

# Adventist Review

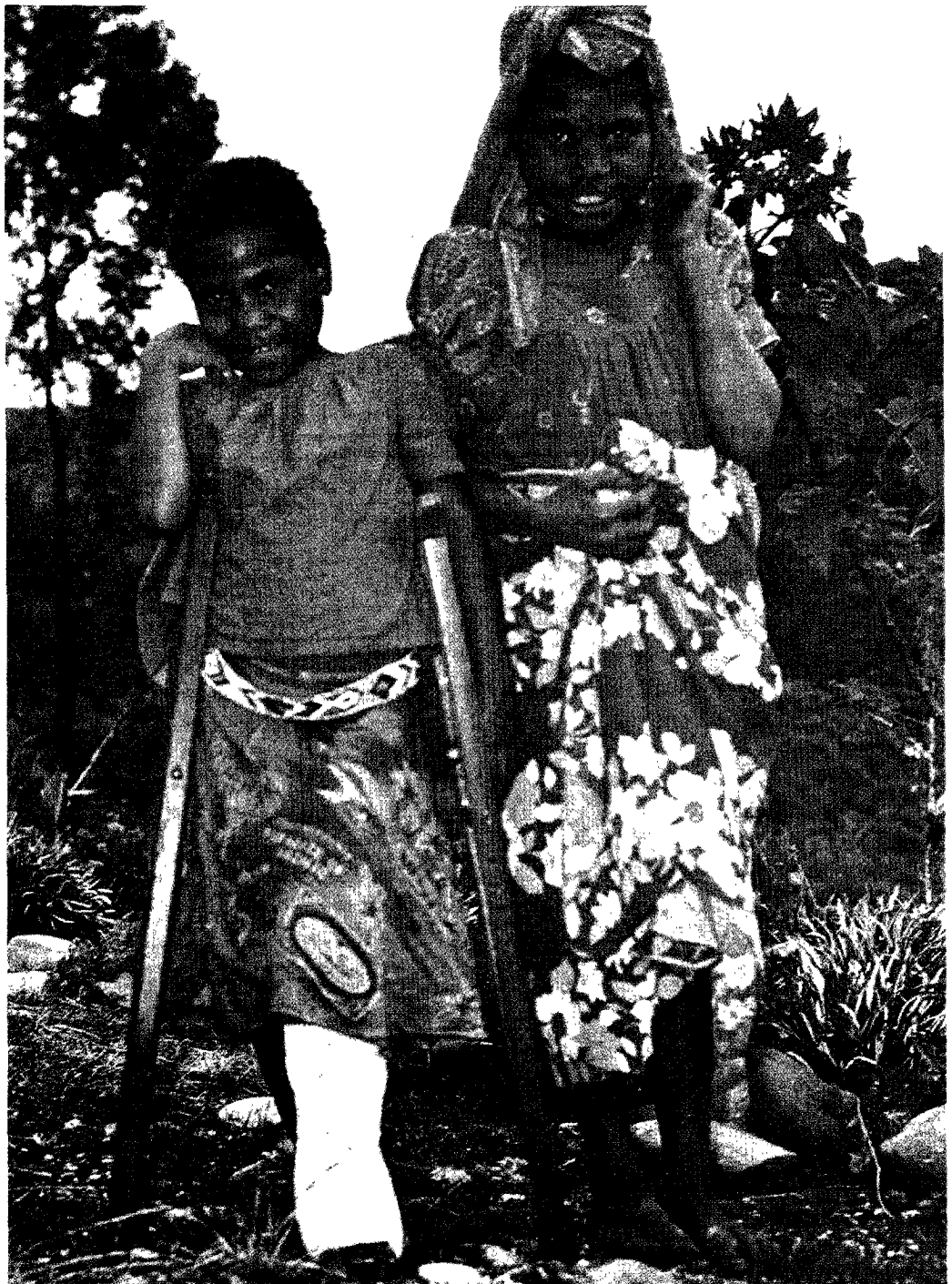
General Church Paper of the Seventh-day Adventists ♦ ~~Subscription Price~~ ♦ January 11, 1979

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REVIEW correspondent Paul Sundquist, from the Northern Europe-West Africa Division, made friends with these two girls at Sopas Hospital, Wabag, Papua New Guinea. See more of his color pictures on pages 24 and 25.

## THIS WEEK

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**Responding** to the suggestion of certain readers that we tell them more about how their church operates, we begin this week a series of articles entitled "God's Church Today" (p. 4). After considering possible authors for this series, the staff selected Walter R. Beach, a former General Conference officer, now retired in Loma Linda, Califor-

nia. They were pleased when Elder Beach agreed to write the series.

Elder Beach knows the church well: He worked for it from 1923 to 1975 as a teacher, dean of men, union departmental secretary, conference president, division secretary and president, and General Conference secretary and vice-president.

We plan to print Elder Beach's articles monthly during 1979. The first few articles will be of a general nature, to provide background for the more specific issues Elder Beach will write about later. We urge those who want to be well informed about the workings of their church, especially at the upcoming General Conference session in Dallas, Texas, in 1980, not to miss any articles in this series.

**Several features** in our Newsfront section are of special

interest this week. One is the delightful and inspiring story of a Brazilian, Jose Filho (p. 22), and his taxicab—"an inseparable and effective missionary unit." Another is our cover story, a photographic record of Correspondent Paul Sundquist's recent trip to Papua New Guinea (p. 24). A third is about a student at Bogenhofen Seminary in Austria who was buried alive under 30 tons of sawdust ("Buried College Student Survives," p. 26). These and other articles reassure us of God's love and guidance as He watches over those who serve Him.

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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.

### Working pastors

After working as a secretary for three pastors, I have a whole new respect for denominational workers. As church members, we could do much to help make a pastor's family life more normal. Is it fair for a woman who won't disturb her husband at work to call a pastor away from a family dinner? Such a call may sound far-fetched, but it does happen.

Many pastors have office hours printed in the bulletin, and if they don't, they should try doing so. Members should then respect those hours unless there is an emergency. Many calls and questions could be handled by secretaries, elders, or other officers of the church. Between board meetings, prayer meetings, and visiting people pastors deserve an evening at home with their families.

I would like to thank our pastors for the work they do. Theirs is not an easy path; they continually function as plumbers, electricians, landscapers, bookkeepers, carpenters, and painters, in

addition to pastoring. Let's give them the opportunity to work at spreading the gospel and saving souls, as well as time at home so they may help their families attain heaven.

JOELLE GRAHAM  
Jonesboro, Arkansas

### Defense

It seems that the majority of the replies in Reader to Reader (Nov. 9) favored teaching the boy to defend himself. I agree with Mrs. York's little boy when he said, "Jesus didn't."

DANIEL L. CADY  
Willows, California

► *The majority of the respondents did not favor teaching the child to defend himself. Slightly fewer than half of the letters favored such instruction; the rest did not. Reader to Reader responses are carefully selected so that a balance between valid viewpoints is published.*

### PDA

Many thanks for "Teaching Children to Love" (Nov. 16). My wife and I occasionally draw smiles and/or stares because we practice a little PDA (public display of affection). I agree with the author that children will later practice what they see adults doing.

I don't think it would be stretching the point too far to suggest that all of us are sup-

posed to be married to Christ. How can spiritual children around us see what life with Christ is like if we never demonstrate that Christianity is the happiest way to live? Even in church, we somehow seem afraid to smile or show that we enjoy the relationship with our Lord. I would suggest that the best possible form of witnessing is the constant, everyday happiness and contentment that we unconsciously show to others.

STANLEY MURPHY  
Wytheville, Virginia

### Nourishment

The appeal to have organ music to "improve the quality of . . . services" in our churches (Letters, Nov. 23) falls on deaf ears as far as some of us are concerned.

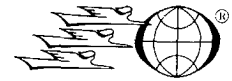
Many of us feel that what we need in order to improve the quality of our services are ministers who have an unction from the Holy Spirit and who will feed us present truth, which we so sorely need in these last days. Instead, we are fed transactional analysis, lectures on obsolete words in the King James Version, or discussions of the Todd tapes.

We'd be happy just to sing our beautiful old hymns a cappella, if we could go home nourished on the bread of life.

NAME WITHHELD

## Adventist Review

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# Jonestown in retrospect

Millions of words have been written about the orgy of mass suicide and murder that took place in the jungle settlement of Jonestown, Guyana, in mid-November, 1978. Psychologists have tried to explain the "cult mentality." Sociologists have tried to explain why so many people of disparate interests, contrasting educational and social backgrounds, and different degrees of religious commitment would leave their homeland and subject themselves to isolation and hardships in a hostile, jungle environment. Politicians have tried to explain why careful investigation was not made into Jones and his autocratic regime. Religionists have endeavored to explain the spiritual hunger that prompts people to follow a charismatic figure, even one who might be immoral and sadistic.

Doubtless the attempts to explain will go on for years, as will litigation involving survivors and relatives of the deceased. We have listened to all the explanations, yet we still find it mind-boggling that Jim Jones could persuade an entire community of adults to kill their children, then commit suicide. How is it possible for people to become so divorced from reality and to live in such a surrealistic world that they will commit murder and suicide in response to the harangues of a madman? How can a leader create such a siege mentality among his followers that they will take their own lives in the face of threatened abuse and torture by an imaginary enemy? Did the people really believe Jim Jones when he declared, "We must all die or be destroyed from the outside"?

For us to attempt to provide answers to these and other questions would be futile. But for the REVIEW to make no comment on an event as extraordinary, bizarre, and horrifying as the Jonestown mass suicide and murder is unthinkable. With everyone else, we have felt the sickening shock of the event, and have given considerable thought to it. Among the lessons that have impressed us are the following:

## Eight lessons

1. *Jones's Peoples Temple cult succeeded, at the outset, because it seemed to meet a felt need among the people who joined it.* The needs doubtless were varied. Some people felt the need for a rigid value system; some for a strong authority figure; some for interracial fellowship; some for a stronger religious experience; some for security; some for certainty.

Apparently these needs exist among large numbers of people, for during the past 15 years about 2,000 cults of

various kinds have attracted followers in the United States. Several names come readily to mind—Moon's Unification Church, Maharaj Ji's Divine Light Mission, David Berg's Children of God, Hare Krishna, Synanon, and the Church of Scientology.

Would today's exotic cults succeed if mainline churches were providing people with an ultimately meaningful pattern for social and personal life? Would they succeed if the churches had the courage to be distinctive and to set forth the peremptory demands of Christ? Would they succeed if professed followers of Christ were living as Christ lived and loving as Christ loved instead of living for self and walling themselves off from the economically disadvantaged, emotionally needy, religiously hungry people around them?

The answers are not clear. But we suspect that if Christians were more truly Christian—instead of being mere reflections of the success-oriented, money-pursuing, materialistic society around them—few cults would thrive. We think the challenge to Bible-believing Christians is clear: Do what Christ did—mingle with people, be sympathetic to them, minister to their needs, win their confidence, then invite them to surrender their lives to their Creator and Redeemer (see *The Ministry of Healing*, p. 143).

2. *It is unhealthy to isolate oneself from relatives, friends, and society as a whole.* In general, cult leaders seek to cut off normal relationships with the outside world, and focus all the follower's attention, energies, and economic strength on the cult, especially on its leader. Through a variety of means, Jones gradually cut every connection between his followers and the "normal" world. One writer expressed it well when he said: "He [Jones] set his followers adrift and presented to them only one beacon—himself."

Having cut off his Jonestown followers psychologically from outside balancing influences such as relatives, churches, schools, standard news sources, and the United States Government, Jones was able to control their minds. Paranoid himself, he was able to project his paranoia onto his followers, persuading them that they were in constant danger of being destroyed by enemies. Some of these enemies were identified as defectors from the cult; others were politicians and secret government agencies. The visit of Congressman Ryan and the public press seemed to convince everyone that Jones was right, that they had genuine cause for fear.

We repeat, it is unhealthy to cut oneself off from the mainstream of society. The hegira of the Peoples Temple to Guyana was a step toward disaster, for, as Columnist George Will pointed out, it was "a rejection of civilization's saving patience, the slowly shaping network of duties and dependencies and other indispensable relationships by which humans are painstakingly made, and tenuously kept, humane."—*The Washington Post*, Nov. 26, 1978.

To keep a good mental and social balance, one should

*Continued on page 20*

# What and where is the church?

A churchless Christianity must be considered a contradiction in terms. To be a Christian implies being in the church.

By WALTER R. BEACH

[Each month in 1979 the Review will publish an article on the church by Elder Beach. By reading each article, readers will gain an understanding of what the church is and how it functions. The General Conference session in 1980 will mean more to readers who follow this series.—Editors.]

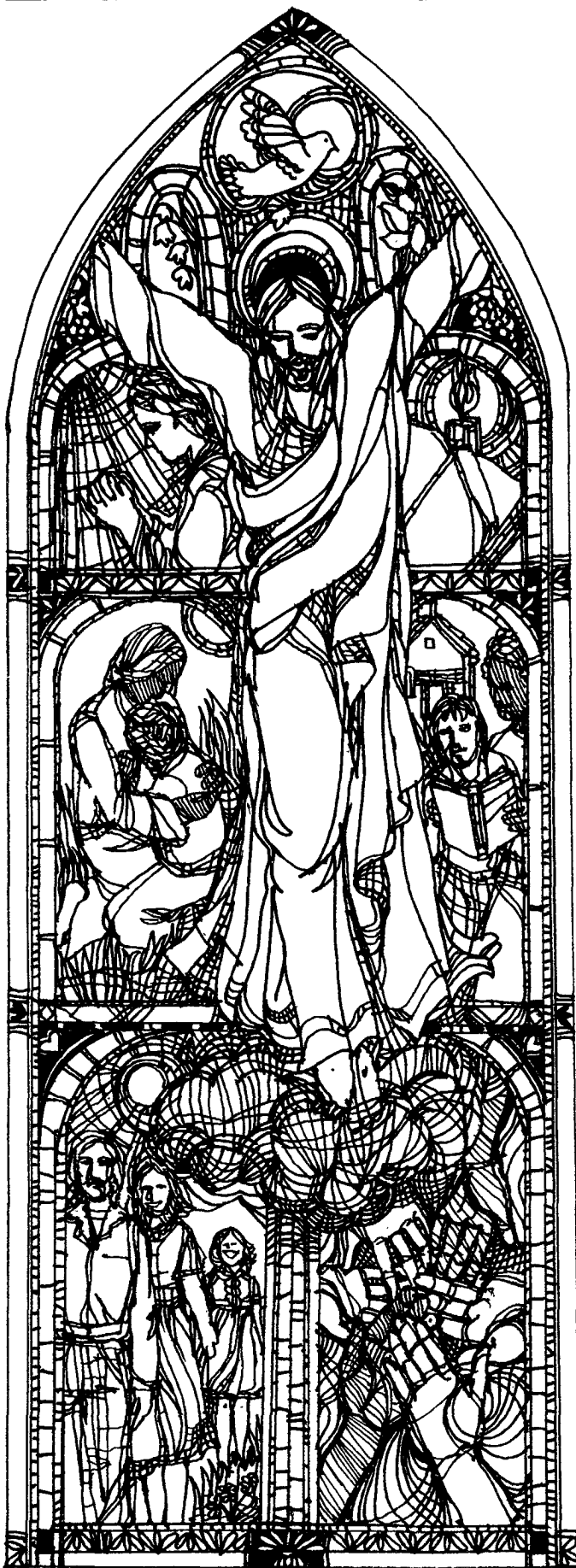
Seventh-day Adventists love their church and want to serve it faithfully. They recognize that "the church, enfeebled and defective, needing to be reprov'd, warn'd, and counseled, is the only object upon earth upon which Christ bestows His supreme regard."—*Testimonies to Ministers*, p. 49. They have made much of the church as an institution and have developed a high degree of organizational efficiency. This is right and proper; but seldom do they seem to bother to clarify what they mean by the term *church*. Some probably would agree with the 30.4 percent in a Methodist poll who conceived of the church primarily as "a society of those who have joined together in their quest for the religious life." This definition, of course, lacks any distinctive Christian orientation.

Seventh-day Adventists need to ask and answer numerous specific questions with regard to the church, such as, What is its purpose in the world? Why does the church assume the organizational structure it does? What and where is the church? How essential is the church to God's mission in the world?

Certainly a discussion of the church is worthwhile at a time when countless religionists think in terms of a churchless Christianity. The tendency exists today in Christian lands to encourage individual prayer before a candle, a statue, or an altar. Little chapels are erected into which people can conveniently slip from busy streets.

Another popular attitude is that Christians can worship

*Walter R. Beach, retired vice-president of the General Conference, lives in Loma Linda, California.*



without going to church. Christians in this category feel that lying on the beach contemplating the sky, being alone among the trees or in a mountain cabin, or listening to a religious broadcast is a more effective means of worship than going to church.

This, of course, is secularist rationalizing. The informed Christian will recognize the centrality of the church in God's planning. The roots of the New Testament church were embedded in the soil of Israel. The new covenant implied and fulfilled the old. When the New Testament writers refer to the church as the people or community of God, they are specifically relating it to God's chosen people, the covenant community of the Old Testament (see 1 Peter 2:9, 10; Gal. 6:16; Phil. 3:13; 1 Cor. 10:1; Rom. 2:28; 11:16-24). This concept of continuity is expressed by one Old Testament scholar as follows: "Jesus redeemed the church more than He founded it."—Craig, *The Universal Church in God's Design*, p. 33.

One must recognize that apart from Jesus' intention to form a Christian community the events recorded in the Acts of the Apostles are unintelligible. God's revealing and saving action in Israel was decisively sealed and extended universally through the work of Jesus Christ and the reconstituting of the church by Him.

