

Adventist Review

General Organ of the Seventh-day Adventist Church

August 16, 1979

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against
“angels”

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“No one in our school takes better care of lunch pails and crayons. No brother and sister play together more cheerfully. No one sings more joyfully than Sarah and Peter.” See “The Widow’s Mites” on page 10.

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When we looked for models for our cover to illustrate "The Widow's Mites" (p. 10), we wanted a brother and sister who were as close as possible to the ages of the brother and sister in our story. Rudolf Varesko, a Review and Herald layout artist, suggested Erika and John Touchard. Erika, 9 years old, will begin third grade this fall; John, 6 years old, will be in first grade.

Erika and John's parents, Mr. and Mrs. W. Touchard, worked at Middle East College, Beirut,

Lebanon, before the war made it necessary for them to leave—he as librarian, she as dean of women. Presently they are living in Takoma Park, Maryland, where Mr. Touchard is assembling books for the library at the University College of East Africa, the new Seventh-day Adventist college to be established in Kenya. Mr. Touchard will be librarian at the new school.

After reading "Completing the Work on *The Desire of Ages*—1" (p. 6), readers may wish to explore further the matter of Ellen White's historical writings, making their own comparison between the wording of the accounts by William Hanna and Mrs. White. To accommodate those who are interested, the White Estate is making available in facsimile reprints five representative chapters of Hanna's

long-out-of-print book, *The Life of Christ*, at the cost of reproduction and mailing. Also available is a 47-page collection of exhibits made up largely of excerpts from correspondence of Ellen White, Marian Davis, and others, relating to the preparation and publication of *The Desire of Ages*. To obtain these two items send \$2 to The Ellen G. White Estate, General Conference, 6840 Eastern Ave., NW., Washington, D.C. 20012.

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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.

Ancient Babylon

Re: "Is Ancient Babylon Being Rebuilt?" (July 12).

Some years ago, after conducting a Bible study on Daniel 2, I decided to see what the *World Book Encyclopedia* had to say about Babylon. The 1957 edition, page 592, said that an eleventh-century town called Hilla was built on the site that was once the southern part of Babylon, population then 36,500.

I wrote to H. M. S. Richards, of the Voice of Prophecy, asking his comments on this subject. He replied as follows: "I was at Babylon several years ago, and there are two or three little villages, two of them in the bed where the River Euphrates used to run, it now pushed itself about ten miles west. However, not one of these little villages is inside of the area of the walls of Babylon in the days of Isaiah. I was there with Dr. Horn, the well-known archeologist, and he has maps which prove this completely and positively. Later on, the city spread out in suburbs

over the area where these villages are. Babylon is not rebuilt now, and never has been rebuilt, and is not inhabited at the present time. There was one old watchman when I was there, looking after the archeological excavations."

A letter to Siegfried Horn brought this reply: "I read with surprise that the *World Book Encyclopedia* has the statement that Hilla was built on the site of Babylon.

"This is definitely not true, as any good map of modern Iraq can show you. Hilla lies several miles south of the ancient walls of Babylon. There are at least five miles between the walls of Babylon and the northern outskirts of the city of Hilla. Elder Richards is correct in mentioning to you that there are three little villages in the immediate vicinity of ancient Babylon. I have dealt with that question in my book *The Spade Confirms the Book*, chapter 5, pp. 42-59."

W. W. LONGSTREET
West Columbia
South Carolina

Prison ministry

Re "The Medical Missionary's Pattern" (June 14).

I especially like these thoughts in the article: "He entered into people's problems and desires, He identified Himself with their needs." I have found these methods are successful in other ministries, as well.

For more than four years I have carried on a prison ministry across the United States, writing to the broken in spirit and heart behind prison walls. Some of the names have been supplied by the Voice of Prophecy. This is a needy field that one doesn't hear much about among our people. The reason I mention this is that love and compassion are the best tools to use in reaching hearts behind bars. No amount of censure will do what understanding can accomplish. I try to show them that I am "genuinely interested in helping them."

DOROTHY ANN PHILLIPS
Santa Paula, California

Men's dress

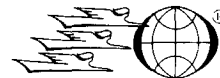
I read and appreciated the article "Wearing Clothes of the Opposite Sex" (April 26) and the readers responses (June 14).

But, why do only women "get the ax" when dress is spoken of? What about men's immodest dress? Where are all of the books, articles, and sermons on this subject?

Going shirtless is incorrect, of course, but there is nothing as vulgar as a man wearing slacks so tight that nothing is left to the imagination.

This is just as embarrassing and/or distracting to a woman as a woman immodestly dressed is to a man. Women have feelings and thoughts also.

MATILDA MITCHELL
Portland, Oregon



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Vol. 156, No. 33.

On guard... against "angels"

Most Seventh-day Adventists are familiar with the statement by the apostle Paul, "Satan himself is transformed into an angel of light" (2 Cor. 11:14). If asked what the statement means, they would say that in the last days Satan will endeavor to counterfeit the second coming of Christ, that as a being of dazzling brightness with unsurpassed glory he will appear in various parts of the world, healing diseases, quoting Scripture, blessing the people, and commanding everyone to keep holy the first day of the week. To support this view, they would refer to page 624 of *The Great Controversy*.

But, while this view may be arrived at by applying the principle set forth in the text, we should keep in mind that when the apostle Paul wrote to the Corinthian church he had something else in mind. He was dealing with a specific local situation and was concerned lest false teachers lead the members astray. Of those who might insinuate themselves and their spurious teachings among the believers he wrote: "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works" (verses 13-15).

Pointedly the apostle was saying that even some who professed to be ministers of Christ were actually agents of Satan. This, he commented, was not to be wondered at, inasmuch as "Satan himself is transformed into an angel of light."

In her writings Ellen G. White offers a number of illustrations of how Satan uses the "angel of light" technique to accomplish his purposes. For example, she declares that through "the delusive teachings and lying wonders of spiritualism" Satan, "disguised as an angel of light, . . . spreads his nets where least suspected" (*ibid.*, p. 524). "He appeals to the reason by the presentation of elevating themes; he delights the fancy with enrapturing scenes; and he enlists the affections by his eloquent portrayals of love and charity" (*ibid.*, p. 554). Thus, when Satan mixes exalted themes with spiritistic deceptions, this is considered as Satan appearing "as an angel of light" (*ibid.*).

Again Mrs. White says: "Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be per-

formed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power."—*Ibid.*, p. 588.

Clearly, the real danger is that Satan will so closely counterfeit the work of Christ that millions will be deceived. Since the enemy disguises his true, evil self, the people are not on guard. They accept his teachings. They receive him as an angel of light.

Mrs. White applies Paul's expression "angel of light" in other ways, also. In *The Ministry of Healing* she acknowledges that "the writings of infidel authors . . . contain many bright gems of thought" (p. 440), but that it is unnecessary and dangerous to "wade through the mass of error contained in the works of infidels for the sake of a few intellectual truths" (*ibid.*). Then she says it is not surprising that these writings contain some light, for "Satan himself was educated in the heavenly courts, and he has a knowledge of good as well as of evil. He mingles the precious with the vile, and this is what gives him the power to deceive" (*ibid.*). Mrs. White drives her point home by asking, "But because Satan has robbed himself in garments of heavenly brightness, shall we receive him as an angel of light?" (*ibid.*). A book or magazine that contains some truth—enough truth to give credibility to the error mingled with it—may actually be an emissary of Satan, "an angel of light."

Guard the mind

Another application of 2 Corinthians 11:14 is given on page 57 of *Messages to Young People*. Here Mrs. White says: "I have been shown that we must be guarded on every side, and perseveringly resist the insinuations and devices of Satan. He has transformed himself into an angel of light, and is deceiving and leading thousands captive. The advantages he takes of the science of the human mind is tremendous. . . . Satan, transformed into an angel of light, works upon the mind to allure from the only safe and right path. The sciences of phrenology, psychology, and mesmerism have been the channel through which Satan has come more directly to this generation, and wrought with that power which was to characterize his work near the close of probation. . . . As we near the close of time, the human mind is more readily affected by Satan's devices."

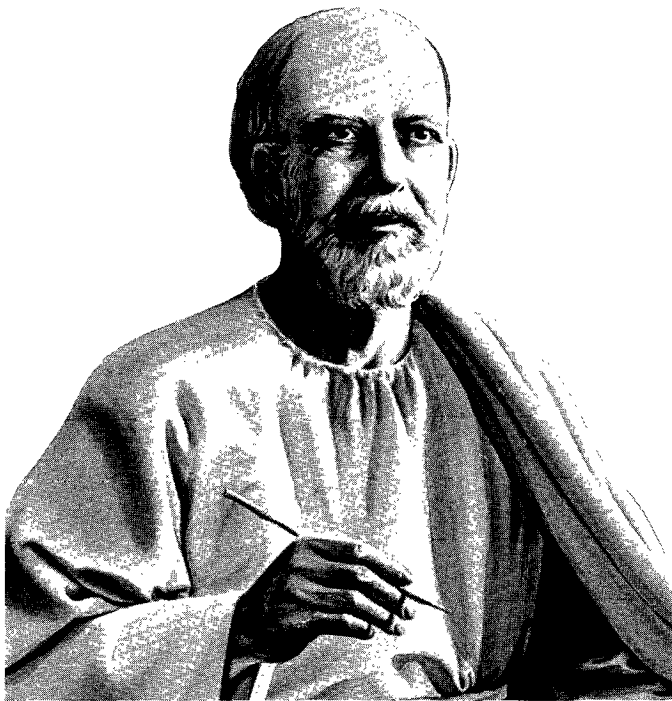
It is important for us to recognize that the real battle in the world today is the battle for the mind. Christians must ever be on guard against Satan's attempts to enter the mind and take it captive. They must be alert to every effort by the enemy to enter disguised as an angel of light. They must reject every scheme that will place the mind under the control of Satan's agents. They must be alert to the fact that, though Satan appears as an angel of light, he is still Satan; he is still the enemy of truth and righteousness; he is still in deadly combat with Jesus; he is still determined to deceive and destroy Christ's followers.

Continued on page 14

Did Paul mean what he said?

How could Paul write with such assurance that “all things work together for good”?

By RUBY RATZLAFF



During the three months Paul spent at Corinth before traveling to Jerusalem for what would be the last time, he wrote to the Christians at Rome, stating, “We know that God causes all things to work together for good to those who love God, to those who are called according to His purpose” (Rom. 8:28, N.A.S.B.).

How much did Paul know about things working together for good? How could he write with such assurance?

Perhaps Tertius, the scribe to whom Paul dictated his letter to the Roman Christians, interrupted him at this

Ruby Ratzlaff is teacher-training director for Kamagambo High School and Teachers' College in Kisii, Kenya, East Africa.

point and said, “Pardon me, Paul, but do you really *know* that all things work together for your good?” If he did ask such a question, Paul might have responded by relating to him several incidents, among them the story about the sorcerer Elymas, whom Paul and Barnabas met at Paphos, Cyprus, on their first missionary journey.

As Paul and Barnabas had performed miracles and told of salvation through Jesus at Paphos, Sergius Paulus, the deputy of the island, had been deeply impressed, seeming to consider seriously the claims of the gospel. Then the sorcerer Elymas, apparently intent on preventing the deputy's conversion, had tried to counteract the apostles' influence. “Sleight of hand!” Elymas had insisted. “All their miracles are performed through sleight of hand!”

