

Adventist Review

General Organ of the Seventh-day Adventist Church

October 4, 1979

Child abuse

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Miraculous healing

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A father's confession

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New building inaugurated at Amazon jungle school

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All children deserve to be as happy as this little girl, but many are not. To help the unfortunate victims of child abuse and their parents is an urgent need, as well as a Christian duty. See page 4.

THIS WEEK

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Becky Specht, a senior at Pacific Union College Preparatory School, Angwin, California, has written a news story describing her missionary journey to Tezopaco, Mexico (p. 21), where 40 students and adult sponsors

worked on the medical clinic building there, painting, plumbing, and much more.

When her Bible teacher, Lloyd Funkhouser, sent us the article, he gave us these additional details: "Our stay lasted ten days and a great deal was accomplished materially and spiritually. It was a marvelous adventure to watch God pour out His blessings and work things out from beginning to end.

"We were able to take all our own food, two toilets and lavatories, an autoclave, two dental chairs, two dental units, six hospital beds, all the roofing supplies, building materials, and tools, and a lot of love.

"Each month three to five students are being sent to Tezopaco on a continuing basis. We plan even more student missionary work as we are able to finance the trips.

"So many supplies have been donated to us to use thus far that we are having storage problems."

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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.

Karachi reader writes

We have lived and worked in Karachi for five years and could not get along without the *REVIEW*. We have it sent airmail in a group package. It costs considerably more that way than what people in the States have to pay for it, but we feel that it is worth it. We appreciate the ads also, because we can decide which books to order from our publishing house. After I have made a list of new books, I pass the paper on for others to read.

JOANNE LAFEVER
Karachi, Pakistan

Precious possession

"Caring for Our Most Precious Possession" (Aug. 23) mentioned some basic principles. It would be well if every Seventh-day Adventist, whether or not he or she has young children, would read this article.

FRED MINNER
Calhoun, Georgia

14-year-old writes

Ray's mother asked, "When Jesus gives us laws to help and protect us, is He being bossy, or is He simply caring for us?" (For the Younger Set, Aug. 16). I would like to answer that question. I feel that Jesus is not bossy at all. He loves us, as Ray loved his baby sister.

Jesus loved and cared for us so much that He died on the cross so that we could live. Jesus doesn't boss us but gives us the choice of whether we want to serve Him or Satan. It's as plain as that. His law was given to show us our sins, not to boss us around. No matter how bad we are, if we only turn from that badness and look to Jesus we can have eternal life.

BILLY BRAMMER
Lemon Grove, California

The Lord, not guns

Re "Adventists and Guns" (Speaking Out, Sept. 6).

My husband, not an attending church member, always had guns in our house. They hung on a rack in our bedroom.

Some years ago, after we had gone to bed, we heard a knock on the door. My husband dressed and went to the door. When he unlatched the screen, three armed men yanked open the door, knocked him to the floor, and dragged him around the house.

I was gashed with a knife several times and also was badly beaten. After some time we were forced into our bed and bound hand and foot with the severed cords from the electric blanket.

These men took my husband's guns from the rack and loaded them with his own ammunition from the shelf at the head of our bed. The leader gave the orders to kill us. They cocked the guns, ready to fire.

Fortunately, I knew the dear Lord and turned to Him for help. Jesus heard my prayers. The men reached up on the wall and

flipped over a picture of Jesus I had, walked out, and left us bound and gagged.

The guns were not our protection. In fact, they would have been our destruction had it not been for the Lord's power to spare us.

Personally, I much prefer to trust my Maker for protection rather than a gun.

ELSIE ARNOLD
Medford, Oregon

Perfect diet

Re "Not All Nutrient Needs Come From Food" (Aug. 23).

If the perfect diet given at Creation was fruits, grains, nuts, and herbs, there must be a source of vitamin B₁₂ that is yet unknown to us. Surely in the diet in Eden all essential nutrients for the body were included. We should not have to go to animal sources or derivatives to get vitamin B₁₂.

I feel strongly that research will prove that a person can be a total vegetarian and get all the nutrients the body needs. We must, of course, be careful that a proper balance of all the nutrients is included in the diet.

DOLLY STERNDALÉ
Wilmington, Delaware

Finishing the work

Re "Changes Needed" (Letters, Aug. 30).

First I would like to commend the author for the concern that he or she has shown for the effective working of the church and the finishing of the great gospel commission. I feel that point two, the need for greater lay in-

Continued on page 17

Adventist Review



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Leadership and authority



Neal C. Wilson, president, General Conference

One of the highlights of my recent visit to Ghana was the opportunity I had of spending about an hour and a half with the Asantehene (a royal title), a well-informed, capable, and much-respected leader. As the chief of chiefs in his country, he exerts a strong influence in religious, tribal, political, and social affairs.

As I was leaving, the Asantehene gave me a carving of white wood taken out of the sacred forests of the Ashanti. The carving was of an elegant hand holding an egg. He explained that the hand represented leadership and authority. The egg represented the lives of people and the delicate nature of unborn ideas and concepts. If one abuses authority or is too severe, too harsh, or too rough he can easily crack and destroy the egg and all of the great possibilities it symbolizes. On the other hand, if he does not hold the egg carefully and wisely and firmly, he can suffer tragedy because it may slip from his hand and be broken, with no possibility of putting it together again.

It is generally conceded that there are several patterns of authority. The model most people prefer and that, in the final analysis, is the strongest and most enduring form of authority, is that which grows out of respect for and appreciation of the character of a leader.

I have heard criticism of church leaders that suggested that those in administrative offices of our church organization worldwide do not really know how to use authority. To me, this is a superficial analysis and an unwarranted generalization. I have also heard the accusation that some leaders abuse authority. Occasionally this may be true, but in my judgment an even greater flaw would be for one in authority to fail to exercise leadership and fail to take positive steps to maintain organizational and spiritual unity among God's people.

At times I have noticed that leaders, fearing the accusation that they are authoritarian, make the fatal mistake of trying to please everyone.

Authority is something that must be judiciously used, not abused. Delegated authority imposes upon the one who receives it a sacred responsibility to listen to others and to the Holy Spirit and to learn from history and God's leading in the past. A leader must not be afraid or too proud to admit that sometimes he may make mis-

takes, but it is better to act, even though sometimes he makes a mistake, than always to be indecisive.

It is important to learn how to deal positively and redemptively with people and situations. I have watched my fellow leaders carefully over the past few years, and from my observation there are few who abuse authority.

The apostle Paul told the Corinthians that the kingdom of God does not consist merely of talk. He said there are certain persons who are filled with self-importance and who do not respect order and authority and who exercise no self-discipline. He asked the question "What do you wish? Shall I come to you with a rod, or with love in a spirit of gentleness?" (1 Cor. 4:21, R.S.V.). This shows the dilemma of a leader who tries to keep a large spiritual family together. God has told this church that it is more important to have harmony of action and unity of faith and doctrine than it is to be always technically correct or right.

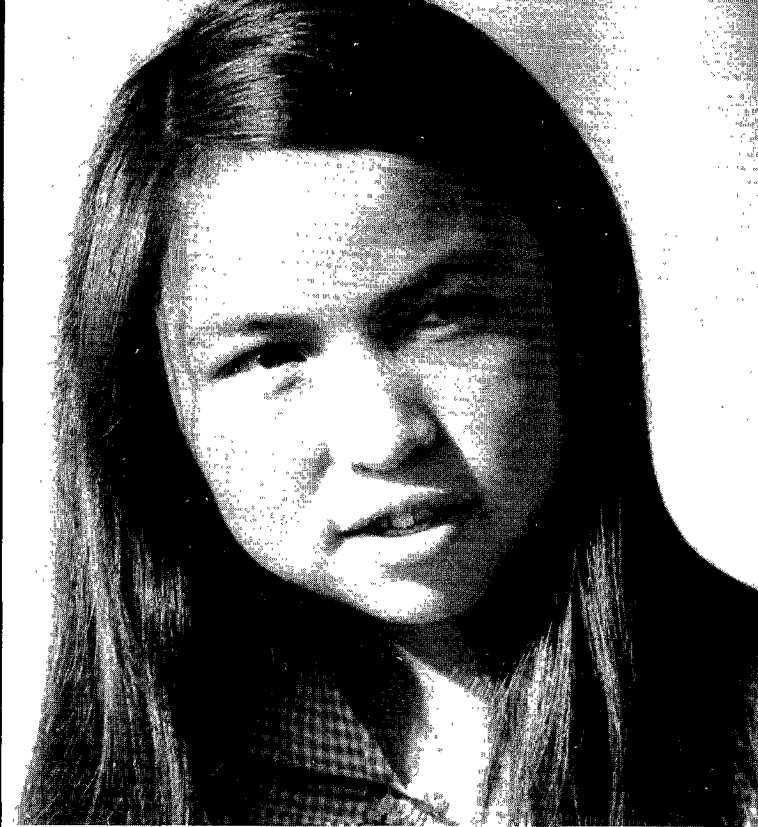
This does not mean that we leaders will have no individual convictions or that we will be mere reflectors of other minds. Neither does it mean that we will purchase unity at the fearful cost of selling truth and conscience. It does mean that when we are submissive, the Holy Spirit will help us to change some opinions and give up certain cherished views, resulting in the fulfillment of the prayer of the Saviour for His people in John 17. In fact, no leader is worthy of the trust of God's people if he becomes upset or feels hostile toward those who differ with him. It is valuable and often a blessing to receive comments and letters expressing divergent viewpoints.

In the book *Testimonies to Ministers* we are warned that it is Satan's studied plan to lead God's people at times to believe that order and discipline are enemies to spirituality.

Satan further confuses minds by causing them to believe that any efforts made to establish proper lines of authority in the church are dangerous and a restriction of liberty, and hence should be feared as popery. Such persons, we are told, consider it a virtue to boast of their freedom to think and act independently, and to be amenable to no one. Notice, this is Satan's strategy, not God's.

On page 29 of this book, Ellen G. White says, "God is leading a people out from the world upon the exalted platform of eternal truth, the commandments of God and the faith of Jesus. He will discipline and fit up His people. They will not be at variance, one believing one thing and another having faith and views entirely opposite, each moving independently of the body. Through the diversity of the gifts and governments that He has placed in the church, they will all come to the unity of the faith."

We should all be comforted and encouraged by this positive promise that the Lord does work through the diversity of gifts and the various levels of organization and the authority delegated to leaders and committees by the believers.



Child abuse

More than 700 children in the United States die from child abuse each year. Authorities estimate there are 24 additional cases for each one reported.

By GEETA LALL

The deputies who took tiny, 7-year-old Rebecca from her home found her on a cot behind a screen in a bedroom, but they believe she was kept much of the time in a closet with floor space of about four by two and one-half feet. She was wearing diapers and a pajama top. "It was messy; there was fecal matter. There was evidence that she was kept inside a closet, but we don't know for how long," they reported.¹

"Two young children quarrel fretfully in a filthy room and a baby lies in a sheetless crib staring listlessly at a stained wall. A little girl of 10 comes in carrying a bag of potato chips, and for a few minutes there is a noise of children quarreling over food. They are dirty and hungry. Their mother will not be home for hours. When she does come, she is likely to be drunk. Their father is little more than a stranger to them. They live in a cold, lonely world where love is only an ache of emptiness and the dream of today is no more than tomorrow's defeat."²

These accounts are not from records recently discovered in a forlorn, forgotten land. They are current and real, illustrating the growing hazard of child abuse in this supposedly more enlightened time.

The National Committee for Prevention of Child Abuse defines child abuse as "an injury or a pattern of injuries to a child that is nonaccidental."³ It includes damage to a child for which there is no reasonable

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explanation, such as physical injury, sexual molestation, neglect, and emotional abuse. Child abuse is not usually a single physical attack or a single act of deprivation or molestation, but a pattern of behavior. Its effects are cumulative: the longer it continues, the more serious it becomes.

A leading authority on child abuse speculates that within the next five to ten years, if present rates continue, there will be an estimated 50,000 deaths attributed to battering and 300,000 children permanently injured physically or emotionally.⁴

Some time ago Bert Shanas reported in *Phi Delta Kappan* that "some authorities estimate that there are a minimum of 24 cases for each one reported. Two children per day are known to be dying from child abuse—more than 700 deaths per year. According to the best estimates, some 10,000 children are severely battered each year; 50,000 to 74,000 are sexually abused; 100,000 are emotionally neglected; and another 100,000 are physically, morally, or educationally neglected."⁵

Reasons for child abuse

What are the reasons for which parents or guardians abuse children? What kind of people could be responsible for such appalling crimes? Research has shown that most child abuse is done by seemingly normal people who are going through a critical period in their life. Even in the most severe child abuse cases reported, less than 10 percent of the guilty parents are discovered to be alcoholics, emotionally disturbed, or mentally ill. Child abuse usually results from one parent's actions and the passive acceptance of this behavior by the other parent.

Approximately one third of male child abusers are step-fathers. Many times the abusive mother is immature or inexperienced and overburdened.

Child-abusive parents are most often people who feel isolated and who are unable to reach out and ask for help. Usually, they were abused themselves when they were children. Because this is the only kind of parenting they know, they repeat it with their own children.

The book *Child Guidance* describes this aspect of the problem: "Some never had a genuine childhood. They never enjoyed the freedom, simplicity, and freshness of budding life. They were scolded and snubbed, reprovved and beaten, until the innocency and trustful frankness of the child was exchanged for fear, envy, jealousy, and deceitfulness. Such seldom have the characteristics that will make the childhood of their own dear ones happy."⁶ Such parents need help. They need to be counseled and guided carefully in order for the vicious circle to be broken.

Researchers report that child abuse results when abusive parents strike out in plain and simple ignorance, resentment, and rage. It is hard to believe, but many parents act in good faith when they abuse their children. To many adults, "good discipline" is "severe punishment."

In *Child Guidance* we are told, "Children are exhorted to obey their parents in the Lord, but parents are also enjoined, 'Provoke not your children to wrath, lest they be discouraged.' Often we do more to provoke than to win. I have seen a mother snatch from the hand of her child something that was giving it special pleasure. The child did not know the reason for this, and naturally felt

abused. Then followed a quarrel between parent and child, and a sharp chastisement ended the scene as far as outward appearance was concerned; but the battle left an impression on the tender mind that would not be easily effaced. This mother acted unwisely. She did not reason from cause to effect. Her harsh, injudicious action stirred the worst passions in the heart of her child, and on every similar occasion these passions would be aroused and strengthened.”⁷

Child abusers come from all types of economic situations, races, ethnic groups, and religions. It is not true that the majority of child abuse cases occur in families in the low-economic realm. However, well-to-do people are usually able to keep the abused child's problem a secret. Well-to-do parents can afford private medical care along with change of doctors and hospitals to disguise the incident.

Many abused children suffer permanent physical damages. Others have to cope with severe psychological setbacks for the rest of their lives. It is likely that they will give vent to their frustrations by being mean to others.

Abused children are handicapped in learning, in their

ability to understand things and to solve problems, and in learning facts and making sense out of the world around them. There are a few children who have been the victims of abuse who have managed to survive the high-risk years.⁸ But there are others who have paid, or are paying, a high price.

What can be done about the growing child abuse problem? Legally, all 50 States now have laws that require physicians to report cases of suspected child abuse or neglect to the authorities. Also nurses, teachers, school administrators, social workers, clergymen, law-enforcement officers, attorneys, coroners, and concerned people who suspect a child-abuse case are encouraged to report suspected cases.

In the past the typical child abuse case was handled in a rather confused manner. Usually, when the case was reported, a police officer would pick up the abused child, take him to the police station or to juvenile court, and file charges against the parents. The child would then be placed in a suitable shelter. Children were being subjected to the tragic and traumatic experience of being torn away from their families. No other alternatives were even considered. On top of that, there was no evidence

FOR THIS GENERATION By MIRIAM WOOD

The night thief and the gasoline shortage

During the second quarter of this year, as we studied the Sabbath school lessons dealing with last-day events and the second coming of Christ, I found myself asking a question that has puzzled me for a long time. I suspect that I'm not the only one in this dilemma. Here's the question. Since the signs of the end of the world are carefully delineated, when specific instruction regarding all these things has been plainly stated, how can the Lord come "as a thief in the night"?