Although I shall not dispute or detract from the beauty and need of solitary devotion, personal oblations are not to be confused with communion in the church setting. Biblical worship cannot remain a one-man affair. It is social in nature. The individual is a member of a family. The first words in the Lord's prayer—"Our father"—remind us of this. Neglecting communal worship for private worship ushers in barrenness.

John Wesley was convinced that the holiness of heart and life that he sought could be nurtured adequately only within the fellowship of the church. Wrote he: "The gospel of Christ knows no religion but social; no holiness but social holiness."—*The Poetical Works of John and Charles Wesley*, 1868-1872.

### **Contradiction in terms**

In my opinion, too, a churchless Christianity must be considered a contradiction in terms. To be a Christian implies being in the church. Of course, when any person or group of people or organization claims to be the sine qua non to salvation, that claim constitutes presumptuous usurpation of the prerogatives of God. Yet, when the church is understood to be the community or people of God, it "is God's appointed agency for the salvation of men" (*Steps to Christ*, p. 81). The "good news" about God's plan of salvation is entrusted to the church. So when the true total concept of the church is understood, there truly is no salvation outside the church.

What is the church? Sometimes the word *church* is used to refer to a building. The importance of a church structure is underlined by the planning and building of the Temple at Jerusalem. The house of God was to be representative. In the days of the apostles Christians

often met in a modest but appropriate home. There was a church in the house of Priscilla and Aquila (Rom. 16:3-5). In any case, the material building, however important, is transient. Solomon recognized this in the prayer at the Temple's dedication (1 Kings 8:13, 27). Nevertheless, though transient, a church building is vital to God's work of salvation.

### **The church as a congregation**

But more generally the word *church* refers to a congregation. In figure Peter represents the church as a fellowship of "living stones" built on Christ the "cornerstone" (1 Peter 2:5, 6, R.S.V.). Thus where "two or three [or two or three thousand] are gathered" in the name of Christ, with Him "in the midst of them" (Matt. 18:20), there is the church. Such gatherings can be for worship, for missionary work, for the strengthening of home life, for study, or for any other purpose for which God calls His people together. The church is present not only when the entire congregation gathers to worship but also when a parent and teacher association, a hospital or school board, or a council session functions—wherever and whenever God's mission is fulfilled.

However, the church is not merely a human association whose members are loosely brought together by similar interests. It is a closely knit community in which members are united and empowered by God's Spirit. God's choice of them and not their choice of Him is the origin and renewing power of the church's life. On the human side the church is a response of faith to the love of God. To be sure, it is a response of solitary individuals; but more than that, it is a communal response of a covenanted fellowship. The historic event that constitutes such a church is always God's choices of a community.

In summary, the church is the worshiping, witnessing, teaching, healing, serving fellowship of those who have responded in faith to the reconciling of God disclosed in Jesus Christ, and who, in the power of His Spirit, seek to embody that love and realize His mission. The church exists to manifest the life of God to men and to lift the life of men to God.

To be sure, the church is organized. The church is not just a theoretical aggregation of believers on the local level. Organization, as we shall see, is the way of heaven. The church found its chief organizational features in the synagogue and developed an apostolic pattern that has stood the test of time. We believe that the *Seventh-day Adventist Church Manual* identifies with the principles of that pattern. I shall say more about that in a later article.

The apostle Paul relates the church also to geographical areas. He writes "the churches of Galatia" (Gal. 1:2), and sends greetings from "the churches of Asia" (1 Cor. 16:19). The church in this setting indicates a group of local congregations. To such geographical groupings might be assigned responsible leaders. For example, Timothy and Titus were thus assigned, as were others.

# The mimosa tree

By KATHERINE HAUBRICH

Corrie sat with her Sabbath school class on the cool green grass under a tree outside her church on Sabbath morning. They were studying nature, and Miss Miller, her teacher, had asked them to find something in nature that especially interested them, and they would talk about it.

Corrie looked up into the tree above and noticed the pretty pink blossoms as they swayed softly. She saw a small blue bird perched just to her right. Cocking his head to one side, he peered down at Corrie.

"Chirp! Chirp!" he said. Hopping from one branch to another, he alighted on the topmost branch of the tree. Suddenly Corrie knew what she wanted to ask Miss Miller.

"Miss Miller, what is the name of this pretty tree?"

Miss Miller smiled at Corrie. "You have chosen a good subject, Corrie. This tree with its pretty pink blossoms is called a mimosa. Look at the lovely leaves. What do they remind you of, children?"

Peter's hand went up. "They remind me of the palm branches the children put down for Jesus!" he said.

Corrie shook her head. "They're much smaller than

that. I think they look like a fern," she said.

"We have a sumac tree," said Lois. "This tree reminds me of our sumac tree."

Miss Miller nodded her head as each child spoke. "Yes, a mimosa may remind us of each of those things," she said. "There were trees belonging to the mimosa family in Jesus' time." She opened her Bible to the very last section called "The Bible Dictionary." There the children saw a drawing of a mimosa tree. It showed birds sitting in it, and the writing under the picture said it was an Egyptian painting from about the time of Abraham.

Miss Miller told the children that the mimosa tree belongs to the legume family because it has a long podlike seed just as peas and beans and locust trees do. Then she said, "The trees you see, the flowers you smell, the birds you hear, were all made by the lovely Jesus just for you and me to enjoy. You will love all these things more if you know Jesus made them for you."

Corrie hoped she would always remember the lesson of the mimosa tree, for it would remind her of how much Jesus loved her.



There were trees belonging to the mimosa family in Jesus' time.

The local Seventh-day Adventist conference or field follows this pattern, as does the union conference or union mission field.

But the conference or union is the church in a different way. Through the delegation of authority by their constituencies, both become the church administratively in their territories. The conference and union personnel have their church membership in local congregations and are subject to the discipline of those congregations, like any church member.

Then, too, there is the church in the world. The General Conference of Seventh-day Adventists supervises and administers the world church. Although coordinating the activities of the world church, the General Conference is not a church in the local sense. The persons who administer the General Conference, too, are members of local churches. However, though not a church, the General Conference, through delegation of representative authority, is the church in the world today.

Finally, there is the universal church. This is God's community and people of all times and all places, including the church in heaven. In every age God has had His witnesses whom He brought into "covenant relation with Himself, uniting the church on earth with the church in heaven" (*The Acts of the Apostles*, p. 11). This universal church is Christ's body (1 Cor. 12:12-27). Christ is the head of this church and of all churches that fit into it as members of His body.

This universal church identifies with God's mission of salvation. On earth the total church serves as the body of Christ in a worldwide ministry. Evidently, then, this body must not only sustain itself, it must minister to all people, even as did Christ when He walked among men. The church was to go into the world teaching and preaching, winning and baptizing, healing and restoring (Mark 16:15). The church exists not for itself alone, but for those outside of it. It must reach relentlessly beyond itself until the God of heaven will "set up a kingdom, which shall never be destroyed" (Dan. 2:44). Said Jesus, "The field is the world" (Matt. 13:38).

There is much more to be said, but our conclusion here is that when a child of God refuses to enlist in God's mission, the issue involved is not simply one of nonparticipation in a church program or offering. The issue involves a denial of the church of God and of the Christian faith itself.

The story is told of a man who at the time of the morning church worship service faced with disdain the offering plate for world mission. He remarked to the deacon, "I'm sorry. I don't believe in missions. I can't give." Whereupon the deacon bent low and whispered, "Then, please, take some out. This is for all unbelievers."

The church of God today, as yesterday, is a mission in which every member participates—across the street and across the seas. □

Next month: "The calling and preparation of a people."



# Slaves of Jesus Christ

By WILLIAM G. JOHNSON

In the ruins of the Palatine palace in Rome the spade has uncovered a mute testimony to early Christianity. A rough sketch portrays a slave kneeling before a cross. On the cross hangs a crude figure with a human body and the head of an ass. Beneath the drawing is scrawled the mocking inscription, "Alexamenos [doubtless a slave] adores his lord."


Even among the slaves there was religious persecution, for early in New Testament times many of the slaves came to believe in Jesus of Nazareth. The title they gave Him was "Lord" (Greek *Kurios*). Indeed, that was the common designation used by Christians everywhere; the earliest baptismal confession probably consisted of the simple formula: "Jesus is Lord." This is what lies behind Paul's statement of Romans 10:9\*—"If you confess with your lips that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved."

Jesus is "Lord"! How easily the word comes to our lips today! We speak and sing of Jesus as "Lord," and often the term has scant significance. But not so in the first century of the Christian religion. Then, as Paul said, no one could say "Jesus is Lord" except by the Holy Spirit (1 Cor. 12:3), for it was a world of competing "lords." There were deities of Greece and Rome, and "mystery" cults out of Egypt and the East (see 1 Cor. 8:5, 6). More significantly, the Roman emperors gradually came to demand that they themselves be worshiped as gods. The title they assumed was *lord*! The first emperor to make such a claim was the mad Caligula in the forties, but by the closing decade of the first century there arose an emperor much in his senses—Domitian. Now it became an act of defiance of the state to call only Jesus Lord.

The word *lord* ("*kurios*") is common throughout the New Testament. It is used as a term of respect, for persons in authority, as well as for pagan deities. But Christians applied it particularly to Jesus Christ.

This background of the lordship of Jesus helps us to appreciate better the common Christian self-designation—"servant." "Lord" and "servant" are complementary terms: *because* Jesus is Lord, New Testament Christians are His servants.

\* Bible texts used in this article are from the Revised Standard Version.



For at least two hundred years, children have been brought up on the myth of the self-sufficient person. "Slavery" and "lordship" sound like ugly words, dirty words, words for those of inferior psychological development.

*William G. Johnson, Ph.D., is associate professor of New Testament at Andrews University Theological Seminary, Berrien Springs, Michigan.*

The word commonly translated "servant" in the King James Bible is *doulos*, better rendered "slave." The relationship implied is one of absolute ownership, unmitigated authority on the part of the "lord." This is the term that New Testament Christians use frequently to describe themselves.

In the New Testament, we notice three ways in which Christians think of themselves as "servants" or "slaves."

The most common usage indicates their relation to Jesus Christ. Paul frequently begins his letters with the formula "Paul, a slave of Jesus Christ" (see Rom. 1:1; Phil. 1:1; Titus 1:1). Likewise do James, Peter, and Jude, while the writer of the Apocalypse refers to himself as "his [God's] slave John" (James 1:1; 2 Peter 1:1; Jude 1; Rev. 1:1).

But the term is not limited to the apostles. The actual slaves in the empire are not to serve merely an earthly master: they are slaves of Christ (see Eph. 6:6). All Christians, though free, are to live as slaves of God (see 1 Peter 2:16). Paul argues that all people are slaves, either to sin, as are those outside Christ, or to righteousness, as are Christians (see Rom. 6:16-18). In the Apocalypse, Moses is called the servant of God (see Rev. 15:3), and "servants [slaves] of God" is used frequently as a term for Christians (chaps. 2:20; 7:3; 10:7; 11:18; 19:2, 5; 22:3, 6).

### Slaves of one another

In 2 Corinthians 4:5 Paul declares that "what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants [slaves] for Jesus' sake." In 1 Corinthians 9:19, he uses the corresponding verb as he describes his ministry: "For though I am free from all men, I have made myself a slave to all, that I might win the more." Being slaves of Christ, Christians become servants of one another, as Jesus taught both by example and precept. Did He not say, "'Whoever would be great among you must be your servant [*diakonos*], and whoever would be first among you must be slave [*doulos*] of all. For the Son of man also came not to be served but to serve, and to give his life as a ransom for many'" (Mark 10:43-45)?

The final usage narrows to but one person, Jesus Himself. In that magnificent hymn of the humiliation and exaltation, Philippians 2:6-11, Jesus is called a *doulos*. He who was in the form of God did not grasp at His exalted position but "emptied himself," taking the very form of a servant (slave), being born in the likeness of men. Nor did the great condescension rest there: being found in human form, He humbled Himself unto death, death upon a cross!

It is the third usage of *doulos* that takes the sting out of the term. It is the basis of the other applications. The practice of Christians to talk of themselves as "slaves" of Jesus Christ may fall harshly on our ear as one of subjection, of abject surrender of personality. But the meaning is otherwise. The "slavery" of Christians is a

willing submission, a surrender of love to their Lord, who surrendered to the uttermost for them. When they call themselves His "slaves" they mean it, for they do it gladly, do it freely. He has won their hearts; they choose to be His forever. An act of love has achieved what a thousand armies never could.

### Paul put it best

As so often, Paul put it best. "He who was called in the Lord as a slave is a freedman of the Lord," he said, referring to the liberty brought by Jesus to even the slaves of Corinth. And then he added: "Likewise he who was free when called is a slave of Christ. You were bought with a price; do not become slaves of men" (1 Cor. 7:22, 23).

The term *servants* or *slaves* has much to say to us. We use the term *Lord* a great deal, but do we mean it? Is Jesus *really* our Lord? Are we ready to go or to stay, to speak or be silent, as He wills? The old hymn expressed the idea well:

"I'll go where You want me to go, dear Lord,  
Over mountain, or plain, or sea;  
I'll say what You want me to say, dear Lord,  
I'll be what You want me to be."

That is in essence the response of the slave of Jesus Christ. But is it the response of our hearts as the discerning Word of God searches our being?

It is exceedingly difficult to be a slave of Jesus Christ in this age. The first century presented physical perils to the one who said "Jesus is Lord"; ours are of a subtler sort. To make Jesus Lord today runs against the grain of modern psychology and modern education. For at least 200 years (that is, since the Enlightenment), children have been brought up on the myth of the self-sufficient man. *Slavery* and *lordship* sound like ugly words, dirty words, words for those of inferior psychological development.

Perhaps our great need as Christians lies precisely at this point. The issue is this: Are we to parade about a sort of Christian humanism, or is Jesus Christ to be manifested as Lord in our lives?

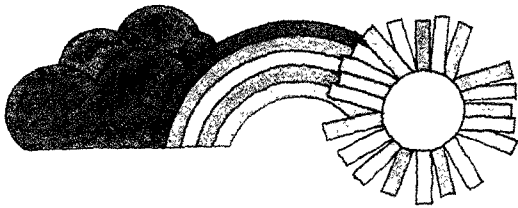
Let us not deceive ourselves—the Lordship of Christ will alienate us from the world. "Am I now seeking the favor of men, or of God? Or am I trying to please men? If I were still pleasing men, I should not be a servant [slave] of Christ," wrote Paul (Gal. 1:10).

And the servanthood of the church—here is a great idea to be recovered! The church not seeking to gain, but to give; not coveting material wealth, but ministering to the poor, the blind, and the outcasts; not delighting in monuments and earthly glory, but going out where the people are to show forth the love of her Lord—what a glorious ideal!

Jesus is Lord! We are His slaves, His slaves of love! Let this concept penetrate our spiritual fibers, let it soak through our self-centered crust, and we will experience anew the vitality of New Testament Christianity. □

*To be continued*





# Christ, the Light of the world

Self-glory affects people of all ages and in all walks of life.

By RICHARD J. HAMMOND

There once lived across the street from us a physician who took care of our medical needs. The doctor and I used to engage in philosophical repartee, with the usual bantering that accompanies such verbal sparring. One day he lent me a book entitled *The Importance of Living*, by Lin Yutang, the eminent Chinese writer. As he placed the book in my hand, he asked that I particularly read the chapter "Why I Am a Pagan."

I read the book, made a few notations, and returned it. I do not recall discussing its contents at length. Recently I learned that after wandering for nearly four decades among the parched pillars of paganism, Lin Yutang embraced Christianity. When he was asked about the change in his life, he replied philosophically: "Put out the candles. The Sun is up."

As far back as we can know, man has always equated light with progress. Today a representation of the lamp of learning is on almost every educational seal. Yet thousands who kneel before the shrines of research and scholarship ignore the fact that all true knowledge comes from God.

"The world has had its great teachers, men of giant

intellect and extensive research, men whose utterances have stimulated thought, and opened to view vast fields of knowledge; and these men have been honored as guides and benefactors of their race; but there is One who stands higher than they. We can trace the line of the world's teachers as far back as human records extend; but the Light was before them. As the moon and the stars of our solar system shine by the reflected light of the sun, so, as far as their teaching is true, do the world's great thinkers reflect the rays of the Sun of Righteousness."—*Education*, pp. 13, 14.

Christian intellectuals who forget that Christ is the Source of light compound the difficulty by standing in their own shadow and then wonder why it is dark. Dazzled by the sparks of their own kindling, they set themselves up for the pitfall of self-glory.

The person who lives only to himself falls into the same pit of self-glory. His governing code is the law of self-pleasure. Such a person usually does not care if what brings pleasure to him may bring pain to others. And his impatience to acquire is often exceeded by his reluctance to share.

Another person similarly caught in self-glory is the critic who cynically debunks everything and anybody. And his snide, caustic barbs are his phony claim to insight and brilliance. He is never more comfortable than when exposing the flaws of others. As Halford Luccock once wrote: "These architects of modern values do not work in marble or granite; they work in mud." They prefer "wit, mockery, and slander to admiration, hope, and love."

There are other areas of self-glory. For instance, today's youth are led to the pit of self-glory by spending more hours watching television than in formal study. Instant replay, instant relief, instant popularity and success—these are the glib Madison Avenue handouts to the gullible. According to these television handouts, if the



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# Panacea for timidity

By VIRGINIA HANSEN

I'm timid. I'm afraid. The first overture of friendship to a stranger is pure misery to me.