Under the inspiration of God, Paul had called down blindness upon Elymas—and had heard no more about sleight of hand. “You see, Tertius, the man who tried to disprove the reality of our miracles became Exhibit A—demonstrating their authenticity,” he might have added.

Also Paul could have told Tertius about those at Philippi, on his second missionary journey, who had tried to put a stop to his work. He and his partner, Silas, had been arrested, beaten, and consigned to the town jail's inner dungeon—hardly a condition conducive to the furtherance of their evangelistic activities. But this situation worked together with the earthquake God sent at midnight and with the fact that they did not run when the earthquake released them, resulting not only in the conversion of their jailer and his family but also in the building up of what was to be one of the strongest of the churches Paul founded.

“Yes, Tertius, the devil may have laughed as we lay on that rough stone floor with our feet in stocks. But I don't think he laughed when his cruel tricks backfired and strengthened the work of God instead.”

Paul also might have told Tertius how Satan's plots in city after city—Jerusalem, Iconium, Lystra, and Ephesus—had resulted not in stopping God's work but in strengthening it and impelling the gospel message forward. In the very city where the Epistle to the Romans was being written, Corinth, lived men who several years before had incited a mob against Paul—and had seen that mob turn on them and beat up Sosthenes, their leader. “Yes, Tertius, whatever happens to the person who loves God will, in the long run, work for his ultimate good. ‘In all these things we overwhelmingly conquer through Him who loved us’” (verse 37, N.A.S.B.).

After Paul's letter was finished and Tertius had sealed it and sent it on its way to Rome, a series of circumstances began that, perhaps even more clearly than those at Paphos or Philippi, demonstrated how Romans 8:28 operates. The Corinthian men who had seen their anti-Saul plot turn against themselves had not forgotten or

forgiven. From that day forward, each time they had heard of a new triumph of Paul, their desire had grown to put him out of the way. They had learned through sad experience that they could not count on cooperation from Roman government officials. As long as Paul was on Roman soil, it would be to their advantage to leave him alone.

How they must have gloated when they learned of Paul's desire to attend the Jerusalem Passover, and of his plan to travel by ship directly from Corinth to Palestine. On land they could not touch him. But once he was on shipboard, and the ship safely out of harbor . . .

As Paul was about to step onto the ship, he learned of this plot on his life. Instead of boarding, he gave up his plan to attend the Passover and, with a group of Christian brethren, started an overland trip by way of Macedonia.

Poor Paul! How disappointed he must have been. He had so hoped to preach Christ to the international crowds attending the Passover. Now he would not be able to get there until Pentecost. That would not offer the same opportunity.

What Paul did not know—what he could not have known until later—was that during that Passover there would be a riot and massacre caused by an Egyptian false messiah. If Paul had been there, guess who would have been blamed for the whole thing? And guess what would have happened to him?

The plot of his Corinthian enemies to put him out of the way probably resulted in the saving of his life. Paul had come out ahead again.

When he did arrive at Jerusalem, Paul was received gladly (Acts 21:17), but some of his Christian brethren were less than cordial. Having heard rumors about his method of evangelism (many of the rumors started by his enemies), they had allowed themselves to be influenced against him without checking the truthfulness of the stories. Paul had known of the distrust that filled the hearts of many Christians (even some of the leaders) concerning him. One of the reasons he had for coming to Jerusalem at this time was to do what he could to heal this breach.

Result of a mistake

Thus, when they suggested that he join four men who were under the Nazarite vow and pay their expenses in the purification ceremony, he agreed. Financially he could not afford to do such a thing. It would also necessitate going into the Temple at the risk of his life. But he so longed for harmony that he agreed, even though the whole thing was contrary to his teachings and his principles.

He should have flatly refused.

As the result of this mistake he ended up mobbed, arrested, and imprisoned. When the tumult and excite-

ment had quieted the second evening after his arrest, Paul had had time to think. He was appalled at what he had done. The cause of God was to him dearer than life. Had he done irreparable harm to God's cause through getting himself arrested? Had he failed his Lord? In distress and discouragement he wept and prayed.

The Lord, who had made the plots of Paul's enemies end in victory for His cause and His servant, came to Paul in a night vision. "'Take courage,'" the Lord said; "'for as you have solemnly witnessed to My cause at Jerusalem, so you must witness at Rome also'" (Acts 23:11, N.A.S.B.).

Rome! That was his fondest dream. The Lord had not given up on him after all. His effectiveness had not come to an end.

Though Paul's imprisonment resulted from a mistake he had made, Paul not only ended up in Rome but reached soldiers, sailors, and the inhabitants of a lonely Mediterranean island to whom he otherwise would not have had access with the gospel message. Again Paul was victor.

Failure of commitment

Is there, then, no way in which the Lord's purposes for His people can be defeated? Is there no way in which Satan and his emissaries can successfully frustrate the onward thrust of the gospel message?

There is one possible method; but it requires cooperation on the part of the person from whom Satan would turn the Lord's blessing. If a Christian's love for God can be diluted, if his commitment to the Lord's program can be shaken, then Romans 8:28 might no longer apply. For the promise is that "God causes all things to work together for good to those who *love God*." If Paul could have been turned from his love for God, if his total commitment to God's cause could have been broken, then (and only then) could the forces of evil have caused him—and the cause of God—real harm.

If Satan has any success among the Lord's people today, it is as they leave their love for the Lord and fail to serve Him with the same wholehearted devotion that characterized Paul's experience. Ellen White says, "What the church needs in these days of peril is an army of workers, who, like Paul, have educated themselves for usefulness, who have a deep experience in the things of God, and who are inspired with earnestness and zeal in His service. . . . For the want of such workers, the cause of God languishes, and fatal errors, like a deadly poison, taint the morals and blight the hopes of a large part of the human race."—*Sketches From the Life of Paul*, p. 326.

But for him who loves God as did Paul, *all things*—frustrations, apparent defeats, even stupid mistakes—somehow work together for good, both for the individual and for the cause of the God he loves. □

Completing the work on “The Desire of Ages”—1

Because the works of William Hanna and certain others dealt with the scenes that had passed before her in vision, Ellen White found these sources helpful. But these materials did not constitute the basic sources for her information on Christ’s life and teaching.

By ARTHUR L. WHITE

To Ellen White the preparation of *The Desire of Ages* was an awesome challenge. The scenes were so sublime, the sacrifice was so great, that depicting the story took hold of every fiber of her being. Of this she wrote: “In writing upon the Life of Christ I am deeply wrought upon. I forget to breathe as I should. I cannot endure the intensity of feeling that comes over me as I think of what Christ has suffered in our world.”—Manuscript 70, 1897.

Day and night, as she labored on this task, she sensed the tremendous responsibility of capturing and presenting in an effective way and in adequate language the vivid scenes and important lessons of Christ’s life and ministry.

Some years earlier she had written of how “the betrayal, trial, and crucifixion of Jesus” had passed before her “point by point” (Letter 14, 1889). Taking up work on *The Desire of Ages* in 1892, she mentioned that, as she wrote, the subjects stood before her in “living power” (Letter 40, 1892).

Most likely what she wrote in 1911 of her work on the preparation of the manuscript for *The Great Controversy* was also true of *The Desire of Ages*: “I was often conscious of the presence of the angels of God. And many times the scenes about which I was writing were presented to me anew in visions of the night, so that they were fresh and vivid in my mind.”—Letter 56, 1911.

Arthur L. White has worked with the Ellen G. White trustees since 1929. Now retired, he is writing a comprehensive biography of Ellen White, as well continuing as a lifetime trustee of the Ellen G. White Estate.

It seems clear that the visions given down through the years in which the life of Christ was portrayed and the visions repeated while she was working on the manuscript for *The Desire of Ages* and visions opening up fresh concepts all came into play as basic sources of her writing on the life of Christ.

Was Ellen White dependent upon other authors?

As she was preparing *The Desire of Ages* in the 1890’s, apparently at times she consulted the standard works on the life of Christ, some of which were in her library. However, it is obvious that these materials did not constitute the basic source of her information on Christ’s life and teaching, or of the deeper insights, or of many of the deeply spiritual lessons she drew from the teachings of Christ. Nevertheless she found the works of Hanna, Edersheim, Farrar, Geikie, and certain others that dealt with the scenes that had passed before her in vision helpful. In them she may have found a graphic way of presenting truth, but this does not mean that such was her basic source. Her insights and spiritual lessons frequently go far beyond the presentations in these writings.

In last week’s article I showed the similarities and differences between certain expressions employed by Hanna and by Ellen White as she wrote in 1876 on the feeding of the five thousand. It is quite clear that 20 years later, as she worked on the same subject for *The Desire of Ages* presentation, she again found in Hanna

Opposite page: One of the edited pages of *The Desire of Ages* manuscript is shown in the form in which it was sent to the publisher, The Pacific Press, in Oakland, California. The editorial marks, made in Ellen White’s office in Australia, carried Mrs. White’s full approval.

Passover-7.

~~Childhood 12~~

was much confusion as they left the city ~~and~~ ^{on} the way the pleasure of ~~journeying~~ ^{traveling} with friends and acquaintances ~~so~~ absorbed their attention, ~~that~~ ^{and} ~~their~~ ~~parents~~ ~~of~~ ~~Jesus~~ did not notice his absence till night came on. Then as they halted for rest, they missed the helpful hand of their child. Supposing him to be with their company, they had felt no anxiety. Young as he was, they had trusted him implicitly, expecting, ~~of~~ ~~course~~, that when ~~they~~ ~~needed~~, he would be ready to assist them, anticipating their wants as he had ~~always~~ ^{always} done. But now their fears were roused. ~~They~~ ~~reproached~~ ~~him~~ ~~for~~ ~~leaving~~ ~~their~~ ~~company~~, but in vain. ~~Remembering~~ ~~they~~ ~~remembered~~ ~~how~~ ~~Herod~~ ~~had~~ ~~tried~~ ~~to~~ ~~destroy~~ ~~him~~ ~~in~~ ~~his~~ ~~infancy~~. ~~Dark~~ ~~forebodings~~ ~~filled~~ ~~their~~ ~~hearts~~. ~~They~~ ~~at~~ ~~length~~ ~~reproached~~ ~~themselves~~.

Returning to Jerusalem, they pursued their search. The next day as they ~~walked~~ ~~with~~ ~~the~~ ~~crowd~~ ~~in~~ ~~the~~ ~~temple~~, their attention ~~was~~ ~~arrested~~ ~~by~~ ~~a~~ ~~familiar~~ ~~voice~~. They could not mistake it, no other voice was like his, so serious and earnest, yet so full of melody.

In the school of the rabbis they found Jesus, ~~in~~ ~~the~~ ~~midst~~ ~~of~~ ~~the~~ ~~crowd~~. ~~Rejoiced~~ ~~as~~ ~~they~~ ~~were~~, they could not forget their grief and anxiety. ~~and~~ ~~when~~ ~~he~~ ~~was~~ ~~alone~~ ~~with~~ ~~them~~, the mother said, in words that implied a rebuke, "Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing."

