Look at this farm. Right from this porch you can see nearly all of its four hundred acres."

As Mother pointed out feature after feature to Dad, I looked at the farm—really looked at it—for the first time in years. It was a good farm. Four hundred acres with the best production record in the county. Beautiful green acres dotted here and there with white sheep, anxious ewes and frisky lambs guarded by a few stern old rams.

One field was a patchwork of red and white, and bluegrass—registered Herefords wading knee-deep in lush pasture. And in another corner of the same meadow were the horses, kept for sentimental reasons now that tractors were doing the work.

Near the barn was a wooded area, a playground for the young calves that were products of the milking herd. In the same woodland stood the pinto cutting horse, a constant companion of mine. These animals could enter the barn at will, to seek protection from the summer sun, or to shelter there during blustery, inclement weather.

As Mother finished her verbal tour, I looked up to discover that Dad had retreated behind the mask he wore when he was enjoying one of his characteristic pouts. Mother, knowing that more words were useless, returned to the kitchen to attack her neglected tasks.

## The pout was over

Two hours later when Dad came in for dinner he was singing. This meant that his pout was over, and he was ready to be forgiven and to forget the whole episode. Not that he would ever ask for forgiveness, but he'd have a proposal to make to Mother that would testify of his repentance.

When the meal was almost over, Dad made his offer. "Elizabeth, there's a cloud bank comin' up that could

mean rain. I don't want to cut hay with rain comin'. Would you like to go shopping this afternoon?"

"Well, I do need several things, but I don't want to get wet. Will it rain before we get back?"

"Come on out on the porch and see what you think," Dad invited.

As the three of us stepped out onto the porch, Dad showed concern that the storm had built so rapidly during the short time we had been eating dinner. "This looks like a bad one," he said, but further comment was stifled by a clap of thunder.

Standing on the porch we felt small and insignificant. It was almost as if a fiend, bent on arson, held an array of firebrands with which he jabbed the helpless earth, relentlessly searching for the combustible.

The thunder clapped cruelly close, and we knew that lightening had struck nearby. Our eyes swept the landscape to where a thin curl of smoke rose from the barn roof. Realization gripped Dad. "The barn's on fire!" he shouted, leaping from the porch and vaulting the yard fence.

Mother and I ran too. That's all we could do, for there was no country fire department to call, no source of help. We depended on prayer and our own actions.

When Mother and I got to the barn lot, Dad was backing the pickup from the barn. "Don't go in there," he shouted to us. "There's 60 tons of loose hay in there and the whole thing is on fire! It's an inferno!"

At that moment the haymow door fell and we could see

the flames in the loft. But even more horrifying than this sight was the thought of what we could not see. The animals had always gathered here during a storm. We tried to see into the deep recesses of the barn, but the smoke was too dense. Then as it momentarily drifted away, we saw the sire of the Herefords standing in the hallway too terrified to move. What could be done? It would be suicide to go in, for burning timbers could start falling any moment. The scene was again obliterated by thick black smoke.

I was struggling to hold back the tears when I heard a sharp bark and a bawling complaint. More frenzied barking sounded from behind the curtain of smoke and we saw the white-faced bull emerge with his new master, the family stock dog.

"Champ!" I screamed. "Dad, have you seen Champ? My horse may be in there!"

Dad circled the barn and approached the lower end. Mother, understanding his intentions of checking the horse stall, called frantically. "Boyd, please don't go in there! No horse is worth your life! Please, dear God, don't let him go in!"

Carefully watching his chance, Dad dashed to the box stall, and finding it unoccupied, raced back to safety. The only animal that had taken refuge in the barn had already been rescued. But there was no time for rejoicing. A series of blasts like dynamite detonations shook the barn. Sheets of tin roofing were hurled with demonic force high into the air, threatening surrounding buildings—the shed to the southwest that was filled with dry soybeans, the granary to the northwest that housed power machines of all kinds, along with the necessary gasoline drums, and the house close by on the east. All were very dry and eager to nourish a stray spark, and each tin missile carried blazing torches to which they had been nailed.

### A determined wind

The shed roof became the host of many burning embers. The wind carried them with great speed. A neighbor ran up with a ladder and mounted the shed, armed with a pail of water and a wet gunny sack. He quickly extinguished the first blazes, but the wind seemed determined to outdo him.

"This shed is going unless the wind changes," he cried. The wind was coming from the northeast, spraying destruction in ever-increasing volume. But just as it seemed that all was lost and the shed must go, the wind moved in a clockwise direction.

We received the east wind gladly, never questioning the sudden change.

Suddenly there was a frantic shout for a ladder, and a crew of men worked desperately to save the granary with its attached implement shed. The wind, continuing its clockwise sweep, was now blowing from the southeast, threatening a different building.

"Get the tractor out of here! Move those gasoline drums! Our cause here is hopeless." I glanced up as someone urged Dad into action, and saw the roof smoking, ready to burst into flames.

But at that moment it dawned upon us that the wind was rotating again. Blowing with a near-gale force from the west, it forced the fire in a different direction. We had not prayed for this help, and were much too busy to consider the acts of a kind Providence. We could do

## If an angel appears

By BOBBIE RIX

Returning to their village in New Guinea, Tamasombo and four of his friends met a supernatural being. In a melodious voice this being told them to change their life style: they should destroy their pigs, stop chewing betel nut, clean up their village, stop traditional dances and devil worship, stop polygamy, worship on the Sabbath, and prepare for life eternal.

This occurred in 1963. When a man by the name of Jerome came to their village in 1967 with his *New Life Picture Roll* and said the same things, Tamasombo remembered what the being he had met four years before had told him. Tamasombo joined the "class ready" and was baptized a Seventh-day Adventist in 1971.

Hearing of this incident, I began to wonder, Would it be possible for Satan to stage a similar incident and to convey a lying message? As it happened, Tamasombo and his friends did meet an angel of God, but could not Satan, too, appear as a large being dressed in white and speak with a melodious voice? Paul warns, "And no marvel; for Satan himself is transformed into an angel of light" (2 Cor. 11:14).

Satan has had 6,000 years in which to practice the art of mixing truth with error. Ellen G. White says, "The enemy is preparing to deceive the whole world by his miracle-working power. He will assume to personate the angels of light, to personate Jesus Christ."—*Selected Messages*, book 2, p. 96.

If one ever meets a being considered to be an angel of God, he should search the Scriptures to be certain *everything* he is told by this being coincides with God's Word.

nothing to save the barn or its contents, but we were grateful for the shift in the winds that would save the other buildings.

"The house! The house! An ear-splitting cry reached our benumbed brains. The burning shafts now landed on the roof of the house. "Bring another ladder. This one's too short," cried one of the firefighters.

A longer ladder was brought and the battle began all over again. Three times we had started such a fight and twice we had won only because a greater power had directed the prevailing wind into another direction.

"O God, help us," I breathed, as I handed up the pails of water. "It's time now for the wind to change," I pleaded audibly, unconsciously acknowledging the previous intervention of God. But this time the wind did not change.

The roof, composed of supposedly unburnable shingles, proved the manufacturer guilty of false advertising. It began to burn. But, no! The cause was not lost! The wind had changed once again to a northeast blast. And then the rain came. O the blessed coolness, the precious feeling of being drenched by that downpour!

All that afternoon the fire raged. All afternoon we made our weary pilgrimages from building to threatened building. All afternoon the winds rotated tirelessly. We lost count of the times we were witnesses of the benevolence of God. We were conscious only that His finger moved the elements of nature. All through the long afternoon, all through the endless night, our neighbors watched with us as the miracle was repeated.

For days after the crisis, Dad languished in a stupor—a silent statue gazing from the dining room window. He was looking at the smoldering ruins, but he didn't appear to see them. Mother and I carried on the necessary chores as quickly as possible, for we feared for his mental health. Then one day, as I entered the dining room, I sensed a change in the figure standing in the window. It was not a physical change. He still stood staring out at the gaping void. But I felt a different attitude even before he spoke. His tone was so soft that I could hardly distinguish the words. "I heard your prayer, Cricket. Do you know it was answered? It was."

My brain raced. What prayer? When? Had he heard me praying for God to preserve his sanity? What would be his reaction to my prayer for his mental stability?

But Dad's quiet words interrupted my thoughts. "Yes, Cricket, I heard you telling God it was time for the winds to change. I hadn't noticed the wind until then. It was a miracle, wasn't it? Just what Elizabeth said I was demanding from God. I never realized how far I had gotten away from Him. I tried to save the buildings in my own strength, not even remembering to pray." After a long pause Dad continued, "Cricket, He answered your prayer once in my behalf. Would you pray again? This time don't ask him to save a barn; ask Him to save a would-be barn builder."

The farm still sprawls over the Missouri hills and the lambs still gambol in the pasture. The Herefords are gone, the horses have vanished, the pinto and rider are separated by more than miles. But an empty, blackened foundation still stands as mute testimony of the lesson we learned that October day. The fool has said there is no God, but I know that there is. I saw the winds change. □

## FOR THE YOUNGER SET

# The orphan fawns

By RUTH P. WATTS

The sun had just come over the top of the trees when Mr. and Mrs. Romero sat down to eat their breakfast. Through the large window that framed the backyard they could see Billy Goat Gruff devouring his grain; the hens in the pen cackling over the greens; the pet rabbit's nose busily quivering as he gobbled his rations; and Apache, the horse, neighing his delight with the cornstalks on the ground.

"I love mornings. Everyone is so fresh and full of love for life," Mrs. Romero said as she smiled at her husband, who was sipping his juice.

"Mmmm." Mr. Romero's eyes twinkled and then grew serious. He was thinking of what had happened to the new grapevines and the strawberry patch during the night.

"What's the matter?" asked his wife curiously.

"Well, those twin fawns

have completely stripped the new leaves and eaten several strawberry plants."

"Was the mother deer with them?"

"No, I think she's been killed. I haven't seen her with them for several days."

"Oh, those poor little babies. Can't we let them have a few of our plants?" Mrs. Romero's voice was sympathetic.

"That's what I thought at first, but now there is too much damage. Something has to be done before they destroy all the berries and vines."

"You're not going to shoot them, are you?"

"No! Not if I can help it. Before I do that, I'll try everything I can think of." Mr. Romero got up, put his dishes in the sink, and then, stooping over, pulled two large pan lids from the cupboard. Standing at the window that overlooked the garden, Mrs. Romero pointed silently. There, side by side, eating as fast as possible, were the twins. The little white spots sprinkled across their backs proved their babyhood.

Quietly and quickly Mr. Romero slipped out and stood behind them. Then with the lids he made such clashing and clanging sounds that Mrs. Romero jumped, even though she knew what was coming. Startled, the fawns bounded effortlessly away, but only to the edge of the garden.

"Those little rascals! They act just like mischievous, disobedient children." Mr. Romero was amused, but knew he had to do something else.

"Let's call the game warden," suggested Mrs. Romero.