I think that I'm a little closer to an answer than I've been in the past. The instrument of my education is, I am sorry to say, the gasoline crisis, which I devoutly hope will be a thing of the past when you read this, but which common sense tells me may be a fact in our lives for a long time.

During the past few years—ever since the first gasoline shortage in 1974—I've listened to authorities in the field of international affairs as they've predicted that this very condition would exist in the near future. I've picked up news magazine after news magazine with articles containing graphs of all kinds explaining the law of supply and demand. They tell me that when demand is much greater than supply, trouble develops.

I've also read explosive statements from the oil-rich nations concerning the wasteful, gluttonous, energy-consuming habits of the Western world, particularly of the United States. I think I've smiled in a superior kind of way. After all, what do people in far-off lands know about my life?

During all these years of hearing, reading, and listening, I've steadfastly shoved the possibility of a worldwide gasoline shortage to the back of my mind, refusing to confront it. "They'll never let that happen," I've said to myself. Just who "they" are and just what "they" could do about it are areas that I've left very murky indeed. The more emphatic the information I was given, the more determinedly I "papered it over." Maybe there'd be a gasoline shortage somewhere in the world, and maybe about the year 2050, but I needn't concern myself.

So with as much surprise and dismay as though I'd never been given any warning at all, I confronted the first gasoline lines, the first closed service stations. My outcries of "How can this possibly be?" were just as pained as they would have been had I arrived from another planet with no foreknowledge of earth's problems.

Yet all the time at the back of my mind was that ugly little voice of unease.

Because of this situation, I've taken a new look at the teachings of the Bible re-

garding the surprise element connected with the second coming of Christ. It is perfectly true that careful descriptions are given as to conditions that will precede His coming. They are there for all to read and ponder. We human beings, though, have an unbearably strong urge to ignore unpleasant things for as long as possible. If Christ's second coming were to involve no suffering for professed believers prior to the event, it might be different. But we shrink from suffering. Actually, we shrink even from inconvenience, as evidenced by the reaction of many in gasoline lines.

One of Christ's parables that in my youth seemed even a bit farfetched—the young girls without the oil in their lamps who had been warned that they would need it very soon—doesn't seem farfetched now. It's real, real, real.

If the gasoline and energy shortage causes all of us to take a new look at the similarities between this development and Christ's second coming—the surprise and yet no surprise elements in both—then we can give thanks even for the inconvenience.

that this procedure reduced the number of child abuse cases.

The courts were not informed when, or if, the parents were better prepared to resume care of their children. Judges were skeptical about placing the child back in the care of the parents for fear that he might be battered again. Nevertheless, they still believed that children were better off with their parents, that foster homes were not always the best answer.

No simple answers

There is, of course, no simple answer to the complicated and severe problem of child abuse. The trend today is toward doing what can be done to help parents overcome the habit of abuse rather than placing the abused children in foster homes. The parents' problems may be alleviated, to a large extent, at treatment centers.

The Children's Division of the American Humane Association says that child neglect and abuse are rarely willful acts. It is the parents that need help. When this help is granted them, the children *are* being protected.

Child-crisis programs and model community hospital treatment centers are being set up around the country. In any such program the following considerations are involved in the approach to treatment: 1) An abused or neglected child is still at a great risk of being abused again. 2) Child protection is the main goal. 3) Programs are developed to help the family through the crisis. 4) It is recognized that simply reporting a case to a public agency, which often has too few trained personnel, may not be adequate to ensure protection. 5) Too much pressure to gain facts from parents concerning circumstances surrounding the injury may jeopardize trust in the professionals who help. 6) If evidence is available that the child is in danger of further harm, hospitalizing the child will allow time for evaluating the home situation.

Child-crisis programs available

Another method that can be used to help child-abusive parents is the kind of self-help offered through such groups as Parents Anonymous. "Abusive parents have a low opinion of themselves, and time and again I've seen the bad effects from strictly punitive action against them," says Jolly K., the California mother of two once-abused children who founded Parents Anonymous, now a nationwide organization. The major thrust of this approach involves parents meeting in group-therapy sessions to help themselves and one another. Their aim: to change their behavior by understanding and rechanneling destructive attitudes and actions.⁹

Many parents are fearful of seeking professional help, as they are afraid that authorities will take their children away from them. The Parents Anonymous program seeks to help conquer these fears. Parents Anonymous does not accent guilt or rehash the mistakes but rather attempts to stimulate parents to follow guidelines that lead to better self-understanding and self-control. Anyone in the United States seeking additional information about this

Sources of information on child abuse problems

The following is a list of places for teachers, parents, and church community workers to write for further information on the child abuse problem.

1. For a list of indicators of child abuse and neglect that a teacher should know, write for "Guidelines for Schools," to The American Humane Association, Children's Division, P.O. Box 1266, Denver, Colorado 80201.

2. For a copy of the New York City schools' procedures for handling child abuse, write to the Board of Education's Office of Information and Public Affairs, 12th floor, 110 Livingston Street, Brooklyn, New York 11201. Request a copy of Special Circular No. 31, 1973-1974.

3. For information on the role of educators and general information on child abuse, write to the National Center for the Prevention and Treatment of Child Abuse and Neglect, University of Colorado Medical Center, 4200 East Ninth Avenue, Denver, Colorado 80220.

4. For information about child abuse laws and reporting procedures, the local social-services agency, police department, or municipal or State government may be contacted.

group should consult the local telephone directory or call the national office, (800) 421-0353, for information about local resources.

Every year hundreds of children are killed by their parents. Perhaps as many as three fourths of the total child abuse death cases could be saved by an effective and efficient child-protection system. It is unrealistic to hope to prevent the fundamental causes of abuse, but once these causes are discovered within the family unit, future child abuse can be prevented by protective social action or removal of the child.

Child abuse cases still need to be brought more openly to the public's view in all their grim reality. Then perhaps society will grasp what is happening and take steps to see that these children receive the protection they deserve.

One little 10-year-old said to his teacher, "When I grow up I will get a gun and shoot my parents till they are dead, dead, dead!" When the teacher asked him why he would engage in such violence, he replied, "Oh! They're mean to me. They kick me, hit me, and throw me across the room. They even bang my head on the floor."

To help such unfortunate victims of child abuse and their parents is an urgent need as well as a Christian duty. □

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Wonderful Counselor

By G. E. GARNE

“And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them” (Isa. 42:16).

Although young people need this promise in a special way, all of us are “blind” in the sense that we have not trod the road before. We are travelers on an unknown path. Before us stretches a highway with many forks. We are expected to reach our eternal destiny, but whether we do so depends on whether we take the right turn on the road.

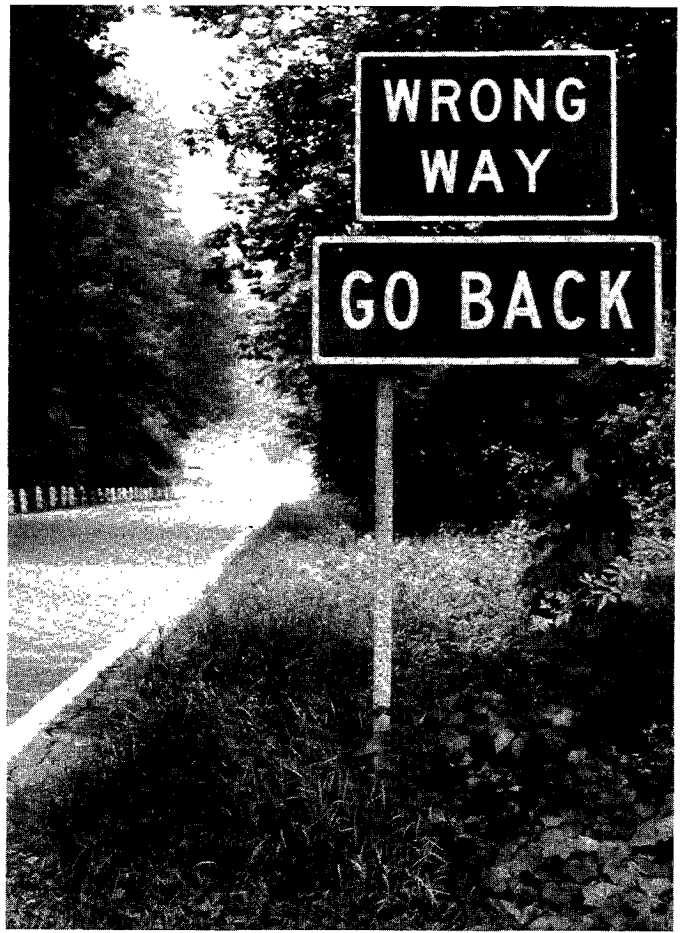
How can we be sure which road we should take? One road looks as good as another. At times the wrong road looks even more inviting than the right one. The signposts at the forks often seem illegible. In some instances the signs have been deliberately turned around by those who desire to lead the young astray. The sign pointing to the way of life is made to read, “Wrong road—death,” while the way that leads to destruction is glamorized by the sign’s being made to read, “The way of freedom.” “There is a way which seemeth right unto a man, but the end thereof are the ways of death.” God regarded this warning as of such importance that He stated it twice—in Proverbs 14:12 and 16:25.

Not pure chance

Because it may seem that the outcome is purely a matter of chance, we might have good reason to muse, “If I’m fortunate I’ll keep taking the right turn and end up at the gateway to heaven at last. If I’m not so fortunate I’ll probably miss the turn somewhere along the way and end up—you know where! The whole question of where I end up is a matter of sheer good fortune or bad fortune—that’s all.”

It *would* be all, were it not for one important fact. Along the highway of life there is a Guide who is

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As travelers on an unknown road, we need a Guide who can tell us when the way ahead is dangerous.

sincerely solicitous for our welfare as travelers—a Guide who longs to see us take only the right turns and avoid life’s calamitous detours. He is willing, eager, and able to show us the way, if we will but let Him. Listen to what He says: “I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye” (Ps. 32:8).

It isn’t necessary to take a wrong turn on the road. It isn’t necessary to squander years of our lives meandering along dead-end detours. It isn’t necessary to lose the way, ending up at the wrong destination. We have an unfailing Guide who promises to help us every time we stand at one of life’s crossroads wondering which road to take. His name is Jesus. He has been over the road before. He knows every pitfall, every snare, every clever trick. He is acquainted with every deviation that leads off into the wilderness. He too faced the subtle temptation to turn from the path of duty. The offbeat track was presented to Him also as the right road to take. But He spurned the suggestion with “It is written” (Matt. 4:4, 7, 10)! He knew that the road He was on would lead Him

to Gethsemane and the cross, but He knew also that it finally would lead Him through the portals of the tomb to triumph. On the other hand, the easy path that was offered Him would bypass Calvary—but it was a dead-end road, a cul-de-sac, a highway to oblivion.

Jesus has successfully led unnumbered millions of people past the perilous turnoffs along the strait way, bringing them safely at last to their eternal goal. He is a reliable guide.

Joseph once stood before a seemingly attractive detour that appeared to lead upward to happiness and freedom. But his Guide helped him to make the right choice,

giving him the discernment to recognize that it was a downhill dirt track.

It may have seemed to him at first as if he had made a mistake, because the path he chose led to prison. But ultimately it led him out of the dungeon to honor, glory, and fame. This is typical of the crossroads along life's highway. The road that in reality leads up to the stars sometimes looks at first as if it would take us downhill, while the road that eventually leads downhill to destruction appears at first to lead up. We should not be deceived by appearances. We need to trust our Guide. He will help us choose the right road every time.

BIBLE QUESTIONS ANSWERED By DON F. NEUFELD

True prediction or false revival? Christmas trees

Has the prophecy of Isaiah 2:1-7 (essentially repeated in Micah 4:1-7) been fulfilled? Or is it yet to be fulfilled?

No, it has not been fulfilled, and it will be fulfilled only in an accommodated sense.

The prophecies to Israel were conditional on Israel's obedience (Ex. 19:5, 6; Lev. 26:3-11, 14-33). The prophecies of Isaiah and Micah referred to would have been fulfilled literally if Israel had indeed walked "in the light of the Lord" (Isa. 2:5). Wars would have ultimately been banished (verse 4) and the Lord would have been the acknowledged king ruling from Mount Zion (Micah 4:7). (For an extended discussion of the principle of conditional prophecy, see *The Seventh-day Adventist Bible Commentary*, vol. 4, pp. 25-38.)

The fact that ancient Israel failed to meet the conditions does not mean that God's ultimate purposes for this world have been frustrated. "That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today."—*Prophets and Kings*, p. 713.

We thus have in the Old Testament prophecies concerning Israel a picture of what might have been had the ancient people fulfilled the divine purpose. Now that God is working out His purposes through the Christian church, some circumstances will work out differently. For example, Jerusalem, which would have stood forever (*Prophets and Kings*, p. 46), has experienced several destructions.

Will the Isaiah and Micah prophecy cited above be fulfilled in the future? As I have said, only in an accommodated sense. The church will one day be glorified, and in the future kingdom there will be no more war. The New Testament prophets, who wrote after the failure of ancient Israel, tell how God's purposes will be worked out now that the Christian church has replaced the nation of Israel as God's missionary agency.

One more point needs to be mentioned. Some Adventists have understood the Isaiah and Micah passages under consideration to apply to a false religious revival to precede the second coming of Christ. This revival would be accomplished by a massive disarmament

movement. They point to the fact that it is the peoples or nations, and not God, who are issuing the summons to assemble at Jerusalem. However, it should be noted that what these nations or peoples say is the brief statement in Isaiah 2:3 and Micah 4:2. The rest of the prophecy is spoken by the prophet himself and is thus God Himself predicting what was to have happened. What is predicted is consistent with what God says elsewhere would have been ancient Israel's experience if she would have been obedient to God. There is therefore insufficient warrant for interpreting the Isaiah and Micah passages differently from the other Old Testament prophecies concerning Israel.

If an Adventist giving Bible studies wants to use these passages as predicting a false revival, he should preface his remarks with words something like this: "I see in this passage . . ." Thus he would make it clear that he is expressing an opinion he holds and not one that Isaiah or Micah necessarily held.

Please explain Jeremiah 10:1-5.

This passage is a warning to Israel to shun idolatry. Apparently some Israelites were becoming fascinated with certain heathen practices and were giving credence to, and fearing prognostications made by, certain "signs of heaven."

In vivid imagery Jeremiah mocks the heathen gods: "For one cutteth a tree out of the forest, the work of the hands of the workman, with the axe. They deck it with silver and

with gold; they fasten it with nails and with hammers, that it move not. They are upright as the palm tree, but speak not: they must needs be borne, because they cannot go. Be not afraid of them; for they cannot do evil, neither also is it in them to do good" (Jer. 10:3-5).

To get the full force of Jeremiah's oracle, one should not stop at verse 5, but read through to verse 16. In the verses that follow, the true and living God, who made heaven and earth, is contrasted with the helpless idols of the heathen.

One hardly needs to comment further on this passage, for the meaning is obvious. However, some have seen in this passage a warning against the setting up and decorating of a Christmas tree. I am not here taking a stand for or against a Christmas tree, but certainly this practice, which was introduced in the Christian era many centuries after Jeremiah's day, is not the subject of his prophecy. He is pouring contempt on what the heathen were doing in his day—cutting a tree in the forest, making of it an idol that was completely helpless, that could not even transport itself, but had to be carried.

If one wants to apply this passage to a Christmas tree, he would have to do so by analogy. He would have to show that today's practice is similar to the ancient practice and is therefore in principle condemned. He must not apply the text in Jeremiah directly to Christmas trees.