"How is it that ye sought me?" answered Jesus, ~~pointing~~ ~~to~~ ~~the~~ ~~cause~~ ~~of~~ ~~their~~ ~~sorrowing~~. "Hast ye not that I must be about

20/7/2



At the home she called "Sunnyside," near the Avondale school in Australia, Ellen G. White completed her work on *The Desire of Ages* in early 1898.

and Geikie descriptions that were useful in setting forth the inspired picture.

Thus, for instance, Ellen White in *The Desire of Ages* states that when Christ charged the disciples to take the ship and return to Capernaum, they "had not put off immediately from the land, as Jesus directed them. They waited for a time, hoping that He would come to them. But as they saw that darkness was fast gathering, they 'entered into a ship, and went over the sea toward Capernaum.'"—Pages 379, 380.

As Geikie reconstructs the story, he says, "At the first signs of tumult among the people, He had sent off the Twelve to cross the Lake again at once, to the Bethsaida near Capernaum, while He dismissed the multitudes. They had waited for Him till night fell, but, at last, as He did not come, they set off without Him."—*The Life and Words of Christ*, vol. 2, p. 188.

In connection with what followed, what does Ellen White say that the Gospel writers and narrators do not say? Let us first note what Hanna says about the evening hours Jesus spent on the mountain: "Alone He goes up into a mountain—alone He prays there. . . . Till after dawn Jesus holds secret and close fellowship with heaven. Into the privacies of those secluded hours of His devotion we presume not to intrude."—*Life of Christ*, p. 128.

Matthew says simply, "He went up into a mountain

apart to pray" (Matt. 14:23). Mark, Luke, and John add nothing.

In *The Desire of Ages*, page 379, Ellen White tells us what Hanna intimates he did not know—the burden of Christ's prayer: "When left alone, Jesus 'went up into a mountain apart to pray.' For hours He continued pleading with God. Not for Himself but for men were those prayers. He prayed for power to reveal to men the divine character of His mission, that Satan might not blind their understanding and pervert their judgment. . . . In travail and conflict of soul He prayed for His disciples. They were to be grievously tried. Their long-cherished hopes, based on a popular delusion, were to be disappointed in a most painful and humiliating manner. . . . For them the burden was heavy upon His heart, and He poured out His supplications with bitter agony and tears."

Consider another illustration. Of the Gospel writers only Mark introduces the proposition that Jesus and His disciples should retire to some quiet place to gain some rest. He writes, "He [Jesus] said unto them, Come ye yourselves apart into a desert place, and rest a while" (Mark 6:31).

Quoting Mark, Hanna tells of how "Jesus desired now a little quiet and seclusion. For Himself—that He might ponder over a death [of John the Baptist] prophetic of His own. . . . For them [the disciples] that they might have some respite from accumulated fatigue and toil. His own

purpose fixed, He invited them to join Him in its execution, saying to them, 'Come ye yourselves and rest awhile.'"—*Life of Christ*, p. 277.

While Ellen White in her 1876 writing merely mentions the invitation, in *The Desire of Ages* account she devotes a five-page chapter, titled "Come Rest Awhile," to the experience, and explains the purpose of the rest anticipated and of its meaning to us (pages 359-363).

Each of the Gospel writers devotes a few verses to the invitation, the events of the day, the feeding of the five thousand, and the dismissal of the people. Hanna devotes four and a half pages, Geikie four. In *The Desire of Ages*, Ellen White uses 16 pages in narrating the events and the lessons (pp. 359-379). Hers is replete with practical instruction, spiritual lessons, and counsel for the present, a great deal of which goes beyond the Bible presentation.

Another example: It has been observed that Ellen White's description of how inanimate nature, the sea, the sun, the rocks, the graves, bore witness to Christ's divinity, while the priests and rulers knew Him not as the Son of God, parallels quite closely a quotation Hanna uses from St. Gregory. But the parallel ends there. Hanna is at a loss to explain what happened to the dead who rose from the graves opened at Christ's death. He is uncertain whether they were raised when the graves were opened or later. Not so Ellen White, who in positive terms declares: "As Christ arose, He brought from the grave a multitude of captives. The earthquake at His death had rent open their graves, and when He arose, they came forth with Him. They were those who had been colaborers with God, and who at the cost of their lives had borne testimony to the truth. . . ."

"Those who came forth from the grave at Christ's resurrection were raised to everlasting life. They ascended with Him as trophies of His victory over death and the grave."—*The Desire of Ages*, p. 786.

Thief on the cross story detailed

In dealing with the thief on the cross Hanna refers to the thief's overhearing the conversation of those about the cross as providing evidence that Jesus is the Lord, and conjectures that it would be unreasonable to suppose that the thief had not met Jesus before the crucifixion day (*Life of Christ*, p. 717).

Ellen White in *The Desire of Ages* unequivocally declares that "he had seen and heard Jesus, and had been convicted by His teaching, but he had been turned away from Him by the priests and rulers. Seeking to stifle conviction, he had plunged deeper and deeper into sin, until he was arrested, tried as a criminal, and condemned to die on the cross."—Page 749.

It may also be observed that Hanna experiences considerable difficulty in explaining just what the "paradise" is to which Christ refers when He declared, "To day shalt thou be with me in paradise" (pp. 721, 722). He concludes that Paradise is wherever Jesus is. □

To be concluded next week

FOR THE YOUNGER SET

Bossy or caring?

By BERNADINE SANDERS

"I don't like Jesus," Ray mourned. "He's always so bossy." Ray continued with a sad face. "You can't do this, you can't do that. When I am big I'll do things my way, and that is that!"

"Now don't talk like that," Mother said. "When things don't go your way you begin saying ugly things. Some day you'll be sorry about having said those words."

A few more days passed, during which Mother tried to find a way to explain to Ray that Jesus is not bossy, but caring.

"Suppose," Mother began, "you had the power to make little men who were alive, wouldn't you give them laws to live by, so they wouldn't get hurt, or lost, or sad?"

"No, I wouldn't," Ray answered sharply. "Of course not. You don't like being bossed around, do you?"

"Yes, I do," Mother answered, "if the one who bosses me knows more than I do, treats me well, and loves me. Under those circumstances I don't mind at all being bossed around."

With that the conversation was dropped, and Mother went on with her work. When a little while later the baby woke up, Mother took her with her upstairs. As mother made the beds, she put the baby on the floor with some toys to play with.

Suddenly Ray called, "Mother, look where Baby is sitting, right at the top of the stairs. Grab her quickly!"

Mother dashed out of the bedroom to the stairs to grab Baby, who was not at all aware of the danger she was in.

Then Mother saw her opportunity to help Ray. "Ray, you are bossy," Mother said. "Why did you call me to help Baby?"

"Because I didn't want her to fall," Ray answered in surprise.

"And yet you were bossing," Mother kept on. "Don't you think you should have minded your own business? You don't want to be bossed around, do you?"

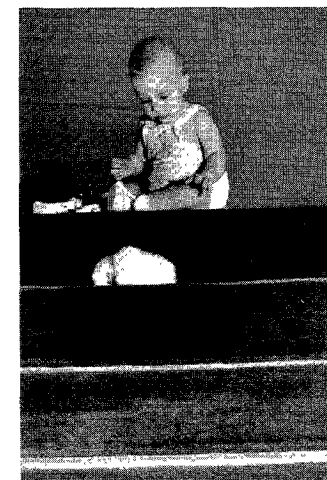
Ray moved uneasily, not knowing what to say. It was true, it was being bossy to order Mother to take Baby away from the stairs. He was afraid she would fall down and be hurt.

"Could it be," said Mother, "that your love for Baby makes you concerned when you see her sitting in a dangerous place? It would hurt you, as well as her, if she tumbled down those high steps. It would remain in your mind a long time if she got hurt when you could have prevented it. So, when you called to me to take her away, you were caring, and not bossing. Could that be the difference?"

Ray didn't quite know what to say, but he was thinking.

Mother continued, "When Jesus gives us laws to help and protect us, is He being bossy, or is He simply caring for us?"

How would you answer Ray's mother's question?



The widow's mites

A modern widow seemed a little more reluctant to give her mites than did the ancient widow.

By JEAN PAYNE CANDLER

Her home stands out strikingly in her neighborhood. Roses and pansies bloom around the front door of her small house. The paint is a little bit faded, but her house shows signs of care rather than the abuse that is typical of adjacent dwellings. None of the windows in her house are broken or boarded over.

Clean curtains, colorful pictures, and a bit of warm carpet help to make the living room an inviting place. In this pleasant room she, now widowed, gathers her children about her for family worship each morning.

Last year I took the four older children to school in my car each morning. Peter, the youngest child, stood watching from the window. Too shy to wave, he sometimes surprised me with a smile.

"He'll be in the first grade next year, Teacher," said Sarah proudly.

"Will he attend our school?" I asked.

"I don't know yet," she replied. "You'd better ask Mamma."

I did "ask Mamma" later. She sighed, "I don't think so; I don't think I'll send him to church school. I'm afraid there would be too many problems with Peter and Sarah in the same classroom."

"You see, here in this neighborhood," she continued, "he has learned to defend his sister. At school, if anyone bothered Sarah in any way I'm sure there would be a fight. It just wouldn't work."

We did not talk about Peter's attending our school again. The rest of the school year passed quickly, as did the summer vacation.

As the new school year approached, principal and teachers reported for duty, and work bees were organized. Brooms and mops, scrub brushes and paint brushes, were kept busy many hours. Pastors and deacons prepared fencing. Other willing hands spackled and painted the gym. Mothers and grandmothers made the

kitchen shine. Even small children scurried about, helping to clean our school.

Peter's mother came to help, bringing her children. The two older boys were big enough and strong enough to handle man-sized chores.

Assisted by his 10-year-old son, the school-board chairman washed all the windows. "Maybe that's my talent," he remarked with a smile.

Room by room we made our school ready for its opening.

On opening day the children registered—all except Peter. Then came the last Sabbath of the summer. The minister called ten children from the congregation to join him on the platform. He divided them into two groups—one representing those who would attend church school, the other representing those attending public school.

One by one the children of this latter group went back to their places as the minister quoted commonly used excuses.

"It's too expensive! She just can't go this year."

"Oh, he's so young; public school won't hurt him. Maybe when he's older . . ."

"We have good public schools that I support with my taxes. Why should I pay tuition, too?"

As the last of these children left the platform the minister asked softly, "What if they also left *the church* because it 'doesn't matter,' because 'church school is too expensive'?"

Even the children were solemn and quiet as the minister made his last appeal to parents.

Early the next morning the telephone rang at the school secretary's home. Peter's mother was calling. "It's not too late, is it?" she asked. "I've changed my mind about sending Peter to church school. I know I



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haven't made any arrangements for him to come—and I just can't pay more than I already am.”

“Send him along in the morning,” answered the secretary. “Everything will work out. We're so glad he's coming.”

Consequently Peter's round, beaming face was among those brightening my classroom on Monday morning. Proudly he and Sarah placed new pencils, tablets, and crayons in their desks. Peter had earned five dollars during the summer. After the sermon that Sabbath, Peter said to his mother, “I'll help buy my crayons with my five dollars if I can go to church school. And I won't do any of that stuff I'm not supposed to. I won't fight.”

I noticed how eagerly he waited for his books. “When do we begin to read?” he kept asking. Often throughout that first day I heard his soft voice “reading” from library books he had taken from the shelf.