A few days later the game warden came and settled the baby fawns in a forest preserve area where they would be protected and have plenty of food. And Mr. and Mrs. Romero's grapes and berries were safe for another year.





# “FAMILY”

By M. CAROL HETZELL

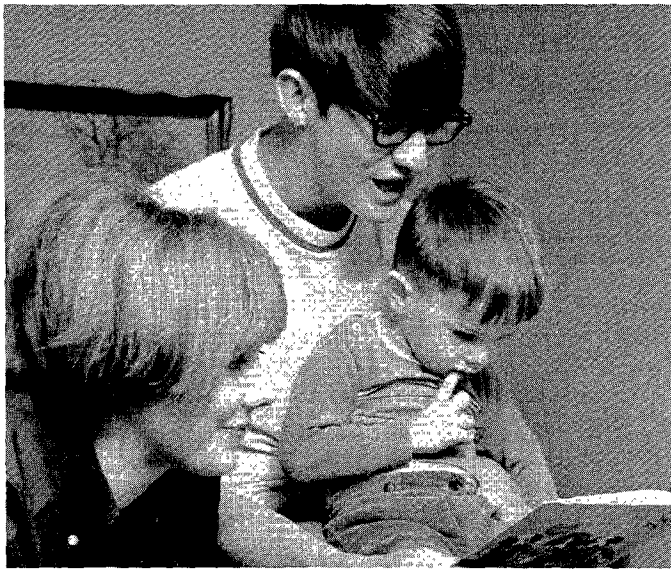
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A young couple in Minnesota is as responsible for sending a missionary from the Philippines to Africa as is a member in a barrio in the Philippines.

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The missionary was returning home. He had suffered total economic loss. But he had his family. Somehow, according to the news release, the missionary family had escaped from the badly battered territory in which they had lived and worked a score or more of years. Now they

*M. Carol Hetzell is director of the General Conference Communication Department*



were coming home, penniless and facing an uncertain future.

The missionary family was not an Adventist family. They had gone to Africa under the sponsorship of a local church, as do many missionaries of other denominations. Now that they could no longer serve as missionaries, now that their field of service was closed to them, they did not know what would become of them. They could not be certain that the little church that had scraped funds together to keep them in Africa would still care for them.

No missionary of the Adventist Church would ever find himself in such circumstances, for he does not look to a single congregation for support. He is sponsored by all the Adventists around the world, who join hands in the fellowship of missions! Under this system of united mission support, the message of a soon-coming Christ has traveled into 193 countries. When a missionary accepts a call to some distant land he knows that behind him is a world membership, giving funds to a world work. His appointment is not dependent upon the whims of a small group of people, but of a people bound together for a finished work.

## From everywhere to everywhere

Through this unity, this system of organization, the church is able to send missionaries from everywhere to everywhere. They go out from homeland bases in Europe, Australia, the Far East, and elsewhere, besides the United States. The young married couple in a little farming community in Minnesota is just as responsible for sending a missionary from the Philippines to Africa as is a member in a barrio in the Philippines.

How is this? All calls for missionaries pass through the General Conference. All appropriations for mission operation are approved by the General Conference in session at the Annual Council of the church.

In the budgets voted at this council one may see listed such needs as a new water pump for some outpost in Papua New Guinea, or a generator plant, or anything from a printing press to a new hospital wing. And to these facilities, the married couple in Minnesota and the member in the Philippines both contribute.

The members of the family of God are at work, moving together to carry the message that has been entrusted to them. A unifying influence such as the Advent message evokes is not visible in other denominations. Adventists are a unique people, a people bound together by the seventh-day Sabbath and a judgment-hour message that must go to all the world.

What other church gathers for worship on the seventh day of the week, drawn by a divine fiat—"Six days shalt

thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God"? What other church looks with expectant eyes for the coming of the Son of man, knowing full well that the time is short, having within its treasure store the counsels, not only from Holy Writ but also from the Spirit of Prophecy?

Indeed, what other church has operating within it the gift of prophecy? Some others may claim this special gift, but their prophets fail to pass scriptural tests. What remarkable guidance has been given the Adventist Church since its origin! Without such guidance, how would the infant church have stretched its arms to encircle the globe? What beauty is shed upon the story of Jesus in the book *The Desire of Ages*! What wisdom is given concerning healthful practices in *The Ministry of Healing*! What direction is found in the pages of the books *Counsels to Parents and Teachers* and *Education*!

Recently the Communication Department of the General Conference sent out a release on the status of mission calls. That release revealed that in many, many areas overseas, countries are able to fill with indigenous members positions occupied in early years by missionaries. How would this have been possible without the

educational system of the church, which is the largest worldwide Protestant educational system? And how did this educational system get its beginning? Counsels from the Spirit of Prophecy set it on the forward march. "Be the head and not the tail" was ever the instruction.

We haven't always followed that instruction. We are not a perfect people, a perfect family—yet. But we have looked carefully to the "little red books" by Ellen White, and where we have taken their counsel our schools have prospered, and the students have thrived. What a unifying element these counsels have been in a church that encircles the world!

A perfect family. How beautiful that sounds! And one day we shall know the joy of being a part of the family of God, not as pilgrims in a foreign land, but as children hearing their Father's welcome home. Gone then will be all the nibblings, the quibblings, and the insignificant misunderstandings that tear at families. Our Lord's unforgettable prayer in Gethsemane will have been answered: "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" (John 17:21).

Without this oneness we will never be there. □

## BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

### Three days and nights

**When it says that the Son of man shall be three days and three nights in the heart of the earth (Matt. 12:40), could this be reckoned from Gethsemane to the Resurrection? This would include the period during which Jesus bore the sins of the whole world.**

Matthew 12:40 has puzzled many Bible readers, and various solutions have been proposed. The problem is that three full days and three full nights, a total of 72 hours, cannot be fitted between a burial late Friday afternoon and the resurrection early Sunday morning.

Seeking to solve this problem, some have proposed a crucifixion on Wednesday and a resurrection late Sabbath afternoon. But a midweek crucifixion contradicts Biblical data. Nevertheless, the proponents of this scheme have devised clever arguments in an attempt to explain away the obvious chronology of the Gospel narratives.

All this is unnecessary. One need simply recognize

that in use here is an idiom current in Bible times, according to which a part of a unit of time was reported as a complete unit. In elapsed time there would be between the Crucifixion on Friday afternoon and the Resurrection on Sunday morning a part of Friday, all of the Sabbath, and a part of Sunday. But according to the ancient idiom, the part of Friday involved would be reported as a full day and night; likewise, the part of Sunday involved would be reported as a full day and night. Thus three full days and nights would be reported for what was actually a much shorter period in hours transpired.

To a Western mind, this seems strange. But we must permit Oriental writers to employ imagery with which they and their readers are familiar. None of the ancients would raise the question we are discussing in this column. To them it would be no problem. An important rule in Bible interpretation is to discover how those who

first heard the Bible messages understood them.

The principle of chronology here discussed is called inclusive reckoning. It can be illustrated from other Bible passages also. Notice carefully the chronological data in the following verses: "And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea son of Elah king of Israel, that Shalmaneser king of Assyria came up against Samaria, and besieged it. And at the end of three years they took it: even in the sixth year of Hezekiah, that is the ninth year of Hoshea king of Israel, Samaria was taken" (2 Kings 18:9, 10).

Here the period from Hezekiah's fourth to sixth years, a period that we would designate as two years, is called "three years." Notice that the closing event is represented as occurring "at the end of three years." The events involved would comprehend, in our reckoning, a part of Hezekiah's fourth year, all of his fifth, and a part of his sixth.

Another example is found in a narrative in the book of Daniel. When Daniel was carried into captivity he was placed in a group of captives who were to receive special training for three years so

that "at the end thereof they might stand before the king" (Dan. 1:5). Daniel and his companions passed the test with flying colors (verses 18) and were numbered among Babylon's wise men.

A short time later Nebuchadnezzar had his dream of a gold-headed metal human image. Of all the wise men, only Daniel could interpret the dream. Notice, this dream came in Nebuchadnezzar's second year (chap. 2:1). But it was Nebuchadnezzar who had destroyed Jerusalem and who had carried Jewish captives, including Daniel, to Babylon. He did this in his accession year. How is one to fit in three years between Nebuchadnezzar's accession year and his second year? By inclusive reckoning. Elapsed time is (1) a part of Nebuchadnezzar's accession year, (2) all of his first year, and (3) a part of his second year. Since parts are reported as wholes, the record reports this elapsed time as three years.

Although other solutions, such as the one suggested in the question, have been proposed, they appear less satisfactory. Once the idiom is understood, there is no need to look for solutions that require us to give to the words employed meanings that are not readily obvious.

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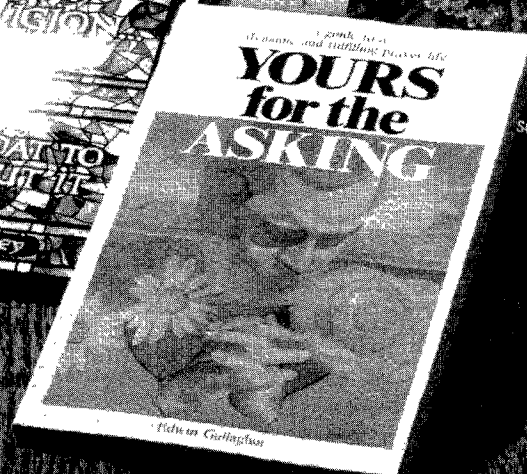
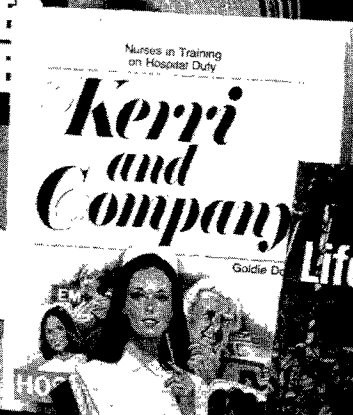
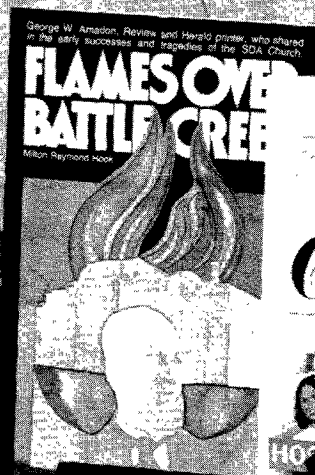
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## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION

**My 3-year-old son recently has begun saying some things that concern me. Doubtless because of his love of stuffed animals he will say, for example, "I'm a monkey, and you're the mommy monkey." Later, when I ask him to pick up his toys, he replies, "I can't; I'm a cat." Another thing that bothers me is that he never volunteers any information about his own faults. In fact, when I punish him he will later remind me of how bad I was to spank him. But when I ask him to tell me why I spanked him, his face goes blank, although I had tried carefully to explain before I administered the punishment. He never recalls on his own any wrong that he has done. As an isolated pastor-missionary's wife I need help. Any suggestions?**

■ The problems you are having with your son sound like the ones we had with one of our sons, the third of our four children. His imagination was much greater than that of the average child of that age. We tried not to discourage his imagination, even played along with him, but we kept it clear that it was a game of pretend. Later his imagination proved to be a great asset to him in writing compositions for school.