Ridiculous, you say? Right.

Why don't we just politely knock on doors, give a friendly smile, and get acquainted with strangers? Why not, indeed? Why are we so afraid of intruding on another's privacy, so conscious of the scornful uplifted eyebrow, the suspicious stare? Why should a momentary rejection wither our tender souls so as to impede telling the good news of Christ's coming?

If you have this timidity problem, perhaps these suggestions will help you.

One bright spring morning a stranger telephoned me to ask whether I'd like some almond blossoms for a flower arrangement. I was delighted. Thus began a friendship that has lasted many years.

One year I taught a class in creative writing for the public in a school near where I live. Naturally, I did not openly promote my church, but my students and I had 28 stories and articles accepted for publication in our denominational papers. Later 31 people took Bible studies from Faith for Today as a result of that class friendship. That door was opened because of a mutual interest in writing.

I also taught a class in oil painting. My partner-teacher brought me the manuscript of a book she had written, for a critique. This gave me the opportunity to show her some of our books as an example of what she might do with hers. She worked hard to convert me to her church, and I did my best to show her the merits of mine. This door was opened by a mutual interest in writing and painting.

At Christmas time one year, my husband, grandsons, and I had fun making gooney birds. You haven't seen a gooney bird? They're long-legged, long-necked, styrofoam, fake-fur and fake-feathered puppets with rolling, inquisitive eyes. They clown for you as they rattle along on their tin feet as you manipulate the puppet strings. Nobody yet that we've encountered has failed to be intrigued and amused at their antics.

We've made friends with neighbors, hospital patients, and complete strangers with these silly birds. I presume people just seem to conclude we're bound to be harmless as they laugh with us.

These doors to friendship were opened with puppet gooney birds and laughter.

What am I trying to say? There are numberless ways to open the door to friendship—an almond-blossom branch for a spring bouquet, a loaf of homemade bread, an association in a public school, or even a silly gooney bird.

After we've been accepted as friends, the Five-Day Plan to Stop Smoking, cooking schools, marriage-enrichment programs, weight-reduction programs, health-preservation or disease-prevention programs is our next step. Who else has so much to offer to a dying world?

This, of course, gets our new friends into our church, and if we are successful we may have the joy of seeing baptisms as the result.

I'm trying hard to get over this timidity (or is it just laziness?). The church has so much to give, and time is so short!

lilac festival committee assigns you to the "cleanup crew" when you were expecting to make grand marshal, just gargle a pint of perfumed germicide and your popularity will mushroom beyond your wildest dreams. If, instead of being Empress Regina at the Forsythia Frolic, you are reduced to lady-in-waiting for one of the queen's attendants, take comfort; the three-minute skin test with Sylvia Withspoon's esoteric lotion will make you a sure winner in Atlantic City next September. Whatever the crisis, the remedy is "instant."

A further aspect of self-glory is the contemporary mirage of self-enlightenment known as the "situation" syndrome. This route of modern living has become an eight-lane expressway for those who deny the claims of God's law. It has been daubed with the veneer of intellectual respectability, with support in pulpit and press.

During a recent interview Billy Graham observed: "We've been told by popular theologians . . . that morals are determined by the situation, and now we are reaping the bitter fruits of that teaching. If God is, then what God says must be absolute."

Or consider this striking statement on the subject of "relative" honesty: "Men in high places are giving evidence that their thoughts are evil continually. Many are seeking after riches and scruple not to add to their wealth through fraudulent transactions. The Lord is permitting these men to expose one another in their evil deeds. Some of their iniquitous practices are being laid open before the world, that thinking men who still have a desire . . . to be honest and just with their fellow men may understand why God is beginning to send His judgments on the earth."—*Testimonies to Ministers*, pp. 457, 458.

When lying, stealing, and dirty tricks become the precision tools of operation in the higher echelons of leadership, what is to prevent the struggling student from believing that the end justifies the means? As Ralph W. Sockman once wrote: "The hardening of the heart, like the hardening of the arteries, may progress painlessly until the damage is done."

## Adventists are not immune

As a student at Harvard I once earned a few dollars proctoring examinations in Memorial Hall. The pay was one dollar an hour, and most examinations lasted three hours. Time did not drag—it went backward. The only torture worse is to write the examination. Proctors are expected to report even the slightest irregularity while the examination is being taken. Recently in one university proctors allegedly grossed \$30,000 in cheating fees. They contracted to "look the other way." And some students reportedly have earned up to \$250 a day by hiring themselves out to take examinations for their classmates.

Let none think that Adventists or their institutions are immune to the appeal of self-glory and situation values. The life style of some professed church members scorns

as "no longer relevant" the special counsel God has given us. The writings of the Spirit of Prophecy may have had merit at the turn of the century, they say, but are no guide for the seventies and eighties.

When the prophet Jeremiah's message to King Jehoiakim was distasteful, the monarch cut the parchment with a penknife and burned the scroll on the royal hearth. "Not relevant!" he stormed. Yet later, this same king, threatened by national collapse, secretly inquired of the messenger he had imprisoned: "Is there any word from the Lord?" And the prophet replied, "There is."

As we move into days of increasing perplexity, when everything that can be shaken will be shaken, should we not inquire frequently, "Is there any word from the Lord?" Our only safety is to trust His promises and obey His commands. With more confidence than ever we should place the Word of God at the very core of our educational curriculum and not walk in the sparks of our own kindling. As the psalmist says, "The entrance of thy words giveth light; it giveth understanding unto the simple" (Ps. 119:130).

One university professor used to extol the merits of the philosopher Aristotle, who contended the "here and now" experience of the moment was more worthy of trust than faith in the unseen. Yet it was this same Aristotle who wailed: "Death is a fearful thing, for it is the end."

"Yes," answers Paul, "but Christ has conquered death and is now risen!" Darkness no longer traps those who have entered the tomb. Jesus is the "Light of the world" and our hope to live again. The day will come when Christians will say, "O death, where is thy sting? O grave, where is thy victory?" (1 Cor. 15:55).

The pagan lament of desperation is the result of just such "here and now" relevancy. But the Christian hymn of triumph, echoing the strains of a new earth where sin will be no more, has its roots in the light of the life of One of whom John says, "In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not. . . . That was the true Light, which lighteth every man that cometh into the world" (John 1:4-9). □

## ESPECIALLY FOR MEN By W. R. L. SCRAGG

### Worthy of its children

Hello to 1979! In case you haven't noticed, this is the International Year of the Child. By serendipity (or was it design?) it is also the Home and Family Year for the Adventist Church.

Perhaps the IYC will fulfill its purpose and nudge the world to a new Century of the Child, much as was the nineteenth century.

A good shove, rather than a nudge, is what society needs. Sociologists register their alarm at the growing plight of the world's children; 400 million of them live in a state of undeclared emergency, their lives threatened by hunger, war, or disease. In the so-called crisis societies children suffer most. The future is bleak. At a meeting of the prestigious Club of Rome, held in 1976, projections of hoped-for attainments by A.D. 2,000 highlighted the present sorry and worsening situation. Goals aim at reducing illiteracy from 67 percent to 25 percent and infant mortality from 125 per thousand births to 50.

The child isn't safe in the tightly knit nuclear family of the Western world any more than he is in the extended families of many developing societies. Instead of malnutrition, starvation, and epidemics, the child of the West faces danger from those from whom he might best expect protection. In the United States in 1977 more than a million cases of child abuse received official attention. Snapped bones, scalding burns, cigarette burns, human bites, strangulations, sexual molestations, and starvation claimed the lives of more than 5,000 children under 14 years of age.

Childhood is not as natural as you may think. Society tends to produce and process the kind of people it wants. Of us all, the child is the most subject to molestation, manipulation, cruelty, and crisis. The child's learning experiences of the first five or six years set the foundation for life.

It is this vulnerability to influences imposed or ac-

cepted unconsciously that must challenge today's parent and teacher. Adventists have long accepted the importance of these early years, and have sought to use them to create useful and God-fearing citizens. Perhaps in this Year of the Child it would be good to review the charter of child care and rearing the Bible and the Spirit of Prophecy propose.

A child has a right to sufficient food, shelter, and health care. Our philanthropic concerns send our money and people all over the world to offer our contribution to social needs. But the rich, as well as the poor, may suffer from inadequate diet and improper health care.

A child has the right to expect love, discipline administered in love, and a secure, safe home in which to grow and develop. Broken homes, divorces, and unhappy marriages place intolerable stresses on many children. It is not the worst of motives, nor the least of sacrifices, to keep a home together for the sake of the child.

A child should receive protection from cynical and manipulative forces within society. The mass media frequently abuse the child by teaching him false social values, preying on him by

manipulative advertising, teaching violence. The majority of children are capable of learning either to be cooperative, peaceful, trusting, and helpful or to be aggressive, suspicious, and destructive.

A child has a right to education and training in skills that will fit him for a productive role in society.

A child has a right to skilled and careful parenting. The role of the father is one of partnership, a masculine role of spiritual leader, protector, provider, and a good example in Christian living.

A child has the right to know the truth about God: that He is Creator, a God who loves and cares, the One who sent Jesus to die for us and give us eternal life.

A child has a right to be recognized and treated as an individual. Pablo Casals, the great cellist, said: "We should say to each of them: 'Do you know what you are? You are a marvel. You are unique. In all the world there is no child exactly like you; . . . there has never been a child like you. . . . You must work—we must all work—to make this world worthy of its children.'"

And, we would add, to make the child worthy of the world to come.

# How much fat is safe?

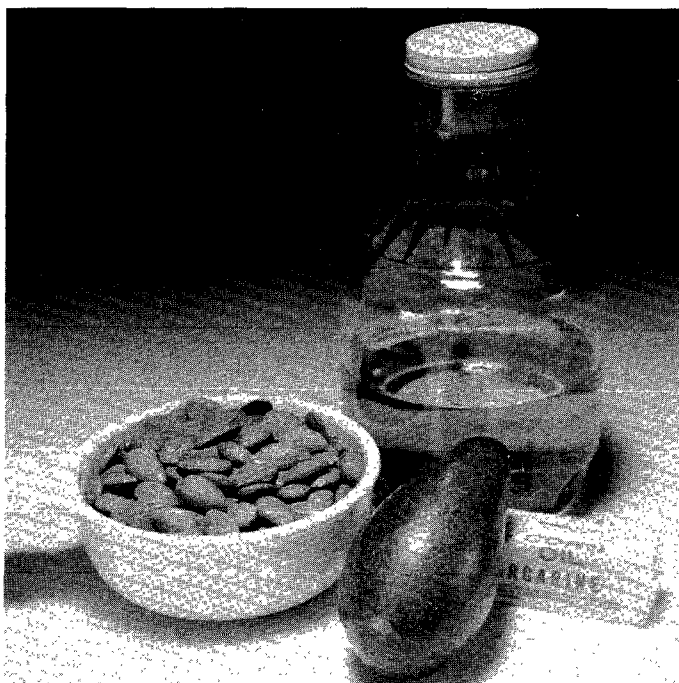
The author attempts to find safe nutritional guidelines for the amounts and kinds of fats in the diet.

By JAMES W. BLANKENSHIP

Many church members are asking, How much fat should we eat? Are fats bad for the health if they are free? Are polyunsaturated fats the unsuspected cause of cancer and atherosclerosis?

In response to these questions, some have recommended that the diet contain only 10 percent of the calories as fat. In order to realize the extent of fat restriction in such a diet, a table has been provided. This table is composed of a selection of commonly used foods

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that are classified according to high, medium, or low fat levels. The fat content is expressed as percent of total calories.

It may be a surprise to find that 7 percent of the calories of watermelon is fat, and who would suspect kale of having 22.5 percent of its calories as fat? Most natural foods have their contribution to make in reference to the dietary fat intake. Thus, the recommended diet of fruits, grains, nuts, and vegetables can easily contain more fat than 10 percent of the calories. For this reason such an extremely low fat-containing diet as some recommend seriously restricts the use of foods that normally make an important contribution to human nutrition.

The ideal quantity of fat intake for our diets is not easy to ascertain. The Government publication for the United States *Dietary Goals*<sup>1</sup> attempts to give a moderate recommendation that fits the need of the average American. The recommendation suggests 30 percent of the calories as fat, with 10 percent of the calories being from saturated fat and the balance being composed equally of mono- and polyunsaturated fat. The polyunsaturated fat component will be mostly linoleic acid, an essential fatty acid required to maintain health. It is estimated that the average vegetarian could meet this recommendation simply by reducing the use of visible fats (e.g., margarine) by approximately one half. However, we should keep in mind that these suggested levels of fat intake can be increased by the person involved in heavy physical activity. What is excess for the sedentary person may be moderate for the person with a high energy requirement.

The evolution of the no-free-oil diet has been closely associated with the 10 percent fat-calorie diet concept. Its basic premise is that all fat consumed must be encapsulated in the plant or animal products as put there by nature. This means that the addition of vegetable oils in the preparation of food would be unacceptable. Depending on the food selection, this diet may or may not be low in fat (see table). One could easily consume 20-30 percent of the total calories as fat on this program even though the diet contained no added oil.

## The question of digestibility

The main reason given for recommending the elimination of free oil from the diet is lack of, or poor digestibility of, free oil as compared to natural (in the form found in nature) oil or grease present in the food (plant or animal). This assumption is hard to understand since there is no support for this in scientific literature. Furthermore, a lack of digestion and absorption of fats is usually associated with intestinal distress and diarrhea, which is not usually observed in those consuming free oil.

The efficiency of free-oil digestion and absorption is well illustrated by the results of Borgstrom and coworkers.<sup>2</sup> Human subjects were given a test meal that contained 28 grams or 40 percent of the calories as corn oil. By taking samples from the small intestine with a tube they determined that the meal had emptied from the

stomach completely within four hours with 90-95 percent of the oil being digested and absorbed. This efficiency of digestion and absorption of corn oil is regarded as being typical for the handling of fats by the human digestive system.

Fat in the diet, whether it occurs as free oil or natural oil, will affect stomach-emptying time. Normally, the emptying of a fat-containing meal from the stomach is at a rate of approximately 10 grams (1/3 oz.) of fat digested and absorbed per hour. Naturally, a meal containing more fat will be retained in the stomach for a longer period of time. All fat, natural or free, will be free in the intestine where digestion and absorption occur. Thus the body is not able to distinguish physiologically between the dietary free oil and that which occurs naturally in the food. This assumes that the free oil is not being used in the frying process.

Although the basis for the no-free-oil diet concept lacks support from either science or the Spirit of Prophecy, an individual following the no-free-oil diet can obtain all his fat needs from a wide variety of plant foods (see table). Since the majority of the plant foods contain fat or oil high in linoleic acid, there is no danger of essential fatty acid deficiency while consuming this type of diet. This diet does have the advantage of reducing the tendency of using excess fat, since visible or added fats are eliminated.

A diet containing fruits, nuts, grains, and vegetables is characterized by having a fat content that is largely composed of polyunsaturated fat. The major fatty acid of a polyunsaturated fat is linoleic acid. Although there are exceptions that make generalizations difficult, the linoleic acid composition of various vegetable fats is: cereals and grains, 35-50 percent; nuts and peanuts, 20-30 percent; seeds, 40-72 percent. Thus, this essential nutrient is abundant in the vegetarian diet.

### Importance of linoleic acid

Practically every body function is directly or indirectly influenced by linoleic acid. A brief summary of some of the more obvious functions of linoleic acid are as follows:<sup>3</sup>

1. Essential for proper cell membrane structure.
2. Involved in blood pressure control. Salt-induced high blood pressure in rats can be prevented by linoleic acid.
3. Improves heart function. The strength of heart beat in laboratory animals has been shown to be increased by liberal quantities of linoleic acid in the diet.
4. Regulation of the clotting mechanism. The undesirable formation of blood clots of excessive blood platelet activity is decreased by liberal intake of dietary linoleic acid.
5. Linoleic acid is involved in the control of fat and carbohydrate metabolism.
6. A moderate level of fat in the diet rich in linoleic acid is effective in lowering serum cholesterol.

The most effective recommended treatment of elevated

serum cholesterol (hypercholesterolemia) by dietary means it to replace dietary saturated fats completely with polyunsaturated fats.<sup>4</sup> A 25 to 30 percent reduction of serum cholesterol may be expected from this dietary program. Claims have been made that this lowering of serum cholesterol results in the "driving" of the cholesterol into the artery walls to produce atherosclerosis. The following studies do not support this notion.

Monkeys with well-developed atherosclerosis were fed a diet containing 4 percent of the calories as fat or 40 percent of the calories as added corn oil. Both diets produced the same degree of regression of the atherosclerotic lesions with a sharp decrease in serum cholesterol and a large decrease of cholesterol in the wall of the artery.<sup>5</sup> A more recent study using safflower oil at 40 percent of calories also showed the same type of results.<sup>6</sup> Thus the question needs to be asked, If the polyunsaturated-fat-containing diet produces a decrease in both serum and artery wall cholesterol content, is it reasonable to say that the diet drives the cholesterol into the artery walls to produce atherosclerosis?