The second day of school was Sarah's birthday. We observed it in the usual way. When she came into the

room the third morning she hurried over to whisper a secret.

“Guess what! My aunt gave me four dollars for my birthday.”

“That's wonderful,” I rejoiced with her. “What will you do with all that money?”

“You'll see.” She smiled.

There was no question in her mind about how to use her money. She went over to her little brother and said to him, “Peter, you helped get our crayons with your five dollars. I guess I can get us lunch pails with my four dollars—lunch pails like those the other children have.”

No one in our school takes better care of lunch pails and crayons. No brother and sister play together more cheerfully. No one sings more joyfully than Sarah and Peter.

The widow has given these two mites of humanity for me to teach, to train, to treasure.

May God help me to be worthy of her trust. □

FOR THIS GENERATION By MIRIAM WOOD

Watch out!—2

In our last column we began a discussion of the frightening assault of cults on American campuses, the planned program to recruit young people who are somewhat lonely and insecure. What is the real danger in a cult?

First of all, the basis of every cult is an almost total mind control over its members. The technique of initial friendliness, initial warmth, in very short order changes to a rigid discipline so incredible that it boggles the mind. Remember that most young people have told their parents at one time or another that “you can't tell me what to do.” And, yet, their parents were acting out of love and concern for their welfare and for their future. The cult leaders, on the other hand, tell the young person *totally* what he can do, what he can think, and what he can feel. And this dominance is not based on regard for his future and welfare. It is based, almost without exception, on the need of a cult leader for money and power, which the automaton-like “disciples” supply in any

number of ingenious ways.

Almost always, as soon as the new cult member has been firmly welded to the group, he is assigned to raise money. Of course this means dropping out of school—but, as we just stated, the welfare of the student and his future means nothing. Difficult as it is to obtain information regarding the affluence of the cult leaders, newspapers and magazines manage to report on their palatial estates, vast overseas holdings, sumptuous private planes—all built on the unremitting toil of the members.

Cult members are told constantly to keep their minds focused and centered. At the beginning of the indoctrination there is usually a pseudo-religious flavor to the “teaching.” In short order, this usually disappears. Then the young members are made to move into a house together, where they are fed only the most impoverished diet, where they are endlessly harangued, and not allowed to sleep, until complete docility is established. They become exhausted, mindless

creatures who are conditioned to obey the powerful and never-ending voice: “Bring in the money! Bring in the money!” Consequently, these young people, predominantly from middle-class America, find themselves begging on the streets, in airports, or wherever they are assigned. They are taught to attach themselves like scorpions to passers-by and to refuse to let go until they have been given money, all of which goes to “the leader.”

One young person who finally broke free, stated that he was told if he did not bring in \$100 a day, he would not be allowed to eat or sleep. He had already given everything he owned personally to the group; he was completely dependent on them for shelter, food, and emotional support. The thought of being partially excluded struck him with panic. Yet, as he was punished by not being allowed to sleep or eat, his life became a dazed horror of fatigue and boredom. However, one day he had a glimmer of sanity. What was he doing here? He had thought he would be “holier” and would “find all the answers” in this “new way of life.” But he was shipwrecked. Making his escape was not easy, though. The cults do not surrender members willingly.

There is probably little need to analyze the cults on campuses further. I assume that this horror has not reached Seventh-day Adventist campuses. But I would warn young people to examine carefully any group they are asked to become a part of. Scrutinize the aims, ambitions, the goals, and the *modus operandi* of groups of people. The most important thing is to be well-grounded in the teachings of Jesus, who did not deal in brainwashing or thought control. Jesus came to make men free. He did not come to enslave them into a mindless robotism. No matter how attractive a façade may appear from the outside, if the inside is full of writhing snakes, the whole structure is polluted.

There are times when all of us are lonely. There are times when we feel that we do not belong to the group, that we are not accepted. These feelings of alienation are especially strong when we are young. They make us vulnerable to the siren song.

As in every situation, Jesus is the answer. He will be your friend. If you belong to Him, you “belong.” And if you find yourself being drawn toward the frightening abyss of a rival power, Jesus can save you from that, as He can save you from all other evils.

Begin family worship today

“Religion in the home is our great hope . . . for the conversion of the whole family to the truth of God.”

By CINDY GRAMS TUTSCH

Family worship. What picture do those two words bring to your mind? Do you see a happy family studying, singing, and praying together with enthusiasm? Or do you picture a harried family half-listening to Dad (who is rapidly reading from the devotional book) while they are mentally planning their day's activities? Do the words *family worship* draw a blank in your imagination because your family has none at all?

Probably most Seventh-day Adventists, believing that family worship is a good idea, have made at least some effort to establish a family altar. One educator, however, found that of the Seventh-day Adventists surveyed in his union, 40 percent indicated that family worship occurred only occasionally or never! Unfortunately, these statistics are probably fairly accurate for other unions as well.

If your family were surveyed in such a study, how would your worship habits affect the statistics? How are your family's worship habits affecting your eternal destiny?

Perhaps we do not realize that family worship is not merely a “good idea,” to be applied at our convenience, but rather the most essential part of our daily lives. “Religion in the home is our great hope . . . for the conversion of the whole family to the truth of God.”—*Child Guidance*, p. 475. “Parents are responsible for the

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salvation of their children.”—Ellen G. White manuscript 75, 1901. “And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up” (Deut. 6:6, 7).

Do these statements imply that a hurried devotional in the morning and a once-over with the lesson quarterly in the evening fulfill our obligation to God in worship? No! “The most successful methods of assuring their [our children's] salvation . . . is to instruct them constantly in the Word of God.”—*Child Guidance*, p. 498.

Maybe, then, we need to broaden our concept of family worship. Could it be that family worship is not only a specified time at the beginning and end of the day, vital as this is, but also an attitude toward God that is expressed at all times in our words and actions? It was an attitude for the psalmist, who said, “I will bless the Lord at all times: his praise shall continually be in my mouth” (Ps. 34:1). But we cannot communicate God's love to our families unless we take time to become acquainted with Him. “Parents must learn the lesson of implicit obedience to God's voice, which speaks to them out of His word, and as they learn this lesson, they can teach their children respect and obedience in word and action.”—Ellen G. White manuscript 84, 1897.

“Out of the abundance of the heart the mouth speaketh” (Matt. 12:34). It is essential for us as parents



not only to learn of God's character through earnest study of the Scriptures but also to eliminate whatever is competing for our thoughts with things of eternal value. If, when we *want* to talk to our children about Jesus, we find ourselves running out of things to say, we ought to rid ourselves of whatever is stifling our thoughts of Him. God promises to impart wisdom to those who ask, and that promise must include those of us who want to know how to teach our children to love Jesus.

Unfortunately, the Holy Spirit's answer to our prayer for wisdom can be limited by what we allow our children to see, hear, and read. Television programs and fairy tales may be keeping our children from a close friendship with Christ. He is their greatest Ally against temptation and sin. When our children are more enthusiastic about Sesame Street than family worship, something is wrong.

When should we begin family worship? Today! If our children are young we can thank God that we can still begin religious instruction at the most impressionable period of their lives. How I would like to have taken a class in early childhood education from Hannah, the mother of Samuel. Just imagine: at the age of 3 (see *Child Guidance*, p. 197) Samuel had been taught so carefully that when he was taken from home to live with Eli and his evil sons, he was faithful and true to God in every particular.

When our Liesl was 3, I found her raiding the cookie jar, a no-no on two counts—eating between meals and taking food without permission. When I reprimanded

her, she answered confidently, "But, Mommy, it was all right, because you weren't here to see me!" Our worship that night dealt with doing good for *Jesus'* sake, regardless of who sees or doesn't see.

Three-year-old Samuel was as kind, generous, obedient, and respectful away from home as he had been under his mother's watchful eye. "If Christ is in the home, . . . [mothers] will educate their children from their very *babyhood* in the principles of true religion."—*Child Guidance*, p. 472. (Italics supplied.) "Fathers and mothers should teach the infant . . . of the love of Jesus. Let the first baby lispings be of Christ."—*Ibid.*, p. 487. "Parents, you fail generally to begin your work early enough. You let Satan preoccupy the soil of the heart by putting in the first crop of seed."—*Ibid.*, p. 195.

Don't underestimate children of 1, 2, or 3 years of age. "The little ones, before they are a year old, hear and understand what is spoken in reference to themselves."—*Ibid.*, p. 91. You may think your toddler doesn't comprehend those impure remarks on your favorite situation comedy, but the evidence is that he is affected. "At a very early age children become susceptible to demoralizing influences."—*Ibid.*, p. 198. Furthermore, those remarks are recorded on his mental "tape" and can never be erased. "Everything leaves its impress upon the youthful mind."—*Ibid.*, p. 482. Because those precious little minds will be filled with something, we as parents, to a great degree, control whether the child's brain input will be seed that bears the fruit of eternal life or of eternal death. Don't think that because you may not have time just now your children will mark time spiritually until you get around to instructing them. If you are not planting seeds of righteousness actively, Satan will be right there planting his tares. Children do not naturally choose the good.

Toddlers comprehend a great deal

Because the toddler comprehends a great deal of what is going on around him and every day's stimuli affects his character for eternity, we should make our worships intensely interesting and Christ-centered.

Can we go so far as to say that if our family worship is dull and uninteresting, it would be better not to have it at all? "In many cases the morning and evening worship is little more than a mere form, a dull, monotonous repetition of set phrases. . . . The Lord accepts not such service."—*Ibid.*, p. 518.

Our whole religious experience is affected by what we experience in childhood. When we consider that we may be "turning off" our child to religion forever, we will do our utmost to put forth extra effort to make family worship the highlight of our child's day. "There is no reason why this [morning and evening worship] should not be the most interesting and enjoyable exercise of the home life, and God is dishonored when it is made dry and irksome."—*Ibid.*, p. 521. □

Concluded next week

Toward the western bank

It was springtime. The melting snows of the mountains had so raised the level of the Jordan that the waters overflowed its banks, making it impossible to cross at the usual fording places. Observing the rising waters, the Israelites heard Joshua declare: "Sanctify yourselves: for to morrow the Lord will do wonders among you" (Joshua 3:5).

The next day "the priests advanced to the middle of the channel and stood there while the entire host descended and crossed to the farther side."—*Patriarchs and Prophets*, p. 484.

When "'the soles of the priests' feet were lifted up unto the dry land' . . . the imprisoned waters, being set free, rushed down, a resistless flood, in the natural channel of the stream."—*Ibid.* God had worked another miracle. But the Lord had set a condition: "Sanctify yourselves." The Israelites had to "put away their sins and free themselves from all outward impurity" (*ibid.*, p. 483).

As we recall this experience, a future crossing comes to our mind. It is a crossing, not of the Jordan or the Red Sea, but the crossing of the figurative Jordan to the heavenly Promised Land.

No doubt the Jordan of affliction and trouble is drawing nigh. God's people are now on the eastern bank of the river. They can see on the western shores the heavenly Canaan, the great reward awaiting the travelers of faith. However, they cannot possess this land "flowing with milk and honey" until they overcome the obstacles that block their way.