MRS. CONRAD HAM  
Millbrook, New York

■ Some time ago my daughter began asking me if I was sorry for spanking her. My explaining that she had done wrong did not seem to help. As I considered why she might feel this way, I began to realize that I probably gave her the impression that I was always right and never made any mistakes. Thus, she was imitating me in rarely apologizing. I decided to begin letting her know that I was sorry for things I had done sometimes. I would ask her forgiveness, and we would kneel together and ask God's forgiveness. Soon I found it was much easier to help my daughter see her faults, and she began asking for forgiveness on her own.

LINDA M. GILBERT  
College Place, Washington

■ If your son says he can't pick up his toys because he is a cat, you could point out that even cats

obey their mommies. You could also do things with him that children can do; for example, have him help you plant a garden or bake some bread or cookies.

As for not recognizing his faults, my husband and I have found a method that seems to work with our daughter. When she disobeys, we point out how sad she is making her angel and Jesus feel. Also, we tell her that her angel is writing down the naughty things she has done. After her punishment, we pray to Jesus, asking forgiveness for the specific things she has done that were wrong. We then point out that her angel can now erase the wrong, and that her angel and Jesus are now very happy. Often she says, "My angel is singing now."

MARILYN HENDRICKS  
Rogue River, Oregon

■ As the mother of a preschooler whose behavior led to extensive counseling for the whole family, here are some tips I learned that might be helpful to you:

1. Don't put too much emphasis on his make-believe world. Let him be a child, which includes pretending and using his imagination. You, too, can play games with him, making obeying fun instead of punishment. Often, paying attention to undesirable behavior makes it worse, where ignoring it results in its disappearance.

2. It isn't necessary to have the

child repeat why he is being punished. If you are consistent, he will know that misbehavior results in punishment. His blank expression and forgetfulness seem like his own "control mechanism" to tune you out. Be consistent and you'll come through loud and clear.

3. As to not picking up his toys, here are two ideas that have worked for me: (a) If the child does not pick up his toys after having been told to, the toys will be put in a special box out of his reach until a certain day each week. Threats and begging on your part are against the rules. He soon will learn that if he doesn't put the toys away, you will, and he won't see them again until the designated day. Two or three losses and he soon observes the rules of this "game." (b) Gently, but firmly, hold the child's hand, "helping" and directing him to pick up the toys. Praise him for the job well done, and explain that this is the way you like to see him pick up his toys. Continue to hold his hand, praising him, until you feel him beginning to do the task himself; then loosen your grasp, eventually letting go completely. Give recognition and praise for the good job he is doing. Praise brings better results than threats and punishment.

NAME WITHHELD

■ Isn't there some neglected, homeless child about your son's age whom you could take into your home and raise with your son? You could consider adoption. This would give your son companionship, which he seems to need, and it would mean that two children instead of one would be trained for the Lord's work.

SHIRLEE HOWARD  
Oxford, New York

■ To simplify problems for your son's immature mind I suggest that you have few rules, but enforce them consistently. Studies have shown that positive reinforcement, or rewarding desired behavior, results in the fastest learning. Simply removing your attention or restricting some enjoyed privilege for noncooperation comes next in effectiveness. And spanking proves to be the least effective as a means of child training.

JEWEL A. STEVENS, M.D.  
Dayton, Ohio

■ Children go through phases while growing up. These are mostly harmless but often distressing to parents. The quickest way for a child to grow out of such a phase is for the parents to ignore it completely. If the child gets a "rise" out of his elders he

is encouraged to continue the behavior. Give him the attention he craves and needs via some acceptable type of play. Divert his attention, and relax and enjoy your child!

A young child may not entirely understand your explanation of why you have to punish him. Or, he may well be a child who does not respond favorably to corporal punishment. One of mine was made worse by spanking, while the others profited from it. I suggest you try other forms of punishment. Withhold a treat (not food or your love), or isolate him from the rest of the family when his behavior is not acceptable.

DORIS JOAN PETERSEN  
Seattle, Washington

■ Many children pass through phases similar to your son's and emerge from them without experiencing harm. However, if your son's behavior persists for much more than a couple of months it might be wise for you to consider seeking professional counseling in case there is a more serious underlying problem than is apparent.

CHARLENE PRICE  
Washington, D.C.

*A list of books on family life, some of which are directed to solving problems such as the ones posed in this question, may be obtained by writing to Home and Family Service, General Conference, 6840 Eastern Avenue NW., Washington, D.C. 20012.—EDS.*

### QUESTION FOR JULY

Response deadline June 15

**My husband is a denominational employee whose responsibilities often require him to work long hours and to make trips away from home. When he comes home, many times he is too exhausted to give the attention to the family that he feels he should. Is there a way we as parents caught up in such a situation can do justice to the Lord's work and yet not neglect our family? Is it enough for the father simply to entrust his children to his wife's and the Lord's keeping, or would this be presumption? Should young ministers and administrators simply refuse to accept heavy responsibilities until their children are grown?**

Send answers to Reader to Reader, ADVENT 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.

## Character development

Character development presupposes the power of free choice. Lovingly and at risk to Himself, God created us to think and to do. In our fallen state, free choice is still ours. Our decisions either stimulate character growth or retard its development. Biblical instruction in two areas of Christian living illustrates what we mean. The first such area is tithes and offerings and the second is entertainment.

Scriptural emphasis that tithes and offerings are to be given to God should never be understood to mean that we are saved by our good works or that there is inherent merit in tithing. The fruits of the Spirit, namely, love, joy, peace, longsuffering, gentleness, goodness, and faith, are much more important than money. Jesus warned us not to overemphasize tithing to the exclusion of faith (see Matt. 23:23).

Christian attitudes and actions, such as kindness, consideration, love, understanding, patience, et cetera, do not excuse us from paying tithe or permit us to minimize its importance. Tithing and developing a loving Christian character are not mutually exclusive. One is the test of the other.

However, overspecification of what should be tithed, such as the Jews got into, could become regimentation and a mechanical response to God's command. Such behavior would soon stifle spiritual growth. Without

choice of personally applying the scriptural principle of tithing, honesty with God would soon be denuded of all love, and tithing would cease to be one of the tools in His hand for the restoration and growth of man. In addition to supporting the ministry, the tithing system not only recognizes God's ownership, but develops our benevolence.

The Adventist Church sets forth the principle that a member should return to God a tenth of his income. But the church does not presume to tell a member how to figure his income. For example, should a widow receiving a meager subsistence pension pay tithe on the supposed rental value of a large house a relative provides for her? It is easy to see that blanket rules could not cover all circumstances that might arise.

Simply blindly to obey such rules would do more harm than good; it would seldom be from personal conviction or contribute to spiritual growth. God did not create us as automatons; nor does He prefer the response of robots to the intelligent self-sacrificing choice of people reflecting His character. It is therefore left for the member to work out the details with his God. This is where character development comes in. The member has to make choices on his own.

As Seventh-day Adventists we are thankful to be free and to have an opportunity to willingly assume the fiscal responsibility for God's church. The ultimate benefit is ours, not His.

### Entertainment

A second area that provides opportunity to develop character by personal decision is entertainment. Scripture says, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever

## The greatness of humility

By F. M. ARROGANTE

The Word of God says, "He that is slow to anger is better than the mighty, and he that rules his spirit than he that taketh a city" (Prov. 16:32).

"The warfare against self is the greatest battle that was ever fought."—*Steps to Christ*, p. 43. "There are few . . . who have fought and conquered in the battle with self."—*Testimonies*, vol. 5, p. 82.

What does victory over self mean? An unknown author explains: "When you are forgotten or neglected or purposely set at nought and you can smile inwardly, glorying in the insult or the oversight—that is victory over self. . . ."

"When your good is evil spoken of, when your wishes are crossed, your tastes offended, your advice disregarded, your opinions ridiculed, and you can take it all in patient and loving silence—that is victory over self!

"When you never care to refer to yourself in conversation, or to record your own good works, or to seek after commendation; when you can truly love to be unknown—that is victory over self."

A good example of a legitimate fear—the fear that a person may defeat himself—was that of President Lin-

coln of the United States. Asked of his uncertainty for being elected to the Presidency, Abraham Lincoln said, "I have no fear for Breckinridge, he is a Southerner, the North will not support him. I'm not worrying about Douglas, the South is against him. My greatest worry is that man named Lincoln. If I am defeated, it will be by that man."

Truly great men are few in number. D. L. Moody said, "The beginning of greatness is to become little. The increase of greatness is to become less, and the perfection of greatness is to be nothing." "The only [true] greatness is the greatness of humility."—*The Desire of Ages*, p. 650.

"If a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6:3).

What do you think of yourself? Talent is God-given; be grateful. Fame is man-given; be thankful. Conceit is self-given; be careful.

As the fleeting moments of time jet into eternity it is fitting to pray the prayer of a missionary to the Aucas of South America, Jim Elliott: "Father, take my life, yea, my blood if Thou wilt, and consume it with Thine enveloping fire. I would not save it, for it is not mine to save. Have it, Lord, have it all. Pour out my life as an oblation for the world. Blood is only of value as it flows before Thine altar." Not long after uttering this prayer he was murdered by the people he was seeking to help.

To be emptied of self is greatness perfected, for then and then only we are ready, with our all, to be laid on the altar of sacrifice.

things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things" (Phil. 4:8).

Numerous articles have been written, books published, and sermons preached on the application of this text. But, thank God, we are not programmed for obedience. This would end all self-development. God has given us freedom to choose the good, to assume responsibility for our own destiny without coercion, and to chisel the character statue of ourselves that we wish.

We can cheat in this process of character building and, like the ancient artisan, apply wax to the cracked marble; but the summer sun will soon melt what is insincere and unreal. It is from the absence of this kind of statuary patchwork that the word "sincere" takes its meaning—to be without pretense, hypocrisy, or deception. Sincerity is that quality which is genuine, real, and reliable. The choice is ours. We are always free to choose our own building materials.

Guidelines for entertainment will always be needed. Our churches, schools, and institutions could not operate without some kind of criteria. However, personal freedom takes into consideration not only the welfare and rights of others but also the revelation of God's character made visible to others by what we are and how we live.

Baptism does not program us for right living. There is always a risk in freedom. And without assuming the risk of human error in decision-making, either with ourselves or with others, there can be no character development, no real response of love. The only alternative is the destruction of men and women as persons, created to freely and willingly reflect the character of God. Free-

dom to select our entertainment, whether TV or otherwise, remains our choice, and by our choice we use our freedom responsibly or abuse it. Character is not a gift; it is the product of the will of God and the freedom of choice (see *Education*, p. 57).