Send questions for this column to the Editor, ADVENTIST REVIEW.

Moses was another traveler who had a choice to make when he came to the crossroads of life. On the one hand a road stretched before him that led to prestige, fame, and the throne of Egypt. On the other hand lay a road that was fraught with sacrifice, privation, hardship, and heartache. Without a Guide he would have made the logical choice—and a mistake. But his Guide helped him to take the right turn, even though by human standards it looked illogical (see Heb. 11:24-27).

Then there was Esther, the courageous queen who saved her people from destruction at the hands of their enemies. For her, the logical course appeared to be that of keeping quiet to “save her skin,” rather than risking her life by identifying with the condemned race. However, she too was prompted by her Guide to make the right choice at the crossroads, fearlessly stating, “If I perish, I perish” (Esther 4:16).

Two more young women, Ruth and Orpah, stood at the crossroads of life. Before them stretched two roads. One led back—to Moab and Moab’s gods. The other beckoned them forward—to Bethlehem and Bethlehem’s Messiah. Orpah, weighing the pros and cons, decided that the greatest personal advantages to be gained lay in the direction of turning back. But Ruth, having learned to know Naomi’s Guide as her guide, followed His promptings to go the other way (see Ruth 1:16).

We never hear of Orpah again. The road back led to oblivion. Ruth took her honored place in the royal ancestral line of the world’s Redeemer.

Then there were Daniel and his three friends, Hananiah, Mishael, and Azariah. In company with a number of other Hebrew prisoners, they were taken to Babylon to serve in the palace of their country’s conqueror, King Nebuchadnezzar. Two roads lay open to them as they stood at the crossroads of life. The signpost on the first read, “Conformity, the road to popularity and position.” The other was marked, “Integrity, faithfulness to principle.”

The easy road

Some of the prisoners decided to take the easy road. They reasoned, “When in Babylon, do as the Babylonians do. When we get back to our own country and are able to do as we please we’ll serve God as we should. But while we’re here, there’s no point in being difficult. The obvious thing to do is to go along with the crowd.”

Not so with Daniel and his three friends. The road they chose led through the fiery furnace and the den of lions. But it turned out to be the royal highway to success and glory.

Another young man who met the Guide along the road and decided to follow His directions was traveling helter-skelter along what he thought to be the road to fame, when all of a sudden he came to a crossroads. What happened there overtook him as an overwhelming surprise. Most amazing of all was the fact that at the fork in the way stood a Person who challenged the direction the ambitious young zealot was pursuing. In effect He

*Today,
tomorrow*

By MYRTLE A.
POHLE

*Today
the sunset
dressed the sky in gold.*

*Today
life tells me
I am growing old.*

*Tomorrow
when victory is sung
I will be
forever young.*

said to him, “You’re on the wrong road. Don’t continue the way you’re going. Follow Me, and I’ll put you on the right track.”

Happily, Paul listened to the voice of the Guide. He might have argued and tried to prove to Him—being the clever lawyer he was—that he, Paul, was right and the Guide wrong. He might have been stubborn, persisting in following his chosen course. The results would have been disastrous. Happy the person who, when he encounters the Guide, responds as did Paul: “Lord, what wilt thou have me to do?” (Acts 9:6).

We haven’t been left to stumble and blunder our way through life. Our lives need not be a series of successes and failures, victories and defeats, advances and retrogressions, winnings and wanderings. With Christ as our guide we can set a straight course for our feet and be absolutely sure that we will make the right choice whenever we come to a crossroads in our lives. Here is His promise: “And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left” (Isa. 30:21).

If we humbly sense our need of guidance, if we will but recognize our human limitations and how prone we are to make mistakes, He will move in and keep us from taking disastrous missteps in times of crisis in our lives. “The meek will he guide in judgement: and the meek will he teach his way” (Ps. 25:9).

Let us give Him a chance to guide us, taking Him into our confidence. Let us trust Him as a counselor. We need never fear that He will lead us astray. He loves us and desires our success and happiness. If we will but submit to His guidance, we will be kept from many of the costly blunders that others make, who do not submit to Him. We can go to Him with our plans, our hopes, our fears, our dreams, our ambitions, and our aspirations. He will give us the very best possible counsel because He holds before us the highest ideals.

Jesus is our “Wonderful Counselor” (Isa. 9:6, R.S.V.). □



Since both God and Satan can heal miraculously, Christians who wish to remain undecieved must judge miraculous occurrences by the Bible.

Miraculous healing

God has given information that permits a Christian to determine the source of miraculous healing.

By DUNBAR W. SMITH

Listening to the radio while driving across Canada some years ago, I heard a man who claimed to have miraculous powers of healing tell his audience, "Now, those of you listening to me, get down on your knees and place your hands on the radio. I will pray for you, and you will be healed."

Dunbar W. Smith, M.D., is director of the health department for the Far Eastern Division, Singapore.

I wondered, Why don't Seventh-day Adventists give greater emphasis to faith healing? How much less expensive it would be to conduct a faith-healing program than to maintain medical institutions and operate costly medical schools.

That miraculous healing is Biblical is clear from such statements as: "They shall lay hands on the sick, and they shall recover" (Mark 16:18). Jesus healed the sick. In fact, He spent more time in healing than He did in preaching. The apostles also healed the sick.

Seventh-day Adventists will be involved in miraculous healing just before the end. In one description of the closing phase of our work, we read: "Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men. Revelation 13:13. Thus the inhabitants of the earth will be brought to take their stand."—*The Great Controversy*, p. 612.

Seventh-day Adventists avoid sensational methods in their healing programs. They do, however, follow the procedure described by the apostle James: "Is any sick

among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven" (chap. 5:14, 15).

A number of cases of miraculous healings were reported in early days. Ellen White was healed many times, as was her husband. Even today cases are reported, but they do not seem as prominent as in years gone by.

Seventh-day Adventists have been counseled to approach healing by rational, scientific methods whenever possible. This means that they are to diagnose accurately the problem and remove the cause, by surgery if necessary, and then teach the patient how to prevent a recurrence of the disease. "The way in which Christ worked was to preach the word, and to relieve suffering by miraculous works of healing. But I am instructed that we cannot now work in this way; for Satan will exercise his power by working miracles. . . . For this reason the Lord has marked out a way in which His people are to carry forward a work of physical healing, combined with the teaching of the word. Sanitariums are to be established, and with these institutions are to be connected workers who will carry forward genuine medical missionary work."—*Medical Ministry*, p. 14.

Along with treating the sick, we must educate people how to keep well. "Jesus Christ is the Great Healer, but He desires that by living in conformity with His laws, we may cooperate with Him in the recovery and maintenance of health. Combined with the work of healing there must be an imparting of knowledge of how to resist temptations."—*Ibid.*, p. 13.

Healing is by one of two powers

Not only God but also Satan can heal miraculously. Referring to the time when Satan will work "with all power and signs and lying wonders" Ellen White wrote: "Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. . . . As the crowning act in the great drama of deception, Satan himself will personate Christ. . . . Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation. . . . He heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday."—*The Great Controversy*, p. 624.

How can Satan perform such miracles? "We are to be on guard against Satan's deceptive arts. He will take possession of human bodies, and make men and women sick. Then he will suddenly cease to exercise his evil power, and it will be proclaimed that a miracle has been wrought."—*Medical Ministry*, p. 110. What a powerful deception this will be!

In the final testing time how will one be able to

determine who is performing a miracle of healing? "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them" (Isa. 8:20).

If a person claims to perform miracles of healing, or to speak in tongues, or claims any other of the gifts of the Spirit, and rejects God's commandments, then we must conclude that the power revealed is not that of God. Instead, it must be the power of unholy spirits, the spirits of devils.

Gifts given to obedient

The Holy Spirit attempts to lead everyone toward conversion, but the gifts of the Holy Spirit come only to those willing to be led—to those who follow the pathway of obedience. "If those through whom cures are performed, are disposed, on account of these manifestations, to excuse their neglect of the law of God, and continue in disobedience, though they have power to any and every extent, it does not follow that they have the great power of God. On the contrary, it is the miracle-working power of the great deceiver. . . . Brethren, we must beware of the pretended holiness that permits transgression of the law of God."—*The SDA Bible Commentary*, Ellen G. White Comments, on Matt. 24:23, 24, p. 1099.

We must be careful in applying this distinction currently, although it does guide us in meeting the question of sources of alleged healings. However, this distinction will become clearer as the world is led to take a stand on the keeping of the commandments of God. "Satan gives his power to those who are aiding him in his deceptions; therefore those who claim to have the great power of God can only be discerned by the great detector, the law of Jehovah. The Lord tells us [that] if it were possible they would deceive the very elect. The sheep's clothing seems so real, so genuine, that the wolf cannot be discerned only as we go to God's great moral standard and there find that they are transgressors of the law of Jehovah."—*Ibid.*, on Matt. 7:21-23, pp. 1087, 1088.

One clear criterion that can be applied to any alleged worker of miracles or healer in the final testing time is the Sabbath.

Even Seventh-day Adventists are going to be severely tested by miracles of healing. "He [Satan] will make people sick, and then will suddenly remove from them his satanic power. They will then be regarded as healed. These works of apparent healing will bring Seventh-day Adventists to the test."—*Selected Messages*, book 2, p. 53.

But we have been given clear insight on how to meet such deceptions. We may have to be careful about judging a healer's relationship to the Lord and the law of God today, but the time will soon come when the Sabbath issue has become so prominent that the position taken in respect to its observance will make it evident whether an obviously supernatural healing comes from God or from the devil. □

A real blessing

When people came to tell us that they had been greatly blessed after our performance, I was perplexed as to whether they really meant it. I had not felt any special blessing.

By JAN JONES

In spite of my children's entreaties I had held back. "We've got enough music here. We don't need to go to the program," I argued, pointing to the stereo. "Friday nights are for relaxing at home. Besides, Daddy's had committee meetings until late every night this week and has to stay home to get his lesson ready."

"But, Mom," pleading voices insisted, "it's the school's touring ensemble."

Finally relenting, I agreed to drive into town.

Slipping into a back pew, I relaxed as far as dignity would allow, prepared to "sit out" the program. The first few bars of music slid past me, then the chords welled majestically, filling the whole church. The hushed audience seemed caught up in the grandness of the music. I allowed myself to be carried along. The music built to an ecstatic climax, then faded into silence. Then, following a few soft introductory chords, two flutists stepped to the microphone.

Their melody reached out to me, the familiar words echoing through my mind. "Heaven came down, and glory filled my soul." My thoughts slipped back through the years to days I seldom bothered remembering.

"Ready, Jan?" Katie burst into our room. "Mr. Roberts is waiting out front."

Giving my hair another couple of pats, hoping the rebellious curls would stay in place, I gathered my things. "I guess this is one way to break the monotony of Sabbaths," I said, "but what a price!"

Katie flashed me a strange look. "You like to play, and I know it," she said. "What's eating you?"

I shrugged. "Oh, nothing, just nerves, I guess. Let's hurry so we don't keep Mr. Roberts waiting any longer."

The car followed a winding road into the hills away from the academy. Meadows, pocketed in shadowy timber stands, sported bright new patches of dandelions. Overhead the sky stretched blue and cloudless.

Mr. Roberts broke the silence with a question. "You girls don't have many more Sabbaths here, do you?"

"No." I leaned toward the front seat.

"Jan's eager to get away from school," Katie interposed. "She has big plans for the future."

"This is the time for big plans," Mr. Roberts replied seriously. "But you'll miss the academy—both of you. You'll miss visiting the different churches, your band trips . . ." His voice trailed off. "Oh, before I forget it, what's your song for this morning?"

"'At the End of the Road.'" Looking in the rearview mirror, I caught a twinkle in his eyes.

"Fine choice." He smiled teasingly. "Really, though, it does fit in with my sermon topic."

"I like the melody," I added. "It's something clarinetish—sort of haunting." I knew the clarinet was not the most popular solo instrument and that I was not the most gifted musician, but, as Katie had reminded me, I did like to play. Often on Sabbaths we visited the smaller churches in the area—she to play the piano and I to present special music.

After the service a bent little lady came up to me. "Your solo meant so much to me," she said as she patted my arm.

"Thank you," I replied.

"Yes," she continued, "it is so important to be ready to meet Jesus when we come to the end of our road. Never forget that."



Jan Jones is a pseudonym.

Nodding and murmuring some reply, I turned to where Katie waited. "Mr. Roberts says we can make it back to school before the cafeteria closes," she told me. "Let's go."

"You're so quiet," Mr. Roberts said to me when we were about halfway back.

"Growing up at last," I retorted jokingly.

"Must be thinking about your big plans."

"Uh-huh." But I didn't bother to explain what they were.

The following weekend we took our final band trip for the year. We were playing at a big youth rally. I sat nervously in a tiny cubicle off the main anteroom.

"Ready to go, Jan?"

Looking up from the music I was studying, I saw the band director smiling at me. "I'm worried. . . . This solo part. . . . I sure hope I don't mess it up for you."

"You don't have to worry," he assured me. "You know whom we're representing. Have faith."

I nodded.

"OK," he said heartily as if he had solved all my problems. "We're due on in three minutes. Everyone else is lined up. We're ready for prayer."

Hurrying to my place, I bowed my head. My hands felt clammy on the keys of my clarinet. As a senior, the band's solo clarinetist, in my last important academy concert, I had to do well. I faced a difficult solo passage in our main selection. A stray squeak on one of the high runs would totally destroy the effect.

Swallowing hard to loosen the constriction on my throat muscles, I marched on with the others. "Don't worry, you'll calm down," I told myself. "We have some good pieces to warm up on. You'll be in top shape by the time we reach that part."

Lost in the majesty of the music

I took my place, the end chair in the front row. Grouped as we were below the speaker's platform, I nearly sat in the audience. People crowded the large auditorium. The director stepped to his place, paused, nodded slightly, and lifted his baton.

We were playing. The audience blurred, then faded from mind as I concentrated on the music. Each of us played our best. As our music swelled and filled the huge building, we played on, not as 51 separate people, but as one great instrument. I lost myself in the majesty of the music. Suddenly the grand chords of the band died to a whisper, and above that a lone clarinet trilled upward as a lark soaring in the sky. Then it came fluttering gently downward, its melody caught by the flutes. Finally it was taken up by the full band. I paused at a rest, standing my clarinet on my knee.

"I did it! I did it!" I repeated to myself, counting off the empty bars. "I did it!" The exhilaration of the accomplishment carried me through the rest of the evening.

After the program, people waited to greet us. "Your music was such an inspiration." "We so appreciated

your playing." "You don't know what it means to us to hear you young folk." Politely acknowledging the comments, we hurried on to the waiting bus.

"Katie," I said as we settled into our seats. "Those people—do you think they really meant what they said or were they just trying to make us feel good?"

"Oh, Jan." She laughed. "Jan, you're such a skeptic."

"I'm serious, Katie," I insisted. "Me—I'd rather play than listen. Oh, something terrific like the Marine Band is worth listening to. But a school music group—sure, we're good, but are we good enough to lift people's souls to heaven like some of them claim? I don't know."

Katie leaned back thoughtfully. "I think I know what you mean," she responded slowly. "Sitting in the alto horn section pecking away doesn't seem terribly important—I think they let me in the band because they wanted me along as an accompanist—but when I play the piano for the solo and vocal groups, I'm so wrapped up in making the performance technically perfect that I never think much about how it is affecting anyone."

As the bus motor roared to life, the driver eased out into the traffic. "Like tonight," I added. "I was scared. Scared like I've never been before. So scared I hardly realized that I was playing until I was finished. Then all I could think was that I did it right. Katie, either those folks are phonies or there's something I'm missing."

"Mr. Foster always tells us how we're witnessing through our music," Katie reminded me.

"Uh-huh," I answered. But I added nothing more, although down deep I did feel something was missing in my life.