At what level are the waters? They keep rising, threatening an overflow of large proportions. The popular churches are immersed in the ecumenic spirit. Catholics, Protestants, and spiritualists are already stretching their hands one to another. (See *The Great Controversy*, pp. 566, 571; *Testimonies*, vol. 5, p. 451.) We might say that the ecumenic spirit and the growing interest in charismatic experiences constitute the sun that melts the snows of the mountains in order to overflow the waters of the spiritual problems of this last hour.

This being the case, what should our attitude be? The same attitude as the one that the Israelites assumed before the overflowed waters of the Jordan: they sanctified themselves before a miracle was worked. In the same way, the remnant must seek sanctification in order to cross safely the Jordan of affliction, soon to come. "The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger—a

faith that will not faint though severely tried."—*The Great Controversy*, p. 621. "Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience."—*Ibid.*, p. 622.

"Sanctify yourselves" is the command. The privilege of stepping onto the other bank of the Jordan will belong to those who wash their garments in the blood of the Lamb. All those who will live, by God's grace, the realities of the gospel shall endure the coming crisis.

Among God's professed people there are found things that cannot cross the river of affliction: worldliness, practices that are inconsistent with the faith, pride, pharisaism, hypocrisy, dishonesty, lovelessness, unbelief, love of earthly riches.

Let us get rid of these things while there is still time, and God will work a miracle at the right time. Ere long the river will open up before our feet, and when it does, we must be ready to cross it.

R. S. L.

On guard... against "angels"

Continued from page 3

Like the apostle Paul, Mrs. White applies "angels of light" to false teachers. She says in the book *Evangelism*: "Spurious doctrines, spurious piety, spurious faith, much that is fair in appearance, abound all around us. Teachers will come clothed as angels of light; and if possible, they will deceive the very elect."—Page 364.

False teachers abounded in the days of the apostle Paul. They abound in our day. If they were to appear as they really are—as agents of Satan—they would be less dangerous. But because they appear as angels of light, their ability to deceive is tremendous. What a terrible peril these teachers represent when they stand in pulpits or in classrooms! What a solemn obligation rests upon all who claim to be teachers not only to bring their lives into conformity with truth but to leave out of their discourses every thought, every idea, every word, that does not build faith and lead souls nearer to God. This is especially important when teachers are dealing with youthful, immature minds.

Never has the enemy worked so diligently as now. Never have his approaches been so clever. Never has he used more frequently the "angel of light" technique (which we might define as "clothing with beauty and respectability that which is evil, in order to deceive"). To avoid being deceived we must study the Bible more, testing everything by God's Word and law. We must pray more—for the Holy Spirit and for wisdom and discernment.

"We must all now seek to arm ourselves for the contest in which we must soon engage. Faith in God's word, prayerfully studied and practically applied, will be our shield from Satan's power, and will bring us off conquerors through the blood of Christ."—*Messages to Young People*, p. 61.

K. H. W.

Education director visits Inter-America's schools

By WALTON J. BROWN

Recently I traveled for six weeks through Inter-America with David H. Rhys, education director of the Inter-American Division, evaluating some schools, visiting others, meeting with teachers, and attending the Montemorelos University board meeting. Although I have visited in the division several times during the past few years, this was my first extended visit since 12 years ago, when I was division education director.

The first half of the trip we were accompanied by Clifford L. Jaqua, of Loma Linda University. His help was invaluable as we visited Puerto Rico, Jamaica, and Mexico.

What were my impressions as I revisited Inter-America after several years of absence? The first thing that struck me was the motto "Evangelism Explosion." As we visited one series of offices after another we found empty chairs at work-laden desks. When we asked, "Where is Elder So-and-so?" the answer was, "Out in the field holding a series of meetings!" If we asked whether the president of the union was going to attend a certain meeting, the answer might be, "Sorry. He sends his apologies, but he is up on the north coast holding a series of meetings."

I spoke to one college president as we toured the campus, and he volunteered the information that soon he and a number of students would be initiating a series of meetings. As presidents and school administrators gave their reports at Montemorelos University, the president of the division, B. L. Archbold, had a hard time holding down the lid as all wanted to give enthusiastic reports of evangelism. The Inter-Amer-

ican Division is afire with the spirit of soul winning, and I was glad that Elder Archbold indicated that teachers and students are in the vanguard with full-time evangelists.

Another impression that I received had to do with the growth and development of the educational system. The good schools we had years ago have increased in number, size, and quality. For example, the enrollment at Antillian College in Puerto Rico has tripled, and the physical plant is expanding. The latest addition is a three-story library, to be occupied before the opening of the 1979-1980 school year. The secondary school, which a commission evaluated, has been separated from the college. The ten-grade school that serves the Bella Vista Hospital area has also grown greatly.

The same progress was observable as we traveled into beautiful Jamaica and visited several high schools—Harrison Memorial, Savanna-La-Mar, May Pen, Willowdene, and Kingsway. The visit to May Pen High School was especially memorable, for they had just finished the modernization and reconstruction of their facilities through an operation bootstrap led by the headmaster and involving every church member, as well as community friends.

Our final stop in Jamaica was West Indies College in Mandeville, where the climate is eternal spring. President L. Herbert Fletcher has led that institution into a program of great development. The organization of the school has been revamped to provide for the vastly increased number of students, which at the time of our visit was 2,300—3,000 if the summer school enrollment is included. The old men's dormitory, a firetrap, has been replaced with a new building.



Orphanage established in Nigeria

The East Nigerian Conference has established an orphanage for homeless children. Since the government took over several Seventh-day Adventist hospitals in Nigeria, local Adventist leaders felt that the church needed to find new avenues of community service.

In July, 1977, the first baby was taken into care. The number is now 20 babies, with more arriving. The orphanage employs many foster-mothers, all Seventh-day Adventists, to care for the children. Leaders plan to expand the buildings and the services to care for more children.

The East Nigerian Dorcas Welfare Societies have contributed funds to finance the project. In 1978 the expenditure was US\$16,500. Hope I. Oriaku, a Nigerian pastor, has carried the main responsibility in organizing and further developing this project.

PEKKA P. PELTONEN
Lay Activities Director
Northern Europe-West Africa Division

A master plan was being developed that eventually will expand the campus downward from its skyline location toward the fields below. A new food-processing plant was being developed under the direction of an Australian leader. Equipment is hard to come by, so students were making their own. Although it had no shining chrome and the appearance would not qualify for an artistic prize, it was doing the work.

The word *miracle* came to mind again and again as we visited Montemorelos University, saw its physical facilities, gazed on the beautifully developing campus, saw the hundreds of students, and then attended a board meeting. At the meeting we heard "what God hath done" as treasurers set forth the array of figures showing what has been spent during the past five years on the new campus. As the board members

walked through the eight new academic buildings and the new medical facility under construction, we remembered vividly the bare pastures and airstrip that we had seen in 1973.

After Montemorelos, we visited the senior high school at Monterrey. There Dr. Jaqua left us, and Dr. Rhys and I continued across northern Mexico to visit Tijuana. There we were met by workers from the Northwest Mexican Conference. In this city of more than a half million inhabitants there are three Adventist churches and two groups with about 650 members, and one junior and one senior academy.

Our itinerary took us southward to Mexican Pacific Academy at Navojoa. This school, with its 280 students, is situated on flatlands, although an occasional mountain is seen in the distance. The entire area produces vast

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quantities of cotton, wheat, and soybeans. The campus today is beautiful, compared with the barrenness I saw in 1967. The school itself is doing well and with a normal amount of effort might qualify soon for accreditation by the General Conference Board of Regents.

Onward we went to Mexico City and a quick visit to the high school there. In the evening we met with teachers and pastors; the next morning with the pastors of the Central Mexican Conference. Two more days were spent in a 40-teacher institute at Villahermosa in the south. These teachers represent 66 schools and more than 2,200 students.

We spent the Sabbath at Linda Vista Academy in Chiapas State, one of the most beautifully situated schools in the world, with a campus surrounded by a pine-scented forest on a tem-

perate-climate level. Far below is the school's warm-climate farm with tropical fruits.

Our next-to-last stop was in Costa Rica, where we visited Central American Union College, situated on the attractive campus near Alajuela. There we met with the administration, the staff, and finally on the Sabbath day with the entire school family.

A few days earlier Dr. Rhys had received a call from the Inter-American Division headquarters indicating that the Colombia-Venezuela Union Mission had located a property to which the union college could be moved. In answer to the request that we squeeze this visit into our itinerary, we flew southward to Bogota. There we were met by representatives of the union and on Sunday drove out to see the prospective property. This brought to a close our six-week itinerary.



Evangelists form conversion chain

Four ministers with a unique relationship met on the same platform late in June at the Southern New England campground in South Lancaster, Massachusetts. Mark Finley, left, then Southern New England Conference evangelist and now Lake Union Conference evangelist, was baptized by Marion Kidder, second from left, who was then serving as Bible instructor coordinator at Atlantic Union College. Elder Kidder, who now is director of Bible instructors on Elder Finley's evangelistic team, was baptized by O. J. Mills, Southern New England Conference evangelist. Elder Mills was baptized by George E. Vandeman, right, speaker on the It Is Written telecast. Many people have learned of God's love through the combined ministry of these four men.

VICTOR W. COLLINS
Communication Director
Southern New England Conference

Harris Pine Mills grows as church-owned industry

By CHARLES A. RENTFRO

After nearly three decades of church management, Harris Pine Mills is the nation's largest pine-furniture industry. Redwood patio furniture, with accessories, the Monterey Bay line, is manufactured and assembled in the Healdsburg and Watsonville, California, branch mills. Another branch, in Washington State, produces the quality Auburn line. Harris produces six such major lines.

Harris Pine Mills has expanded its original Illinois and Virginia branch plants to 28 branches coast to coast in 17 States and seven union conferences. The institution employs more than 3,000 students. Many strategic shipping points minimize freight costs. An IBM and NCR centralized accounting system coordinates all branches and keypoint sales offices.

The Harris-operated box factory at Milton-Freewater, Oregon, founded by Clyde Harris in 1912, became the Harris Pine Mills of Pendleton on January 1, 1940, by city invitation. Its choice location, close to timber lands and a mainline railroad, proved ideal for expansion.

During World War II the United States Government classified the mill as an essential industry. Serving on the wartime Resources Board, Mr. Harris represented America's lumbering industry, among 12 industrialists from other fields, the only Seventh-day Adventist on the team. This Christian businessman solved vexing problems during the war years—amid material shortages and manpower attrition—by daily prayer. The plant operated day and night.

The furniture-making idea

Charles A. Rentfro is retired and lives in Rail Road Flat, California.



Clyde and Mary Harris

began with a woman's intuitive sense of need. Mr. Harris tells how it started:

"My wife wanted some furniture made of a certain kind, and we couldn't buy it at the store. So she said she would have it made down at our plant. . . . She liked them very much [the whole suite of pieces] and suggested that we make furniture like it to sell. So we started to make a little furniture.'"—Harris and the Pines, p. 38.

As Clyde Harris prospered, he continued tithing and giving to his church. Without heirs, he and his wife changed their will to a living legacy, not heeding the tempter's voice, nor whispers of well-meaning friends. Thus it was that in 1951 I was part of a five-person team asked by the General Conference to inventory the physical plant prior to the transfer of the corporation to the Seventh-day Adventist Church.