### Our responsibility

The words of Paul, applied by Ellen White to character building, illustrate our responsibility well when Paul says, "For God has already placed Jesus Christ as the one and only foundation, and no other foundation can be laid. Some will use gold or silver or precious stones in building on the foundation; others will use wood or grass or straw. And the quality of each person's work will be seen when the Day of Christ exposes it" (1 Cor. 3:11-13, T.E.V.). Ellen White comments by saying, "It makes every difference what material is used in the character building. The long-expected day of God will soon test every man's work."—*The SDA Bible Commentary*, vol. 6, p. 1087.

God's method of character building is a gift of His love. In addition to the areas of systematic benevolence and entertainment there are other areas of Christian behavior that provide us with opportunities for character development. Character is not measured by quantity as much as by quality; otherwise, the race would belong to the swift and the battle to the strong. But even the weakest of the weak may, by the exercise of choice and the application of Biblical principles, reflect more and more of God's image and take with him the only treasure that anyone can take with him from this life—God's reflected image.

J. J. B.

## LETTERS Continued from page 2

ment-bound souls in one month than even the gospel minister. It is amazing that we are actually paid to seek and save those who are searching for God's truth. The only thing that now limits us in reaching people is time.

Literature evangelism is a work second to none in the world, and I am so thankful that God called me into it.

J. BLAKE HULL  
Garden Grove, California

### Needed message

I am glad I took the time to read "The Peerless Christ" and "How Jesus Overcame" in the March 16 issue. I needed the messages they conveyed.

L. G. WILBERT  
Harrisburg, Pennsylvania

### One day to live

Thank you for the thought-provoking editorial entitled "If You Had Only One Day to Live" (March 9). Planning to share it with my sophomore Bible class, I

decided first to ask them the question, "If you had only one day to live, how would you spend it?" My students wrote their answers anonymously, which I then shared with the class. After we had done this, I read them the article from the ADVENTIST REVIEW.

Out of 45 students, 44 indicated a real desire to put their lives in order and to prepare to meet Jesus. Most of them reflected thoughts such as this: "I would rid myself of all sins and confess them to the Lord. I would prepare myself to see Jesus at His second coming when I would be resurrected."

One 16-year-old boy gratefully responded, "I would read my Bible, talk to God, read *The Desire of Ages*, ask God to help me remember any sins I had not confessed, ask Him to be in my life this last day, and thank Him for letting me live as long as I did."

We closed the class determined to live each and every day as if it were our last.

The REVIEW has been a real blessing to our class this year. I assign it as an optional project to be read weekly and reported on.

JACKIE DE GROOT  
Broadview Academy  
La Fox, Illinois

### Good ad

We were greatly impressed with the March 16 cover picture of the Tom Law family. What a challenge for young, enthusiastic Christian families!

OSCAR AND IRENE LOTTMAN  
College Place, Washington

### Sideline view

As I read the "good old" ADVENTIST REVIEW from week to week, the words of W. A. Spicer, well known by many church members and friends of his generation, keep coming to mind. One day I asked Elder Spicer: "How does it seem to be retired?" Instantly, with the characteristic wave of his right arm, he answered: "Brother, I

find it a joy to be standing on the sidelines, watching the great Advent procession pass by, hastening on to its glorious triumph."

Having known Elder Spicer from the time he was secretary of the General Conference, through the years of his presidency, and as field secretary of the General Conference, I not only admired his leadership, but also his beautiful Christian character. During his last few years as field secretary, I had the unique opportunity of sitting with the General Conference officers in their weekly meetings. Often Elder Spicer and I were seated next to each other, which for a young man in his late thirties was an unforgettable experience.

As one on "the sidelines" for more than ten years, Elder Spicer's words express the sentiments of my heart as I read the cheering reports in the REVIEW of the onward surge of God's work throughout the world.

H. L. RUDY  
Portland, Oregon

## An incredible African safari

By EDDY JOHNSON, as told to Jeanne Wagner Jordan

My Peugeot 204 suddenly skidded in the deep sand of the lonely Tanzanian road on which I was traveling. Twisting halfway around, it continued downhill out of control until it crashed into one of the many outcroppings of rocks found in this part of the African countryside. At the moment of impact, I heard a grinding metallic noise inside the engine and at the same time saw the oil pressure indicator light up like a beacon.

This is serious, I thought.

And I was right. A quick inspection of the damage revealed the lower part of the engine torn away, oil leaking into the sand, and sand clogging the gear box. It was five o'clock Friday evening. I was stranded in the middle of a large game reserve 30 miles from the town where I had hoped to spend the night. Near the equator twilight does not linger long; very soon it would be dark, as only African nights can be dark. I would have to spend the night in the car. I felt no particular panic, however. A missionary's travels often take him where roads are bad and service stations scarce; he expects such emergencies. Sooner or later someone would come along and help me, of that I was quite certain. But how was I to know that this was the Friday of a very special weekend in September: the Moslem festival of Ramadan? No one would be traveling my way that Friday night. I would wait in vain.

I had begun my journey from Lubumbashi in southern Zaire to the Adventist school at Lukanga in the Kivu province, two weeks earlier. I had with me 700 pounds of personal effects for my home 2,000 miles inland at the Lukanga Institute, where I was to teach in the pastoral training department.

There was no direct road between southeastern Zaire and my destination. It was necessary for me to take a circuitous route that would lead me south to Lusaka, the capital of Zambia, then across the eastern part of that country, north through western Tanzania, on to Burundi and Rwanda, and finally across the border back into Zaire.

Aside from an ailing fuel pump, repaired for me by two good-Samaritan truck drivers at 11 o'clock at night, the first leg of my African safari end-

ing in Lusaka was uneventful. A few days later, on Wednesday morning, I began the next leg of the trip—a 900-mile trek to Tunduma on the border of Tanzania.

My original plan was to drive eastward all the way across Tanzania to Dar-es-Salaam on the Indian Ocean coast. From there I would go to Nairobi, Kenya, and thence through Uganda to Zaire. This route was twice as long as necessary, but I had chosen it for its blacktopped roads, which, to my mind, tipped the balances against a shorter route of uncertain surface.

However, I had met some people that doubted the wisdom of that decision. Now at the Tanzanian border, I made a choice I was to regret. In-

stead of taking the tarred road toward Dar-es-Salaam as I had planned, I turned northward and followed the shorter route along Lake Tanganyika as some people had suggested. The road was not, as the French say, *formidable*, but it was quite passable. The people at the hotel had assured me that trucks and buses went along this road daily. I would not be alone. But they too had not reckoned with the Moslem festival of Ramadan.

Thursday, my first day in Tanzania, proved most encouraging. I had traveled 600 miles and only 300 miles remained before I would reach Heri Mission Hospital. I felt an extra glow of satisfaction about the prospect of being in an Adventist environment over the Sabbath instead of somewhere on the road.

But my Friday morning satisfaction was short-lived. Soon the bad roads began. My wheels were alternately dragged by deep sand and assaulted by large, loose stones. Finally, the punishment of the wilderness roads was too much for one of my tires and I had a blow-out. As I replaced the wheel with my spare, the tsetse flies swarming round told me that I was in wild game territory.

By early Friday afternoon, I had gone only 135 miles of the remaining 300 and had reached the town of Mpanda, where I had my tire repaired. I now realized I would not be able to get to Heri Hospital in time for Sabbath. But I could make it to Uvinza, a sizable town where I could find lodging. I started out, but before I could reach the town, the accident happened! I was in the middle of a game reserve and 30 miles from Uvinza.

I assessed my situation. Water: two liters. That was enough. It would well supply me until help came the next day. Food: none! I had eaten my last sandwich at noon, expecting a good supper at Heri. Already I was beginning to feel hungry. Morale: hopeful. Soon the sun set and I prayed not only for a Sabbath blessing but for deliverance.

That night I caught a few wretched winks of sleep.



### Syracuse church members team up with literature evangelists for city survey

Church members in Syracuse, New York, teamed up with literature evangelists and publishing department personnel from the New York Conference on Sunday, March 19, to take a city-wide survey and group canvass prior to upcoming evangelistic meetings. Their purpose was to enroll all who wanted to know more about their Bibles, either through Bible study in their homes or through correspondence courses, as well as to interest them in Adventist literature.

By Friday morning the teams had had prayer in more than 400 homes, had given away 2,000 free tracts, had enrolled 300 people in Voice of Prophecy Bible courses, had worked 600 hours, and had delivered more than \$11,000 worth of literature. In addition they had received commitments from more than 300 people to have personal Bible studies in their homes, which the Syracuse church members and the conference office staff will be following through on.

George Dudney, New York Conference evangelist, is shown giving specific instructions for the survey and group canvass that the literature evangelists together with the Syracuse Genesee Street church members were to take.

JACK HENDERSON  
Publishing Director  
New York Conference

Jeanne Wagner Jordan is a teacher at Gitwe College, Rwanda, Africa.

Waking up stiff and tired, I drank a swallow or two of water and called it breakfast. This was Sabbath morning. I decided to push the battered car downhill under a tree before the fierce tropical sun turned it into an oven. As the Sabbath hours wore on, it became hotter and hotter. Soon I was obliged to roll up the windows against an invasion

of tsetse flies, thus intensifying the heat. With the time of my rescue so uncertain, I rationed my water supply. I would allow myself a container-lidful every hour or so throughout the day.

With sunset came relief from the intense heat. I had managed to arrange a makeshift bed in the back of the car on top of suitcases and boxes,

almost next to the roof. Exhausted, I stretched out my dehydrated body and fell into a sound sleep. A short hour later, I was abruptly awakened by a noise so loud it shook my Peugeot. Then silence. Suddenly, again the blaring noise. It was the trumpeting of elephants about 50 yards from the car! Trembling, I prayed that they would not become curious about the Peugeot. What a plaything it would make for them, a squashable little toy car, with a squashable little man inside!

As they moved away, I thanked God and breathed a sigh of relief. Then it struck me with full force. I planned to walk the next day! There was no more sleep for me that night!

At five o'clock Sunday morning, I prepared for my trek. How fervently I prayed that the Lord would stop not only the lions' mouths but the elephants' feet and the buffaloes' horns! With Psalm 91 on my lips I started off. The last thing I had done before leaving the car was to stick a message to the windshield: "This car belongs to Eddy Johnson, Seventh-day Adventist missionary traveling to Zaire. Broke down here Friday. Left Sunday morning walking to Uvinza. Anyone driving by and reading this note please contact Uvinza police to see if I have arrived. If not, start a search party, please. Many thanks."

Just around the bend from my starting point, I saw a kilometer post marked 50. My calculations had been right, I was about 30 miles from Uvinza.

**Unbearable heat**

The first two hours of walking in the cool, breezy morning air were not bad. I was able to keep up a steady pace. But by ten o'clock the heat had become unbearable. I was forced to stop regularly to rest and take a swallow from my fast-dwindling water. To add to the discomfort of heat and thirst, swarms of tsetse flies were continually attacking me, against which I had donned an uncomfortably heavy sweater and cap. How-

ever, the flies persistently managed to penetrate and inflict their maddening sting.