The days slipped by quickly. We seniors had more than enough to do to get ready for the graduation programs and to study for final exams. Still, something kept nagging at my thoughts. I decided to drop by to see the Bible teacher.

"Hullo, Jan!" He looked up, smiling. "Not many more days left."

I shook my head. "That's sort of why I came to see you," I said. "Academy's almost finished for me, but Pastor, I'm not sure I know what being a Christian is all about."

"What do you mean, Jan? Here. Sit down and tell me." He pointed to a chair.

"Well, I don't know if I can explain it. I mean, well, I'm a pretty good kid, I guess." I reshuffled the load of textbooks I had been carrying. "My folks brought me up to keep the rules. I've never been in any serious trouble here. I've been active in school missionary projects, and I've done a lot with school music groups. People say they're blessed by hearing our music. But is that all there is to being a Christian? I feel like I'm missing something."

He looked at me and smiled sympathetically. "A lot of folks go around looking for something more," he said. "You remember the story of the rich young ruler?"

"Sure," I replied. "But what does that have to do

with me? Especially the 'rich' part? I come from a family that's always had to make do."

"What about your music—your clarinet?"

"Oh, that," I shrugged. "That's not much. I play only when there's no one else——"

"Isn't it something you do for God?"

I shrugged again. "Some of the dear old souls, like I said, do come up to me to say how much they've been blessed by hearing me play—but I think they're usually just saying something nice. I don't feel any special blessing pouring through me when I play. I practice. I learn my part. And I play."

"You know what Jesus told the rich young ruler. He said, 'Go sell that thou hast, and give to the poor' (Matt. 19:21)."

"But I've got nothing to sell."

"Yourself, Jan, yourself! God wants you, your heart—all of you. Maybe you're holding back part of yourself. Give yourself completely to Him and He'll fill you with blessings that will overflow to others."

"But, Pastor——"

"Listen, Jan, you said you're a good kid. You keep the rules. So did the rich young ruler. But Jesus told him that he lacked one thing. You just told me that you were lacking something. Keeping the rules helps, Jan, but it takes more than that. It takes total commitment to God—letting Him be first in everything. God knows what you need. Open your heart to Him, Jan."

I left. The Bible says the rich young ruler went away sorrowful. Unsatisfied is perhaps the better word in my case.

In college, with its keen competition, my music slipped into an unimportant place. But there were many other things to accomplish. Eventually I married a good man with a position in denominational work. He got the right promotions, we made the right friends, lived in the right kind of house, and I went on keeping rules, secure in our circle, and busy with our church work.

Yet, when I took time to think about eternity, something still seemed lacking in my life. I kept pushing that troublesome detail off to a later time, making myself busier with good works.

The hush in the church grew more profound—or did it just seem that way to me?

"God knows. Open your heart to Him, Jan." The words of my Bible teacher came back to me.

Tired of procrastinating, I decided it was time for God to take complete charge. 'Here I am, Lord, I prayed silently. Come in and take full control of my life. The flutists' melody still rang through the church. "Heaven came down, and glory filled my soul . . ."

After the program, I stopped to talk to some of the young performers. "I so appreciated your music tonight," I said. "It was a real blessing to me."

The surge of peace in my heart thrilled me. I just hope they somehow realized how sincerely I meant those words. □

FOR THE YOUNGER SET

The dog slide

By JIM BAUMGARTNER

Do you have a dog for a pet? Our home was blessed three years ago by a small, fluffy, white puppy. We named him Mickey. Mickey liked to follow me wherever I went. I had a den downstairs in the basement of our home where it was quiet enough to study. Every time I went downstairs, Mickey would begin to whine at the top of the basement steps. The steps were so steep that he was afraid to come down. Looking up at this fluffy little ball of fur, I wondered whether there was some way to get him to come down those steps by himself.

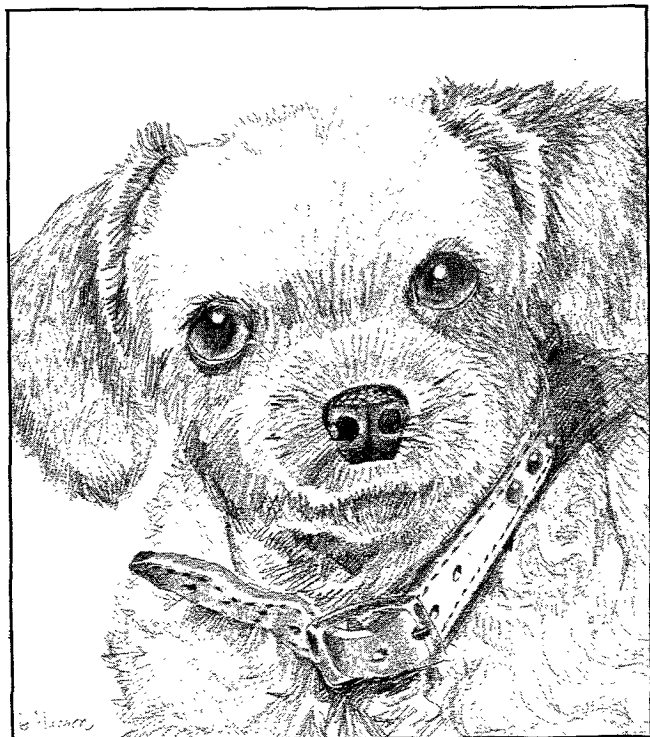
I called, "Mickey, come on!" But he just kept whining. Finally, I had an idea. Why not make a slide along the side of the steps so he could come down with me? After the slide was built, I called for Mickey to try it. But he didn't know how to

come down the slide until I showed him how.

After showing him two times how to use the slide, I called Mickey again. "Mickey, come on!" This time Mickey stepped hesitantly onto the platform, then onto the slide. He slid down the slide into my arms.

Mickey continued to use the slide every time I went downstairs, even though he eventually was able to come down the steps without it.

In the same way, we want to follow Jesus because we love Him, but the first step is always the hardest. In the Bible, Jesus, in His tender love and care for us, has shown us how to take that first step and how to continue following Him. If we will trust His Word and obey Him, we not only will be happy but will be able to follow Him home to heaven.



A father's confession

Kneeling at his son's bedside, choking with emotions, a father pours out his feeble atonement.

(Author unknown, but it could be any father)

"Listen, Son: I am saying this to you as you lie asleep, one little hand crumpled under your cheek and the blond curls stickily wet on your damp forehead. I have stolen into your room alone. Just a few minutes ago, as I was reading my paper in the library, a hot stifling wave of remorse swept over me. I could not resist it. Guiltily I came to your bedside.

"These are the things I was thinking, Son: I had been cross to you. I scolded you as you were dressing for school because you gave your face merely a dab with a towel. I took you to task for not cleaning your shoes. I called out angrily when I found you had thrown some of your things on the floor.

"At breakfast I found fault, too. You spilled things.



"Son, I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying. I must burn sacrificial fires alone . . . and make free confession."

You gulped down your food. You put your elbows on the table. You spread butter too thick on your bread. And as you started off to play and I made for my train, you turned and waved a little hand and called, 'Goodbye, Daddy,' and I frowned and said in reply, 'Hold your shoulders back.'

"Then it began all over again in the late afternoon. As I came up the hill road I spied you, down on your knees playing marbles. There were holes in your trousers. I humiliated you before your friends by making you march ahead of me back to the house. Trousers were expensive—and if you had to buy them, you would be more careful! Imagine that, Son, from a father! It was such stupid, silly logic.

"Do you remember later, when I was reading in the library, how you came in, softly, timidly, with a sort of hurt and hunted look in your eyes? When I glanced up over my paper, impatient at the interruption, you hesitated at the door. 'What is it you want?' I snapped.

"You said nothing, but ran across in one tempestuous plunge, and threw your arms around my neck and kissed me, again and again, and your small arms tightened with an affection that God has set blooming in your heart and that even neglect could not wither. And then you were gone, pattering up the stairs.

I saw my horrible selfishness

"Well, Son, it was shortly afterward that my paper slipped from my hands and a terrible sickening fear came over me. Suddenly I saw myself as I really was, in all my horrible selfishness, and I felt sick at heart. What has habit been doing to me? The habit of complaining, of faultfinding, of reprimanding—all of these were my rewards to you for being only a boy. It was not that I did not love you; it was that I expected so much of youth. It was measuring you by the yardstick of my own years.

"And there was so much that was good and fine and true in your character. You did not deserve my treatment of you, Son. Your little heart was as big as the dawn itself over the wide hills. All this was shown by your spontaneous impulse to rush in and kiss me good night. I have come to your bedside in the darkness, and I have knelt there, choking with emotions, and so ashamed!

"It is a feeble atonement; I know you would not understand these things if I told them to you during your waking hours, yet I must say what I am saying. I must burn sacrificial fires alone, here in your bedroom, and make free confession. And I have prayed God to strengthen me in my new resolve. Tomorrow I will be a real daddy! I will chum with you, and suffer and laugh when you laugh. I will bite my tongue when impatient words come. I will keep saying as if it were a ritual: 'He is nothing but a boy—a little boy!'

"I am afraid I have visualized you as a man. Yet as I see you now, Son, crumpled and weary in your cot, I see that you are still a baby. Yesterday you were in your mother's arms, your head on her shoulder. I have asked too much, too much." □

One of the crowd

In these days when morality seems to be decided at the ballot box, the old cliché that states that "the crowd is always wrong" may not be democratic, but it conforms with Christ's description of the broad way that "leadeth to destruction" (Matt. 7:13).

There is a current "broad way" morality that sees no wrong in sexual promiscuity, impurity, dishonesty, cheating, lying, or any other up-until-now well-accepted form of proscribed behavior, as long as "everybody is doing it."

Although it is not popular to refrain from "going along with the crowd" or to hold Christ's standard high, isn't this kind of strict behavior that which God expects of, and makes possible for, the born-again Christian?

When the crowd bowed the knee to Baal, Elijah persevered in serving the true God on Mount Carmel. The three Hebrew governors stood out like sore thumbs on the Plain of Dura, and Joseph went to prison for what many today would consider unconscionable "narrow-mindedness."

In one sense, Jesus was one of the greatest crowd

pleasers ever. He was such a popular healer and teacher that it was difficult for Him to find time to be alone with His Father. Yet He was never "one of the crowd." In respect to moral purity, He stands head and shoulders above everyone else who has ever lived on earth. His life is the demonstration of what God makes possible for us.

Christ's life was such a rebuke to the pious pretensions of so many of His day that they were not able to tolerate His presence among them. His first "pastorate" was Judea. After about a year there, the leading men as much as told Him to get out, warning Him that if He ever came back they would put Him to death. His second year of ministry was centered in Galilee. There the masses rejected Him because He refused to become the popular kind of Messiah they wanted. After His third year of itinerant preaching, He was crucified—mainly because He was so different from the crowd.

We who attempt to follow in His footsteps today will, of course, be known by the company we keep. Although it may seem lonely for a while, what a glorious privilege it is to belong to the "crowd" that includes Jesus, Enoch, Joseph, Daniel, Paul, and John the Beloved.

Someday soon we will be "one of the crowd." In fact, when only those who love and obey God populate the universe, ours will be an absolute majority. We'll never feel isolated or "different" again.

In the light of where today's crowd is headed, let's not allow ourselves to be swept along with them by the "everybody is doing it" argument.

L. R. V.

LETTERS Continued from page 2

involvement, confronts the need of the church very squarely.

I would like to comment on the rest of the letter. The reason most often given by Adventist college graduates as to why they do not work in our institutions is that they can make more money working for the world's institutions. I have never before heard that they would come to work for the church if only the ministers would "step down." This is a new thought to me, but if it is indeed the case, then it deserves consideration.

Although I will go along with whatever the world church constituency decides on the subject of ordaining women, I venture to say that the shortage of ministers is not the result of a lack of possible workers but rather a lack of funds. I am a graduate of Walla Walla College and know that for at least the past three years the theology department has had to work very hard to place its graduates. The various conference presidents who come to the campus to interview the prospective ministers almost

always give insufficient funds as the reason that they are unable to employ the number of ministers they would like to.

STEPHEN T. TERRY
Eureka, Kansas

Helping teen-agers

Since our two girls attended boarding school for the first time last year, "Help Your Teen-ager Survive Boarding School" (July 19) was timely for us. It seems that the way to help teen-agers survive anywhere in this age is to follow the suggestions given from the time they are born and to stay very close to them. By listening to what they are trying to tell us, taking the time to help them with their problems, praying with them, and teaching them to look to Christ in every problem, joy, and achievement, we can be helpful parents.

FRANCES FOSTER
Los Angeles, California

Schools and oil vessels

This week someone tried to convince me that because of the high costs, it is impossible for

him to send his three children to Adventist schools. After comparing notes for a few minutes, there was an awkward pause; it was his turn to speak. He looked me squarely in the eyes and with a tone of defiance asked, "Are you trying to tell me that you kept all four of your children in Adventist schools and that you and your wife's combined income is slightly less than half what ours is?" I nodded in the affirmative. "Now, be honest with me" —his voice was more subdued now—"how did you do it?"

I shared a few of our family secrets. We never buy anything on the same day we decide it has become a "necessity." And through careful shopping we buy what we need at one third off list price. We use it one third longer than most other people do. (As a result of this philosophy, we have owned only four new cars in 30 years. And, even though our youngest son graduated from college last year, my present car is nine years old, and my wife's is eight years old.)

Finally, I admitted that I didn't know how we did it. As we look back, it seems that it was impossible. For example, school expenses in 1974 for one child in medical school, two in college, and one in academy—less a subsidy I received and less the amounts the children received for vacation work and student labor—were greater than the incomes of my wife and me after taxes, tithes, and offerings had been taken out.

This I do know: each year my wife and I decided on our knees that there was no other acceptable plan. Our children would go to our schools. After 22 years of paying school bills, we are convinced that the One who kept the oil flowing until all the vessels were filled so long ago can enable us to pay school bills today if we determine to follow the counsel given us on the education of our children.

THOMAS M. ASHLOCK
Associate Sabbath School
Director
General Conference
Washington, D.C.



Here's an Outstanding Opportunity to Combine Christian Concern with Technical Education.

Fly to Panama in January, spend winter quarter helping build a new men's dormitory on the campus of Panama Adventist Institute, and learn valuable skills in construction, various technical subjects, math and science. Instructors from the institute will also offer classes in conversational Spanish, Panamanian history, Latin American culture, and Christian witnessing—all for regular academic credit from Andrews.

- Sponsored jointly by Maranatha Flights International and Andrews, this special project will also feature visits to the Panama Canal and other sites of significance. A brief trip to Central American Union College in Costa Rica is also planned.
- Students pay regular tuition and dormitory package rates and receive round-trip airfare to Panama, room and board on the institute's campus, and insurance coverage.
- Schedule is divided between work experience and class instruction for a total of 12-16 quarter credits for the 10-week project.
- Additional benefits include a \$250 scholarship applied to each student's tuition for the following quarter.
- Emphasis on a blend of physical, mental and spiritual living with avenues of Christian witnessing in a foreign country make this an experience worth looking into.
- Applicants will be accepted on a selective basis and enrollment is limited.

For further information, contact Dean of the College of Technology at Andrews University, Berrien Springs, Michigan 49104. Telephone (616) 471-3413.

Andrews University

New building inaugurated at Amazon jungle school

By ARTHUR S. VALLE



At the school's inauguration, Neal C. Wilson, General Conference president, and Jose Lindoso, governor of Amazonas, Brazil, cut a cake decorated to look like the Adventist Agriculture-Industrial Institute.

Neal C. Wilson, General Conference president, and high Brazilian Government officials, including the governor of the state of Amazonas, Jose Lindoso, were present at the official inauguration of the new building complex at the Adventist Agriculture-Industrial Institute near Manaus, Brazil, on April 17.