Another important question, "Does the polyun-

<b>Fat Levels in Foods</b>	
<b>Fat content of selected natural, unprocessed plant foods expressed as percent of total calories (Calculated from values given in Agriculture Handbook No. 456):</b>	
<b>Food Item</b>	<b>Percentage of Fat Calories</b>
<i>High-Fat Level (40% or more of calories as fat)</i>	
Almonds	81.3
Avocados	88.3
Cashews	73.3
Olives	95.9
Peanuts	75.3
Soybeans	40.0
<i>Medium Fat Level (10-39.9% calories as fat)</i>	
Chick peas (Garbanzos)	12.0
Collards	15.9
Grapes	13.0
Kale	22.5
Lettuce	11.7
Oatmeal	17.0
Strawberries	11.9
Wheat germ	27.0
<i>Low Fat Level (0-9.9% calories as fat)</i>	
Apples	9.5
Bananas	2.3
Beans	4.3
Corn (sweet-raw)	9.3
Potatoes	1.3
Rice (brown)	4.7
Tomatoes	7.9
Watermelons	7.0
Wheat (whole-wheat flour)	5.4



saturated fat diet favor the development of cancer?" There have been conflicting results observed in animal studies. However, detailed analysis from the study of human populations indicates an increased death rate (age adjusted) from breast cancer associated with the intake of animal fat, while this is not seen with the intake of vegetable fat.<sup>7</sup> Recently, Dr. K. K. Carroll presented convincing results at the 69th Annual Meeting of the American Oil Chemists' Society, May 18, 1978, indicating that rats have no greater tendency to develop cancer on a high-polyunsaturated-fat diet than they do on a saturated-fat diet as long as the group of animals fed the saturated-fat diet received enough linoleic acid to prevent an essential fatty acid deficiency.

### Is peanut butter safe?

Another matter about which many are concerned is the report that peanut butter may be involved in the development of atherosclerosis. A recent, often quoted reference [Vesselinovitch et al., *Atherosclerosis*, 20:303, (1974)] describes the feeding of monkeys a diet containing 2 percent cholesterol and 50 percent of the calories as fat, with the fat being peanut, corn, or butter oil. After four years, all diets had produced atherosclerosis in the monkeys, but the lesions of animals on the peanut oil diet were more advanced as evidenced by the hardening of the lesions. Therefore, can we conclude that peanut butter is not safe as a food?

The enormous cholesterol intake by the animals in the study eliminates an application to human dietary practices. If we were to eat like the monkeys in the peanut oil study, we would need to eat 2/3 pounds of peanut butter and 30 to 40 grams of cholesterol per day. (Note: 100 eggs would contain approximately 30 grams of cholesterol.) Thus, the above experiment has no relationship to the diet containing an occasional peanut butter sandwich.

In summary, the physiological effects of the polyunsaturated fats will be the same whether the fat is eaten in the free form (e.g., corn oil) or natural. To recommend a vegetarian diet and then to identify linoleic acid (or polyunsaturated fat) as being dangerous to the health is not consistent.

As I read the Spirit of Prophecy counsels on diet, I do not find clear-cut evidence that would indicate that vegetable oils may be hazardous to our health. Animal fats present some concern. However, a large amount of serious counsel is given on the subject of eating rich desserts and flesh foods. In our attempts to reform we should place the emphasis where the Lord has placed it. If we get rid of the rich desserts and animal flesh foods on our tables, the fat question will solve itself in the process. □

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## FELLOWSHIP OF PRAYER

### He knows our every need

"He who took humanity upon Himself knows how to sympathize with the sufferings of humanity. Not only does Christ know every soul, and the peculiar needs and trials of that soul, but He knows all the circumstances that chafe and perplex the spirit. His hand is outstretched in pitying tenderness to every suffering child. Those who suffer most have most of His sympathy and pity. He is touched with the feeling of our infirmities, and He desires us to lay our perplexities and troubles at His feet and leave them there."—*The Ministry of Healing*, p. 249.

"Through all our trials we have a never-failing Helper. He does not leave us alone to struggle with temptation, to battle with evil, and be finally crushed with burdens and sorrow. Though now He is hidden from mortal sight, the ear of faith can hear His voice saying, Fear not; I am with you. 'I am he that liveth, and was dead; and, behold, I am alive for evermore.' Rev. 1:18. I have endured your sorrows, experienced your struggles, encountered your temptations. I know your tears; I also have wept. The griefs that lie too deep to be breathed into any human ear, I know. Think not that you are desolate and forsaken. Though your pain touch no responsive chord in any heart on earth, look unto Me, and live. 'The mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee.' Isa. 54:10."—*The Desire of Ages*, p. 483.

"If we surrender our lives to His service, we can never be placed in a position for which God has not made provision. Whatever may be our situation, we have a Guide to direct our way; whatever our perplexities, we have a sure Counselor; whatever our sorrow, bereavement, or loneliness, we have a sympathizing Friend. If in our ignorance we make missteps, Christ does not leave us. His voice, clear and distinct, is heard saying, 'I am the way, the truth, and the life.' John 14:6. 'He shall deliver the needy when he crieth; the poor also, and him that hath no helper.' Ps. 72:12."—*Christ's Object Lessons*, p. 173.

► Just recently my wife was healed of an inoperable malignant tumor of the liver. Besides housekeeping, she has been back at her regular work for the past three months. We thank God for answering our prayers and for the many answers to prayers that we have read about in the REVIEW.—H. H. S., of North Carolina.

► Many years ago I wrote to the REVIEW requesting you to pray for my brother-in-law. I am happy to tell you that our prayers were answered.

Now I have another request. I would like you to pray for my son. He is a brilliant boy, but he has lost interest in his studies and religion. For the past two months he has not attended church school or gone to church.

Please pray that God will touch his heart so that he will come back to Jesus and once again take an interest in his studies.—C. P. E., of the Philippines.

► Several years ago I wrote you requesting that you pray for my family. The Lord answered, and what a change took place—more than we could have asked or hoped for.

Now we have another problem. Our granddaughter, who is a good student, has become disturbed over religion. The devil is trying to upset her, and she is about to leave the church. Our hearts are crushed. She loves the Lord but is looking at other Christians and feels that they don't measure up to the standard.

Please pray for her earnestly. We love her dearly.—R. W. G., of Missouri.

► I want to thank you for your prayers for my daughter and son-in-law, who had ceased attending church. I can truthfully say that your prayers and mine are being answered, as they are now attending church again and are becoming more involved in the activities week by week. Please continue to pray for them.—Mrs. S., of New Jersey.



## What's troubling our youth

Certain articles appearing in the REVIEW from time to time give the impression that erring young people today may rightfully blame parents, teachers, or older members in the church for their wrongdoing. But Ellen White says, "Many [youth] have excused their carelessness and irreverence, because of the wrong example given them by more experienced professors. But this should not deter any from right-doing. In the day of final accounts you will plead no such excuses as you plead now."—*Messages to Young People*, p. 429.

Again in the same book, she writes that "the youth are now deciding their own eternal destiny" (p. 332). She says that parents may do everything in their power to give children instruction and yet the children will turn away from God and cast unfavorable reflections on the parents.

I would not minimize the responsibility of parents, teachers, church leaders, or members. If any "offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea" (Matt. 18:6). Surely those of us who have placed stumbling blocks in the paths of our children or the youth we have taught or served will be required by God to accept responsibility. But the sin of misleading can be forgiven if forgiveness is sought with sorrowing repentance.

Do we not place a larger stumbling block before our youth when we allow them to offer parents or teachers as excuses for their wrongs? Surely the word "youth" refers to a young person of the age of accountability. Any Seventh-day Adventist young person who has attended Sabbath school and church services, perhaps at-

tended a Seventh-day Adventist school, and read Adventist publications and the Bible knows the way of faith and obedience. How, then, can we allow them to cast blame on their parents, or, indirectly, the Creator who "gave" them their parents?

Ellen White warns that "moral perfection is required of all. Never should we lower the standard of righteousness in order to accommodate inherited or cultivated tendencies to wrongdoing."—*Christ's Object Lessons*, p. 330.

I have heard sermons given in the presence of young people decrying the inconsistencies of parents. I have been deeply grieved by this tossing of excuses in front of youth. A youth should be taught to honor and respect those in charge.

We should work with strictly parent groups to upgrade our homes. I would agree with anyone on that issue. How desperately it is needed is easily seen in any church school classroom. But a joint meeting or a general article read by every age group should stress the need for seeking to emulate

Christ—and Christ alone.

Let me put it this way. If I am a parent who does not set the right example for my child, blame is cast on me, not him. But I could cast the blame on my parents because they did not set the right example for me and they on theirs, and so on until we have gone back to Adam. And remember, he cast the blame on God—"The woman whom thou gavest . . ." (Gen. 3:12)! Actually, we could go one step farther, back to Lucifer. Think—the very God of heaven lost a third of the angels under His care! Did He not set the right example? Was His philosophy at fault? Did He show inconsistency in His discipline or love?

Samuel is often referred to as the perfect child, the epitome of obedience. How many of us remember that his sons were wicked? "And it came to pass, when Samuel was old, that he made his sons judges over Israel. . . . And his sons walked not in his ways, but turned aside after lucre, and took bribes, and perverted judgment" (1 Sam. 8:1-3). Samuel's sons were the reason given by the people for wanting a king.

Aaron was Israel's first high priest. His sons Nadab and Abihu were to have followed him in office. Instead they were struck down by God because of their unfaithfulness. Yes, I know that *Patriarchs and Prophets* says that Aaron had not taught them self-control and

had indulged them. The fact remains that Nadab and Abihu were slain by the Lord, but the father Aaron continued to serve as God's instrument in the tabernacle. If he were to "blame" for the sins of his sons, would not the Lord have slain him too?

Let us not "cast stones" at parents, teachers, leaders, or older church members. Let us not cast stones at anyone. Instead, let us hold up Christ as the supreme example. Not everyone will be irresistibly drawn to Him. Many will look and turn away, just as they have through all ages before. (Think of all the people who rejected Jesus when He was here in person, including the rich young ruler and Judas!)

The following warning in the book *Steps to Christ* should be heeded not only by anyone seeking the Lord but also by those who have served the Lord for two, ten, or 50 years: "The impenitent sometimes excuse themselves by saying of professed Christians, 'I am as good as they are. They are no more self-denying, sober, or circumspect in their conduct than I am. They love pleasure and self-indulgence as well as I do.' Thus they make the faults of others an excuse for their own neglect of duty. But the sins and defects of others do not excuse anyone, for the Lord has not given us an erring human pattern. The spotless Son of God has been given as our example, and those who complain of the wrong course of professed Christians are the ones who should show better lives and nobler examples. If they have so high a conception of what a Christian should be, is not their own sin so much the greater? They know what is right, and yet refuse to do it."—Page 32.

The time is short. We do well to work for unity of parents and progeny, of leaders and laymen, of teachers and the taught, rather than sow seeds of blame on anyone. Satan is the archenemy. "It is Satan who tempts children to follow in a course of sin and disobedience."—*Messages to Young People*, p. 334.

ALLISE GRENBORG  
Mariposa, California

### Hiding place

By AQUILA READ

Terrified, pursued by evil men,  
close to a shining Light,  
yet afraid of the closeness  
lest I be revealed,

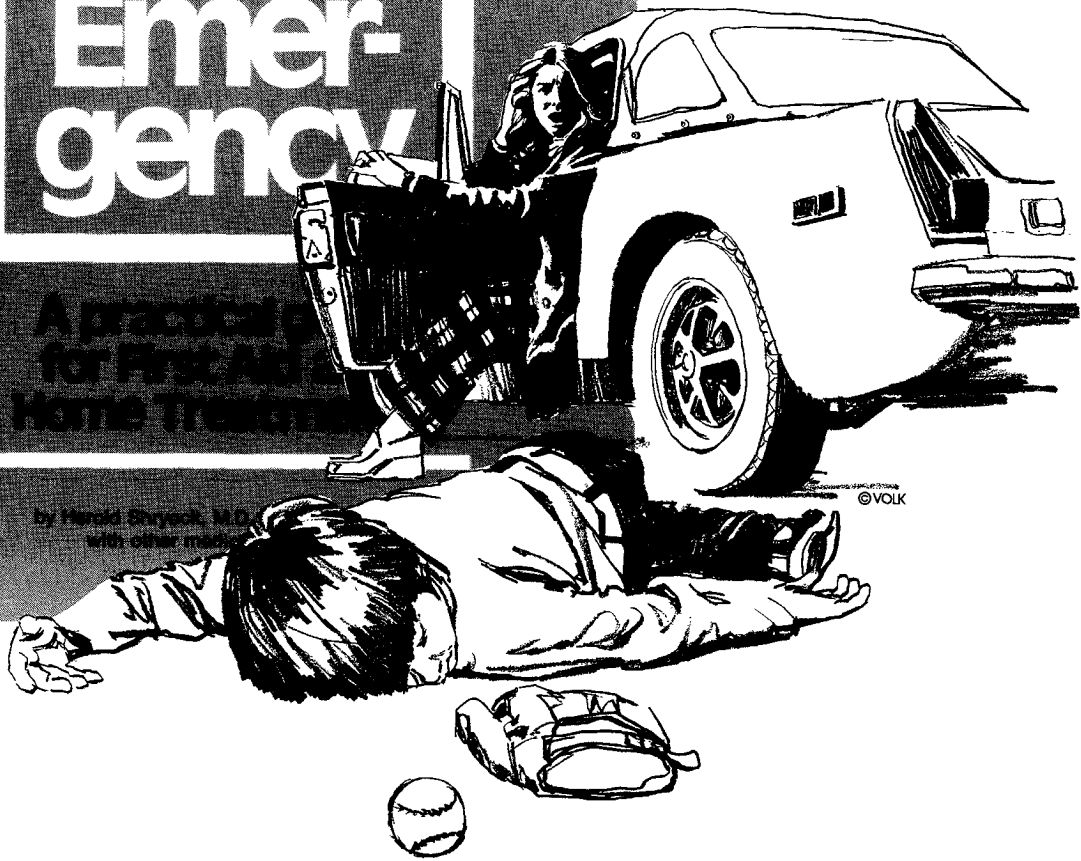
I stumble amid dreadful ruins  
looking for a wall to hide behind  
and find nothing—

except assurance that the hiding place  
is under Wings, not behind walls.

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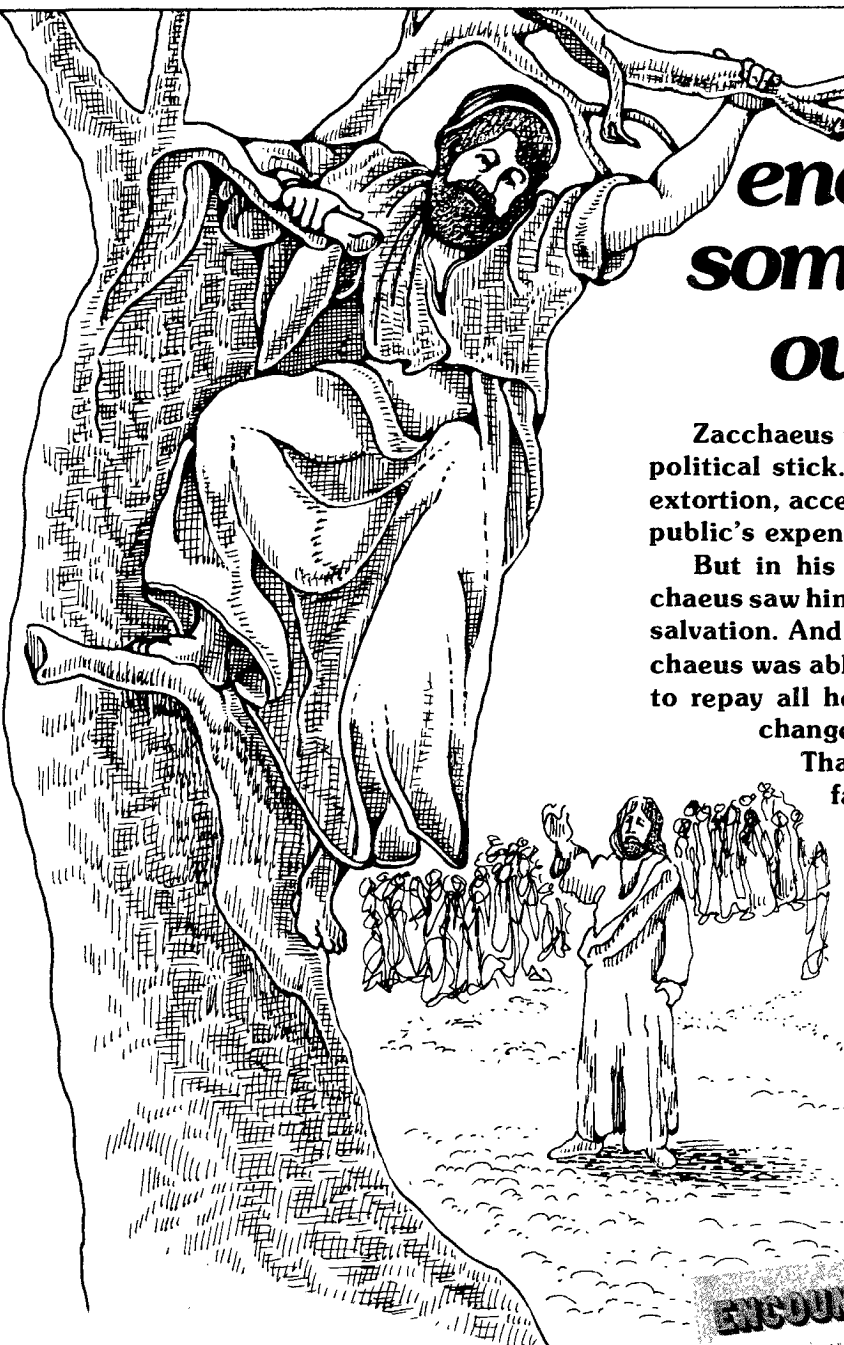
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Southern Publishing Association



## READER TO READER

An exchange of views on a topic of current interest

### THE QUESTION:

**I am a 17-year-old girl, a senior at an Adventist academy. Although I love my parents, I feel that they are not allowing me to make decisions that I should be making. They say they know what is best for me. How can I get my parents to see that I need to become independent and begin making some decisions on my own? Are there not some things that are appropriate for a 17-year-old to be deciding for herself?**

■ No doubt you have caring and concerned parents. They undoubtedly want to be certain that your life is carefully and intelligently planned. They are also anxious that you avoid many of the pitfalls of life—pitfalls that may have eternal consequences. Often these disasters can be avoided if one takes the time to solicit the guidance and advice of more experienced and spiritually mature counselors. In dealing with situations you, your parents, and perhaps another trustworthy party should thoroughly and prayerfully discuss the matter. After such an approach is taken, you should be left to make your own decision on the matter. Thus, you can achieve three distinct advantages: (1) you become increasingly more responsible for your own actions, (2) you get the experience you need to tackle the complexities of your life better, and (3) you are afforded an opportunity for spiritual growth and Christian maturity.