Noon came, forcing me to retreat beneath a tree to escape the broiling sun. There I counted the hours since my last meal—48—Friday noon to Sunday noon! The next four hours blurred together in a haze of automatic motion. I was too weary to worry, too numb to be scared.

**Signs of life**

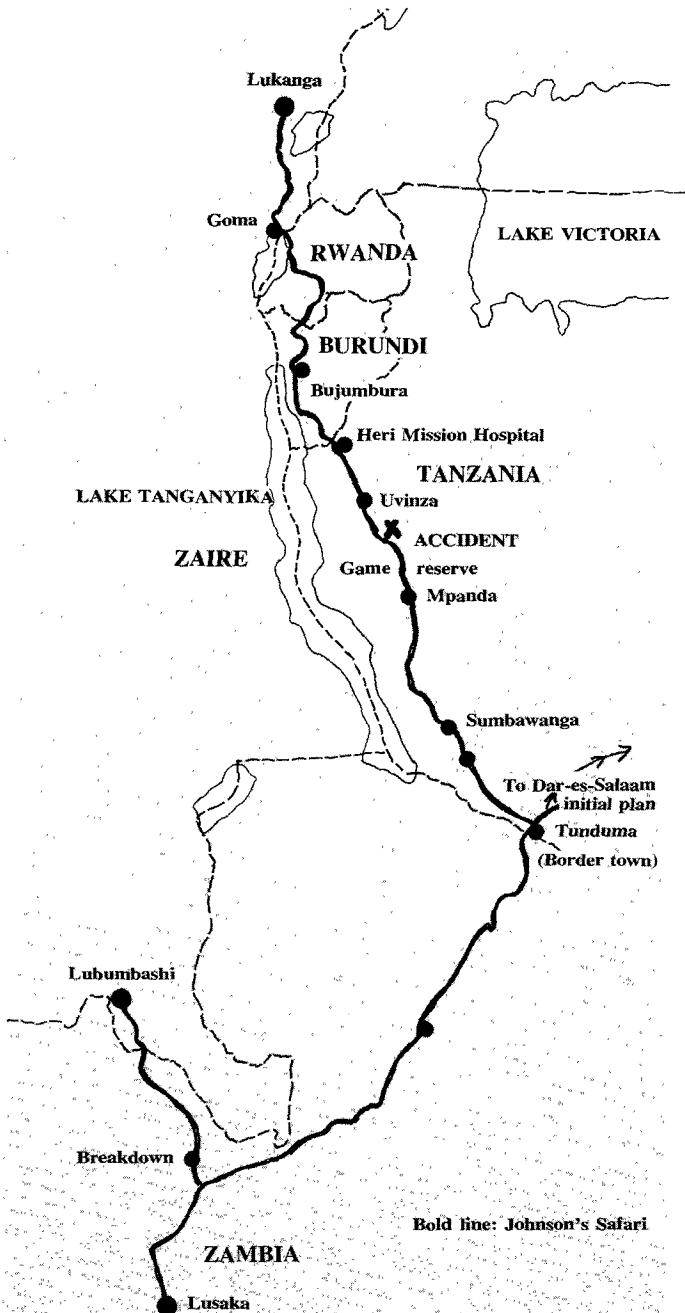
Four hours later I saw the first sign of people—a stand of tall corn. The sight of something planted by human hands sent an unexpected burst of energy—from some hidden reserve—surging through my body. My pace picked up. An hour later I reached a small village of about 25 huts, some seven miles from Uvinza. My water had long since been exhausted. I knocked at the door of the first hut and forced my parched lips to form the word water. Overpowered by my thirst, I threw all the accumulated caution of years of practicing tropical hygiene to the four winds and eagerly accepted the enamel cup, not even questioning whether the water had been boiled.

The astonished villagers took me to the local police station, where the one-man police force listened to my story with disbelieving ears. Nobody attempts to walk 50 kilometers alone in the hot sun in this animal-infested country. But the sweating, exhausted man before him had not simply dropped from heaven; he must be telling the truth.

The constable would find me a ride to Uvinza. Providentially a truck was just leaving for there and I climbed in to enjoy the luxury of riding the last few miles to my destination.

It was seven o'clock Sunday night when I reported to the police station in Uvinza to check if I had been listed among the missing. On learning that no one had reported me lost, I went to find the manager of the large salt mine located nearby.

Mr. Mukherjee, the Indian manager, proved most sym-





pathetic and helpful. Having just visited my home island of Mauritius, east of Madagascar, which he called the Paradise of the Indian Ocean, and having stayed with people I knew, he felt he was already my friend, and treated me with the abundant hospitality Indians offer their friends. Need I say that supper never tasted better, nor water sweeter than at the table of Mr. Mukherjee. A soft mattress was soon easing my weary bones, but only after I had knelt beside it in a fervent prayer of thanksgiving.

The next day Mr. Mukherjee took me 30 miles to my stranded car in his Toyota Land Cruiser and we towed the Peugeot all the way back to Uvinza. After another restful night in the Mukherjee home, I took a train to a town where I could make connections to Heri Hospital. And none too soon, for when I staggered into that Adventist haven, I collapsed into one of their beds, where I spent ten days recuperating from malaria and exhaustion.

Once recovered and on my feet, I took a plane from Heri to Bujumbura, Burundi, and from there I flew to Goma in Zaire. In Goma, I hitched a 300-mile ride with some nuns and was at last home at Lukanga.

My car was still in Tanzania. About a month later I made an attempt to recover it.

On October 31, I flew to

Bujumbura, hoping to retrace my way to Uvinza. In the meantime, the engine had been removed from the stranded Peugeot and flown to Heri Hospital by the mission pilot and replacement parts had been flown in from Nairobi. On November first, the government of Burundi was toppled by a coup and the new authorities refused to let me proceed further.

Almost two months later Christmas vacation came along. It was time to try again. Back to Heri Hospital I went by plane and train. There I found my Peugeot, with the engine reassembled, rehabilitated, and back in place. I climbed in and pressed the starter. She purred like a kitten. (No more lions for me, thank you!) I couldn't wait to begin my journey homeward!

After traveling over hundreds of miles of rough roads in Tanzania, Burundi, and Rwanda, I found the road from Goma to Lukanga in Zaire, the last lap to home, closed. The day before, the volcano Nyiragongo had erupted, turning the surrounding area within a few kilometers of the Goma airport into an inferno of blazing lava, destroying everything in its path, including an Adventist church. One hundred people had perished in the catastrophe.

With the acrid smell of fire and brimstone in my nostrils I was forced once more to bow

to the elements. The fact that I had to search out a road "less traveled," far out of my way, faded into insignificance as I thought of what could have been my fate, because part of the road I had intended to travel was buried by lava.

The route I was forced to take was mucky with rainy-season mud. I could relate my experiences of that last leg of the trip, but I am reluctant to strain the credulity of my readers. Suffice it to say that being bogged down in the mud for a full day, after all I had been through, was indeed an anticlimax!

On January 31st, four and one-half months after Lubumbashi, I finally pulled into Lukanga with my long-delayed load of personal effects. Time will take the edge off my memories of my longest safari, but the spiritual insights I gained from the hardships of this experience will never fade.

#### SCOTLAND

### Crieff San marks year of service

The 50-bed Crieff Sanitarium, in Perthshire, Scotland, one of the newest Adventist medical institutions, has completed a year of successful operation.

The sanitarium offers live-in programs in health education and preventive care,

smoking cessation, weight management, executive health care, and stress control, as well as external education programs for schools, professional and civic organizations, and churches. Subject to availability of beds, the sanitarium also is open to those who want rest and recreation without necessarily being involved in any of the above programs and offers a comprehensive nursing-care service to those convalescing from surgery or illness. The sanitarium's physiotherapy and rehabilitation programs are conducted by a state-registered physiotherapist.

Crieff Sanitarium is situated on the outskirts of the small holiday town of Crieff. From the sun roof and most of the bedrooms can be seen the Highland hills stretching to the north and west and the rich farmland of Strathearn to the south. Half an hour by car lies the romantic city of Stirling with its noble castle, and a little more than an hour's drive away is Edinburgh, capital of Scotland.

The site for the sanitarium was chosen in 1945 by the Drs. Ted and Gertrude Brown, who moved the nursing home they were operating in Edinburgh to Crieff. After Dr. Ted's death in 1966, the British Union Conference took over the home. In 1969 a large sum of money was given to the home and an extension was made. This proved to be

## Inner-City Offering is June 10

On June 10, in Adventist churches across North America, the Inner-City Offering will be taken. The inner-city ministry of the Adventist Church has been growing steadily and is bringing the gospel to many who live in city centers.

The ministry in the inner city includes various outreach programs such as health-screening vans and medical and dental teams working together to alleviate suffering, and a multifaceted program carried on by inner-city centers, which conduct friendship camps and minister to the hungry, giving food and clothing, and ministry to senior citizens. The inner-city ministry is an outreach for all races and ethnic origins.

Many churches seemingly are not concerned with the inner city, but the Seventh-day Adventist Church is. These great centers of population must be reached with the gospel of Jesus Christ, best done in a demonstration of

love. The gospel touches men's hearts most effectively in the inner city when it puts on working clothes and teaches and helps people to live better and healthier lives.

Men's and women's lives have been changed by contact with the church's inner city ministry. Conversions and baptisms are taking place, thousands of people are being helped, and the image of the church is being enhanced. People in the inner city know that the Seventh-day Adventist Church is a church that helps, lifts, and serves the needs of humanity.

The work of the church cannot be finished in suburbia, in the country, or overseas until it is finished in the inner city; therefore, the crying, desperate need of the inner cities must be answered by ever-increasing and more-effective outreach.

G. RALPH THOMPSON  
General Vice-President  
General Conference

time consuming, costly, and difficult, since the building's stone walls were as much as four feet thick in places and the house itself was built on solid rock. However, the remodeled building was opened as a sanitarium May 11, 1977. C. Wilson is administrator.

It is hoped that the sanitarium will be an avenue to evangelism in Scotland, where for nearly a century the Adventist message has failed to take firm root, this in spite of the fact that Scotland has given many of its sons and daughters to carry the cross of Jesus into heathen lands (Robert Moffat, David Livingstone, and Mary Slessor, to Africa; James Chalmers to Fiji; and John G. Paton to the New Hebrides, to name a few). There is hardly a country in the world that has a lower ratio of members to population than Scotland.

But, today, with declining religious allegiance to any church and the consequential decrease in the opposition of orthodox Christianity to Adventism, it is hoped that the Adventist Church will be able to break through to a large section of the population. At Crieff Sanitarium, many people came in contact with Seventh-day Adventists for the first time during the past year, and many more will have that experience during the coming years. The staff at Crieff hope that the sanitarium's contacts will be the means of drawing some of these people to Christ.