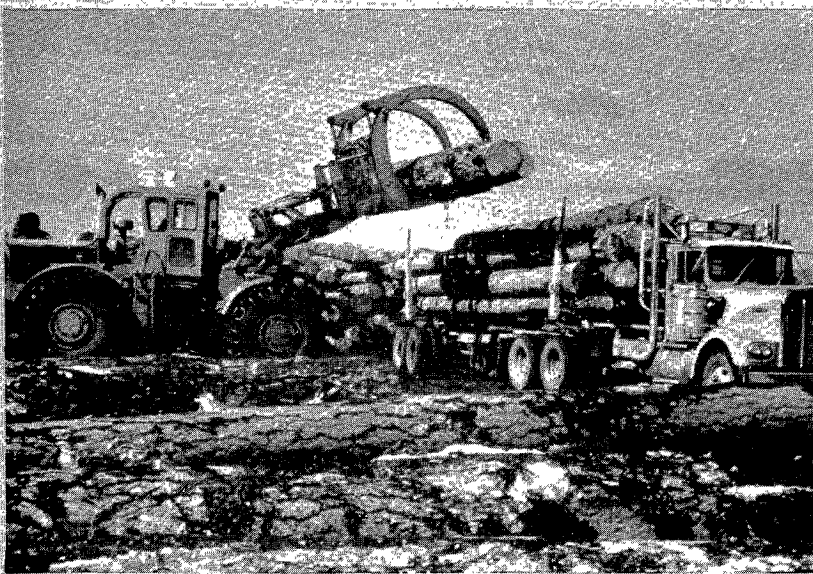
Impressive during transition from private to denominational ownership was the dedication and efficiency of personnel trained by Mr. Harris, many of whom were



Above: Entrance to the Harris Pine Mills tree farm in the Blue Mountains of northeastern Oregon. Below: Large forklift unloads a log truck at the Pendleton, Oregon, log yard.



Above: The Harris Pine Mills lumberyard. Below: The home office of Harris Pine Mills in Pendleton, Oregon.



Pendleton Seventh-day Adventist church members.

Transitional executives were chosen. One of them was Charles J. Nagele, North Pacific Union secretary-treasurer. In 1954 he became executive vice-president of Harris Pine Mills. Elected president in 1958, he also chaired the operating board.

Elder Nagele's father had been a mill operator. He taught Charles the lumbering industry and how to keep his balance while scaling logs in the mill pond. As president, Elder Nagele has ably remained topside for more than 27 years.

As Clyde Harris gave freer reign to his new executive

team, chaired successively by General Conference presidents (W. H. Branson, R. R. Figuhr, and R. H. Pierson), and now by General Conference treasurer, K. H. Emmerston, God gave them wisdom.

Christian witnessing is unavoidable in this amazing industry whose owners' Bible-based beliefs cause them to rest on the seventh day of the week. No whistles blow calling personnel to work on the Sabbath day!

Robert H. Pierson, in *Faith Triumphant*, p. 178, described how the Sabbath is kept at Harris Pine Mills: "Boiler inspectors and timber experts said it would be tech-

nologically ruinous to shut down boilers and drying kilns every week. . . . But the boilers and the kilns are shut down every Friday evening before sunset and started up again shortly after sundown Saturday night. There has been no damage to boilers or lumber."

Recently Charles Nagele reported that total income of Harris Pine Mills since it came under church management in 1951, had reached \$583,460,412 through 1978. He added, "Sales are currently running about 12 times the annual 1951 rate, every year a profitable one."

Harris of Pendleton, Oregon, pays taxes on all levels

of government, like any other similar enterprise. No tax shelter is sought as a church-owned nonprofit business.

On a recent trip my wife and I stopped in Pendleton. While greeting Elder Nagele, I reminded him of our 1951 team efforts. He exclaimed, "How could I ever forget!" Then he and Walter Bain, plant manager, toured the plant with us.

Amazing was the debarking machine, latest \$250,000 improvement. A huge Ponderosa log, washed free of debris, moved up the jack-ladder conveyor, losing its bark in about 20 seconds. The debarker stripped the cortex down through layers known



Harris Pine Mills branch plant near Laurelwood Academy in Oregon.

as phloem and cambium, next to the sapwood encasing valuable heartwood.

All logs are first cut into manageable standard lengths. Stout-hearted operators ride a swift, thundering carriage. As the hoist bounces a log into position, the operators set "dogs" to grip the log. A whining band saw cuts through the green wood. The booth overseer watches as slabs peel off until the log is trimmed and squared.

It is amazing to view the action as various lengths and widths come off the buzzing gang saws in the "green chain" lumber-carrying-and-lifting operations. The previous handgrading process now is done electronically. A programmed "memory system" efficiently grades and sorts incoming raw lumber by size into stacks to await layering and air drying. Completed loads rest on pallets, lifted into assigned work areas by forklifts. "Straddle buggies" deposit lumber about the busy yards.

Still heavier equipment, such as log skidders and crane-boom loaders, operates in logging camps. Forest service roads are opened through various areas of northeastern Oregon's Blue Mountains. One road became an all-weather, half-million-dollar county highway 30 miles long.

Personnel safety is emphasized and rewarded after three or more years of accident-free employment. Machinery is made as foolproof as possible

by Harris craftsmen. Group medical insurance reassures employees, especially since Harris of Pendleton pays the premium cost.

What is the real significance of the laymen's founding and church continuance of the Harris Pine Mills? Certainly the Harrises were motivated by the Carpenter of Nazareth, who by example used His trade to attract people to God. The mills have a working force consisting of Adventists and non-Adventists. This provides many opportunities for witnessing in a Sabbathkeeping atmosphere.

Clyde and Mary Harris lived to observe during a lengthy overseas tour how their gifts and living legacy were faring worldwide. They greeted many missionaries who had earned their way in various Harris plants while attending college. Clyde's death in November, 1968, brought sorrow to many. Mrs. Harris has continued her support of the present management team, and, as Elder Nagele phrased it in the *Harris Line* issue of May, 1979, she "is indeed a very remarkable woman in her own right."

Charles Fry assumed the presidency of the industrial Harris complex May 21, 1979. He is a company-trained former executive vice-president, a 30-year veteran in key plant and branch slots.

Now in semiretirement, Elder Nagele, a General Conference field secretary for

the past 17 years, traveling worldwide, will observe the stockholders' interest as their board vice-chairman and senior advisor. He will reside in Pendleton.

It was Clyde Harris, in close partnership with God, who made possible this viable, working monument. Like the great Ponderosa pines he processed for practical uses, Mr. Harris was a giant industrialist. His example is worth emulating.

Men and women, like rough logs, are still being hewn and trimmed for eventual use in God's structure. If inner motives are right, the Master Carpenter will use valuable heartwood, planing, fitting, and polishing it into a living instrument to glorify the coming King on His throne throughout all eternity.

Burundi, taught Geresi many gospel songs. His heart warmed to the message of God, and his inquiring heart sought for answers to life's difficulties. Life was not easy for Geresi, for his mother died when he was still a lad, and his irreligious father gave him no comfort. Soon he became an orphan in the home of his aunt, who opposed his Christian belief. But a cousin became friendly and served as Geresi's "walking eyes."

On Sabbath they walked 12 kilometers (7 miles) to church, returning to their village with singing hearts, many times to receive no food, or to be beaten. Not to be discouraged, they have chosen to die if necessary rather than give up their new faith in Christ.

Today these new young Christians rejoice that they are members of the Adventist Church. P. J. SALHANY
REVIEW Correspondent



Boy in Burundi has cousin's "walking eyes"

Geresi Ngedakumana, left, often sings "What a Friend We Have in Jesus." Blind since he was 3 years old, he groped in physical and spiritual darkness. Often in pain, tears, and sorrow he moved about with no relief or comfort.

Then young Lamec Barishinga, a student at Kivoga Adventist College in

SOUTH AMERICA

Restaurants—a church ministry

By means of the eight vegetarian restaurants in the South American Division, the influence of the church is being extended in a remarkable way. The reason for the restaurants' existence is not chiefly for monetary gain, but rather to create an opportunity to let the public know who Seventh-day Adventists are.

There are two vegetarian restaurants in São Paulo, Brazil, run by the denominationally-owned food factory, Superbom. Each week the staff serves an average of 700 meals (they could serve more except for lack of space), and have a fine opportunity to distribute informative material about the church. Among the patrons are doctors, lawyers, engineers, industrialists, public officials, and businessmen.

The Superbom restaurant in Belo Horizonte, State of Minas Gerais, Brazil, serves about 200 meals each day. The day after Senator Magalhães Pinto, a prominent Bra-



zilian, dined there, his wife went to the restaurant, requesting the help of an Adventist cook to "make some delicious food like my husband ate at your vegetarian restaurant."

Of the eight restaurants, five are privately owned. In the city of La Falda, in the province of Cordoba, Argentina, Mr. and Mrs. Alejandro Egert are proprietors of the Restaurante Sin Carcohol ("restaurant without carne [meat] and alcohol"). Carlos Marsollier, former communication director of the Central Argentina Conference, in commenting on this missionary endeavor, said, "Brother and Sister Egert are eager to communicate the message of salvation and contact many people each day in this enterprise. Their business of serving healthful, wholesome food is an excellent means whereby this can be done."

In Rosario, one of the three largest cities in Argentina, is the Maranatha restaurant, an establishment that does honor to the name of the church. Brothers Sisin and Tabor are

the owners, and according to Pastor Marsollier, they have a dual purpose for operating the Maranatha: "To offer healthful food to the public, and ultimately to turn the restaurant over to the Adventist Church." Other privately owned restaurants are located in São Paulo, Curitiba, and Rio de Janeiro.

Jairo de Araujo, a former youth director in the South American Division, assists as spiritual leader of the two Superbom eating places in São Paulo. He is working with those who patronize these restaurants, seeking to help the public gain a better knowledge of the Adventist Church and searching for the honest in heart.

The objective of the South American Division "Penetration 79" plan is to enlist all its institutions, denominationally or privately owned, to relate themselves to those who do not know the truth and to lead them to Christ. The vegetarian restaurants are doing their part.

ARTHUR S. VALLE
Review Correspondent

Inside Washington By VICTOR COOPER

● **Growth rate is up:** At the close of 1978, Seventh-day Adventist membership stood at 3,117,535, according to the statistical report for the year just compiled by Archives and Statistics director F. Donald Yost. The figure includes the latest available figures for China (21,168) and the USSR (40,000). The world growth rate for 1978 was 5.69 per cent, compared with 4.95 per cent for 1977.

● **Murray conducts CASE workshop:** Milton Murray, director of Philanthropic Services to Institutions, was chosen by the Council for the Advancement and Support of Education (CASE) to conduct a two-day workshop for Latin American Institutions in conjunction with their 1979 Annual Assembly. Forty-five Spanish-speaking public-relations and development personnel attended the program in New Orleans, July 8 and 9, to extend their professional skills.

● **PR professional in risk management:** General Conference Risk Management Services has appointed Jay Prall, formerly of Pacific Press, as its director of communications. This is the first service department of the General Conference to recognize its need of personnel equipped with public-relations skills. In May, Mr. Prall completed his work at San Jose State University for a B.A. in public relations. He became interested in this field five years ago, when the local church where he was communication secretary sent him—tuition-paid—to Andrews University for the annually offered course, "Perspectives in Communication."