On this special occasion Elder Wilson addressed the group, as did Enoch Oliveira, South American Division president, who described the agricultural school as "an Adventist landmark in the Amazon jungle, eloquently testifying to what can be done by a handful of dedicated

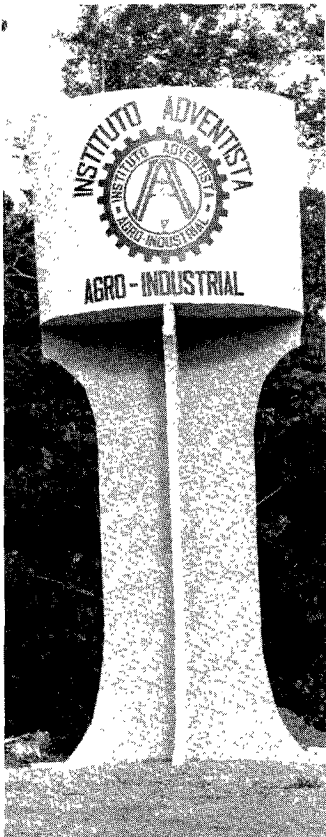
people who are willing to place their talents unreservedly in the powerful hands of God."

Nevil Gorski, South American Division education director, in his speech commented, "Adventists have the pleasure of working together with the government in its crusade for education by offering in its institutions Christian education."

Elder Wilson reminded Adventists that they should honor the confidence the government has placed in the church's educational work. He encouraged students and teachers to raise high the banner of Christian education.

After the ceremony everyone was invited to visit the school and have luncheon in

Arthur S. Valle is Review correspondent for the South American Division.



Left: A tall sign marks the entrance to the agro-industrial school, which has been carved out of a remote area of the Amazon jungle. Situated 46 miles from Manaus, headquarters of the Central Amazon Mission, the school was started 14 years ago by Robert Habenicht. Above: Young women prepare juice from locally grown fruits.

the new dining room. On this occasion Elder Wilson and Governor Lindoso cut a cake in the shape of the campus.

Nelson Duarte is director of the agro-industrial school, which is situated 46 miles from Manaus. The school had its beginnings 14 years ago when Robert Habenicht, with a group of youth, cut down the first trees, carving out of the jungle a site on which to erect a few small cabins for the students. (See REVIEW, May 26, 1977.) Later Marvin Glantz came from the United States and initiated a broad, scientific agricultural program whereby the school could begin to be self-sustaining by selling produce. This has grown to such an extent that, in the area of tomato production alone, the school produces three tons a week.

The new school complex includes boys' and girls' dormitories, dining room, laundry, administration building, classroom building, library, laboratory, bakery, electrical plant, water tower, broad sidewalks, and a mercury light system for outdoor illumination.

The agricultural school, with its present enrollment of 150 students, has a unique service to perform for the youth in that remote area, far away from other Adventist schools in Brazil. In its new stage of development it will be shedding new light to illuminate the dark Amazon jungle.



Students pick and send to market about three tons of tomatoes a week.



These young men, some of the agro-industrial school's 150 students, prepare to start their daily work program.

Religious Newsbriefs

from Religious News Service

● **More of the world is hungry now than in 1974:** Despite encouraging developments recently in India and elsewhere, there are probably more hungry and malnourished people in the world now than there were five years ago, says Maurice Williams, director of the World Food Council. "Recent studies and experiences continue to confirm that millions need not remain hungry," he asserted.

● **Reformed Church in America approves women's ordination:** Ordination of women has been officially approved for the Reformed Church in America. The denomination's General Synod, meeting in Holland, Michigan, June 11-15, cast a favorable vote of 150-115, resolving an issue that has come up nearly every year since 1958.

● **Passion play committee acts to mute "star cult" problem:** The casting for the main roles in the famed Oberammergau passion play has been completed in the West German town, and for the first time in the play's 350-year history two persons have been chosen for each role. The actors and actresses were chosen in a secret election by the 26-member passion play committee. Eighteen top roles were "double cast" in order to avoid the former "star cult" that sprang up around the leading players.

● **Voodooism is Brazil's most popular religion:** Voodooism has become the most widespread religion in Brazil, according to a Brazil churchman who is spending three and one-half months telling Minnesotans what life is like in his country. The reason for its growth, says Paulo Hasse, may be the excitement it provides. "People want something new," the pastor explained in an interview. He said many Brazilians are open to Christianity when they see that it can give them hope.

PUC Prep students journey to Tezopaco

By BECKY SPECHT

There it was, a small Mexican town called Tezopaco, lying between two arid mountains about 450 miles from the United States-Mexican border. Beyond the village, dry desert stretched on

Becky Specht is a senior at Pacific Union College Preparatory School, Angwin, California.

and on. As we students circled in our small six-seat plane, I caught sight of the airport's 1,400-foot runway.

Hours earlier, as we left the airport in Riverside, California, we had teased one another about our pilot's credentials. Now I was concerned about his flying experience! Instead of saying anything, I fastened my seat

belt and awaited the landing. He set us down beautifully, and we pulled up next to other small planes carrying students from Pacific Union College Preparatory School, Angwin, California.

Forty of us had left PUC and driven down to Riverside on Thursday evening in order to meet the small planes that would take us to Tezopaco on Friday morning. Prep students always are excited about missionary journeys, but this was an extraspecial one. We had never traveled so far from Angwin, and the airplane ride made it more exciting.

We didn't wait long on the airstrip before a truck came to a screeching halt right next to the planes. Six Mexican students from an Adventist self-supporting school (Collegio Juarez) jumped off the truck and began piling our luggage onto it. The students were happy and chattering so rapidly that I couldn't understand a word. Many times during our ten-day stay at Tezopaco I wished so much that I could speak Spanish.

When I first saw the medical clinic that became our home for the week, I thought, So this is why we came to Tezopaco! I couldn't believe how Liga, the flying doctors of mercy, could ever have used this building to perform dental work, much less eye surgery, on the people of Tezopaco. By no stretch of the imagination could we see this building used as a clinic. Yet these wonderful doctors fly there once a month and give the people medical attention. It was our job to assist the doctors and to make this run-down building into a more adequate place to treat patients.

Each day we were divided into crews. A roofing crew put sealer on the cracks of the concrete roof. A plumbing crew installed two new commodes and two new sinks donated by a student's grandfather. These extra lavatories were a welcome addition to the one that all 40 of us shared.

The masonry crew built three adobe brick walls. One wall was a partition in the eye

doctors' room so that the ophthalmologist could have a dark room while the optometrist had the light on. The electrical crew installed badly needed light fixtures in many of the rooms. The paint crew beautified five of the rooms and the entire outside of the building. White was a big improvement over the drab green color.

A wholesale dealer in Oakland, California, gave us a large bolt of material so that the sewing crew could make draperies for the windows. We took some donated hospital beds and a couple of dental chairs to Tezopaco, along with all the building materials and supplies, in a large truck driven by a couple of students.

Because the clinic was so close to our self-supporting Adventist school, we were able to get acquainted with the students there. With warmth and love they took us right to their hearts! The two Sabbaths we spent with them were special days of worship. Jesus was our great common bond, and He broke down all language and cultural barriers. I was thrilled when I heard their singing in that small block church. How they could sing! Every person, young and old, praised God in song. We marveled at the happiness of our brothers and sisters in Tezopaco, who have so little and yet sacrifice so much.

On our last Sabbath in Tezopaco we dedicated our clinic. Many townspeople, the mayor, the chief of police, and other dignitaries were there. During the dedication I looked from face to face and felt the strong bond of love between us. They knew we were family. In dedicating the clinic we were all dedicating our lives to Him.

I was in the last of our planes to leave Tezopaco. We taxied down the dusty runway and waved to our new-found friends who had come to see us off. They all waved two hands in the air, indicating that one day we would meet again in heaven. We returned home to look at service for others in a new light.



Students from PUC Preparatory School traveled to Tezopaco, Mexico, to improve the appearance of a clinic. They painted the walls white.



The Social Action Corps of Loma Linda University receives money from the Arrowhead United Way organization, with headquarters in San Bernardino. Here an audiologist tests the hearing capability of a little boy whose family could not otherwise afford an examination for him.

SDA's give increasing support to community needs

By MILTON MURRAY

Some 25 years ago on the Loma Linda campus of the College of Medical Evangelists, the March of Dimes Fund leaders of Redlands, California, requested that miniature "iron lung" money receptacles be put at various places on the campus. Thirty days later a paltry \$29.35 was collected and delivered to the fund leaders, with a sense of regret that so little had been obtained. Somehow the amount didn't say much for a group of people who claimed to have a serious commitment to the health needs of their neighbors!

Milton Murray is director of the General Conference Philanthropic Service for Institutions.

However, institutional executives and employees soon launched the first CME United Charity Drive among employees at Loma Linda and the White Memorial Medical Center, netting some \$2,500 for various community needs in Los Angeles and San Bernardino.

It is believed that this was one of the first times a Seventh-day Adventist institution participated in the funding of a community drive. Presently Loma Linda University employees and faculty generate \$70,000 each year for the United Way, a vast improvement over their less than modest beginnings a quarter century ago.

Even more gratifying is recent documentation of the

Adventist institutions whose workers give the largest amounts to community fund-raising drives, including per capita contributions and percentage of the institutions' employees participating.

Simi Valley Adventist Hospital	\$54.90	22%
Castle Memorial Hospital	38.97	75%
Shawnee Mission Medical Center	38.74	20%
Loma Linda University/Medical Center	36.01	34%
Porter Memorial Hospital	32.96	31%
Boulder Memorial Hospital	32.01	20%
Huguley Memorial Hospital	28.33	40%
Highland Hospital	28.87	21%
Andrews University	27.49	44%
Kettering Medical Center	25.82	49%

fact that in the past decade, 1968 to 1978, more than \$1.5 million has been contributed by the employees of 50 Adventist institutions and church entities to United Way and/or similar community-wide campaigns. The total of the past 25 years probably comes close to \$2 million. Last year these 50 institutions contributed a total of \$268,910. Castle Memorial Hospital in Hawaii topped the list for percentage of employee participation with 75 percent—289 of 385 employees contributed \$11,263. Florida Hospital reported that two thirds of their employees participated, contributing \$24,567. Among the four-year colleges, Southern Missionary College reported 51 percent participation, with gifts totaling \$2,950.

The ten Adventist institutions with the largest amounts given per contributor and the percent of employee participation are listed above.

These tabulations have unusual significance considering the fact that tithe, offerings, and building-fund contributions, in addition to a serious commitment to Christian education, take 15 to 20 percent or more of many a Seventh-day Adventist household's annual income. In contrast, 1978 individual giving in the general population did not reach 2 percent of personal income according to *Giving USA*, a compilation of facts on American philanthropy.

Nevertheless it is expected that the 1979 total for employees at Adventist institu-

tions will continue to climb and may reach the \$300,000 figure as they strive to make tangible their commitment to the well-being of the needy among the populations that live in their vicinity.

Joining purposefully with others in their community-wide programs to alleviate suffering and to help the unfortunate, places our institutions and their employees on the side of the voluntary way and identifies Seventh-day Adventists with causes of Christian concern.

ALABAMA

Members serve neighborhood

For members of the Talladega, Alabama, church, campus ministry isn't just a special undertaking; it's a matter of serving the neighborhood they find themselves a part of.

Talladega College is located in a town of 17,000, between Birmingham and Atlanta. It is the oldest black college in Alabama, having been founded in 1867 by the American Missionary Association, Freedman's Bureau, and former slaves.

It has had its historic events, student revolts, faculty uprisings, along with a host of "bright stars" among its enthusiastic graduates. But never had it had a closer confrontation with truth, arranged by God Himself, until a dozen Adventists drifted in, one at a time, and took their

places as staff members, students, and passers-by during the past three years.

At first, no unified effort was planned in anyone's mind, although individual witnessing was going on. The Adventist church was ten miles outside of town in a rural area called Alpine and met in its newly acquired church school, which had formerly been the county junior high school for blacks. The attraction to Talladega was the fascination with Christian education.

There was the church school and also a fledgling missionary training center named for Ellen White's son Edson. (His successful mission to evangelize and educate black America at the turn of the century laid the foundation for the Southern work.) The building up of Edson White College drew together three families, three teachers, a varying number of students, and other Adventists who were willing to help.

As a part of its health-education curriculum, and to establish a model for evangelism on black college campuses, Edson White College started a health-food store and restaurant a half block from the campus of Talladega College.

In January, 1979, an alert 80-year-old member of the church read that a church building near the campus was for sale, and by March the Mount Zion Seventh-day Adventist church had become an established part of the landscape and a leader in the campus life and neighboring black community.

As with other ministries, the outreach is both individual and corporate, one reinforcing the other, helping the neighbors to see that "the church" is composed of people with personalities—that the body of Christ has unity in diversity in the person of His saints.

Most of the members are in their 20's and 30's, mainly young families, and generally college-educated Adventists with some spiritual stability.

What's happening in Talladega?

• While sitting under the

shady archway formed by two ancient pines, a young New Yorker, caught up in the fringes of the Black Muslim movement, listens to an Adventist student explain how Christ is more than a white man's God.

• Just over the hill, at the Adventist church, opened only a little more than two months earlier, the daily power hour (prayer circle) is gathering. A dozen regulars, along with occasional others, come to hear Christ-centered inspirational readings and, sometimes, mini-Bible studies. Present are some lower- and upperclassmen, the dean of students, a sprinkling of instructors, and one or two neighbors; the church membership is represented by the clerk, lay activities leader, and head deacon. Many times the participants skip lunch when the half-hour sessions get "too good" to leave when the time is up.

• In a classroom, the person-



102 years in Massachusetts

Flora M. Snow, a member of the Springfield, Massachusetts, church, celebrated her 102d birthday on June 18. When she was asked the secret of her longevity, she replied, "I just lived one day at a time, and they kept adding up."

Mrs. Snow lives in the West Springfield Nursing Home, where she celebrated her birthday with nearly 100 guests, plus approximately 75 patients, nurses, and staff members.

GERALDINE I. GROUT
Review Correspondent

nel director of the college, who also is an Adventist, is invited to tell the advantages of a nutritious vegetarian diet.

• A half block past the men's dormitory, the health-food store and restaurant fostered by Edson White College attract the curious members of the staff and student body.

• One of the members sells cookies she baked herself using honey, carob, and whole-wheat flour.

• An Adventist secretary has Bible studies in the parlor of the staff apartment house where she stays. Her expert typing skills have made friends among staff members who need reports and letters typed.

• An Adventist student makes it a point to mention Christ or some key doctrinal truth in every paper she writes for her classes.

With a church building now at their disposal, just across the street from the campus, Adventists in Talladega have come together for several united efforts:

• A retired pastor held a month-long revival series. His unobtrusive way of making friends across denominational lines won him invitations to preach at several non-Adventist churches, including one to take the pulpit on Easter Sunday at a leading black church.

• At graduation time, seniors and their parents were invited to a consecration service, and were presented with Bibles and other literature.

Turning to the neighboring community:

• During the school year, college students helped church members initiate and staff a tutoring program for elementary school children in the area surrounding the church.

• With more faith than finances, a Vacation Bible School was launched for one week, attracting 50 children from far and near. Several parents came to church on Sabbath for the closing program and expressed their gratitude. Now, even when the church is just being cleaned, a battery of youngsters gather on the steps to see whether the Bible school is

starting again. They lovingly tag behind the church members who taught their Bible classes.

• Members raised more than their goal for Ingathering by soliciting in a shopping center.

• Members divided up key black neighborhoods to distribute literature and announcements of ongoing programs.

Life of campus

Being part of the campus community sometimes requires entering into the life of the campus: attending the crowd-attracting, special speaking engagements such as Martin Luther King, Sr.'s, visit; sitting in on gospel concerts; and testifying at the campus-sponsored religious-emphasis-week programs and Bible-study sessions.

To each of these campus-sponsored events members take literature for those to whom the Holy Spirit impresses them it should be given.