STEPHEN V. PRESCOD  
Berrien Springs, Michigan

■ Your question suggests one of the major problems in Seventh-day Adventist schools and homes. But usually the conflict comes before the age of 17. A suggestion for you and your parents would be to consider some points about human nature and God's plan for self-government and the right and responsibility to choose for ourselves.

You need to understand that it is difficult for parents to allow their children to make decisions after years of diapering, feeding, dressing, financing, and doing almost everything for them. By nature, most parents want the best for their offspring, and when the first few choices seem to

conflict, the parents overrule because they think "it is best."

I would also suggest that you consider the Biblical admonition of honoring and obeying your parents. You will find that willing, cheerful, cooperative efforts on your part will do wonders for convincing your parents to allow you more freedom and responsibility.

Your parents need to realize that they may not have educated toward self-government, self-reliance, and self-control. It is God's plan for us to be free to choose, especially issues related to moral and ethical questions.

Mutual discussion and perhaps compromise would help to solve your dilemma. Look to God and His will, which is written in many places, for your guidelines. When it is all said and done, the few and well-chosen rules in the home must be followed, and it will be *your choice* to follow them or not. Your parents will be responsible to God for their role in your development.

STEVE DIVNICK  
Riverside, California

■ Among other things, you might kindly encourage your parents to study with you the chapter on discipline in the book *Education*, which has valuable instruction for parents, teachers, and youth.

MALINDA RODENBERG  
Richmond, Indiana

■ If you are in the dormitory, you must be making many decisions each day: what to wear, what to eat, whom to select as friends, how to spend your time.

It should also be your decision (with counsel, of course) what classes to take, and what career to choose—after all, it is *your* future.

I suggest reading Dr. James Dobson's informative book *Preparing for Adolescence*. Perhaps you and your parents could read it together and benefit from the discussions it would initiate.

As the parent of a 17-year-old boy who is a senior in academy, I am trying to see his point of view, as well as my own.

I feel it is especially difficult for Christian parents to allow children to make important decisions, because they care so deeply, and are so anxious for their children to make right choices. Sometimes, regrettably, they end up making all of them. This doesn't allow the child to develop decision-making skills.

Can you sit down with your parents and tell them how you feel? Perhaps a frank discussion would help. Do you have a teacher you respect highly with whom you can talk? Maybe this teacher could talk with your parents.

MARY K. MYERS  
Kent, Washington

■ There are many things a 17-year-old girl should be deciding for herself, and perhaps it is the immaturity of the decisions you have made that has led your parents to be reluctant to let you make larger decisions.

You can show that you can make responsible decisions while you are home from academy by getting up when the rest of the family does, by helping with the meals, and by helping your mother with the household chores that must be done every day. And, by all means, keep your personal belongings picked up and neatly put away.

Since you are in academy, you must be making some decisions for yourself, even if it was not your decision to go to academy. You can show your parents that you can make responsible decisions by choosing your friends carefully. Pick those who will influence you for good. Help your parents with your school bill not only by working but by putting in extra hours. Make sure your grades are good, and be considerate to those in authority—teachers, deans, principal, and your parents (even when they seem too demanding).

My point is, show your parents that you can make responsible decisions in little things. They will be more open to listen to your suggestions when there is a big decision. They may even say, "We think you can decide that for yourself."

PAMELA LOHMAN  
Squires, Missouri

■ One thing to remember is that some decisions are not ours to make. We live in a world society of rules and regulations, and our only choice is to obey them. All of our lives we live under laws. There is God's law, government laws, as well as the laws of home and school, and the earlier we learn to accept and obey these, the happier and more mature we are.

DORIS JOAN PETERSEN  
Seattle, Washington

■ Have you not heard that "experience is the best teacher"? Your parents probably know, from experience, the solution to some of your problems. You are fortunate to have such concerned parents. When I was 17 (and having the usual growing pains), my parents were divorced, and their only concern was for themselves. Most of my problems were solved alone and usually proved to be the wrong ones. Things went rapidly downhill for me until I became 20. That was when I met and afterward married an Adventist. He was very helpful. He taught me how to ask God for guidance and help. Now we have two boys attending church school and are very happy. We have learned from our experience how to be better parents.

You should feel thankful that your parents love and care for you enough to help now. Whenever you have a problem, talk it over with them. And be sure to listen to their side. Then ask for God's help in making the right choice. He will never mislead you.

MRS. DE ATKINSON  
Salem, Virginia

■ As the mother of a 17-year-old daughter I think there are decisions you should be making at this point in your life. But it may help you to remember that you will not always be 17, and, as you prepare for your lifework, there will be many decisions you will be making—perhaps even some that you will wish you didn't have to make! If you listen with an open mind to your parents at this time in your life, they may begin to realize that you are approaching the time for greater decision-making.

Also, you can try to understand your parents and why they may be treating you the way they are. Perhaps your parents made mistakes during their teen-age years, and they are hoping to spare you from encountering the same problems. Unfortunately, however, well-meaning parents, who are otherwise superior, can sometimes retain decision-mak-

ing until their children are grown up. As a result, their children often seem to be handicapped, having never learned to make minor or major choices.

VICKIE BOLING

Berrien Springs, Michigan

► *The following seven letters were written by students of about the same age as the questioner. All but the first letter came from students of Orangewood Academy, Garden Grove, California. Interestingly, the letters from the students closely parallel the letters from parents.—Editors.*

■ As a 19-year-old girl, I feel that the best way for you to get your parents to see that you are becoming independent is to show them that you are trustworthy. When you go out for an evening, tell them where you are going and when you will be back. If you cannot be back on time, give them a call to tell them. They are concerned about you, and you will save them much unneeded worry. When you have shown them that you are trustworthy, they may let you make many of your own decisions.

If they still insist on making your decisions, try discussing your opinions with them, and making the decisions with your parents instead of working against them.

DARLA PETERSEN

Nevada, Iowa

■ I find that by trying to argue with my parents I only antagonize them and show them I'm not capable of handling decisions. What I've often done is make a tentative decision on my own, present the question and my own opinion, and ask for their answer. I suggest that you use logic and tactfulness to make your point. Give good reasons for your opinion. After a while your parents may begin to see and respect your views. Don't expect overnight miracles; after all, parents are human, and they are probably doing what they think is best.

If your parents don't respond, I suggest making the best of the situation. I'm sure that with all the hassles there comes a good measure of love and kindness that other children lack. True, they may have a little more freedom, but which is more important, some loving hassles or unconcerned freedom?

RICK HOLEVAS

Huntington Beach, California

■ Tell your parents that you won't be living with them always, and that if you're always covered and protected you'll not be able to make decisions on

your own. Reason with them. Ask them to let you take on some responsibilities at home. Ask them to let you prove yourself. Maybe gradually they will see how responsible you are.

LUCILLE SUAREZ

Garden Grove, California

■ I think that many youth our age feel the same as you do. Some parents don't seem to realize that their children are old enough to make a few decisions on their own. Parents have had more experience than their children, but I think parents need to trust their children and let them have some freedom, otherwise they will rebel.

What you should do is tell your parents why you are upset and suggest a few changes (within reason). Then hope for the best.

BOB GIBB

Garden Grove, California

■ I believe that you should sit down and talk to your parents

about it. They might not realize what they are doing. If they haven't realized it, they will probably be glad you told them.

MISCHELLE MILLER

Fullerton, California

■ I feel you should just leave matters alone. When you get out of high school and turn 18, you'll have all the freedom you want. You'll probably be away at college, and your parents won't see you that much. Just hang in there till school's out. If they do hassle you before then, just talk to them and keep calm. Try to reason with them and make them see your side while you in turn listen to what they have to say. Maybe you can bargain with each other. Together you could make up a set of rules. Then you abide by them all in return for certain privileges. Be sure to be in on time when you go out. Also, help keep the house looking nice for your parents.

LESLIE BURNEY

La Palma, California

*Lavish Love never asks how little;  
Instead it asks how much.  
By GRACE E. NICOLA It seems love almost squanders,  
So lavish is its touch.*

and explain to them how important it is for you to make your own decisions. Explain to them that you're sure they have your best interest in mind, but they will not always be with or around you, and that if you're going to make it in life you will have to learn how to cope with things by yourself.

I believe that you should be making almost all decisions by yourself, because you are going to have to cope with things in later years. If you have learned to cope with things early you will have experience in dealing with things and later be able to cope with them better.

TERRI TAYLOR

Anaheim, California

■ In response to the 17-year-old girl, I find that sometimes it is really my fault when my mom won't let me make my own decisions. Maybe you should not try to expect so much freedom from them. Your parents probably are realizing that they will have you home only for another year and then you will be going to college. They probably feel they should make your decisions because they don't want you to grow up so fast and leave them. Maybe you should talk to them

► *Although the next two letters are directed to parents rather than to the 17-year-old questioner, we thought readers might appreciate the viewpoints expressed.—Editors.*

■ I believe it is the parents' responsibility to help their youth learn to make sound, responsible decisions for themselves. When our children were but 5 or 6, we would decide on two or three pairs of shoes or dresses and allow the girls to make the final decision. On Sabbath we would outline several alternatives for activities and allow our girls to decide which they would like to do that day. As they matured in the following years, the decisions they made grew in importance.

Now it is our joy and privilege to have our girls, one a senior in academy, the other in her second year of college, confide in us in every major decision of their lives. We never at this age make a final decision for them, but count it a privilege to have them seek out our advice. With one away at academy and one at college, we don't presume to have all the answers for them, but we freely discuss the problems that arise and help them come up with

suggestions or alternatives. With this openness between us, their lives are an open book to us. There is no need for them to keep anything hidden, and we find it a real joy and happiness to share in their joys, loves, and happiness.

A girl of 17 should be treated by her parents as the young woman she is. There should be a mutual trust between them—the parents to trust their youth to make a wise decision and to love and respect them even when it does not always come out as they would have it. Have we as parents never made mistakes? Can't we allow our children the same privilege? The youth must also show trust in their parents and listen carefully and rationally to their suggestions before making their final decision.

AL LINDQUIST

Hayfork, California

■ This was one of my biggest problems in raising my teenagers. Letting them begin to make decisions is where I failed. I needed to let them make smaller decisions and gradually make larger and larger ones. If you don't let them make some decisions, then some day they'll be out on their own and won't know how to decide.

I couldn't stand to see them make a wrong decision and suffer the consequences. I now understand that when youth make a mistake in a small decision and suffer the consequences, it helps them to learn to make larger decisions wisely and they won't have to suffer so greatly.

D. JOHNSON

Pullman, Michigan

## QUESTION FOR MARCH

Response deadline February 2

**My wife having passed away a few years after our retirement, I am living alone on a limited income. Because many of my friends no longer live in the area, and because I find it difficult to get out so as to make new ones, I have few friends. Afflicted with poor eyesight and troubled with arthritis, I cannot do some of the things I used to do to occupy my time. How can I use my time in a rewarding way and what can I do to keep from being lonely?**

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

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

## Easy believerism

We saw a term the other day that we don't remember seeing before. It was the expression *easy believerism*.

With the concept, of course, we had been familiar. In fact, we had often spoken out against it. But we had never thought of calling it easy believerism.

The term appeared in a Religious News Service report on comments made by Dr. J. Edwin Orr, of Fuller Theological Seminary in Pasadena, who complained that some evangelists present conversion to Christianity as altogether too easy. Converts, he says, remain for all intents and purposes unchanged. There's too much "easy believerism" and not enough "true repentance" in evangelism today, he contended.

Dr. Orr said that in true repentance people change their way of thinking and behaving, but that too often modern evangelism makes it easier for them to accept Christ than to change their ways.

"Too many people are simply enlisting in Christianity like the Rotary Club," he added, "but they're left unaffected by what they've done." "'Born again' is the 'in' word today, but to my mind the only evidence of a genuine new birth in a person is a new life. If a person hasn't changed, he doesn't have a new life, and I don't think he's had a new birth," he asserted.

Dr. Orr, of course, is thoroughly Biblical in his complaint. The Bible says, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (2 Cor. 5:17). The same author warns the Christian, "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness" (Col. 3:5).

What is repentance? It is the conscious choice to give up a life of sin and rebellion against God. The change that comes when one repents does not occur automatically; neither is it forced. It must be willed. Only when the human will cooperates can divine power effect the change.

The call to repentance is a recurring phrase in the Bible. For example, Jesus preached, "Repent: for the kingdom of heaven is at hand" (Matt. 4:17).

But easy believerism is soft on repentance. This concept emphasizes that all a person needs to do is to believe in Jesus Christ as his Saviour and he will be accepted by God and his sins will be forgiven.

It is time others besides Dr. Orr spoke out against the un-Biblical doctrine of easy believerism. Unless those who are duped into accepting it wake up, they will one day, when it is too late, discover that they've held onto a false hope.

D. F. N.

maintain connections with his family, neighbors, community, and the religious, educational, and political institutions of society.

3. *It is dangerous to let anyone or anything separate one from the Bible.* Jim Jones gradually separated his followers from the Bible and its teachings. At times he would throw the Bible on the floor and rant against it, declaring it to be full of lies.

Jesus said, "By their fruits ye shall know them" (Matt. 7:20). Jones's attitude toward the Bible should have made clear to his followers that he was not worthy of their trust. The Bible is an infallible revelation of God's will. People who want to understand who they are, what will provide meaning for life, and how they can face the future confidently and joyously should read and study the Bible.

4. *It is unsafe to follow any human being, no matter how wise or charismatic he may be.* "Put not your trust in princes" is God's counsel (Ps. 146:3). Human beings are mortal; they are fallible; they may mislead. Those who trust their soul's destiny to any human leader do so at great peril. No human being or group of human beings must be permitted to control the mind of another. Each must think for himself.

One great evil of modern cults is that they tend to subvert a person's individuality to that of the group. Several survivors of the Jonestown carnage have stated that their ability not to give themselves over totally to the group, but to keep some sense of themselves as individuals, saved their lives. When Jones ordered them to drink the cyanide-laced Flavour-ade, instead of obeying, they plunged into the jungle and eventually made contact with civilization.

### The conspiracy mentality

5. *One should guard against developing an exaggerated conspiracy mentality.* The Bible makes clear that a great controversy is in progress between Christ and Satan, between the forces of good and evil, between the remnant church and great Babylon. Throughout history the people of God have been objects of persecution. Millions have been put to death for their faith. Clear-thinking Christians will acknowledge that "the world" is hostile to "the church," that people who are corrupt will oppose people who are moral and upright. But they will not lose their sense of perspective, classifying every non-Christian as an "enemy," viewing every unfavorable circumstance as a plot by the "world," attributing every unexplainable happening to a conspiracy.

We think a sensible, healthy outlook is set forth by Ellen White in the book *Steps to Christ*. Though the point she illustrates is not the point we are discussing, the principle is similar. In a dream she was walking through a garden. As she gathered flowers and enjoyed their fragrance, a friend wandered off the pathway and began



complaining about the briars and thorns. Just then the owner of the garden stepped up and said, "Let the thorns alone, for they will only wound you. Gather the roses, the lilies, and the pinks." (See *Steps to Christ*, pp. 116, 117.)

Thus it is with the Christian. While he is aware of the evil forces in the world, of the troubles that surround him, and the trials that are predicted for the future, he chooses instead to dwell upon Jesus, upon the holy angels, upon truth and beauty, and upon the ultimate victory of the church. He enjoys the fellowship of those who have common spiritual interests, he rejoices that God has given him opportunity to tell others of the Blessed Hope, he looks for beauty around him, and he feeds his soul with the messages of inspired writers.

In this connection we might mention that a few REVIEW readers have expressed dismay over the fact that the editors at times name names and warn Adventists against people who attract followers by appealing to mystery, fear, and prejudice, or who advocate extreme positions on various matters, including health and theology. The editors are undaunted by this criticism, for they feel that the church paper has a clear responsibility to guard against tendencies that contribute either to cultism or fanaticism. Both for the sake of those who might be in danger of being led astray and for the church itself (whose awesome message must not be discredited by fanaticism or speculation), the REVIEW must speak out.

6. *Character is developed gradually, decision by decision; what we shall be is determined little by little; a crisis reveals what one has become.* The Jim Jones who ordered the mass suicide probably was quite a different person from the Jim Jones who years before had tried to help the underprivileged by organizing his Peoples Temple. Originally he may have been a compassionate, moral person, with a fairly healthy outlook on life. But as time passed he changed. He exploited his followers, dealt with them autocratically, and became paranoid over imaginary enemies who he was sure were attempting to undermine or destroy his "kingdom."