● **They come from the East and West:** During the month of June the General Conference Visitors' Center received visitors from Hong Kong, Sweden, England, Rhodesia, South Africa, Kenya, East Africa, West Germany, Switzerland, Mexico, Puerto Rico, West Indies, India, Chile, South America, Canada, Belgium, as well as from various States in North America.

On two occasions the U.S. State Department, in arranging the itinerary of an African dignitary in Washington, has called to set up a tour of the church's world headquarters at the request of their guest. One State Department gentleman who accompanied an Adventist visitor knows Adventists very well. His mother is a member of a Seventh-day Adventist church on the West Coast.

The Visitors' Center offers two 15-minute presentations, one dealing with the church's beliefs, the other with its worldwide mission program. There will be new programs in a few days. The center is open from 8:15 A.M. to 11:30 A.M., and from 1:00 P.M. to 5:30 P.M.

● **Adventists Join Parade:** Adventists were well represented in the Takoma Park Fourth of July parade. The theme of the parade was "People—Our Most Valuable Resource." The General Conference entry was a band under the direction of James Gallagher of the Communication Department. Washington Adventist Hospital won first prize for theme with their float featuring a staircase illustrating the Seven Steps to Good Health.

The hospital felt that it was important to emphasize the positive aspects of healthful living. The Review and Herald float declared that "Bible Stories Build Character" and featured a family worship scene at one end, with a colorful mechanized replica of a web press at the other. Two thousand Bible Story preview booklets "hot off the press" were distributed to the children in the crowd. The Review float was awarded second prize in the commercial category. The mayor and other officials expressed their appreciation for the contribution made by the Adventist institutions to help make the parade a success.

Far Eastern

- On June 7 a groundbreaking ceremony was held at Korean Union College for the construction of a chapel commemorating 70 years of mission work in Korea. The chapel, which will seat 2,000, is scheduled to be completed by September, 1980. Most funds for the construction will come from Korean Union College.
- A Pure Pack (milk box) machine, valued at US\$100,000, has been installed at Korean Union College's milk factory.
- At the close of a one-month evangelistic crusade in the town of Carmen, Davao del Norte, South Philippines, 36 were baptized.
- A Voice of Youth crusade in the Baguio District of Davao City, in the South Philippine Union Mission, has resulted in the baptism of 11 persons, including the leader of a gang of murderers and three of his bodyguards. Jerry Emverda, Davao Mission youth director, directed the youth crusade.
- The Reach Out for Life Crusade recently held in the new Taculing Adventist church, Bacolod City, central Philippines, by H. V. Gayares and a health lecturer, Rafael Cabatana, resulted in 47 persons being baptized.

Southern Asia

- Fifteen students graduated from two different courses during the 1979 graduation services at Giffard Memorial Hospital in Nuzvid, India. The special graduation services were conducted by Philip Nathaniel, of Vellore; J. M. Fowler, of the Oriental Watchman Publishing House in Poona; and A. M. Peterson, Southern Asia Division communication director.
- Giffard Memorial Hospital in Nuzvid, India, recently began a village public-health project. Three young men are stationed in nearby villages, giving treatments, simple

medicines, and health lectures.

- A new book depository has been opened in Maninagar, Gujarat, India. Originally opened to care for the book needs of student literature evangelists during the recent summer campaign, it now will remain in operation for the benefit of regular literature evangelists.
- Publishing department sales throughout Southern Asia for the first four months of 1979 show an increase of 73.6 percent over the same period in 1978.
- Eighteen Vacation Bible School programs were conducted by the Adventist churches of Sri Lanka during the recent school vacation season. Almost 1,000 children attended.

Trans-Africa

- Seventy-seven students attended the two youth ministry seminars held at Helderberg College, Capetown, and Brackenhurst, Nairobi. Russell Staples, of Andrews University, and Desmond Hills, of the General Conference Youth Department, were the guest lecturers. Students came from countries and islands in the Afro-Mideast, Euro-Africa, and Trans-Africa divisions.
- Neal C. Wilson, General Conference president, visited Malawi during the midyear division committee. During an interview by the Malawi Broadcasting Corporation he expressed his "gratitude for the religious freedom enjoyed by the citizens." Returning to the land of his boyhood, he was pleased to see the development and the friendliness of the people.
- The country of Malawi, with 93,000 Sabbath school members and 40,000 baptized church members, recently was visited by Howard F. Rampton, General Conference Sabbath school director. A six-day council held in Blantyre concluded with challenging plans for the future.

North American

Atlantic Union

- Charles Case, Southern New England Conference youth director, received his Doctor of Education degree in the field of outdoor education from Boston University on May 20. He is the only Seventh-day Adventist currently holding such credentials. In connection with his studies at the university, he has been developing outdoor-education curriculum materials for elementary teachers.
- The Pilgrim Singers, a seven-member group from Atlantic Union College, will be busy this summer and next school year bringing sacred music to camp meetings and churches in the Atlantic Union.
- An educational affiliation between New England Memorial Hospital (NEMH) and Boston University School of Medicine, Boston, Massachusetts, was recently announced. According to Alfred L. Solow, director of medical education at NEMH, physicians in the family-practice residency program will train within the hospital services and through the educational facilities of Boston University.

Central Union

- Teddric Mohr, Kansas Conference communication and public affairs director and a Red Cross volunteer, was elected chairman of the Kansas State Council of the American Red Cross at a recent meeting held in Wichita. As State chairman, he will be responsible for interpreting Red Cross policies and national directives for the chapter in the State.
- Isabel Lovell, 85, will retire from Union College as an employee of the college cafeteria after 38 years of employment, during which she was absent from work on only two occasions, both because of illness. Also retiring is Rose Bietz, who has been a cook in the cafeteria for 28 years.

- As a result of the meetings held in the Parsons, Kansas, district by Clinton Adams, conference evangelist, and Bobby Potter, pastor, seven new members were added to the church, more than doubling its membership.

Columbia Union

- The Wayne, New Jersey, church burned its \$70,000 mortgage during dedication services for the \$450,000 brick edifice and adjacent Community Services center. Four former pastors shared in the day's activities.
- During the past year the Ham-Mid School in Ohio sold fruit, making a 25-cent profit on each box. They gave the profits, \$120, to buy new bunks at Camp Mohaven.
- The Amazing Facts broadcast is now on WOR in New York City, Monday through Friday at 1:20 P.M. This 50,000-watt station reaches all who reside inland along the eastern seaboard from Canada to southern Georgia.
- A new Adventist church is going up in Pottstown, Pennsylvania. The brick-veneer, air-conditioned structure will house a 230-seat sanctuary.
- Between 80 and 100 persons attended the Brooke Grove Health Center's open house at Olney, Maryland. The center is situated on 150 acres of wooded land a few miles north of Washington, D.C. The facility can house 12 persons, who will spend 26 days learning how to eat healthfully, exercise, and better understand their body functions. All programs will be repeated ten times yearly.
- Forty-five were baptized at the end of a Prophecy Seminar in Frederick, Maryland, conducted by J. Lynn Martell and the church pastor, Ed Motschieder. Several more are preparing for baptism. Henry Reid was the singing evangelist.
- The first Fun Run in Tranquility, New Jersey, drew 29 participants. Jerry Lehman won the six-mile run, and Jeff Gang won the two-mile. Both men live in Tranquility.

Lake Union

- In Michigan during the month of May two were baptized into the Pontiac church, eight joined the Marshall church, two joined the Bellevue church, and five joined the Plymouth church.
- Twenty-two people were baptized on February 17 in the Richmond, Indiana, church by Indiana conference evangelist Larry Cansler after an evangelistic series held there.
- Nine people were baptized after an evangelistic crusade held in the La Porte, Indiana, church by Don Klinger, pastor of the Terre Haute district, and Jim Brown, local pastor.
- On June 23, Wayne Pleasants baptized two people into the Danville, Illinois, church.

North Pacific Union

- More than 175 children from throughout the Oregon Conference took part in the annual Friendship Camp held at the church facilities at Big Lake. The children were sponsored by churches and Community Services centers in the conference, with the cooperation of SAWS. According to Terry Bolton, associate youth director of the conference, 40 more children attended this year than did last year.
- A new congregation with 23 charter members has been organized in Quincy, Washington, in the Upper Columbia Conference. The lower level of Jay Magnuson's dental clinic building is the temporary meeting place for the new church. Clarence Gruesbeck, secretary of the conference, led out in the organization.
- For the second time in recent years, the Boise, Idaho, Central church has passed the 500 mark in membership. In 1976 the church had a membership of 535, which dropped to 458 when a group left to form the new Meridian congregation. The Boise church, under the direction of its pastor, Milton Erhart, is considering plans to start an-

other church in the Idaho City area, about 25 miles north of Boise.

- The Brewster, Washington, church, pastored by Harold McKay, has added 12 members through baptism. Ten of the new members are students from the church school.

Northern Union

- A new elementary church school is under construction in Brentwood Estates north of Bismarck, North Dakota. The school, expected to be completed by the beginning of the 1979-1980 school year, will serve Dakota Adventist Academy and the Bismarck and Mandan churches. It will accommodate approximately 80 students.
- The new administration building for Maplewood Academy, Hutchinson, Minnesota, now under construction, should be in use this fall.
- Dakota Adventist Academy, Bismarck, North Dakota, is further developing its industrial training program by establishing the Dakota Adventist Vocational Industrial School. It will offer more than 40 practical training classes, including auto mechanics, drafting, agriculture, aviation, health care, marble sink manufacture, house construction, wiring, welding, and plumbing. Work experience will be available at Sunrise Acres Farm, Cambrian Marble Tops, Mid-Dak Welding, Ace Automotive, and Academy Auto Body and Paint Shop, according to H. C. Reile, Vocational Industrial School director.

Southern Union

- The Concord, North Carolina, church held open-house ceremonies on June 16. The event attracted several visitors and representatives of the news media. The new facility seats 98 worshippers.
- A cooking school held during June by the Nashville, Tennessee, First church drew 108 participants. More than half of those who attended

were not Seventh-day Adventists. Instructors for the course were Lucille Sheffield, Elizabeth Atwood, and Marguerite Entz.

- Eighteen employees of Florida Hospital participated in a life-style improvement program during March and April. Studied were the effects of a restricted diet and regular exercise on the general health and cardiovascular condition of the program participants. Under the direction of Kathy and Jim Hinson, health educators at the hospital, the participants altered their diet and began exercising about one hour daily. Removed from the diet were such things as white flour, refined breakfast cereals, sugar, desserts, potato chips, corn chips, and soft drinks. Each participant lost weight, an average of ten pounds each. Cholesterol dropped in 16 of the 18 employees, and several were able to quit taking medicine for hypertension.
- Seniors at Laurelbrook Academy, near Dayton, Tennessee, raised \$4,000 to assist in the purchase of chairs for the school's auditorium. Among their activities was a walking-cleanup campaign through Dayton, in which they raised \$750 and drew praise from Mayor Jim Cunningham for their service to the community.