Reactions vary from the suspicious to the openly curious. The Adventists here know they are being observed. Out of their activities have come several results:

• Church members have come closer together and are continuing to advance spiritually.

• One student and one teacher have taken their stand and are studying to become members of the Adventist Church.

• Prejudices are being broken down and positive images are being established in the eyes of the community.

• As their trust and curiosity develop, co-workers and fellow students feel free to ask about the whys of a vegetarian diet and Sabbathkeeping.

God alone knows the future of the work in Talladega. There is a good building and location within walking distance that some people are hoping to make into a Community Services center. In the meantime, personal witnessing will continue.

WILLIAM FRAZIER
President
Edson White College

Christian Leadership Seminars: six years later

By R. R. BIETZ

The Christian Leadership Seminars have now covered most of the world field. To spend five or six days with the administrators of the church in all these divisions was an experience the staff will never forget.

In July, 1973, the union conference presidents of the North American Division and several others participated in a management conference in Airlie, Virginia. This meeting was called by the officers of the North American Division and the General Conference, and was where the plan for starting a management seminar program in the denomination had its inception. For some years before this meeting the feeling had existed that the church should make a Christian management training program available to church administrators.

Previous to this time our institutions of higher learning gave little, if any, training in the field of church administration and management. Those of us who have served the church in the field of administration for many years received no formal instruction in management. In college we studied theology, history, English, and other of the arts and sciences. What we learned later about management we learned the hard way—by trial and error, with far too much error. In my own 33 years of full-time church administration I felt keenly the lack of know-how in administering the affairs of the conference and in chairing committees and institutional boards. Because of a sense of need, I have had a great interest in the area of management.

Years ago Ellen White gave this counsel: "Managers are needed in every branch of His work, that it may be car-

R. R. Bietz is director of the Seventh-day Adventist Christian Leadership Seminars.

ried on with energy and system."—*Testimonies*, vol. 5, p. 276. Again, "Managers who are slack, who do not know how to manage, should be separated from the work. Secure the services of men and women who know how to bind about the edges, so that the work shall not ravel out."—*Medical Ministry*, p. 157. If this counsel was needed in the days of Ellen White, it is imperative today. We are living in a rapidly changing environment that requires new procedures. In a world of insecurity, leaders need to feel more secure.

In 1974 Delmer Holbrook, president of Home Study Institute, and I were asked to develop a program to train leaders. It took us about a year to assemble the material from many sources, including the Spirit of Prophecy. We were pleasantly surprised that

Ellen White had much to say about management by involvement. We assembled both published and unpublished Spirit of Prophecy material in booklet form consisting of 95 pages and made it required reading for everyone taking the course.

Early in our planning we decided that the Seventh-day Adventist Christian Leadership Seminars would not be complete without strong emphasis on the health of the administrator. For the health phase we solicited the help of Loma Linda University. James Crawford, dean of the School of Health, gave us much help. When he was not available, Raymond West, also of the School of Health, joined the staff. In each seminar we studied diligently for five or six days in such areas as decision making, management by objectives, management of time, committees, chairing committees, finance, character qualifications of the leader, church problems, and health.

In May, 1974, we initiated the seminars for local and union conference officers and

hospital and educational administrators in the North American Division. It was with some apprehension that we held our first seminar in the Pacific Union Conference, but after the enthusiastic reception of the program in this large union we were greatly encouraged. By May, 1975, we had conducted seminars in every union of the North American Division.

Soon other divisions requested the program. The first overseas seminar was held in the Inter-American Division in March, 1976. In March, 1977, we went to the Australasian Division, where we held two seminars—one for the division and union officers and one for the administrators of the Sanitarium Health Food Company.

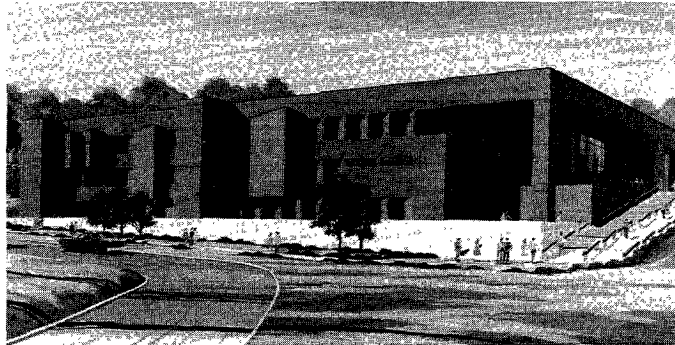
That same month we went to the Far Eastern Division, where we held a seminar in the Philippines, and another in Hong Kong. In April, 1978, we went to the Northern Europe-West Africa Division for three seminars—one in Ghana, one in Scotland, and one in Denmark. Early in 1979 we went to South America for seminars in Brazil, Argentina, and Peru.

Our most recent seminars this year were held in the Euro-Africa Division—one in France for French-speaking administrators, one in Switzerland for German-speaking administrators, and one in Madagascar. At all our overseas seminars the attendance was larger than we had planned. However, the keen interest and attention of the administrators made good instruction possible.

A large part of the success of the Christian Leadership Seminars is due to the once-a-month management cassette follow-up program. Directing, coordinating, assembling the material, writing the scripts, and supervising the production is under the supervision of Miriam Wood, a member of the seminar staff.

After spending five years leading out in this program and traveling in seven divisions, I have some observations.

The response to evaluation



SMC begins fine arts complex

A Chattanooga foundation has pledged \$250,000 over a five-year period to help Southern Missionary College, Collegedale, Tennessee, build its new \$3.3 million fine arts complex, according to Frank Knittel, college president.

The capital campaign, entitled SMC Project 80, is headed by SMC Graduate O. D. McKee, chairman of the board of McKee Baking Company.

Cash and pledges now total \$2.7 million toward the \$3.3 million goal. Approximately \$1 million of this total has come from non-Adventist corporations and foundations, and none of it from the union or local conferences.

Groundbreaking for the music building (drawing above), the first of several buildings to be built, was held September 13 at the time of SMC's board of trustees meeting and the fall meeting of SMC's committee of 100.

sheets given out after every seminar left no doubt in the minds of our staff as to the value of the program. Time and time again we heard expressions such as "I only wish I could have had this training 20 or 25 years ago. I

would have been more successful in my leadership."

Administrators lament the fact that they don't have time to accomplish the tasks that need to be done and still have time for their families. Because they are so busy, their

families are neglected. The solution to this problem can be found only in setting time priorities. We trust that the study on time management at our seminars has proved helpful to those who attended.

The leaders of the remnant church show a great spirit of unity. This factor makes solving management problems easier.

Administrators around the world accept the Spirit of Prophecy as a guide in their

Birth at 10

Not only was Oscar allowed to join the Adventist Church, his example led his parents to do some serious thinking.



"Pastor, I want to be baptized." The lad before me did not appear to be more than 10 years old, and his eyes searched my face to see my reaction. "Oscar, you have made the most important decision of your life," I said. "I congratulate you." A smile spread across his face, and he was soon lost among the people who greeted me as they filed out of the church.

That Sabbath I had preached a sermon especially for the children, and at the close had made a call for them to give their hearts to Jesus. Many had demonstrated their decision by coming to the altar.

I had felt impressed to preach such a sermon after reading an article in the English weekly edition of the ADVENTIST REVIEW (Feb. 22) entitled "Death at 9." The article told of the experience of a 9-year-old boy who wished to be baptized, but who was obliged by his parents to postpone such an act until he was older. He felt frustrated and restrained in his decision, and by the time he was an adolescent he had lost all interest in religious things. I related the story in the sermon to impress the church members that they should not impede the children from coming to the altar.

Oscar's parents were not Adventists. They both worked outside the home, and since there were no relatives living nearby who could care for their two children, the parents accepted the offer of an Adventist neighbor, Mrs. Perez, to care for the children from their infancy.

Mrs. Perez took the two little ones, and determined, with perseverance, to prepare them for heaven. Every day the children participated in family worship. They learned memory verses and songs and went to Sabbath school every week, where they met other children.

When Oscar and his sister returned home they reported to their parents the things they had learned from the Bible. The parents were interested in the things that Mrs. Perez was weaving into the learning experiences of their children. On occasion they attended church at their children's invitation. Oscar would sit beside his father in order to help him find the texts in the Bible as the pastor mentioned them in the sermon.

A few days after Oscar expressed his desire to be baptized, I went to his home to talk with the whole family. When I told the parents Oscar's desire, they replied that they already knew about it because he had discussed it with them.

"We are not accustomed to baptizing small children," I said, "Nor do we usually baptize children whose parents do not belong to the church." As Oscar listened attentively to the conversation, I continued, "Nevertheless, I cannot be one to impede a child who has made such a serious decision. How do you feel about it?"

"Pastor," the father spoke earnestly, "for several years things have been changing in this home because of our children. Ever since Mrs. Perez began to care for them we have listened to the Bible stories, verses, and songs that the children have learned from her and in church. Our food has changed because they have learned not to eat unclean animals. For the benefit of our children we have stopped doing many things. My wife and I have thought about the matter, and we too desire to unite with the Adventist Church, because of the example of our children. We want them to continue in the paths of the Lord, and we want to follow them."

When I related this experience to the members of the church board they voted in favor of baptizing Oscar along with the other candidates who were planning for baptism.

On Sabbath afternoon when we descended into the baptismal waters, Oscar could not hide the happiness he felt to see his parents nearby. When the pastor made a call to those who wished to prepare for future baptism, they were among the first to respond.

Mrs. Perez was there to embrace Oscar and to express her satisfaction at seeing the fruit of her years of sowing.

Oscar is still a child, but he will grow up in the church, where the members have all promised to be his spiritual aides in order that one day he may walk with them on the streets of gold in the New Jerusalem.

CARLOS ULATE
Child Evangelism Director
West Puerto Rico Conference

administrative work. They appreciate the counsel of Ellen White in regard to the importance and value of church organization. Church policies, rules, and regulations in general are held in high esteem. In all our seminars the Spirit of Prophecy received much emphasis.

Sound structure

Church administrators are firm believers in organization. The basic structure, they believe, is of God, although they see the need for improvement. They do not hesitate to express their convictions that certain areas need study and change—namely, duplication of men and material.

There is a good crop of young administrators in the ranks. They are dedicated, well educated, earnest, and eager to finish the work. They will, I believe, give strong leadership and guide the church in these climactic days of earth's history. Hopefully they will see the work of God finished.

Leaders recognize that the time is long overdue for more involvement of the members. I sense their new eagerness to have the laymen participate in a forward thrust of the Adventist message. They desire to have more of the members participate in the decision-making and goal-setting process.

It has been a most thrilling and faith-building experience for me to participate in these seminars. My confidence in the leadership of this denomination is greater than ever.

CALIFORNIA

Second Coming is sermon choice

In an opinion poll recently taken by the pastoral staff in the Loma Linda University church in California to learn what sermon subjects were most desired by the members, the overwhelming vote was for "eschatology."

That 2,000-year-old question, "Tell us, when shall these things be? and what shall be the sign of thy com-

ing, and of the end of the world?" was clearly requested by Seventh-day Adventists in the Loma Linda community.

The month of July was scheduled for discussing eschatological topics and was called "Camp Meeting Time in Loma Linda." Senior Pastor Louis Venden's sermon subjects for the four Sabbaths were "The Guarantee," "The End Is the Beginning," "Ready or Not," and "Waiting Without Worry."

The "camp meeting" theme, "Jesus Is Coming Again," was printed by four local newspapers. Radio stations KLLU and KEMR-FM broadcast the Sabbath sermons across the Inland Empire. It is estimated that more than 1.5 million may have listened to or read about Jesus' second coming.

IRWIN CAMPBELL
Public Relations Secretary
Loma Linda University Church

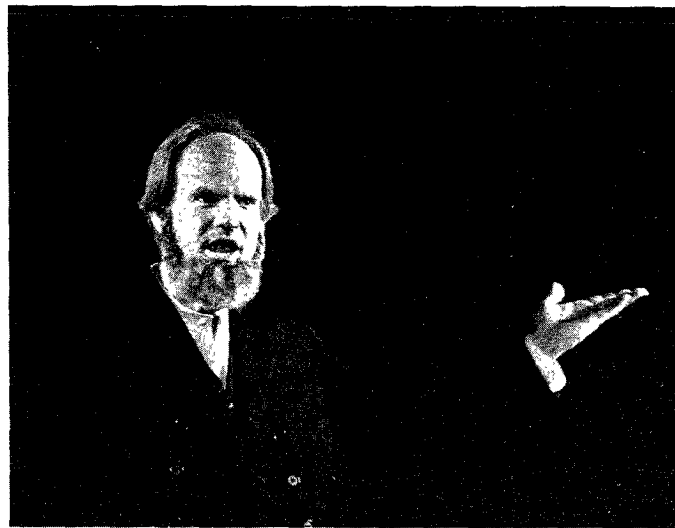
PHILIPPINES

College begins work programs

Philippine Union College is currently implementing a new work program on its Silang campus. Under this program a student begins his day with worship in the dormitory at 5:30 A.M. He has breakfast at the cafeteria at 6:00. Half an hour later he heads for his field of labor. He puts in two hours of work before returning to the dormitory for a shower and a change from working clothes to school uniform. By 9:00 he sits down for his first class.

Each student is required to work, regardless of sex, course of study, or financial status.

Five work-study plans have been developed to fit the different needs of the students. They range from ten hours of work per week and a study load of 18 to 21 units to 40 hours of work per week and a study load of 9 units. A student who has no external source of financial support finds the latter plan most convenient for his needs.



Larry Richardson presents "An Evening With James White" at the close of a workshop for Adventist college and university history teachers.

To provide for well-rounded work experiences, the student is assigned to a new job each semester. Thus he picks up new skills and learns to work with different supervisors and students.

PUC, "The School That Trains for Service," is offering to Adventist youth excellent opportunities for a balanced college education through its work-study program.

NELSON S. PALLASA
Public Relations Director
Philippine Union College

CALIFORNIA

Audience spends evening with James White

As the closing event of the Adventist historical workshop for the history teachers of the various colleges and universities of North America, which met in July at Loma Linda University, Larry Richardson presented the one-man play "An Evening With James White."

As the curtains opened on the first act, James White moved from behind his desk to the front, and in a friendly manner invited the audience into his study. He regaled them with the events of his life, beginning with his ad-

vice to a minister and proceeding in eight episodes to the great disappointment of 1844, which ended the first act.

Act 2 began with Elder White singing offstage, gradually coming into view and striding down the aisle of the church singing one of his favorite hymns. With a firm smack of his hand on the back of his Bible he beat out the rhythm of the song as he moved to the front of the stage. Then, after a few minutes of retrospect about the great Disappointment, he held his audience spellbound as he wove in his homespun fashion a colorful tapestry of the ascension-robe slander, his courtship and marriage to Ellen, the publishing work, and camp-meeting woes. He took his audience with him in imagination on that triumphant journey to the beginning of the "endless ages" and the "eternities of eternities." As he seemingly transcended the earthly, he left life's agonizing gloom in the joyous anticipation of the future life with the Redeemer.

Mr. Richardson performed with simplicity, honesty, and authority. "An Evening With James White" will provide inspiration wherever it is presented.

HARRY L. PEARSON
Retired Voice and Speech Teacher

ANDAMAN ISLANDS

Spicer students hold meetings

The New City Singers from Spicer Memorial College in India recently journeyed to the remotest region of the Northern Union to witness in Port Blair, the capital of the Andaman Islands. The 15-member singing group was formed for this witnessing trip. Smiling and friendly, these Spicer students presented the "happy side of life," a life hid in Christ and lived according to His will. This was revealed in songs, inspirational and health talks, and temperance films for ten successive evenings.

Student Colporteur Ashley Kongari was the first Adventist worker to labor in these islands in the summer of 1977. He quickly made many friends in the Andamans, including several people of note, who gave him splendid book recommendations.