What evil traits did he cherish that gradually produced this change? Greed? Lust? Suspicion? Jealousy? Only God knows. But let us be clear on this: "Even one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel. Every sinful indulgence strengthens the soul's aversion to God. . . . In all the Bible there is not a more fearful warning against trifling with evil than the words of the wise man that the sinner 'shall be holden with the cords of his sins' [Prov. 5:22]."—*Steps to Christ*, p. 34. "It is in a crisis that character is revealed."—*Christ's Object Lessons*, p. 412.

The day before the Jonestown disaster, the character of Jones was the same as it was a day later when he ordered the mass suicide, but the world was unaware of this. The crisis—the threat of being exposed or destroyed—revealed to the entire world the kind of character he had developed. With this case before us, should we not

recognize the danger of cherishing even one sin, of indulging even one evil tendency.

## Know the Word

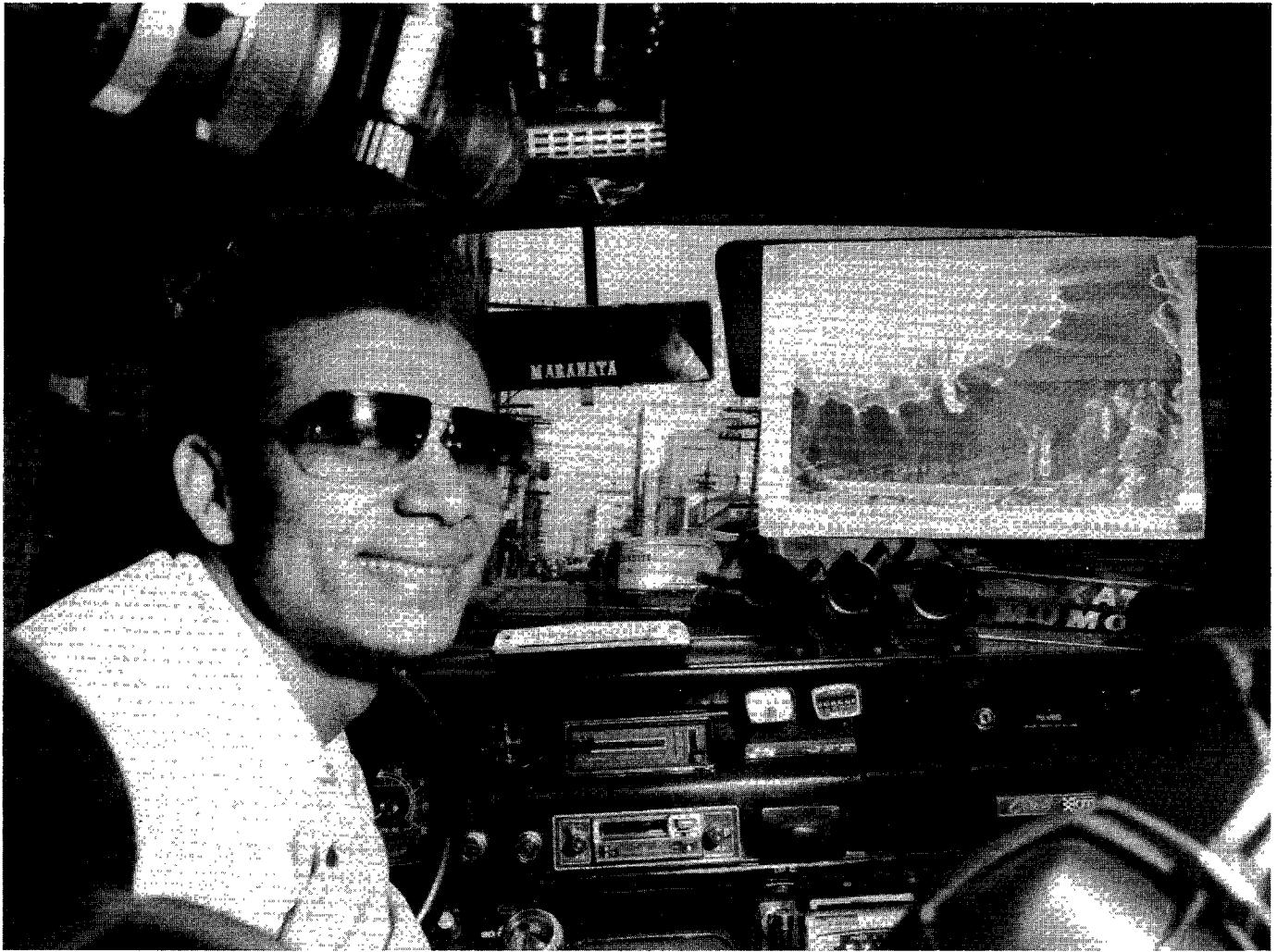
7. *Being willing to die for what one believes does not prove that one's beliefs are right.* Throughout history people have been willing to die for their beliefs. While many, such as the early Christian martyrs, have died for true beliefs, others have died to advance the interests of tyrants, to defy authorities, to obtain publicity, or to make political statements. We admire people who are so committed that they would rather die than yield their beliefs; but let us understand clearly that this kind of commitment does not prove the rightness or wrongness of those beliefs. Everyone should be willing to die for his beliefs, but the true test of whether the beliefs are right is not the degree of one's commitment to them, but whether they agree with the teachings of God's Word. The challenge to us is to know God's Word so well that we will not be deceived by anyone, no matter how charismatic, prominent, or influential.

Wrote Ellen White: "The light given me has been very forcible that many would go out from us, giving heed to seducing spirits and doctrines of devils. The Lord desires that every soul who claims to believe the truth shall have an intelligent knowledge of what is truth. False prophets will arise and will deceive many. Everything is to be shaken that can be shaken. Then does it not become everyone to understand the reasons for our faith? . . . The believers must be impressed with their great need of Bible knowledge. There must be painstaking effort to fasten in the minds of all, the solid arguments of the truth; for everyone will be tested, and those who are rooted and grounded in the work of God will be unmoved by the heresies that will arise on all sides; but if any neglect to obtain the necessary preparation, they will be swept away by errors that have the appearance of truth."—*Evangelism*, pp. 363-365.

8. *As evil increases and threatens to engulf the world, the church must provide a clearer revelation of Christ in order to meet human need.* Of our day Ellen White wrote: "Every day brings its heart-sickening record of violence and lawlessness, of indifference to human suffering, of brutal, fiendish destruction of human life. Every day testifies to the increase of insanity, murder, and suicide. . . . Everywhere there are hearts crying out for something which they have not. . . . The world needs today what it needed nineteen hundred years ago—a revelation of Christ."—*The Ministry of Healing*, pp. 142, 143.

In time the Jonestown tragedy will be virtually forgotten, but we trust that no one will ever forget the lessons it has taught. To forget is to be as foolish as Jim Jones, who, paradoxically, lived, worked, and died under a banner on which was scrawled the statement, usually attributed to George Santayana, "Those who do not remember the past are condemned to repeat it."

K. H. W.



Jose Filho, of São Paulo, Brazil, has equipped his taxicab with a tape recorder, projector, and small screen to tell the gospel to passengers.

## Jose Filho's taxi witnesses for Christ

By S. F. MONNIER

Recently in São Paulo, Brazil, I had the privilege of meeting Jose Francisco Filho and his taxi—an inseparable and effective missionary unit. Mr. Filho, to whom witnessing is a way of life, uses his taxi to tell others about Jesus and His beloved church.

As soon as passengers are seated, Mr. Filho asks, "Would you like to listen to

some good music?" If they say Yes, he plays classical music. In a few minutes he asks, "Would you like to listen to some better music?" and plays religious songs. Then he asks, "Would you like to listen to a message?" He plays a short talk by the speaker of the Voice of Prophecy in Brazil. Finally Mr. Filho asks, "Would you be interested in seeing some pictures?"

And so the passengers go from surprise to surprise. A

small screen descends to the right of the driver. Mr. Filho places a cassette in his machine and shows a set of pictures from the projector just behind his head, attached to the ceiling of the car. Everyone—except the driver—watches the unfolding of a beautiful story about Jesus. Several people have been led to Christ through Mr. Filho's ministry—including some previously unconverted Seventh-day Adventists.

One night Mr. Filho was driving a couple from the suburb of Brooklyn to the center of São Paulo. Immediately, before he could ask whether they would like to hear some music, the young woman said, "It looks to us as if we're in a space capsule,

with so many buttons and electrical gadgets all around. What does the word *Maranatha* mean? I see you have it written on the rear-view mirror."

"It is a Biblical word of Aramaic origin that means that Jesus will come," answered Mr. Filho. "Have you ever heard about the return of Jesus?"

Immediately he brought down the screen and showed the couple a series of slides.

"With Him will come thousands and thousands of angels, and every eye will see Him. This will be the happiest of all days for those who are prepared, but the most unfortunate day for those who reject Him." Mr. Filho went on to speak about eternal life

*S. F. Monnier is General Conference associate Lay Activities director.*

and about what will happen to sinners. Then he said, "You know that immorality is a major sin today. Jesus said that near the end of the world, iniquity would be multiplied and true love would disappear. We all recognize that immorality has never been able to hold its head as high as it does today. But Jesus loves us all and wants to show us a better way of life. He can take sin out of our lives. He can save anyone who will turn to Him. A judgment day has been set, but it doesn't have to be a fearful day if we develop a love relationship with our Saviour now."

The 35 minutes passed quickly, and the taxi arrived at the couple's destination—a hotel. Mr. Filho thought no more about this experience until the next day, when the same young man called and asked to have a talk with the taxi driver. They got together for dinner. The young man admitted that the young woman was not his wife and that the encounter in the taxi was used of God to deliver them from a night of sin.

"I am a Seventh-day Adventist," the man said, "and am also superintendent of the Sabbath school and youth leader in my church. I am in São Paulo for just a few days, representing an industry. I am married and have two little boys. Last evening I was feeling lonely and I decided to spend the night with this woman. But when I saw on your screen the picture of Jesus' return, when I saw Jesus' finger upon me, I heard a voice: 'What are you doing? How will you be able to stand before your church next Sabbath? You may be able to hide what you are doing from the church and from your wife, but not from Me.'

"But another voice countered, 'There is no problem. You are far from your family, your city, and those who know your wife. No one knows you here. You can take a chance.'

"I didn't know what to do. The woman and I entered the hotel. But as we went into the room, in my mind I saw that picture again—Jesus with His

eyes on me—and I turned quickly and ran out. Right then I made the decision to put sin out of my life and become a genuine Christian."

## Self-supporting work makes progress

By ROBERT H. PIERSON

Across North America scores of Seventh-day Adventist Church-operated institutions are meeting human needs. Self-supporting institutions—smaller and less well known—also are faithfully doing their part to herald the good news of a coming Saviour, and helping to finish God's work.

For many decades self-supporting schools and medical institutions, scattered throughout North America but until more recent years especially in the Southland, have without benefit of denominational funding ministered to the sick, taught the young, shared the faith, and played an important role in the work of the Advent Movement. In recent years some of these self-supporting organizations have crossed American frontiers, leaped some of the seas, and established service units in Canada, Mexico, Korea, Japan, Zambia, and other countries. Here they minister to the physical, mental, and spiritual needs of thousands— young and old—every year.

During November, 1978, Mrs. Pierson and I spent more than three weeks in the reconditioning center of one of these institutions—Wildwood Sanitarium and Hospital, 15 miles from Chattanooga, Tennessee. Fifty acres of their holdings, including the administration building that houses patients' rooms and classrooms, are in the beautiful hills of Georgia. Six hundred more acres of resi-

*Robert H. Pierson, until his retirement on January 3, was General Conference president.*

What joy—for Mr. Filho, for the reconverted brother, and for all heaven. Such joy can be yours too as God leads you into a life of daily witness.

dential plots, wooded trails, streams, and rocky ledges lie in Tennessee.

Wildwood, established in 1942, has spread its influence for many miles. Patients and students come for healing and learning from all over North America, and a few come even from the Orient, Europe, South America, and Africa. Although the medical doctors (and one dentist) provide help for surgical patients, special emphasis is given to the eight natural remedies—"pure air, sunlight, abstemiousness, rest, exercise, proper diet, the use of water, trust in divine power" (*The Ministry of Healing*, p. 127).

Wildwood offers special programs for the community, including live-in stop-smoking, Veg-a-weigh weight-reduction, cardiac-conditioning, executive health-care, and family-centered childbirth classes, a vegetarian restaurant and bakery in Chattanooga, and an annual medical seminar. Weekly radio programs and special temperance work in area schools are also making a favorable impact.

Wildwood workers are committed to an active missionary program—winning old and young to Christ and His last-day message. Staff and students alike are out visiting, giving Bible studies, conducting branch Sabbath schools, distributing literature, and in other ways sharing their faith in area communities.

Five church organizations—Wallaceville, Jasper, Lookout Mountain, New England, and St. Elmo—owe their origin to the labors of

workers from Wildwood through the years. At least three companies—Stone Cave, Tiftonia, and Trenton—are meeting in their own church homes, preparing for church organization in the near future. Thousands of dollars in tithes and offerings flow into the conference treasury each month from these self-supporting workers and members who want to support their church both at home and abroad.

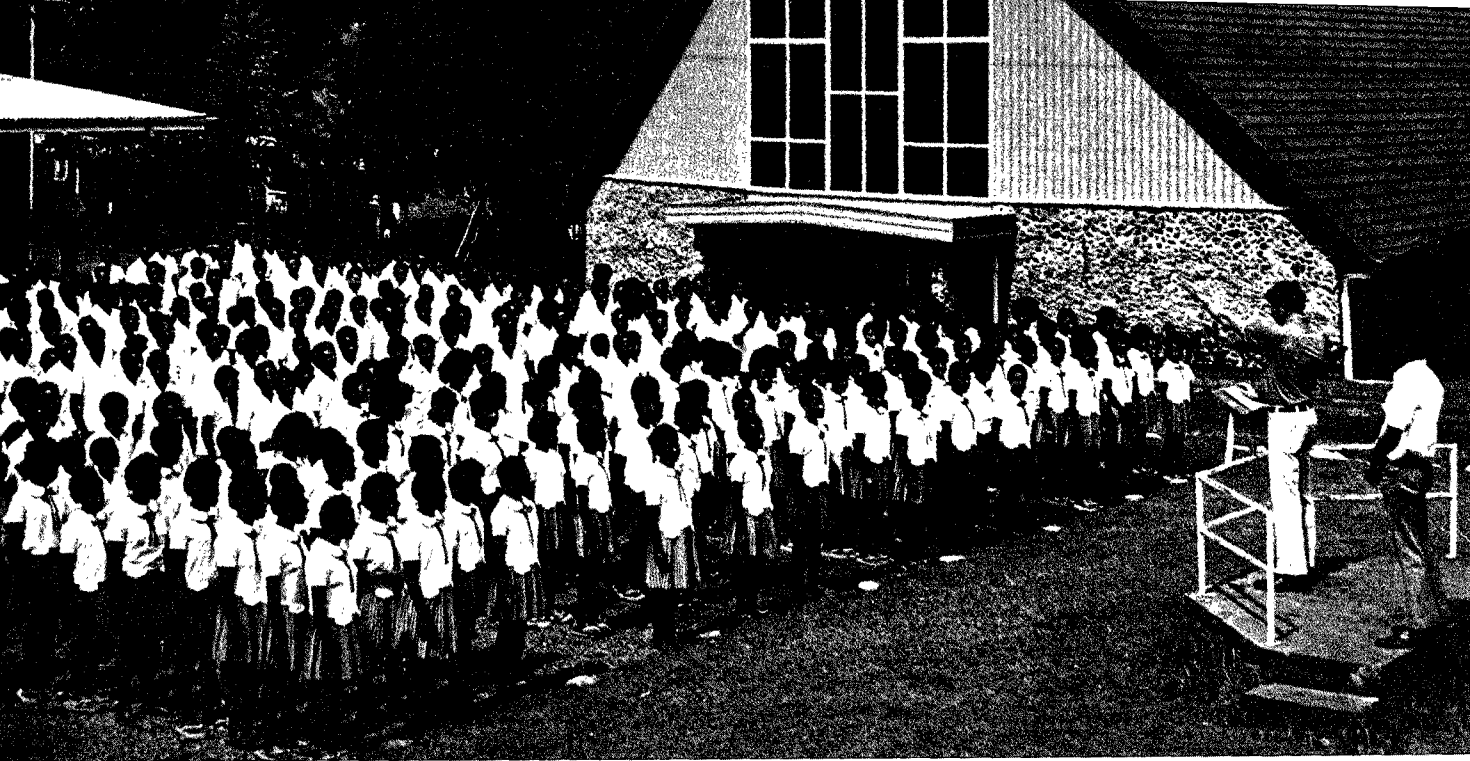
The self-supporting work is growing. Other medical and educational institutions are carrying on programs similar to Wildwood's in Fletcher, North Carolina; Little Creek, Savannah, Tennessee; Laurelbrook, Lawrenceburg, Tennessee; Yuchi Pines, Seale, Alabama; Eden Valley, Loveland, Colorado; Castle Valley, West Virginia—to mention only a few of the better-known units. These lighthouses of truth, carrying on without financial assistance from church treasuries, merit our prayers and moral support.

ILLINOIS

## Adventists form new organization

Adventist anesthesiologists met at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois, on October 24 to organize a society of anesthesiologists. The hospital hosted the buffet dinner and an evening of fellowship for approximately 50 guests, held in conjunction with the American Association of Anesthesiologists' annual meeting in Chicago.

Delbert Dick, anesthesiologist at Washington Adventist Hospital, Takoma Park, Maryland, was elected president, and Kenneth Ching, from Loma Linda University, Loma Linda, California, was elected secretary-treasurer. Participants made plans for the new association to meet at the upcoming alumni post-graduate convention in Loma Linda, and at future national anesthesiologist meetings. No official name was adopted for the group.