Southwestern Union

- Between 30 and 40 students attended the midsummer mini-college day at Southwestern Adventist College in Keene, Texas, July 22. After seeing the college and looking over its facilities, many of the young people preregistered for the fall term.
- Dexter Beary and LeRoy Fish of the biology department of Southwestern Adventist College led out in a special expedition into the mountains of Colorado to study natural history and Rocky Mountain ecology. A series of such pack trips is planned to the same area.
- V. L. Roberts, treasurer for the Southwestern Union, re-

ports that union conference tithes for the month of June increased 49 percent over June, 1978. The Texico Conference led the local conferences, with a 69.5 percent gain for the same period.

- Oklahoma Conference held its annual camp meeting July 6-14. Just before camp meeting was to open, a rainstorm brought waist-deep water to some of the tent areas, but everything went ahead on schedule. Book sales for the camp meeting amounted to more than \$28,000. Ardmore Hospital personnel conducted health screenings for blood pressure, cholesterol, and triglycerides for 210 campers.

Loma Linda University

- Loma Linda University Medical Center has received a \$383,838 grant from the Robert Wood Johnson Foundation for its hospital dentistry program. Loma Linda was one of 24 hospitals across the nation selected from 160 applicants to receive a total of \$9.6 million in grants to strengthen existing dental programs.
- Wayne Zaugg, associate professor of chemistry, died in late June, ending his battle with cancer. One month earlier Dr. Zaugg was honored by Loma Linda University's associated student body with a special teaching award.
- Marilyn J. Christian, dean of the Loma Linda University School of Nursing, has been named to serve on the National Accreditation Board of Review for the National League of Nursing. Her three-year term will begin in December, 1979. The National Accreditation Board of Review is the highest and only national accrediting agency for schools of nursing.
- A one-person play, "An Evening With James White," was presented by Larry Richardson, a doctoral student at the University of Southern California, as part of a two-week Workshop in Historical Studies. Mr. Richardson spent two years researching and writing the play.



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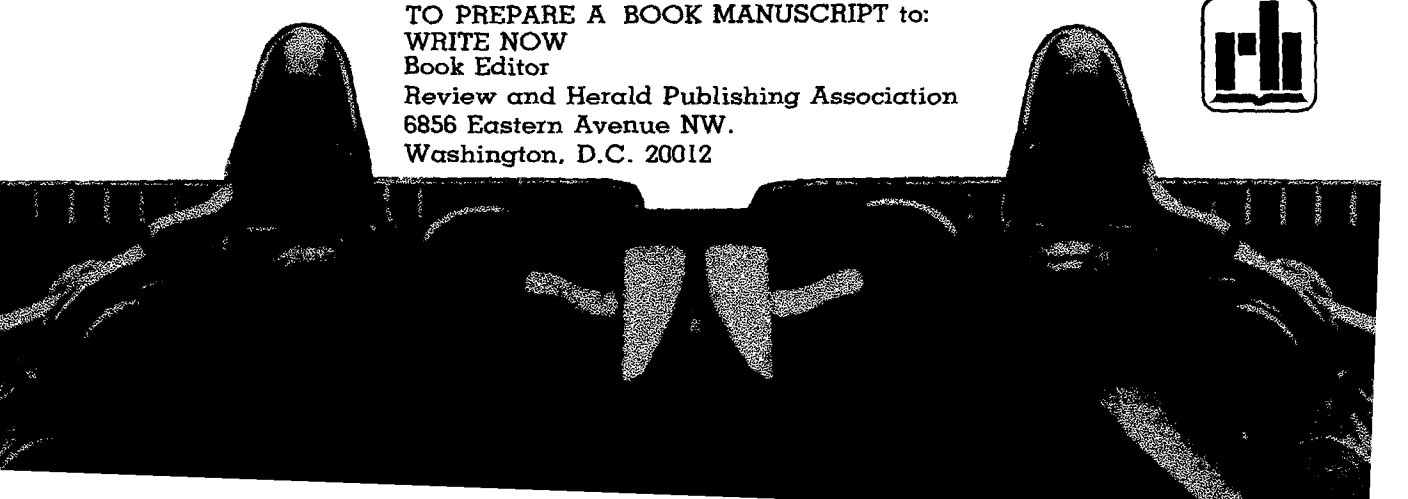
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Entries will be judged on the basis of style, originality, and accuracy. Each must be factual and geared to the needs of the church. All entries should be typewritten, double-spaced, and between 55 and 300 standard 8½ x 11-inch pages. Closing date for award consideration is June 30, 1980.

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To New Posts

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

NORTH AMERICAN DIVISION

Patrick Stevenson, who holds a Master of Public Health degree, has joined a group of doctors in Summersville, West Virginia; formerly he was a student at Loma Linda University.

Ray Welsh, chief medical technologist, Hackettstown Community Hospital; formerly same position, Jamestown General Hospital in New York.

Volunteer Service

Elmer Lee Becker (Rider Coll. '30) (SOS), to serve as auditor, Far Eastern Division, Singapore, and **Beuna Pearl (Slater) Becker**, of Riverside,

California, left Los Angeles, May 28, 1979.

AUSTRALASIAN DIVISION

Regular Missionary Service

Frederick H. Nash, of Australia, to serve as teacher, Spicer Memorial College, India, left March 8, 1979.

Barry D. Oliver (and Valmae J. and family), of Australia, to serve as district director/evangelist, Port Moresby, Papua New Guinea, left February 11, 1979.

Lynette T. Price (and family), of Australia, returning to serve at Tari, Papua New Guinea, left February 8, 1979.

Warren G. Price, of Australia, returning to serve as district director, Tari, Papua New Guinea, left January 3, 1979.

David D. Rogers, of Australia, to serve as teacher, Aore

Adventist High School, New Hebrides, left January 22, 1979.

Stephen R. Smith (and F. Rosalie and family), of Australia, to serve as doctor, Atoifi Adventist Hospital, Solomon Islands, left February 18, 1979.

FAR EASTERN DIVISION

Regular Missionary Service

Armando D. Tagalog (and family), of the Philippines, returning to serve as auditor, East African Union, Kenya, left February 4, 1979.

Deaths

BOWERS, Marian H.—b. Dec. 25, 1892; d. June 4, 1979, Yucaipa, Calif. She spent 32 years in the nursing-education department at Loma Linda University, California. Survivors include her husband, Fred P.

Coming

September

- 1 Lay Preacher's Day
- 1 Church Lay Activities Offering
- 8 Missions Extension Offering
- 8 to Oct. 6 *Adventist Review, Guide, Insight* Campaign
- 15 Bible Emphasis Day
- 22 Pathfinder's Day
- 29 Thirteenth Sabbath Offering (Southern Asia Division)

October

- 6 Medical Missionary Work
- 6-13 Health Emphasis Week
- 6 Church Lay Activities Offering
- 13 Voice of Prophecy Offering
- 13 Sabbath School Community Guest Day
- 13 Community Relations Day
- 20-27 Week of Prayer
- 27 Annual Week of Sacrifice Offering

November

- 3 Church Lay Activities Offering
- 10 to Jan. 5 *Ingathering Crusade*
- 24 World Temperance Day and Offering

December

- 1 Ingathering Emphasis
- 1 Church Lay Activities Offering
- 8 Stewardship Day
- 29 Thirteenth Sabbath Offering (Euro-Africa Division)



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Youth choose to serve

Reports received from Adventist colleges and universities indicate that students are showing a remarkable interest in helping the church fulfill its mission. Nearly every campus is responding enthusiastically to the youth volunteer programs—student missionaries and Adventist Youth Taskforce.

For example, this year 51 student missionaries have gone from Pacific Union College to serve in overseas assignments, providing much-needed assistance in hospitals, language schools, churches, mission clinics, and elsewhere. At the same time, 30 Taskforce workers from this school have volunteered to serve their church in North America as youth pastors, assistant academy deans, assistant hospital chaplains, nutritionists, live-in counselors, teacher aides, assistant pastors, and in other capacities.

Student Leader Doug Tilstra and Sponsor Penny Aaen have promoted the Student Missionary program on campus. The Taskforce program

has been directed by Student Leader Audie Klyn and Chaplain Ted Wick. The missionary spirit shown on this and other campuses points again to the dedication of many of today's Adventist youth.

CHARLES MARTIN

\$1.275 million to South America

The Thirteenth Sabbath Offering for the first quarter, 1979, was more than \$160,000 above the corresponding offering for 1978, reflecting once again the faithfulness of the Sabbath school members in their support of the church's world mission. The offering of \$1,275,348 was the largest first quarter offering ever received.

Seventy-five percent of the offering will become an important part of the church budget, which is used to support the work in all divisions of the world.

The Special Projects portion, 25 percent, will go to the South American Division for three special projects: (1) the opening of medical mis-

sionary work in Santa Cruz, Bolivia; (2) modernization and enlargement of the Belgrano Clinic in Buenos Aires, Argentina; and (3) a new academy for southern Argentina.

The 431,175 members of the South American Division are most grateful to the world Sabbath school family for this assistance.

HOWARD F. RAMPTON

For the record

IAD growth: Baptisms in the Inter-American Division at the end of July totaled 41,090, according to Carlos Aeschlimann, division Ministerial Association secretary. This is more than 1,300 a week.

Died: Otto H. Christensen, on July 25 in Ooltewah, Tennessee. His 40 years of service for the church included ten years in Mongolia and eight years as head of the religion department at Southern Missionary College.

Lay activities increase: For the first time in many years the General Conference lay activities report from the world divisions for the first quarter, 1979, shows an increase in all 27 items listed.

Church officers visit Cuba

It was my privilege with B. L. Archbold, Inter-American Division president, and J. H. Figueroa, division secretary, to visit Havana, Cuba, July 9-13. This was the first time Elder Archbold and I had been there for more than 20 years. Elder Figueroa had been there a few months before, in late 1978.

Leaving from Miami, Florida, we traveled with an organized tour that went only to the Havana metropolitan area. It was a memory-stirring experience to be in Cuba again and to meet its gracious people. The regular schedule allowed us some time to tour the metropolitan area on our own and to visit with friends if we chose.

So that we might visit sev-

eral congregations, on Wednesday evening the three of us each attended a different prayer meeting. Each church was full, even though most of the people who came did not expect any visitors. The number of youth and children at prayer meeting was notable. The members asked us particularly about Seventh-day Adventists in other countries such as Jamaica, Mexico, the United States, and Russia. Some asked especially about our fellow believers in Nicaragua.

While we were in Cuba we heard the good news that an official shipment of approximately 10,000 Bibles is being imported by the Cuban National Council of Churches. It is expected that Seventh-day Adventists will receive approximately 500 of them.

DAVID H. BAASCH

Invitation to the 1980 General Conference session

Church members are cordially invited to attend the 1980 General Conference session in Dallas, Texas, to be held April 20 through 26. The session will be conducted in the Dallas Convention Center, 717 Akard, Dallas, Texas 75202.

Weekend meetings (Friday night, April 25, and Sabbath, April 26) will be held in the Grand Hall of the Convention Center. By means of image magnification the capacity crowd of 25,000 persons will have "front row" advantages. Entrance tickets are not required.

Hotel accommodations in the city and outlying areas are ample. Members should make reservations directly with the hotel or through a travel agency. The General Conference office is not equipped to handle reservations for the general church membership; it reserves rooms for delegates only.

Many important decisions will be made during the 1980 General Conference session. We solicit your prayers.

R. M. REINHARD
Assistant Treasurer
General Conference

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