Crieff Sanitarium is situated between the Scottish Highlands and Lowlands, near historic sites.



Top: Modern facilities at Crieff for physiotherapy and rehabilitation include a gymnasium, sauna bath, hydrotherapy pool, whirlpool tank, and impulse showers. Bottom: Many rooms have inspiring views.

BRAZIL

### Leaflet to reach 10 million homes

Currently leaders and members of the East Brazil Union Mission are implementing plans to reach every home in their territory before 1980. They have taken seriously the 1976 Annual Council action urging conferences to lay plans to reach every home within their territories between now and the time of the next General Conference.

One layman has made available 10 million leaflets, worth \$130,000, to be distributed by personal evangelism to homes in the East Brazil Union during the four-year period 1976-1980.

On the first page of the new leaflet is one word, "Urgent." As people open it, they see a picture of the return of Jesus with the caption, "Jesus is coming. Be ready." A tear-off coupon invites them to

enroll in our correspondence school.

The last page of the leaflet reads, "You will always remember the picture you have just seen. Look at it once more. Observe the details. Yes, Jesus is coming back. He said so Himself. This is the final truth that the Scriptures have for you. There are only two possibilities. Staying neutral would mean being on the side of the opposition. Be ready, now that you know about it. Sponsored by the Seventh-day Adventist Church." The local address and time of public meetings are also given.

In addition to this great missionary endeavor, the union expects 1,000 laymen to launch evangelistic campaigns this year and their 109 ministers to penetrate and establish work in 109 unentered counties, cities, or townships.

S. F. MONNIER  
Associate  
Lay Activities Director  
General Conference

FLORIDA

### Members air SS lessons

Recently Ruth and Shirley Spaulding, members of the Tallahassee, Florida, church, initiated the Radio Sabbath School Class, which is heard at 8:30 A.M. each Sabbath over station WCVF, 1330 on the dial.

The Radio Sabbath School Class is taught as a regular Sabbath school class, in the pastor's study in the Tallahassee church. With heavy drapes at the windows and wall-to-wall carpeting to minimize noise and make it as much like a studio as possible, the class instruction is taped unrehearsed, and then put on the air. The Spauldings record two weeks ahead of the broadcast schedule. Each week *Steps to Christ* is offered free, as well as the current book used with the Sabbath school lessons for the quarter, and various courses and sermons on tape.

The Spauldings report that a number of people have called for books and tapes.

A woman lawyer who had broken her leg heard the program from her hospital bed and requested a book. One of the Sabbath school class members delivered the book and continued to visit her after she came home from the hospital. To date she has completed one course on tape and has started another. She has promised to come to church as soon as her leg is sufficiently healed.

"The idea for a radio program began some years ago," says Ruth, "while I was a member of the Clearwater, Florida, church. I was asked to teach a branch Sabbath school class and found it rewarding. After about six months, when five people were baptized, I caught a vision of what Sabbath school evangelism could accomplish.

"In the Brooksville church a few years ago," she said, "we were thrilled to have, within two years, 13 people baptized who had been in our Sabbath school class and had come to our home for further study.

"About this time I was given some tapes by Graham Maxwell. After listening to them I wished others could hear them. Then the idea came to me to put on a radio program, and I thought, Why not the Sabbath school lessons?"

"Shortly after this we moved to Tallahassee, and we discussed the idea with another Sabbath school teacher, who said he would like to see the program put on as a Seventh-day Adventist Sabbath school class.

"We wrote to the General Conference Sabbath School Department for advice and appreciated their cooperation. Ultimately, arrangements were made with a new Christian station in Tallahassee, and the program began."

At first no one responded, but the Spauldings kept praying for results and the calls began to come in. Quentin Burks, the church pastor, helped by encouraging them to improve the quality of their recordings.

One quarter they offered Norman Gulley's book, *Final Events on Planet Earth*. Shortly afterward a Sunday school teacher called and asked if she could buy the book. She wanted to teach a lesson on the occult. The Spauldings sent her a free copy, including *Steps to Christ*.

Ruth and Shirley also secured names of interested people from the It Is Written program. One such interest was Mrs. Angie Pohl, who was taking the Bible in Your

Hand studies. When she finished these, the Spauldings gave her and her husband, Roger, further studies. Before they completed the studies the young couple talked of baptism and started coming to church regularly. During a series of evangelistic meetings Angie was baptized, and her husband is planning to do the same. Roger is a top electronics engineer with the telephone company and has been a big help in recording the Sabbath school class for broadcast. Both are helping to support the program financially, contributing from \$30 to \$50 per month.

A professor at Florida State University, a Sunday school teacher in the Presbyterian church, has also taken an interest in the radio program. He has attended the class and listened to some of the tapes. His wife is a devout Christian, and both are planning to take Bible studies. The Spauldings talked to him about the Sabbath, and in one of their discussions he said, "The time may come when I'll have to face that decision."

Ruth and Shirley are pleased to realize that most of their radio interests are seriously searching for truth. They feel that the level of their class discussion is partly responsible for this.

"We are much encouraged with the results of this radio evangelism," says Ruth, "and believe many could be won to Christ by church members following up the interests of their own initiated radio program with Bible studies."



Shirley Spaulding (white-haired man with back to camera) leads the Radio Sabbath School Class aired each week in Tallahassee, Florida.

## Inside Washington By M. CAROL HETZELL

● **A five-hundred-million-dollar lawsuit?** Warren L. Johns, General Conference attorney, reports that a day in the legal office of the church's world headquarters holds many challenges. A recent one was a lawsuit for \$500 million filed against President Robert H. Pierson, with the Mormon Church and Secretary of the U.S. Department of Health, Education, and Welfare named as codefendants. The charge was refusal to recognize someone who claimed to be a prophet. On the other end of the spectrum are phone calls from members seeking solutions to what often are, as Johns describes them, "enormous, tragic problems needing both legal counsel and the comfort and spiritual counsel of the church." It is difficult, he says, to care for such problems by telephone. He adds that the greatest service a department such as his is able to give is to keep the church out of the courts. "We have become aware of the vitriolic attacks on some of the officers of the General Conference," Johns comments. "We are amazed at how patiently these men have borne up under them."

● **Aid for overseas hospitals:** A coordinated effort of the Seventh-day Adventist World Service, the General Conference Health Department, overseas hospitals of the Adventist Church, and a section of the U.S. Agency for International Development known as American Schools and Hospitals Abroad will provide a lift to strained mission budgets. The ASHA agency studies project proposals submitted by overseas hospitals in special areas of concern to the U.S. Government and, with approval from SAWS and the Health Department, grants financial aid on a matching basis. Last year ASHA granted the Bangkok Adventist Hospital \$200,000. This year Bandung Adventist Hospital will receive \$300,000 from ASHA. Other projects anticipated for 1979 have been submitted, and it is possible that assistance granted may pass the million-dollar mark.

● **For the big cities:** Appropriations for large-city evangelism and church-building programs in big cities in 1978 have been voted in the amount of one-half million dollars. At the top of the list for church building assistance is metropolitan New York, with aid totaling \$70,000. St. Louis, Missouri, received the largest amount for evangelism—\$15,000. These appropriations are voted by the North American Division Committee on Administration.

● **Ambassador from Burundi visits:** Ambassador and Mrs. Laurent Nzeymana, of Burundi, were guests of the General Conference on March 22. Burundi is interested in working with the church on an agricultural program similar to what the Seventh-day Adventist World Service (SAWS) is operating in Chad. SAWS Manager Harold D. Burbank, who spent time in Burundi earlier this year, reported an urgent need for such a self-help program, and plans are currently being outlined for the proposal.

● **A study on nurses:** Just completed by the Hewitt Research Center for the General Conference Health Department is a "Study of Nurses in Seventh-day Adventist Hospitals in the North American Division." More than 200 pages of facts and documentation provide a picture of the needs of Adventist hospitals for nurses and the probability of meeting those needs through the educational programs currently operating. There are an estimated 12,000 Adventist Registered Nurses in North America. Adventist hospitals have succeeded in employing only 2,046 of these, plus 540 Adventist LPN's and LVN's. The rest of their nursing staffs, or 1,987 R.N.'s and 1,211 Licensed Practical Nurses and Licensed Vocational Nurses, are non-Adventists. The study projects a need within the next five years for 5,598 Adventist Registered Nurses!

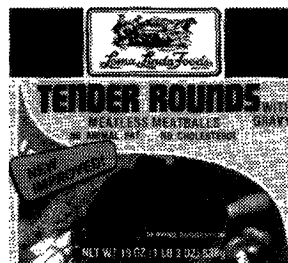
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## Australasian

- Joeli Taoui, who for many years worked at Aore Hospital in the New Hebrides, recently was recognized for his services to the community in the New Year's Honor List. He has recently returned to Fiji as medical director of the Fiji Mission and will be opening the first denominational medical practice in Suva.
- Pastor and Mrs. Algie Gallagher, who visited their former New Hebrides mission stations last July, are returning for six months on a volunteer basis to repair and rebuild many of the workers' homes and schools and churches.
- The ten youth directors of Papua New Guinea's local missions, under the direction of the union mission youth director, Lew Lansdown, plan 300 Voice of Youth meetings for 1978. This means that an average of 30 meetings will be held in each mission. In Papua New Guinea Union Mission seven or eight of every ten members are youth.

## Euro-Africa

- The annual meeting of Yugoslavian Seventh-day Adventists working temporarily in West Germany was held recently in Stuttgart, and attended by Pastors J. Slankamenac and H. Plesko from Yugoslavian Union headquarters in Belgrade.
- A book entitled *Conscience and Liberty*, containing excerpts of reports given at the recent Amsterdam Convention of Religious Liberty, has been published in the language of the Yugoslavian people. It includes the paper presented by Ivan Lalic, the government representative who attended from Croatia.
- Students at Marienhoehe Seminary in Darmstadt, Germany, are assisting in the New Dimensions of Living Seminar conducted in Darmstadt by Roland Lehnhoff. Elder Lehnhoff also is conducting classes in evangelism for Marienhoehe theology students.

## South American

- During Easter week South American Division leaders carried out 1,500 evangelistic campaigns on four consecutive nights. Nearly 150,000 people attended these meetings, and 30,000 were enrolled in Bible classes.
- Appendixed with Bible studies presenting Seventh-day Adventist doctrines, 57,000 Bibles are being distributed by Brazilian members. Another 50,000 Bibles will be ordered for distribution shortly.
- Last year the South American Division baptized 40,223 people, reaching a total of 400,876 members, distributed among 1,333 churches. The baptismal goal for 1978 is 45,000, or 866 per week.
- Membership at the end of 1977 and baptisms for the year in the six unions of the South American Division are as follows: Austral Union, 37,060 (4,344 baptized); Chile Union, 30,043 (3,187); East Brazil Union, 74,247 (7,717); Inca Union, 89,759 (9,810); North Brazil Union, 36,398 (3,784); and South Brazil Union, 133,369 (11,381, a 25 percent increase over 1976).
- In February, the Voice of Prophecy began to be broadcast in Puerto Williams, Chile, capital of the Chilean Antarctic and situated south of Beagle Channel.