The next year Ashley returned to the islands with his younger brother and more books. Ashley was convinced that the time was ripe to open new work in these islands.

The Northern Union accepted the challenge, and a sum of money was made available for a witness-singing group to visit the islands. Ashley elected to drop out of Spicer Memorial College for one year to head up this new work in the Andamans. When the New City Singers arrived at Port Blair, Ashley and another student colporteur welcomed the group.

During the next two days, by means of handbills and personal contacts, people were invited to a series of musical numbers, inspirational talks, and better-living lectures.

The result was a packed Tamizhar Sangam Hall for the first meeting on May 31. By the closing evenings as many as 900 were coming faithfully.

Many people were enrolled in health and Bible correspondence courses, and many magazines, health tracts, Bibles, and copies of *Steps to Christ* were distributed.

During the day some members of the group visited the people in their homes while others conducted a Vacation Bible School for the children. About 80 attended the VBS program daily.

The full impact made on Port Blair cannot be described. Many in the Andamans have expressed their desire for better living. Some have stopped smoking and others have requested Bible studies. AIR, Radio Port Blair, is broadcasting quarter-hour programs by the New City Singers.

Many officials expressed appreciation for the temperance films shown. On public request *One in 20,000* was shown several times. For those who have requested help in giving up smoking, a Five-Day Plan to Stop Smoking is being considered. The public relations officer of the Andaman Administration has also requested that arrangements be made for more temperance films to be shown in and around Port Blair.

Subir Dass, a member of the group, remained behind for a few days to assist Ashley in conducting a 15-day youth camp for 30 children from the Nicobar Islands. Ashley had been invited by a church group to be the associate director of this youth camp conducted by the YMCA. He accepted the invitation with the approval of the Northern Union.

Separated from the mainland by waters, the Andamans at one time were the dreaded "Kala Pani" (Dark Waters). Prisoners from all parts of India during the British rule were exiled to this penal colony. But today 38 of the more than 500 islands throb with life. The New City Singers found Port Blair to be a tiny India populated by people speaking a multitude of languages.

From these once-remote islands letters now find their way to Spicer College. And many of the young singers admit their secret desire to return to these lovely islands and tell their new-found friends more about Christ.

The latest news from Ashley in Port Blair is that he has

been accorded a broadcast over AIR, Radio Port Blair. He also discovered a village of Telugus, where 22 claim adherence to the Adventist faith. **JUANITA SINGH**

JAMAICA

Adventists bring relief to flood victims

When floods struck West Jamaica in June the Seventh-day Adventist World Service was on the job almost immediately. The home of an Adventist in Waterworks, Jamaica, became a temporary relief center, and a team of volunteers worked around the clock.

Another member fed 75 persons from her meager resources the first day after the initial flooding. Pathfinders from Petersfield assisted with the distribution of supplies. In fact, in this area Adventists were at work with disaster relief even before the government agencies came in. A shipment of supplies from Seventh-day Adventist World Service was given to the government for distribution, and a permit has been secured for receiving duty-free supplies into the country for a period of six months.

A survey team has toured the flooded areas of Cave, Bluefields, Waterworks, and New Market, and reports whole villages submerged in lakes, some 15 feet deep, where only rooftops can be seen. I was part of the team (along with C. A. Holness and H. R. Bennett, of the West Indies Union; and M. E. Weir, of the East Jamaica Conference), but I find it difficult to describe the chaos and tons of debris we saw.

Hundreds have had to flee from their homes, and many have lost all their belongings. The church in New Market is partially submerged, and members nearby have been evacuated. A conservative estimate of the loss by Adventists in this area is J\$400,000 (US\$228,500).

K. G. VAZ
SAWS Director
West Indies Union

PAPUA NEW GUINEA

Bookmen hold first convention

The first literature evangelist convention in Papua New Guinea was conducted on the campus of Mount Diamond Adventist High School, not far from Port Moresby, the nation's capital. On July 3, 40 literature evangelists and their leaders attended the opening meeting.

Praise and thanks were given to God, in song and prayer, for this milestone in the development of the publishing program in Papua New Guinea. Colporteurs gave enthusiastic reports about their success in selling books and winning souls, even to the extent of opening up new areas for the message. It was reported that the governor general of Papua New Guinea phoned the mission office in Port Moresby, giving a personal expression of appreciation for the work the colporteurs are doing.

During the past four years the pioneer spirit has been active in Papua New Guinea. For many years expatriates and national workers have been active among the 3 million people of this nation. Some individual canvassing has taken place and a few students have engaged in this form of soul winning work, but a regular literature program was not begun until recently, when F. Y. Cometa, from the Central Philippine Union publishing department, was called to Papua New Guinea.

It soon became evident that the country was an eager market for Adventist publications. Such a market needs a well-trained army of literature evangelists. Pastor and Mrs. Cometa have been working hard to recruit this army. Pastor Cometa has taken full advantage of the rapid growth of the literature ministry and is determined to increase the number of literature evangelists from the current 50 to 100 by General Conference session time in 1980.

J. T. KNOPPER
Publishing Director
Australasian Division

Afro-Mideast

• The year 1979 marks the seventieth anniversary of the establishment of the Adventist church in Mara Field, the area of Tanzania around the shores of Lake Victoria. Special camp-meeting celebrations were held at Busegwe Mission, August 1-4, marking this occasion. Mara Field, now one of the largest fields in the Tanzania Union, has a membership of 11,320 with enthusiastic national leaders.

• Although the youngest field in the Ethiopian Union, the South Field, with a membership of 14,549, is the largest growing field in the union. With 49 active evangelists, four ordained ministers, 28 school teachers and principals, and 18 general workers, the area is experiencing many conversions to Christianity.

• Arturo Schmidt, General Conference associate Ministerial secretary, began a series of Five-Day Plans to Stop Smoking in Amman, Jordan, in mid-September. After a number of contacts have been made and a certain degree of confidence is established, a full-scale series of evangelistic meetings will be held at the close of the year.

• Thirty youth from 11 nations spent a week at Governor's Beach, on the west coast of the island of Cyprus, enjoying the fun and fellowship of a youth camp. Johnny Mannassian was camp director.

• Adventist university students in Addis Ababa, Ethiopia, have for the past three years met for a thanksgiving weekend at the close of each school year. They spend the time sharing their experiences, testifying of God's blessings and guidance, and studying the Bible. This year the 30 young Adventists, who have been meeting regularly twice a week during the past year on the university campus for fellowship and Bible study, invited friends and church members to join them for their thanksgiving weekend. These visitors were im-

pressed by the earnestness and deep spirituality of the students. Their positive influence has made a great impact not only on the church membership but also on the university campus.

South American

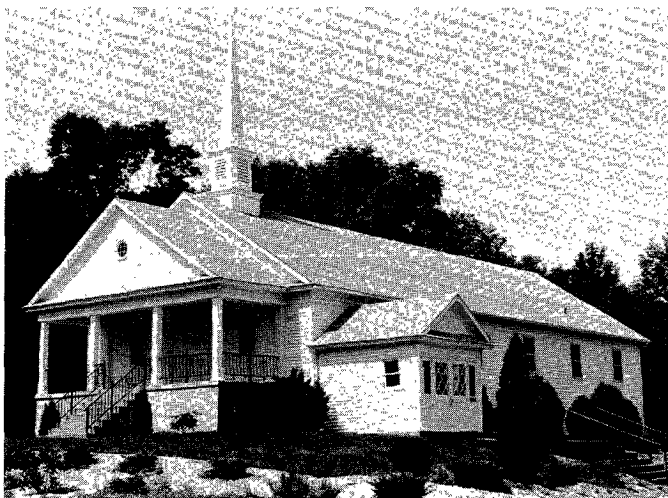
• There were 14,179 baptisms in the South American Division during the first six months of this year, as compared to 11,767 last year during the same period. This year's goal is 50,000. Usually during the second quarter there are more baptisms, and noting this trend, division leaders believe that with the Lord's grace, the goal will be reached.

• The division has received US\$5,045,467 in tithes this

year up to June 30. The same period last year showed a total of US\$4,274,568. By the year's end it is expected that tithes will reach US\$21 million.

• The Austral Union, with a 34 percent gain, and the Inca Union, with an extraordinary 59 percent gain, were the unions that showed the greatest increase in baptisms this year over the same six-month period last year.

• Enrique Becerra, president of Chile College in Chillan, announced an enrollment of 840 students this school year: 272 in the elementary grades; 298 in secondary; 225 in the college level; and 45 on a work-study program. The college now has a total land area of 890 acres, having recently acquired a 292-acre parcel.



Connecticut church dedicated

On Sabbath afternoon, June 2, the Norwich, Connecticut, church was dedicated. The church, situated on approximately four acres of land and seating some 150 people, was full of members and friends for the occasion. Guests who participated in the services were Joseph Damazo, from the Georgia-Cumberland Conference, first resident pastor of the church; Jay Shanko, Southern New England Conference secretary-treasurer; and Robert Spangler, *Ministry* editor. William Warcholik is the current pastor.

The church began in 1900 as a result of evangelistic meetings held by Elder Fifield on the fairgrounds of East Great Plain, Connecticut. The lot for the church was purchased in 1968, construction began in 1971, and the building was completed in 1973 at a cost of \$75,000. The mortgage was paid off about a year ago.

VICTOR W. COLLINS
Communication Director
Southern New England Conference

North American

Atlantic Union

• The 75-year-old Estey Pump Organ in the Miller Chapel of Founder's Hall, Atlantic Union College, has been restored through a donation of time and effort by Raiford Couden of Auburn, New York, a 1957 graduate of AUC. The organ was assembled in Brattleboro, Vermont, on July 20, 1904, and was donated to the college by Dr. and Mrs. W. G. Nelson in the spring of 1976.

• The youth of Ephesus church in New York City, under the direction of John Nixon, conducted a Crusade for Christ for six weeks this past summer. The crusade closed with 12 persons baptized and other interests to be followed up.

• Edwin J. Humphrey, pastor of the Ephesus church in New York City, is being transferred to Springfield, Massachusetts. During his tenure of more than eight years, church membership has grown to 1,907.

Central Union

• Thirteen new members were added to the Liberal, Kansas, church at the close of the meetings held by Clinton Adams, evangelist, and the pastor, Larry Pitcher. The meetings, held for ten weeks, were a major undertaking for the small church of 15 members.

• When Fred and Rosie Cram, of Gates, Nebraska, lost their home in a fire about a year ago, fellow church members from Broken Bow offered lumber, labor, and goods to build and refurnish a house for them. The Dorcas Federation gave money for the project. The Crams now live in their new home.

• When the Mid-America Adventist Health Services assumed operation of the two hospitals in Moberly, Missouri, about a year ago, a plan was formed to raise \$750,000 for the building of a new hospital to take the place of

the two now in use. The campaign, which is now \$8,000 over that goal, was directed by Milton Murray, of the General Conference Philanthropic Service for Institutions.

● Jack and Glenda Ordelheide, members of the Denver, Colorado, South church, recently returned from three months of volunteer service in Tanzania, East Africa. He drew up blueprints and supervised the building of several faculty homes at Arusha Adventist Seminary, and she gave an English refresher course to several teachers and ministers and taught elementary school for the missionary children.

Columbia Union

● The Washington Adventist Hospital family-practice residency program has been awarded full accreditation by the Liaison Committee on Graduate Medical Education. Fewer than ten such programs have received such recognition in the entire United States. WAH's is the first Adventist-sponsored program to earn it.

● Groundbreaking services were held for the Franklin, West Virginia, church on July 22. Construction begins this month.

● Alex McKinney, the lone eighth-grader to graduate from the First Philadelphia church school in Havertown, Pennsylvania, was one of three persons baptized after the graduation service.

● Sharon Sanders, a nurse, concluded a two-year study in nutrition by conducting a nutrition school in Norfolk, Virginia, which 45 persons attended.

● The Harvest Celebration Singers drew an audience of 700 to an open-house lawn concert at Camp Mohaven in Ohio. Ron Stretter, Ohio Conference youth director, wanted the members to see how the camp serves the conference during its summer program, and to understand better its plans for development.

● Joseph Gurubatham, director of admissions and records since 1970 at Columbia Union College, is the school's new dean of academic affairs. He replaces Fred Hauck, who is the personnel director of New England Memorial Hospital in Stoneham, Massachusetts.

North Pacific Union

● Two congregations have been organized in the Washington Conference recently. Thirty-six members have formed the Bonney Lake company, an outreach of the Puyallup and Auburn City churches. The Spruce Street church in Seattle has spawned another black group with the organizing of the Maranatha congregation in Seattle. It has about 85 members.

● The Selawik, Alaska, City Council asked the Adventist Church to provide help in dealing with alcoholism in their village. Roy Wightman from Hinsdale Sanitarium and Hospital in Illinois will help the council develop an alcohol rehabilitation project that can be duplicated in other villages.

● Ground has been broken for a church on the Umatilla Indian Reservation between Pendleton, Oregon, and Walla Walla, Washington. The outreach on the reservation is sponsored by the Blue Mountain Valley and Pendleton churches.

● About 120 teachers from the North Pacific Union took part in a five-day curriculum workshop at Walla Walla College. All of those attending represented one- or two-teacher schools and studied curriculum suggestions especially formulated for these smaller institutions.

Northern Union

● R. R. Bietz, director of the Christian Leadership Seminars; E. L. Marley, Northern Union president; and Roy Graham, of Andrews University, were featured speakers at a recent Iowa Conference workers' retreat at Elk Horn Ranch.

● Oak Park Academy, Nevada, Iowa, has registered 127 for the current school year.

● The new Le Center, Minnesota, congregation, with a membership of ten, conducted its first Vacation Bible School recently. Of the ten children from non-SDA homes who attended, three now attend Sabbath school regularly.

● A new church-school building was completed for the opening of school this year in Burlington, Iowa. It is a two-story building with 1,800 square feet of space on each floor. There are three large classrooms, a library, an office, and a kitchen and lunch room, all air-conditioned. Plans include the addition of a gymnasium. Twenty-seven students are enrolled this year.

Southern Union

● According to Kenneth Spears, director of admissions and records, 2,033 students registered this fall at Southern Missionary College, Collegedale, Tennessee. This is a record high for SMC, up 208 over the past year's enrollment, and a gain of more than 10 percent.

● The new "Living" slide series on health caught the attention of hundreds at the Fentress County Fair, Jamestown, Tennessee, August 20-24. In just 16 hours 30 persons were enrolled in the Bible course as a result of the teamwork of 19 members involved in the operation of the booth and the mobile medical clinic, under the direction of Walter Earle, pastor of the Meister Hills church.

● "Out of sight, out of mind" is no longer the rule for the Florence, Mississippi, church, situated miles from town on a back road. Members have found a way to bring their church's name and message to the local community. The owner of the local shopping center consented to place the church's "wayside pulpit" on an outside store wall. New messages are displayed each week on the

three-by-five-foot Plexiglas panel, with the church name permanently etched in the rustic wood frame.

● Florida Hospital, an 833-bed teaching hospital in Orlando, Florida, has opened a new birthing room, reflecting the international trend to make birth a pleasant, natural experience for mother, father, and the infant.