# PAPUA NEW GUINEA

The REVIEW correspondent from the Northern Europe-West Africa Division, Paul Sundquist, recently fulfilled his longtime dream of going on a private trip to Papua New Guinea to see for himself how the church's work is progressing in that rapidly expanding field.

It was his privilege to spend part of the time in company with mission director-pilot Warren Price, using one of the three mission planes to reach outposts where in many cases there was no road. Pastor Sundquist reports thriving activity in this field, where the most baptisms in the Australasian Division are taking place. He visited Mount Diamond High School, near Port Moresby, Kabiufa High School in Goroka, Sonoma College near Rabaul on New Britain, as well as Sopas Hospital at 7,300 feet altitude in the western highlands. In strong contrast was the Sepik Mission in Ambunti with its steaming heat.

As usual, Pastor Sundquist had his camera with him as he traveled. He shares with REVIEW readers some of his visual impressions.



## through the eyes of a REVIEW correspondent

Page 24, top: Three hundred and seventy boarding students fill to capacity Kabiufa Adventist High School in Goroka, one of three high schools in the Papua New Guinea Union. In the background is the school's new church. Center: Daniel Haru, the first national headmaster of an Adventist high school in Papua New Guinea, talks to some of the girls at Mount Diamond School, near Port Moresby. Bottom: Warren Price, mission director and pilot, brings material to a village school. Page 25, top left: Some of the 30 school of nursing students at Sopas Hospital pose for the photographer. Nurses are increasingly needed in rural health centers, village clinics, and the hospital itself. Top right: The medical launch *Pathfinder* is a welcome sight on

its mission of mercy along the Sepik River. Bottom left: The Adventist Church is the fourth-largest in Papua New Guinea, but reportedly the fastest growing, with thousands baptized every year. Here District Leader Clive Butcher baptizes converts at Kampium camp meeting in the Western Highlands Mission. At the close of the baptism, 49 persons responded to a call to give their lives to Christ. Bottom right: Glenda Kurae, a nurse from New Zealand, takes the blood pressure of a patient at Kendi Village, near Mount Hagen. She is assisted by Helen Tanda, a student nurse. The two young women, from Togoba Rural Health Centre, are among those on the nursing staff who hold clinics and instruct in family planning in some 25 centers.





## AUSTRIA

**Buried college student survives**

This year's Week of Prayer was a special week of thanksgiving for the students at Bogenhofen Seminary in Austria. Only a few days before, one of the students was rescued unharmed after being buried for nearly three hours under 30 tons of sawdust.

Doug Kingsfield, an Adventist Colleges Abroad student from California, who is studying German at Bogenhofen, works part time in the school industry that produces bed frames. On October 24 he and his fellow student, Steve Burrows, from Sydney, Australia, received an order to load a truck with sawdust from a 50-foot-high silo. Since the sawdust was tightly packed, they attempted to loosen it, contrary to safety regulations, by entering through a side door about 18 feet above ground level and raking the sawdust out from this position. A cavity was thus formed as Doug and Steve alternately took turns raking out the sawdust. Eventually the cavity collapsed, burying Doug.

Factory workers tried immediately to dig him out, but could not find him. The fire brigade, police, and ambulance crew also could not find Doug. The rescue team then began to empty the whole silo. Meanwhile, prayer bands met to ask God to spare Doug's life.

After two hours, rescue workers gave up hope of finding him alive. Nobody could survive that long in there, they said. But still they searched, while others prayed in French, German, and English.

An hour later Doug was found alive. As the word spread, the school family reassembled in the church for prayers of praise and thanksgiving.

Doug tells how he survived: "When the sawdust and wood shavings poured down on me, I was able to remain standing. I waved my hands and arms in front of my face, and was able to form a

small hollow in front of me that gave me space to breathe and move my arms."

During the three hours, he prayed, waited, and even slept a little. Sometimes he could hear the muffled voices of the rescuers, but he could not make himself heard. When the silo was emptied down to his level, he was pulled out unharmed.

This evidence of God's care made a great impact upon the minds and lives of students, faculty, and workers at Bogenhofen, and resulted in the rededication of their lives to the Lord.

GERHARD PFANDL

Pastor

Bogenhofen Seminary

## NEW YORK

**Tut's treasures bring crowds to center**

The treasures of the ancient Egyptian pharaoh Tutankhamen, now on display at the Metropolitan Museum of Art in New York City, are being employed by a Seventh-day Adventist evangelist in New York's Times Square to help thousands discover the most valuable treasure of all: the gospel in the Holy Bible.

Beginning in October, 1977, at the initiative of his wife, Lorna, Don Lewis, current director-pastor of the Times Square Center, bought advertising space in the New York *Daily News* announcing The Tutankhamen Experience, a slide-lecture series on archeology. Interest was so great that Elder Lewis was forced to conduct four sessions a day instead of three.

On the first Sunday of the series, from all over the Metropolitan New York area, came a total of 2,400 persons, one of the largest crowds that has ever attended an Adventist evangelistic meeting in New York City. During the next 20 weeks, 300 non-Adventists came back to the lectures. Ultimately several persons were baptized, and many others expressed strong interest in the church's beliefs.

Public interest in Tutank-



Don Lewis, director-pastor of New York City's Times Square Center, says, "Archeology and Egyptology appeal to all age, ethnic, and economic groups. Nearly everyone is fascinated with the ancient past."

hamen and Egyptology is even more intense, with the display of the treasures at the Metropolitan Museum. Elder Lewis has begun a new series of lectures, which has packed the Center auditorium for the second year in a row. Gimbels, one of the largest department-store chains in the world, hired Elder Lewis to lecture on Tutankhamen for a week in December in their Lexington Avenue store auditorium.

At the request of a teacher who attended the lectures, Elder Lewis recently conducted a session at the Center for the fourth and fifth grades of New York City Public School 55. The entire class sent Elder Lewis letters of

appreciation and drew crayon pictures of their impressions.

One boy wrote: "Dear Mr. Lewis, Our class enjoyed the trip. My teacher says that we had a better view of King Tut's treasures than we would have had in the museum. You are the most interesting person I've seen. We will enjoy going to see the slides again. Sincerely yours, Eliazar Vizcaino."

According to Elder Lewis—an Australian evangelist who came to New York City three years ago—Egyptology is not a passing fad, but will continue to be popular for years to come. "Archeology and Egyptology appeal to all age, ethnic, and economic groups because





Those who attend Elder Lewis' lectures also study the photographs and artifacts he displays in connection with his series of talks.

nearly everyone seems to be fascinated with the ancient past. In our turbulent age, people crave to know where they came from, why they are here, and where they are going," he philosophizes.

Elder Lewis feels that by using an archeological approach he can attract an audience, gradually prove the authenticity of the Scriptures, and then tactfully lead them deeper into the truth.

"When we think about it we realize that the wealth and splendor of King Tut could have also belonged to Moses, but the Bible tells us that he forsook all of Egypt's treasures and power to suffer affliction with the people of God. In place of worldly treasures selfishly stored for himself, Moses gave the world the Ten Commandments, which he received from the living God," Elder Lewis tells his audience.

"I think it's tremendous that Elder Lewis has been able to attract such a large crowd of non-Adventists through the current interest in Egyptology," says Merlin Kretschmar, Greater New York Conference president. The pastors of the Manhattan churches have agreed to visit persons living in their areas who attend the lectures and express an interest in Bible study.

JAMES L. FLY  
Communication Director  
Metro Ministry

MALAWI

**Dentists attend nine-day seminar**

A dental seminar held in Blantyre, Malawi, September 3 to 11 was attended by four dentists from the Trans-Africa Division, three from the Euro-Africa Division, two from the Afro-Mideast Division, five non-Seventh-day Adventist dentists working in Malawi, and the two guest lecturers, Elmer Kelln and Robert Lee, from Loma Linda University in California.

G. R. Doss, assistant Ministerial secretary of the South-East Africa Union, conducted the devotionals for the recreational and spiritual portion of the seminar, held at Lake Malawi, September 3 to 7.

The dentists appreciated the opportunity for fellowship with other dentists and the intellectual stimulation provided by Doctors Kelln and Lee. The seminar was sponsored by the Loma Linda University Dental Alumni Association, Loma Linda University, and the General Conference.

KENNETH W. PIERSON  
Adventist Health Center  
Malawi

INDIA

**Church opens Bidar work**

Nearly 1,200 adults have been enrolled as Sabbath school members in the Karnataka Section of India, and separate meetings are being conducted for children. This has come about since workers in that field learned that in Bidar District a church member had visited a few villages and created an interest in Adventism.

When section officers and union leaders surveyed the territory, they discovered that nearly 300,000 Christians scattered in many villages in this district were like sheep without a shepherd. These people invited Adventist workers to come to guide them in spiritual matters.



**Illinois Conference dedicates church**

The Elgin, Illinois, Seventh-day Adventist church was dedicated on September 30. The facility houses the 108-member congregation and an eight-grade church school.

JEFFREY K. WILSON  
Communication Director  
Illinois Conference

Most of the people are farmers who work for the landlords in the villages. Since the Christians do not have pastors or church buildings, they meet together under trees or on housetops for a season of singing, their only mode of worship.

At two regional meetings, nearly 300 delegates from some of these villages met with church leaders to organize a thorough work. The division advisory council met and recommended guidelines for the methods of work and the financial arrangements. On October 9, 15 church workers and laymen met in Bidar to launch a pilot project under the guidance of W. G. Lowry, Southern Asia Division Ministerial Association adviser, and John Willmott, associate adviser.

Because the representatives of these villages already know about Adventists, and because these people have a Christian background, the following method of operation was outlined:

1. All interested people more than 16 years of age will be registered as Sabbath school members and given certificates.
2. On Sabbaths, Sabbath schools will be conducted in the mornings at regular times, and a pastor's lesson quar-

terly will be studied carefully, one lesson a week.

3. On Sunday nights the *Baptismal Manual* will be studied.

4. On Wednesday nights the people will be taught denominational history.

5. On Friday nights *Counsels to the Church* will be studied.

6. After Sabbath school, church services will be conducted using the following material: a lay preacher's sermon booklet, stewardship sermons, and sermons by D. R. Watts, South India Union president.

7. On Tuesdays and Thursdays, workers will visit the people in their homes and encourage regular family worship and personal Bible study with the help of Bible Speaks lessons.

Further, it is suggested that in order to make the Sabbath schools effective and attractive in these villages, flannel sets be used as visual aids. Also, wherever possible, general evangelistic meetings will be conducted for the whole village with the "Better Life" filmstrip series.

This plan has been implemented in 15 villages.

JOHN WILLMOTT  
Associate Ministerial  
Adviser  
Southern Asia Division

## Afro-Mideast

- The East African Union executive committee has approved plans to set up sound-recording facilities in Nairobi, Kenya, and has formed a radio development committee. Kenneth Bushnell, union communication director, has been taping programs in English and Swahili for broadcasting from Sri Lanka, beginning sometime this month.
- At Africa Herald Publishing House, near Lake Victoria, in Kenya, a recently acquired Heidelberg press is pouring out the pages of a new African edition of *The Desire of Ages* in English.
- In spite of difficulties caused by the closure of the border between Tanzania and Kenya, the more than 300 colporteurs of Tanzania are continuing to sell Adventist literature. Don C. Swan, Africa Herald Publishing House manager, recently made arrangements to print 150,000 copies of *Sikiliza* (*Listen in Swahili*) at a commercial printing establishment in Tanzania.
- Villagers in Kinazi, near Kigoma, in western Tanzania, carried cement and corrugated iron on their heads 30 kilometers from the nearest road in order to build their new church.

## Australasian

- Melbourne TV station HSV7 has agreed to give the Adventist Church thousands of dollars of free TV time. John Carter, an evangelist organizing a major mission in Melbourne this year, only intended to buy time to advertise his mission, but while talking to station executives he discovered the possibility of also receiving free community-service time.
- On November 11, 197 students at Betikama High School in the Solomon Islands received MV Leadership certificates.
- Trans-Pacific Publishers, Suva, Fiji, the publishing

house of the Central Pacific Union Mission, is stepping up the production of books for literature evangelists. Six titles have been voted for 1979 on doctrinal, health, and educational subjects.

- Thirty-five young evangelists from the four Australian conferences of the Trans-Tasman Union Conference met in Maranatha, Queensland, to share their ideas on public evangelism.
- Approximately 40 secondary-school science teachers met at Avondale College December 12 to 19 for intensive study into ways and means of teaching science more effectively.
- Peter Kervin, a volunteer pilot, has completed 12 months of voluntary service in the Western Pacific Union Mission, flying both in the Solomons and in the New Hebrides.

## Euro-Africa

- A former factory building in Romanshorn, on Lake Constance in the German Swiss Conference, has been purchased. It will be remodeled into a house of worship for the local church and a disaster relief depot for the Swiss Union.
- Although Evangelist Roland Lehnhoff's evangelistic campaign in Milan, Italy, suffered a setback when no suitable public hall could be hired, 50 persons have requested baptism as a result of the meetings, which were held in the local church.
- Pietro Copiz, of Andrews University, has been invited to become director of the division department of education, succeeding E. E. White, who will retire at the end of June, 1979.
- The annual meeting of the division voted a base budget of 11 million Swiss francs (US\$6,470,588), plus another 1.5 million francs for special appropriations.
- Jacques Lavanchy has been invited to serve as a teacher for two years at the Adventist College for French-speaking

Africa in Nanga-Eboko, Cameroon, thus fulfilling the French Government requirement of alternative military service in an overseas country.

- The West German Union Conference has purchased a former Baptist church for their permanent house of worship in Luneburg.

## Far Eastern

- Peter Jack, with a background of evangelism and departmental leadership in New Zealand and Australia, has been appointed coordinator of the 1979 Jakarta, Indonesia, evangelism project. When Pastor Jack was in Jakarta recently, he and others laid plans to conduct 20 crusades by workers and five by Adventist youth in 1979. Before the crusades, lay members will enroll 75,000 persons in Voice of Prophecy courses. Late in 1979, a major crusade will be held in Jakarta.
  - Guam-Micronesia Mission staff members have moved into new headquarters, a typhoon-proof building with concrete walls, supports, and roofing. The previous building was seriously damaged during Typhoon Pamela, which hit Guam in May, 1976. For many months the staff have been sharing one "enlarged room" attached to the present Adventist Book and Food Store.
  - Because of inadequate space for offices and worker-housing, the Hong Kong-Macao Mission plans to tear down the old Ventris Road, Hong Kong, office building and construct a 12-story building on the same site.
- ## Inter-American
- Of the 350 children who graduated recently from the Vacation Bible School in Tampico, Mexico, 250 are attending Sabbath school regularly.
  - Lorna Thomas, of West Indies College, Mandeville, Jamaica, was one of 14 per-

sons to graduate from the food-service supervisors' workshop at Andrews University.

- The story of Charles J. B. Cave, a Latin American whose life was dedicated to sharing both his medical skill and his faith with the people of Barbados, is included in the winter, 1978, issue of *Adventist Heritage* magazine.
- Colombia-Venezuela Union College in Medellin, Colombia, is sending out 120 theology students for three weeks between semesters to conduct evangelistic crusades as part of their ministerial training.
- The new home of St. Lucia Academy in Castries, St. Lucia, was completed two years ago with the help of Maranatha Flights International, who contributed approximately US\$11,200 and more than 1,000 hours of expertise and skill. Since the building was completed St. Lucia Academy has increased its enrollment by more than 150.
- Construction is now under way for a school at Portsmouth, on the island of Dominica, which will be ready for the 1979-1980 school year. With the completion of this school there will be a high school on each of the four major islands of the East Caribbean Conference: Barbados, Dominica, Grenada, and St. Lucia.

## Northern Europe-West Africa

- The Turku Civic Center was filled with 1,500 enthusiastic Finnish youth, their parents, and their friends for the annual youth congress in October. The motto "Thy Youth Shall Rise" dominated the large stage. Sulo Helminen, recently elected West Finland Conference president, and Mike Stevenson, Northern Europe-West Africa Division youth director, were the guest speakers.
- Seven Pathfinders recently were invested in Divo, Ivory Coast.

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## North American

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### Columbia Union

● Highland View Academy, Hagerstown, Maryland, has broken ground for a gymnasium—the dream and hope of students and faculty for many years.

● Louis Wuchner, a 92-year-old Catholic from Elkins, West Virginia, was honored for his part in helping the Mountain View Conference secure a 150-acre farm for a youth camp. When development began, his gift equaled the original cost of the land he had sold them.

● Thirty hearty persons recently entered a ten-mile walkathon that raised \$350 toward school equipment for the Modern Miracle School, Newtonville, New Jersey.

● The 1978 Community Relations Award at the Leechburg, Pennsylvania, church went to Josephine C. Baldrige, a Methodist, for her volunteer service to that community.

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### Lake Union

● After a New Life Crusade conducted by the Indiana Conference Ministerial secretary, Lester Carney, 19 persons were baptized in Indianapolis. Robert Chase, pastor of the Indianapolis South Side church; Duane Longfellow, pastor of the Indianapolis Irvington church; James Vetter, local pastor; and Ruth Jenks, Bible instructor, were associated with Elder Carney in the meetings.

● As a result of their returning an Ingathering Bible-study response card, three persons have joined the Superior, Wisconsin, church.