## North American

### Atlantic Union

- On March 30 Jan Backus, station manager of the Brattleboro, Vermont, community television station, and Nancy Lanou, from the Windham County Extension Service, came to the home of Mr. and Mrs. Chester Budd, Adventist Church members in Vernon, Vermont, and made three video tapes for the station.
- According to board of higher education statistics, Atlantic Union College's retention rate from freshman to senior year is the highest of any Adventist educational in-

stitution. The same figures show AUC to be free of grade inflation. These and other findings have come to light as AUC has prepared for visits by accrediting teams.

- As a result of the Bible crusade held in the Northboro, Massachusetts, church from February 25 to April 23 by the public-evangelism and Bible-instruction classes of Atlantic Union College, 18 persons are preparing to become members of the church.

### Canadian Union

- Twenty-five persons attended a weight-control series, 22 attended food and nutrition classes, and 17 attended the stress-management lectures at the Kendalwood church in Whitby, Ontario.
- The grade-11 students of Cariboo Academy, Williams Lake, British Columbia, are planning a summer trip to Belize (British Honduras) to assist in building a mission boarding school. With their principal, John Waters, a former builder, they have done the major part of finishing their own industrial-arts building, so have had some experience in building.

### Central Union

- Betty Hanson, communication, health education, and lay activities secretary of the Iola, Kansas, church, spoke at the union Good Friday services. Her topic was "Women Whose Lives Jesus Touched."
- On April 8, Seventh-day Adventist osteopathic medical students and their guests met at the Shawnee Mission Hospital, Shawnee Mission, Kansas, for the annual Professional Club banquet. Special guests included Robert H. Pierson, General Conference president; W. V. Cole, dean of Kansas City College of Osteopathic Medicine, and G. Guild, president of the National Association of Seventh-day Adventist Osteopaths.
- The St. Joseph, Missouri, church recently was host to the Central Youth Federation.

More than 350 young people attended from Missouri and Kansas. Henry Holt, South Central Conference youth director, was guest speaker.

- The Basic Bible Program has been promoted in the Missouri Conference and is being used in Springfield, Kansas City, Columbia, and Poplar Bluff.

### Columbia Union

- The Lehigh Valley Home and School Association honored four persons who were major influences in the completion of a new school facility in the Allentown-Bethlehem, Pennsylvania, area: Eugene Ronning, for his leadership as school board chairman; Robert McAuliffe, for contributing hundreds of hours of labor as construction superintendent; June Sharp, for attending to business affairs as school board treasurer; and Jean Becker, who secured pledges totaling more than \$68,000 in four years.
- WGTS-FM—the broadcast service of Columbia Union College, Takoma Park, Maryland—sends a signal that can be heard by 5.5 million people. This oldest noncommercial station in the nation's capital area has numerous government officials in its listening audience.
- Members of the Kettering, Ohio, church on February 18 celebrated the liquidation of their church debt of \$750,000.
- The 1,100 students in the 39 classrooms of the Mount Vernon, Ohio, Middle School (grades 6 to 8) were introduced to Smoking Sam by Shirley Uhrig, wife of the dean of boys at Mount Vernon Academy, and Clayton and Ardis Sowler. Demonstrations were made room by room over a period of several weeks.

### Lake Union

- Ninety-seven posters, 30 limericks, and four orations were entered in a Better Living contest at the Hamilton Heights Elementary Public School in Cicero, Indiana. The contest, which the princi-

pal has requested to be repeated next year, was organized by Kitty Kuszmaul, Community Services director of the Cicero, Indiana, church.

- All the Adventist elementary schools in Indiana participated in an education fair and music festival sponsored by the Indiana Conference education department at Indiana Academy on April 2.

- For the second year in a row an Indiana church school has won the State championship in the President's Physical Fitness Program. Last year Southeastern Junior Academy in New Albany won the award, and this year the Northwest School in Gary was the recipient.

- The Lake Shore School in Chicago, Illinois, conducts a bilingual teaching program. Students are given Spanish as their first language, and they are taught to read and write in Spanish before they are taught to read and write in English. With the Lake Shore system, the children are able to read, write, and speak both languages fluently.

**North Pacific Union**

- The 200 members of the Molalla, Oregon, church recently dedicated their new \$300,000 edifice.

- The recently completed gymnasium at Oceanlake Junior Academy, Lincoln City, Oregon, has been dedicated.

- Members of the Trout Creek, Montana, company are meeting for worship services in the living room of a trailer. Work on a new church is going forward, and members hope to have it completed later this year.

- D. Malcolm Maxwell, who has headed the Walla Walla College School of Theology, has been named vice-president for academic affairs. He replaces Don Warren, who has accepted a position at Pacific Union College.

- Walla Walla College has been awarded a \$100,000 challenge grant by the Kresge Foundation of Troy, Michigan.

gan, to be used in the construction of the school's new Industrial Technology Center. The grant was announced at the beginning of the school year, on a challenge basis, the school being required to raise an equal amount by March 15. The money was received after certification that the college had matched the amount. WWC's new Industrial Technology Center will be ready for use by the coming school year.

**Pacific Union**

- Employees at Glendale Adventist Medical Center enjoyed a Week of Spiritual Emphasis in April. Meetings were held on all shifts, so all 1,800 employees had an opportunity to attend.

- Dick Jewett has begun a five-night-a-week Lifeguard Problem Line over a San Francisco station, in addition to pastoring the San Francisco Central church.

- As many as 80 Japanese parents have attended Sabbath services in Gardena, California, where a school is conducted in Japanese. Children of these Japanese industrialists, in the States for a five-year term, have asked for training in Japanese so they won't forget their mother language. Thus, they attend English classes at the public school in the mornings and classes in Japanese at the Adventist school from 3:00 to 7:00 P.M.

- Follow-up from a Carson City, Nevada, Vacation Bible School has resulted in the organization of a church in Silver Springs.

- A new church that will seat 300 persons is under construction in Carson City, Nevada, the last U.S. State capital without an Adventist church home. For many years the congregation has met in the school assembly hall.

**Southern Union**

- A Voice of Prophecy crusade in Birmingham, Alabama, by Fordyce Detamore resulted in 19 additions to the church. Alabama-Mississippi

Conference evangelist W. H. Patsel's series in Pell City, Alabama, resulted in 21 persons' being baptized.

- Students and teachers of Forest Lake Elementary Educational Center, Forest City, Florida, raised more than \$7,500 in a walk-a-thon for construction of two classrooms for agriculture, small motor repair, and woodworking.

- Recent evangelistic crusades in Florida include one in Melbourne, by Jim Cress, in which 34 united with the church. Meetings in the Orlando Sanitarium church by the Brownlow-Ferry team resulted in the baptism of 40, with 10 to 15 more expected.

- Thirty persons were baptized as a result of Rudolph Skoretz's crusade in Gainesville, Georgia. Arnold Scherencel's Cleveland, Tennessee, crusade resulted in 16 baptisms.

**Southwestern Union**

- Fifty college students from Southwestern Adventist College, Keene, Texas, spent Sabbath afternoons during the first semester visiting homes in the Wedgwood area of Fort Worth, conducting a community religious survey. Larry Wilson, college youth pastor and chaplain, reports that 350 persons who had not read the Bible in the past week were enrolled in the Focus on Living correspondence course from the Voice of Prophecy. During the current semester the college youth are giving Bible studies to those who have completed the lessons and have expressed an interest in further study. This summer, students will hold an evangelistic series.

- A special degree program designed for those over 25 who have not yet finished college, but would like to do so, has been added at Southwestern Adventist College.

- A new residence facility for women was opened on the Southwestern Adventist College campus April 7, without the college's having to borrow a single cent. This new dor-

mitory will allow young women now living in various "annexes" off campus to rejoin the "family."

- Barbara Oliver, director of Community Services for the Texas Conference, and her associate, Jeanne Barron, recently completed a ten-city tour through the conference, holding blood-pressure and blood-sugar screenings in the daytime, followed with a "Breadmake" in the evening. A Georgetown, Texas, judge invited them to come back on a regular schedule.

**Loma Linda University**

- KLLU, Loma Linda University's radio station, expanded its potential listening audience from 230,000 to 853,000 on Sunday, April 2, at 4 P.M. In November, 1977, listeners contributed \$70,000 for a new transmitter to make the increased audience possible by doubling the station's power. In February of this year KLLU expanded its broadcasting day from 18 to 24 hours.

- In late March, Wilber Alexander, chairman of the Department of Clinical Ministry and Chaplains at Loma Linda University Medical Center, presented the annual Week of Prayer for the General Conference and Review and Herald workers.

- On March 22 Loma Linda University's Air Medical Service completed its 1,000th official mission when one of its two Sikorsky 55-T helicopter ambulances transferred a patient from Los Angeles County Hospital to Redlands Community Hospital.

- The Sandoz Foundation of America, a New Jersey organization, recently granted \$18,400 to Loma Linda University School of Health in support of the Navajo health-film project. The funds will be used to produce two 10-minute health-education films featuring Navajo actors speaking in their own language. These films will be used as teaching tools in medical facilities serving the Navajo people of Utah and Arizona.

## To New Posts

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

**Ronald Brett**, senior pastor, Sacramento Central church, California, formerly pastor, Dayton Far Hills church.

**Lawrence E. Davidson**, pastor, Van Nuys church in the Southern California Conference, formerly president, Hawaiian Mission.

**Lawrence E. Hanson**, academic dean, Southern Missionary College, starting July 1, 1978; formerly mathematics teacher at same college.

**Rodney Hyde**, pastor-evangelist, New Brunswick and Hightstown churches in New Jersey, formerly with the Missouri Conference.

**Arthur L. White**, associate professor of accounting, Southwestern Adventist College, formerly accounting teacher, Canadian Union College.

## FROM HOME BASE TO FRONT LINE

**Shigenobu Arakaki** (San Francisco Theol. Seminary '74), returning to serve as director of education, Hiroshima Saniku Gakuin, Hiroshima, Japan, and **Lily (Taira) Arakaki** (PUC '51) left Honolulu, Hawaii, January 29, 1978.

**Ronald R. Becker**, to serve as vocational training teacher, Sabah Mission, East Malaysia, **Nancy D. (Rittenhouse) Becker**, and two daughters, of Mountain Pine, Arizona, left San Francisco, March 14, 1978.

**Steve P. Bohr** (AU '77), to serve as theology teacher, Columbia-Venezuela Union College, Medellin, Colombia, **B. Aurora (Becerra) Bohr**, and one son, of Quincy, Illinois, left Miami, March 21, 1978.

**Paul L. Cole** (WWC '66), to serve as teacher, Chile Union College, Santiago, Chile, **Coralie A. (Emmons) Cole**, and four children, of Moscow, Idaho, left Miami, March 2, 1978.

**David E. Greenlaw** (AU), to serve as field secretary, South Lake Field, Blantyre, Malawi, Africa, **Priscilla M. (Waterman) Greenlaw**, and two daughters, of St. Johnsbury, Vermont, left New York City, March 13, 1978.

**John C. Sponenberg** (U. of Tex. '77), to serve as dentist, Saipan Seventh-day Adventist Clinic,

Saipan, Mariana Islands, of Houston, Texas, left Los Angeles, March 27, 1978.

**Benjamin O. Williams** (LLULSC '60), to serve as music teacher, Venezuela Vocational Academy, Nirgua, Venezuela, **Carmen (Uriarte) Williams**, and three children, of Huntington Beach, California, left Los Angeles, March 15, 1978.

**Donald L. Williams** (LLU '73), returning to serve as pilot and to do maintenance, Kasai Project, Kananga, Zaire, **Margaret A. (Serns) Williams** (LLU '72), and one daughter left Boston, Massachusetts, March 19, 1978.

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

**Robert L. Barker** (AU '75) (SS), to do elective service, Phuket Mission Hospital and Bangkok Adventist Hospital, Phuket and Bangkok, Thailand, left Los Angeles, March 4, 1978. **Ann D. (Hutchinson) Barker** left Los Angeles on March 18 to join her husband.

**Dwight C. Evans** (LLU '76) (SS), to serve as physician, Montemorelos University, Montemorelos, Mexico, **Donna J. (Taylor) Evans** (LLU '72), and one daughter, of Madison, Tennessee, left Dallas, Texas, March 26, 1978.

**Robert I. Haverstock** (U. of Col. '49) (SS), to serve as physician, Andrews Memorial Hospital, Kingston, Jamaica, and **Margaret G. (Bathrick) Haverstock**, of Sonora, California, left Miami, March 15, 1978.

**John C. Kozel** (PUC '32) (SOS), to serve as counselor, Northern Europe-West Africa Division, St. Albans, Herts., England, and **Dorothy (Kinch) Kozel**, of Williamsburg, Virginia, left Washington, D.C., March 20, 1978.

**Calvin H. Layland** (LLU '48) (SS), to serve as physician, Kaohsiung Clinic, Taiwan, **Frances E. Layland**, and one granddaughter, of Chico, California, left San Francisco, California, April 1, 1978.

**Leola M. Masee** (LLU '76) (SS), to serve as instructor in nursing school, Andrews Memorial Hospital, Kingston, Jamaica, of Madera, California, left Miami, April 4, 1978.

**H. Glenn Stevens** (LLU '46) (SS), to serve as physician, Youngberg Memorial Hospital,

Singapore, and **Joycelyn E. Stevens**, of Loma Linda, California, left Los Angeles, March 6, 1978.

## STUDENT MISSIONARY

**Mark Douglas Pratt** (PUC), of Fresno, California, to serve as teacher, Goshen Adventist Secondary School, Tamparuli, Sabah, East Malaysia, left San Francisco, April 2, 1978.

## Notices

### Correction

In the article "Growth and Missions in the Australasian Division—1" published March 23, the medical director of the Sydney Adventist Hospital should have been identified as Bert Clifford.

### A & P mechanics and avionics technicians needed

The Adventist Aviation Center has openings for licensed aircraft and power plant mechanics (a minimum of five years' experience is preferred), and an experienced avionics technician who holds a second-class FCC license. Members having these skills who would be interested in serving the church in one of these capacities may contact William Smith, Adventist Aviation Center, Berrien Springs, Michigan 49103. Telephone (616) 471-1455.

## Newly Published

### Pacific Press

**Lenora**, by Ann M. Gimbel (\$3.50). This story of a Norwegian girl in a busy waterfront city is a suspenseful, true-life account of Heaven's awareness of a girl's needs.

**The Day the Cat Jumped**, by George E. Vandeman (75 cents). This book gets its name from the code name used by the Japanese for their assault on Pearl Harbor in 1941. The book is about last-day events and where people today stand in the stream of prophetic time.

**How to Live With a Tiger**, by George E. Vandeman (75 cents). How do you tame selfishness, pride, a loose tongue, impatience, anger, jealousy—in other words, sin? You can't, but that is not to say that a remedy has not been found. Discover that remedy in this book.

**Creation, Nature's Designs and Designer** (abridged edition), Richard H. Utt, editor (75 cents). This book is a combination of articles about a few of nature's intrica-

cies—marvels in the natural world that focus the reader's mind on the great Master Designer and Creator. Written by ten scientists.

**Legacy**, by Dick Schaefer (\$1.95). This book was designed especially for patients and personnel of Seventh-day Adventist hospitals, but everyone will be intrigued and inspired by it. It is an informative 250-page document of the history of the Adventist Church's medical work.

**The Way Back From Ho-hum**, by Dick Jewett (75 cents). Oblivion might mean surcease—or is there a better way? Read the answer as recommended by the author—an answer that might help us all toward a greater appreciation of life and its challenges.

**TM or CM**, by Lynn Sauls (50 cents). TM or CM means transcendental meditation or Christian meditation. This book briefly discusses TM's popularity and introduces the idea that meditation is not new to Christianity.

**Your Adventist Neighbors**, by Richard H. Utt (75 cents). The author has employed winsome and most-tactful language to express the church's beliefs, doing it in such a way as to alleviate prejudice and win confidence. The book is a capsule statement of what Adventists believe and why, along with an invitation to join the church.

**Faith, Hope and Clarity**, by Gordon Kainer (\$2.50). The author comes to grips with the problems posed by situation ethics and the new morality. He criticizes situation ethics as a non-Biblical method of solving these problems, and he proposes Biblical ethics as a method whereby one can solve them while still living in a realistic world, without abandoning Biblical faith and morality.

**The Mightiest Lover of All**, by Lawrence Maxwell (50 cents). You say you can't possibly be forgiven? Are you any worse than Samson? In this small book you'll find encouragement—all you have to do is tell God how much you love Him and that you are sorry for your wrongdoing. He, the mightiest lover of all, will hear you because He loves you.

**My Unforgettable Parents**, by Kay Kuzma (\$2.50). In this book are given insights into how Adventist parents of 25 of today's successful church leaders trained their children for God and for service.

## Immigration adds N.A. members

Church membership in the North American Division increased 2.8 percent during 1977. Records show a net increase of 15,235 persons, bringing the total as of December 31 to 551,884.

Increases to membership came from 30,377 baptisms, 2,408 professions of faith, and a net gain through letters of transfer of 1,085. Decreases to membership came from 5,073 deaths, 8,408 apostasies, and 5,154 reported as missing. The gain through letters indicates a migration of Adventists into North America.

The following table shows that membership increases during the past ten years have been somewhat more rapid than during the previous 15 years, but not as rapid as during the depression years.

Year	NAD Membership at Year End	Five-Year Growth
1922	101,129	
1927	112,276	11.02%
1932	135,762	20.92
1937	164,490	21.16
1942	197,215	19.89
1947	228,179	15.70
1952	268,533	17.69
1957	308,695	14.96
1962	352,048	14.04
1967	401,972	14.18
1972	470,622	17.08
1977	551,884	17.27

F. DONALD YOST

## Dorcas Society says Thanks for used clothing

The local Community Services organizations overseas that receive the hundreds of tons of used clothing North Americans send them appreciate getting this clothing to distribute.

Recently the General Conference Lay Activities Department received a letter of thanks from Otilie Fumpelt, president of the Dorcas Society in Praslin, Seychelles, Indian Ocean. It said, "Last year ten gunnybags of clothing came to us from the good people of the United States. How hard you must have worked to collect all that clothing, sort it, and pack it.

"Our sincere thanks for your thoughtfulness. At every Dorcas meeting we give clothing to the needy. We make the trousers into shorts, and make other alterations. We still have some clothing that we are keeping in reserve.

"At present we have no pastor for our little church, but when he comes he has much follow-up work to do. It is a difficult field for him, for many cannot read or write. They all know, however, that the Adventists are real Christians."

PERRY F. PEDERSEN

## Christian Record anticipates liberal offering

The next regularly scheduled offering to assist the Christian Record Braille Foundation, Lincoln, Nebraska, in meeting the needs of the blind and those with impaired vision is set for July 8.

Christian Record, the Adventist Church's outreach for the blind and visually handicapped, produces materials both of a general nature and of a sectarian character. Included in the "church" materials are the Sabbath school lesson quarterlies and the ADVENTIST REVIEW, paid for by funds from the annual North American Division offering taken in Adventist churches. All other materials are produced from funds obtained through solicitation or gifts by businessmen and others. Camping funds come from both sources.

Recently it was reported that Christian Record, along with 100 groups such as Boys Town, Cousteau Society, Easter Seals, Goodwill Industries, World Vision, and the American Cancer and Leukemia societies, did not meet one or more standards of the National Information Bureau, which has been examining the \$26 billion charity business in the United States.

The NIB contends that a board must consist only of unpaid individuals who be-

lieve enough in the charity concerned to devote their time without remuneration and to act as watchdogs to see that management does not act in a self-serving manner, whereas Christian Record operates according to normal Adventist policies, and salaries and allowances are arranged by General Conference policy. It should be noted that the Christian Record does meet the standards of the Better Business Bureau. SHIRLEY BURTON

## For the record

**Life & Health Marathon:** Bruce Dewsberry, a Seventh-day Adventist from Toronto, Ontario, won the first annual Life & Health Marathon held at the Frederick, Maryland, church on April 30. More than 500 runners from the United States and Canada participated in the 26-mile, 385-yard marathon, with 98 percent of the runners being non-Adventists. A vegetarian meal was served to the runners after the race.

**Died:** Ernest E. Pohle, 76, missionary in the South American and Inter-American divisions and founder of Tempe Community Hospital in Arizona, on April 28.

## Educators study seminary needs

A crucial meeting on the future of graduate theological education for Adventist ministers in Europe took place on March 28 and 29 at the Northern Europe-West Africa Division headquarters in St. Albans, England. This European Seminary Commission was chaired by Richard Ham-mill, who was accompanied by three colleagues from the General Conference, Walton J. Brown, F. E. J. Harder, and R. M. Reinhard. It brought together the administrative leaders of the Afro-Mideast, Euro-Africa, and Northern Europe-West Africa divisions, as well as the presidents of the three European colleges, to discuss the further development of the Sev-

enth-day Adventist Seminary in Europe.

The commission affirmed that the development of the seminary on the Newbold campus should be continued. Newbold College offers five of the nine quarters of the Andrews University Master of Divinity program. The commission proposed plans for the next four years for the complete Master of Divinity degree to be offered at Newbold. Commission members proposed that ministerial students at the French Adventist Seminary and at Marienhoe Seminary in the Federal Republic of Germany take the first three quarters of the Master of Divinity program at their college and then transfer to the Newbold campus to complete the remaining six quarters.

WALTON J. BROWN

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