● Jack Henderson, pastor of the Rhinelander, Tomahawk, and Clearwater Lake churches in Wisconsin, recently baptized 20 persons. The baptisms were a result of a series of Bible studies conducted by the pastor and several church members, and came after a series of fellowship meetings in the district, for which J. J. Millet, Texas

Conference evangelist, was the speaker.

● After an evangelistic campaign conducted by Joe Crews, of the Amazing Facts radiobroadcast, 47 persons were baptized in Lansing, Michigan, according to Bruce Babienko, pastor of the Lansing church.

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### North Pacific Union

● Ten persons have been baptized as a result of evangelistic meetings conducted in the Payette, Idaho, church by E. A. White, North Pacific Union regional affairs director. The series was the first held in the church since the church was rebuilt after a fire.

● With the move of two families into the area, work has been revived in Ritzville, Washington, where church membership had dwindled to one person.

● A church with 27 members has been organized in Republic, Washington, with Richard Fearing, Upper Columbia Conference president, leading out in the ceremonies. In 1976, when there were only six Adventists living in Ferry County, the conference assigned Rick McCombs to establish a church. A number have been baptized and others have moved to the area. A church school with six students is in operation this year.

● Members of the Medford, Oregon, Pathfinder Club marked their twenty-fifth anniversary recently with an open house at Rogue River Junior Academy.

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### Pacific Union

● Christian Record Braille Foundation representatives from the North Pacific and Pacific unions met recently at the Soquel campground in central California. Howard Loewen, whose area is the State of Utah, reported receiving 600 requests for Bible courses designed with the visually handicapped in mind. Pacific-area visits by CRBF staff numbered 1,200, with more than 10,000 requests for services accepted. Such provisions are for the

lending library, records, and Braille literature, as well as for large-print materials for the legally blind.

● Dedication of the San Jose, California, Ephesus church was held Thanksgiving weekend. Dedicatory speaker was Earl Canson, Pacific Union director of black affairs and Ephesus pastor when the property was purchased in 1965.

● Volunteers from many States have helped rebuild and enlarge the church at Monument Valley on the Utah Navajo Reservation, after a flash flood more than a year ago. Roland Cole, a full-time resident volunteer, has supervised the work.

● Youth and evangelism departments in southeastern California joined for a fall project of campus ministry. Speaking for the group was Steve Marshall, from In Touch Ministries of Oregon. Based in the Garden Grove church, within a 25-mile radius of ten colleges and universities, the group attracted 1,350 students. After the three-week emphasis, the Voice of Prophecy Wayout Campus Ministry team of Paul Jensen, Joe Jerus, and Dan Gonzaga began Bible fellowships with 100 students.

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### Southern Union

● The South Atlantic Conference recently organized three churches, bringing the number of congregations to 121. The Kissimmee, Florida, church was organized November 18. L. C. Casey, a layman in the Orlando-Mt. Sinai church, was instrumental in its development. A church of 50 members was organized in College Park, Georgia, November 25, largely through the efforts of laymen. On December 2 the Greenville, North Carolina, church was organized, culminating the efforts of Mary Johnson, who moved to the area ten years ago.

● Members of the Jacksonville, Florida, area churches administered 1,200 blood-pressure readings during the

Duval County Agricultural Fair October 18 to 28. The American Kidney Foundation paid the North Federation of Community Services \$2 for each blood-pressure check given to males aged 24 to 50, bringing \$1,500 into the federation's treasury.

● The Selma, Alabama, church was dedicated November 11. The 70-member church was organized in 1928 with 23 members. Speaker for the dedication was W. C. Arnold, a native of Selma, now youth director of the Kentucky-Tennessee Conference. E. J. McMurry is the pastor.

● Rudy Skoretz's Prophecy Seminar in Knoxville, Tennessee, during November and early December resulted in 22 additions to the church. Elder Skoretz and Dale Tunnell were assisted by Mitchell Hazelkamp, O. E. Hanna, Ken Wilson, and Horace Beckner.

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### Loma Linda University

● Sixty-eight Loma Linda University School of Dentistry students received diplomas during conferral-of-degree ceremonies Sunday, December 17, in the University church. Speaker for the service was Omer K. Reed, associate professor of ecologic dentistry at The University of North Carolina at Chapel Hill. His topic was "The People Game in Dentistry."

● Elliot W. Strong, a cancer surgeon from the Memorial Sloan-Kettering Cancer Center in New York City, was a recent guest speaker at Loma Linda University Medical Center. Dr. Strong was visiting southern California as part of a traveling oncology consultant program.

● Loma Linda University's Hand Rehabilitation Center, a subdivision of the Occupational Therapy Department, recently celebrated its third anniversary. Patients are referred to the hand center by their physicians. Most of the patients are men who have been injured in industrial accidents.

**To New Posts**

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

**NORTH AMERICAN DIVISION**

**Robert Wilson Boggess**, director of the lay activities and Ministerial departments in the New Jersey Conference; formerly an evangelist in the Northern Union.

**Robert Burrow**, pastor of the Triadelphia-Sykesville, Maryland, church district; formerly pastor of the Niagara Falls, New York, church.

**Tor Dahlberg**, pastor, Manassas-Warrenton, Virginia, church district in the Potomac Conference; formerly pastor in Chattanooga, Tennessee.

**Roger Graham**, assistant publishing director of the Greater New York Conference; formerly a colporteur from Memphis, Tennessee.

**Bob Harris**, associate administrator for the Moberly Regional Medical Center Project, Community Hospital and Woodland Hospital, of Moberly, Missouri; formerly administrator at Fletcher Hospital, Hendersonville, North Carolina.

**William Jackson**, Bible and history teacher at Highland View Academy, Hagerstown, Maryland; formerly a teacher at Toronto Junior Academy in Canada.

**Jack Love**, pastor, Crossroads church, New York City; formerly from Sandpoint district, Idaho.

**Roberta Nurse**, English teacher, Highland View Academy; formerly dean of girls, Garden State Academy, Tranquility, New Jersey.

**Samuel Orozco**, pastor, Spanish Broadway, New York City, church; formerly from Puerto Rico.

**Donald Walter Upson**, treasurer, Potomac Conference trust services; formerly business manager, Adelpian Academy, Holly, Michigan.

**Regular Missionary Service**

**Trevor J. Delafield** (AU '76), returning to serve as theology teacher, Antillian College, Mayaguez, Puerto Rico, **Bernadine Claire (Johnson) Delafield** (UC '66), and one child left Miami, August 15, 1978.

**Herman J. Lambertson** (U. of N. Mex. '52), to serve as pharmacist, Bella Vista Hospital, Mayaguez, Puerto Rico, and **Agnes Ellen (Marks) Lambertson** (UC '48), of Loma Linda, California, left Miami, November 10, 1978.

**Craig Harris Newborn** (PUC '70), returning to serve as pastor, Iran Field, Tehran, Iran, **Janis Lauren (Stephens) Newborn** (PUC '70), and two children left New York City, November 7, 1978.

**Charles Leslie Prowant** (U. of Nebr. '65), returning to serve as dentist, Adventist Medical Center, Naha, Okinawa, and two daughters left San Francisco, November 21, 1978. **Mollie Sue (Halsell) Prowant** left Los Angeles, November 10. Two daughters left Washington, D.C., for Singapore, August 20, to attend school.

**Glenda S. Rolfe** (LLU '59), returning to serve as nursing school administrator, Taiwan Adventist Hospital, Taipei, Taiwan, left Los Angeles, November 20, 1978.

**Ray Lee Roth** (AU '72), to serve as pastor-evangelist, Iran Field, Nadarie church, Tehran, Iran, **Beverly Betty (Christenson) Roth** (UC '69), and three children, of McCook, Nebraska, left New York City, November 5, 1978.

**Stanley Freem Seery** (SAC '77), to serve as pilot-mechanic, Sarawak Mission, Kuching, Sarawak, East Malaysia, **Susan Lucille (McCarthy) Seery** (LLU '72), and one child, of Alvarado, Texas, left San Francisco, November 29, 1978.

**Volunteer Service**

**Emile Augustus Brodeur** (Special Service) to serve as publishing director, Far Eastern Division, Singapore, and **Helen (Knowles) Brodeur**, of Nashville, Tennessee, left Los Angeles, November 11, 1978.

**Richard Patrick Carrigan** (Special Service), of Corona, California, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, November 4, 1978.

**Challis Annette Casebolt** (LLU '77) (Special Service), of Loma Linda, California, to serve as science teacher, Far Eastern Academy, Singapore, left Los Angeles, November 11, 1978.

**Everett Frank Coleman**

(LLU '44) (Special Service), to serve as physician-surgeon, Bangkok Adventist Hospital, Bangkok, Thailand, and **Corinne (Brenton) Coleman**, of Yakima, Washington, left San Francisco, October 10, 1978.

**Lloyd Leland Johnson** (LLU '61) (Special Service), to serve as dentist, Guam Seventh-day Adventist Clinic, Agana, Guam, and **Gayle Lorrene (Thomas) Johnson**, of Pierre, South Dakota, left Los Angeles, November 8, 1978.

**Marion W. Westermeyer** (LLU '38) (Special Service), to serve as physician, Kanye Hospital, Kanye, Botswana, and **Mildred (Jackson) Westermeyer**, of Collegedale, Tennessee, left New York City, November 24, 1978.

**Newly Published**

**Southern Publishing Association**

**Deluge**, by Gerald Wheeler (75 cents). In nontechnical language, Author Wheeler reviews the data that substantiate Flood geology.

**Hazards to Health**, by Reinhold Klingbeil (75 cents). A clear, calm mind and robust body do not come by accident. The product of carefully planned and practical life styles, good health results only when health hazards are avoided.

**What's Just Ahead?** by Robert H. Pierson (75 cents). Not classified information, the end of the world is near, and Christ will return soon, Seventh-day Adventists believe.

The My Church Teaches Series explains Seventh-day Adventist beliefs to young children. The books all sell for 95 cents: **It's Sabbath**, by Leila Ashton; **My "Feel Good" Secrets**, by Leila Ashton; **My First Book About Baptism**, by Roger Bothwell; **My First Book About Communion**, by Roger Bothwell; **Today Is Friday**, by Leila Ashton; and **When God Lived in a Tent**, by Susan Davis.

**Orientation for New Adventists**, by Dick Jewett (95 cents). Obviously no Pollyanna, this author does not sidestep issues, but in colorful, conversational style encourages new church members with practical suggestions for Christian life.

**Who Killed Adam?** by Edward Lugenbeal (75 cents). Discoveries of various humanoid fossils trouble many Christians. The author approaches fossil man from the perspective of a scientist, and also from that of a dedicated Christian. This book is a *must* for those confused by conflicting claims of science and Scripture.

**Saturday or Sunday?** by D. E. Casebolt (75 cents). Based on correspondence the author carried on with a young minister from the Church of Christ, the book examines what the Bible says about the relationship of the Sabbath to the law, grace, and the Old Testament.

**With Long Life**, by Penny Estes Wheeler (\$3.50). In this refreshing, timely book, Lisey's grandmother shares stories steeped in nostalgia and reality.

**Jeremiah: The Iron Prophet**, by G. T. Dickinson (\$4.95). Jeremiah, the prophet of gloom and doom? Don't you believe it! He deserves a better image. Jeremiah's exciting life is dramatically relevant today.

**His Touch Is Love**, by Fay Blix Van Dyk (\$3.95). As further study about each encounter Jesus had with individuals impressed the author with the exquisite sensitivity He had with *all* people, her understanding of Jesus ripened into a personal appreciation of the Saviour.

**Coming**

<b>1979</b>	
<b>January</b>	
13-20	Liberty Campaign
20	Religious Liberty Offering
27	Medical Missionary Day
<b>February</b>	
3	Bible Evangelism
3	Church Lay Activities Offering
10	Faith for Today Offering
17	Christian Home and Family Altar
17-23	Christian Home Week
24	Listen Campaign
<b>March</b>	
3	Tract Evangelism
3	Church Lay Activities Offering
10-17	MV Week of Prayer
10	MV Day
17	Sabbath School Community Guest Day
24	Spring Mission Offering
31	Thirteenth Sabbath Offering (South American Division)
<b>April</b>	
7	Missionary Magazine Campaign
7	Church Lay Activities Offering
14	Literature Evangelism Rally Day
21	Loma Linda University Offering
28	Educational Day and Elementary School Offering (Local Conference)

# YOUR RELIGIOUS LIBERTIES ARE ON TRIAL

Every day someone's religious freedoms are being tried. Seventh-day Adventists are losing jobs because, due to their religious beliefs, they will not join unions. The American Indians are being forced to study religions that are not part of their culture and heritage. Ministers are faced with disclosing a confidence or going to jail for contempt of court. Young people are being "deprogrammed" against their will from religions that their families see as "fanatical." The injustices go on and on. What can be done about them? Is there a way that we can help protect and preserve the religious freedoms guaranteed everyone by the Constitution? Yes there is! By sending LIBERTY, a magazine of religious freedom, to the men and women who make, interpret, and enforce our laws, we can be assured of their at least knowing of the struggles going on for religious rights. And awareness is the first step in preserving these rights.

On Sabbath, January 13, you will be given the opportunity to help keep LIBERTY in the hands of our nation's thought leaders. Commitment bonds will be available for sponsorship of subscriptions to LIBERTY. Support your religious rights—support the LIBERTY emphasis.

## SAWS relief for Sri Lanka

Seventh-day Adventist World Service and the Southern Asia Division have sent \$15,000 to help alleviate the suffering resulting from the November 24 cyclone that struck Sri Lanka, affecting 14 districts and taking approximately 1,500 lives. In this small country of only 14 million, one million Sri Lankans were left homeless.

A. J. Johanson, acting president of the Sri Lanka Union, reports that "because communications had been completely broken down and all roads were impassable, for a number of days it was impossible for us here at the union office to obtain any information. Fortunately, SAWS had in its warehouse many tons of clothing that

had just arrived from SAWS in America. Truckload after truckload of clothing, food, and other goods—including rice, sugar, and flour—have been sent to the area so greatly devastated."

It is believed that no Adventists were hurt, but many had their homes and goods completely destroyed. The school on the island also suffered considerable damage.

H. D. BURBANK

## Evangelist uses *Desire of Ages*

The first 300 copies of a new edition of *The Desire of Ages* in Italian are being used in Milan, where Evangelist Roland Lehnhoff began a series of meetings in mid-October.

In a recent letter to the

White Estate office, Elder Lehnhoff said, "We have felt that an important part of the success of our evangelistic meetings here in Europe has been putting *The Desire of Ages* into the hands of all who attend regularly. In reading this as a commentary on the life of Christ as portrayed in the Gospels, the readers are entering into a relationship with Him that changes their lives."

A number of other successful evangelists have discovered that books such as *Steps to Christ*, *The Desire of Ages*, and *Thoughts From the Mount of Blessing* are powerful aids in the conversion experience.

D. A. DELAFIELD

## Band opens Arusha crusade

A silver trumpet band played on opening night as the evangelistic team of the Kuyachunguza Maandiko Crusade, accompanied by the local mayor, marched up the aisle of Arusha, Tanzania's local cinema. In spite of opposition from two other churches that began similar meetings on the opposite side of the street, all 500 seats were filled and continued to be filled on succeeding nights. With the help of the ministerial students from Arusha Adventist Seminary, field personnel, and local church members, a strong visitation program was conducted. To date, 112 converts have been baptized.

It is fitting that in Arusha, the second largest seaport of Tanzania, where the population has doubled in the last decade, the Seventh-day Adventist Church is expanding.

G. H. MBWANA

## Southern Asia holds camporee

Nearly 700 Pathfinders and staff braved rains spawned by a cyclone to assemble at Dodballapur, close to Bangalore, India, for the second division-wide camporee in

Southern Asia, November 1 to 5. Sixteen representatives came from Sri Lanka and six from Bangladesh. The rest came from India.

Justin Singh, Southern Asia Division youth advisor, directed the activities, assisted by William McHenry, division education director, and Leo Ranzolin, General Conference associate youth director.

On Sunday afternoon 13 Pathfinders were baptized in a touching ceremony, and 36 others took their stand.

The theme of the camporee was "The Exodus and last-day events." Pathfinders portrayed vividly at their campfires the events that took place as the people of God left Egypt and journeyed to the Promised Land, as well as the signs of the second coming of Christ.

LEO RANZOLIN

## N.A. Ingathering report—5

While Ingathering in Alberta, Canada, last fall, Lavina Smith met a woman who showed an interest in understanding Bible prophecy—especially the books of Daniel and Revelation.

"Are you the people that publish *Daniel and the Revelation*?" the woman asked.

"Yes, we publish a book by that name."

"Well, a friend sent me the book, but I can't understand it."

"I'll be glad to arrange for someone to study with you, if you wish," Mrs. Smith assured her.

After having arranged Bible studies, Mrs. Smith moved to British Columbia.

Recently she wrote, "Mother just wrote me that this woman has been baptized! I felt so good when she said that it was my friendliness and the way I told what Jesus had done for me that had sparked her interest in studying the Bible more carefully. I am convinced now more than ever that Ingathering is not only a worthy cause but also a fruitful one for God's kingdom."

Total funds reported through the fifth week of Ingathering amounted to \$6,639,356, a gain over the same period last year of \$95,585. The per capita for the North American Division is \$11.94. The amount raised this week is \$1,104,782. This week Indiana and Arkansas-Louisiana joined the Silver Vanguard conferences along with Newfoundland and Manitoba-Saskatchewan. The Canadian Union and the Alberta, British Columbia, Manitoba-Saskatchewan, Maritime, Allegheny East, Lake Region, South Atlantic, and South Central conferences have exceeded their final totals of last year. Six unions and 35 conferences showed gains.

DON CHRISTMAN

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