Southwestern Union

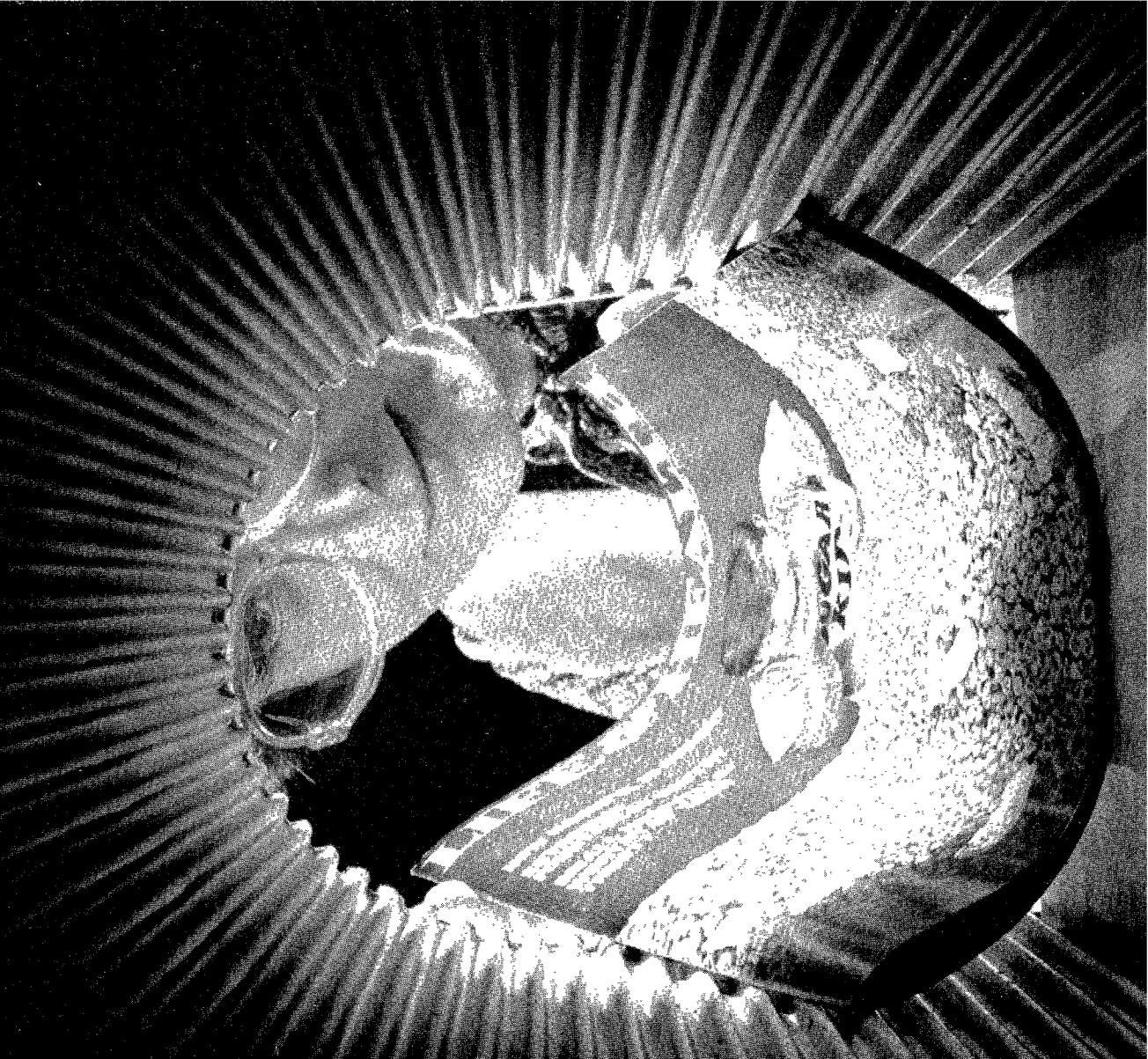
● Anna Baldwin celebrated her one-hundredth birthday on April 18 in Dallas, Texas, when close to 200 friends and relatives visited her for a surprise celebration three days before her birthday. She was baptized into the Dallas church in 1912.

● More than 250 members of the City Temple church in Dallas, Texas, wore their walking shoes to church on July 14. After a brief church service, members and their pastor, G. N. Wells, boarded two city buses that had been chartered to take them to south Dallas. Each person was instructed to do three things: knock on every door in his territory, invite people to enroll in the Bible course, and secure at least three favorable responses. Many of the members have returned each Sabbath to continue the work they began July 14, as they plan to establish a second congregation in this section of Dallas.

● Classes have begun at the new English language school in Brownsville, Texas, on the border between Texas and Mexico. A total of 195 Spanish students have enrolled to learn six "levels" of English, each level lasting two months. In a year's time, a student should be able to speak conversational English. The school is under the direction of Dan Serns, a recent graduate of Pacific Union College.

● Membership of the Houma, Louisiana, church has almost doubled in recent months. When Buddy Brass began his series of meetings, church membership stood at 58. Baptisms to date total 53.

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Med. transcrib.	Ward sec.

For more information, write or call Hospital Personnel Placement Service, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012. Telephone (202) 723-0800, ext. 337.

Because of immigration requirements, this notice applies only to permanent residents of the United States and Canada.

To New Posts

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

NORTH AMERICAN DIVISION

Ronald Bottsford, pastor, Huntsville and Guntersville, Alabama, churches; formerly pastor, Montana Conference.

David Gill, management representative for the construction of the new Moberly Regional Medical Center Project, Moberly, Missouri; formerly chief engineer, Madison Hospital, Madison, Tennessee.

Pat Habada, textbook editor for the General Conference Education Department; formerly elementary supervisor for the Pennsylvania Conference.

C. R. Magee, patients' business manager for the Moberly Regional Medical Center Project, Community Memorial Hospital and Woodland Hospital of Moberly, Missouri; formerly assistant director of personnel, Hinsdale Sanitarium and Hospital, Hinsdale, Illinois.

Gerrard Noze'a, pastor, French church in Miami, Florida; formerly pastor, Northeastern Conference.

James Parham, pastor, Kingston, North Carolina, district;

formerly from the Gulf Coast Seminary, Daytona Beach, Florida.

Regular Missionary Service

Robert George Burton (AU '69), returning to serve as pastor-teacher, Bangladesh Adventist Seminary, Dacca, Bangladesh, and **June Laura Ann (Soles) Burton** left Vancouver, British Columbia, July 23, 1979.

M. Marilyn Brown (U. of Neb. '74), returning to serve as chairman, secretarial department, Antillian College, Mayaguez, Puerto Rico, left Miami, August 1, 1979.

Dorothea Joyce Engel (WWC '63), returning to serve as administrative secretary, Far Eastern Division office, Singapore, left Los Angeles, August 5, 1979.

Arthur Norman Garbutt (LLU '78), to serve as dentist, Yaounde Dental Clinic, Yaounde, Cameroun, and **Elizabeth Bermudes (Cepeda) Garbutt** (LLU '77), of Riverside, California, left Washington, D.C., July 25, 1979.

Jeffrey Ralph Gates (PUC '78), to serve as music-French-science teacher, Gitwe College, Nyabisindu, Rwanda, of Mountain View, California, left New York City, July 22, 1979.

John Shan Chung Hsuen (Christian Med. Coll. '63), returning to serve as physician, Hongkong Adventist Hospital, Hong Kong, **Michiko (Kasuga) Hsuen**, and two children, left Los Angeles, July 23, 1979.

Novella Evelyn McWilliam (UC '52), returning to serve as accountant, Trans-Africa Division office, Salisbury, Rhodesia, left New York City, July 30, 1979.

Marc Christian Salisbury, son of Clellen Michael Salisbury, of Mugonero Hospital, Kibuye, Rwanda, left New York City, June 20, 1979, to join his father.

Howard Glenn Scoggins, to serve as assistant publishing director and circulation manager, Middle East Union and Middle East Press, Beirut, Lebanon, **Susan Elizabeth (Black) Scoggins**, and three children, of Goodlettsville, Tennessee, left Washington, D.C., July 24, 1979.

Victoria Annette Tannehill, to serve as executive office sec-

retary, South China Island Union Mission, Taipei, Taiwan, of Westlake Village, California, left Los Angeles, July 26, 1979.

Volunteer Service

Robert Earl Etchell (Special Service), to serve as builder, Guam-Micronesia Mission, Kolonia, Ponape, and **Frances Ann (Krupka) Etchell** of Healdsburg, California, left San Francisco, July 20, 1979.

Glen Harold Mayer (Coll. of Pacific '45) (Special Service), to serve as dentist, Karachi Seventh-day Adventist Hospital, Karachi, Pakistan, and **Laurel (Wileman) Mayer** (Calif. St. U. '73) of Lindsay, California, left New York City, July 19, 1979.

Paul Erik Routhe (Special Service), to serve as builder, Parane School, Mamba Myamba, Tanzania, **Marva Lynn (Chase) Routhe**, and two children, of Walla Walla, Washington, left New York City, July 15, 1979.

Deaths

PARRETT, Dr. Virgil O.—b. Oct. 25, 1912, Loma Linda, Calif.; d. June 3, 1979, as a result of an air crash at Ocean-side, Calif. Survivors include his children, Darlene Everett; Carol Durbeck; Virgil Parrett II; Bonnie Rowland; his mother, Cora Parrett; brother, Vernon; sister, Jean Knight; ten grandchildren; and 1 great-grandchild.

PARRETT, Virginia Scales—b. Mar. 24, 1920, Galton, Ill.; d. June 3, 1979, as a result of an air crash at Ocean-side, Calif. Survivors include her children, Jacque Brown; Donovan Scales; and four grandchildren.

PETERSEN, Warren—b. Feb. 2, 1912; d. July 19, 1979, San Jose, Calif. He served as a self-supporting missionary in Alaska and devoted 32 years to helping Indians through the Department of the Interior.

ROSS, James B.—b. April 1, 1899, Searcy, Ark.; d. June 16, 1979, Walla Walla, Wash. After his ordination to the ministry in 1925 he served as pastor of the Little Rock, Arkansas, church and district. He later served as a departmental secretary in the Arkansas-Louisiana Conference; treasurer of the Colombia-Venezuela Union Mission; superintendent, Upper Magdalena Mission; superintendent of the Central Colombia Mission. He also was in charge of the camp chaplain's work in the southwest and was labor relations secretary for the Southwestern Union; and secretary-treasurer, Texico Conference. Survivors include his wife, Rita; his step-son, Dr. Lawrence McCloskey; and three adopted daughters.

SHELTON, Eva Nalley—b. Sept. 17, 1888, in Iowa; d. July 10, 1979, Pasadena, Calif. Her late husband, Glenn, served in the publishing work for more than 65 years in the Iowa Conference. Survivors include her five children: Martha Lang, Paul, Bert, Ted, Fern

McMaude; a sister, Delilah Mourer; one brother, Burrell; eight grandchildren; and 21 great-grandchildren.

SMITH, Leonard J.—b. Aug. 8, 1882, Jacksonville, Ill.; d. July 22, 1979, Angwin, Calif. He served for 42 years in the publishing work of the church. He began his career in the Review and Herald in Battle Creek, Michigan, in 1896, where he remained until it burned down in 1902. After that he served as head of the South Lancaster Printing Company; as a pressroom foreman for the Southern Publishing Association; head of the Mount Vernon Academy Press; College Press; and retired in 1949. After retirement he worked in the purchasing department of Porter Memorial Hospital until 1962, and then moved to Prairie Grove, Arkansas, where he gave leadership to the health and welfare work of the small churches there. Survivors include three children, George C. Smith, Alice E. Smith, and Mrs. L. B. Smith.

TODOROVICH, Beverly N.—b. July 22, 1931, Fargo, N. Dak.; d. July 17, 1979, Glendale, Calif. During her secretarial career she was employed at Portland Adventist Medical Center, Portland, Oregon; the White Memorial Medical Center, Los Angeles, California; and, until her death, at Glendale Adventist Medical Center in Glendale, California. Survivors include her husband, Elder John Todorovich; son Randy; daughter Doraine Lehde; her mother, Mrs. Blanche Jensen; brothers Harold Hall and Don Peterson; and sisters Gerry Sands and Betty Weller.

TUCKER, Ida J.—b. March 18, 1891, near Sioux Falls, S. Dak.; d. Aug. 9, 1979, Loma Linda, Calif. She was the wife of Elder J. L. Tucker, founder and speaker of The Quiet Hour Broadcast. The Tuckers have served the denomination as a team for more than 62 years in Montana, Colorado, Oregon, Northern California, and Michigan conferences. They retired from pastoral ministry in 1959 at Redlands, California, where they devoted their full time to The Quiet Hour radio ministry. Survivors include her husband, Elder J. L. Tucker; a son, LaVerne; a daughter, Jewell Grace; four grandsons, William Wayne, Donald Earl, John and Larry Erickson; and two great-grandchildren, Amy and Chad.

Coming

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	Thirtieth Sabbath Offering (Euro-Africa Division)

1980

January

5	Soul-Winning Campaign
5	Church Lay Activities Offering
12-19	Liberty Campaign
19	Religious Liberty Offering

Colleges show enrollment gains

Tentative reports from the eight Seventh-day Adventist colleges in North America that began the school year shortly after Labor Day indicate that most have either equaled last year's registration totals or are showing a marked increase. The total to date for these eight colleges is approximately 7,000 students, about 300 more than last year. These colleges represent about 37 percent of the college and university enrollment for the twelve denominational institutions of higher education in North America. By early November all of the institutions will have completed registration, enabling us to publish a more detailed report. DONALD E. LEE

Week of Prayer messages on tape

At the request of the General Conference Committee, the Ministerial Association is making the Week of Prayer messages available on cassette tapes again this year. The cost is \$4.50 for the eight

messages recorded by their writers.

The general topic, "Our Lord in His Sanctuary," is one of special interest and importance.

To order, please send a check or money order to: Ministerial Association, General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012.

ORLEY M. BERG

Adventist Review Gift Issue to be published

In two weeks REVIEW subscribers will receive a special issue of the ADVENTIST REVIEW, the Gift Issue, which tells the story of Christ's birth, ministry, death, resurrection, and second coming. Beginning with a specially commissioned painting of Mary and the baby Jesus by artist Elfred Lee on the cover, the issue will tell through four-color pictures and inspired prose the matchless story of the Gift supreme. The issue is designed for a broad spectrum of uses. It may be used as a substitute for holiday greeting cards; as

a gift to Ingathering donors; or as an "ice-breaker" with neighbors or friends. Members could place the issue in literature racks in their office or business.

Additional copies of the magazine may be ordered through Adventist Book Centers at the following prices: 1 to 9 copies, 40 cents each; 10 to 99 copies, 30 cents each; 100 or more copies, 20 cents each. As a special service the Review and Herald Publishing Association will mail these issues in white envelopes to names supplied by purchasers to their ABC. The additional cost for this mailing service, which includes postage, envelope, and a card giving the sender's name, is 15 cents each.

VOP offering October 13

Church members will have the opportunity to contribute to the radio ministry of the Voice of Prophecy on October 13.

In addition to the regular daily and weekly programs, now being aired on more than 700 stations, the Voice of Prophecy is producing public service programs and spot announcements on various topics.

Response to these spots has been very positive. Concerning Lifebeat, a program that comments on contemporary issues, a listener writes, "Although I am not a Christian, I think your radio spots are great! You provide us all with much to think about. Your programs also help our family members to relate better to each other."

VICTOR COOPER

For the record

Kettering grants: Kettering Medical Center recently received \$1,127,000 in two special gifts. The first, a bequest of \$627,000 from the estate of Russell V. Polen, a former General Motors executive, will provide new headquarters and an endowment

fund for an expanded community - health - education service. (Health-education programs at KMC enrolled 15,750 persons in 1978.) The second, a gift of \$500,000 from the Kettering Fund, will be used to promote research leading to new uses for computers in health care.

Died: L. C. Naden, president of the Australasian Division from 1962 until his retirement in 1970, while speaking to the Sanitarium Health Food Board in Wahroonga, Australia, on September 18. □ William E. Guthrie, 72, hospital manager in the Philippines and United States, and secretary-treasurer of the Central California Conference at the time of his retirement, in Ukiah, California, on August 27. □ Laura Estella Straw (Mrs. W. E.), 93, in Knoxville, Tennessee, on September 10.

Good news

Thousands of impulses urge themselves on us every working hour. Communications of all kinds come at us from everywhere. Myriads of voices—most of them strident, raucous, nerve-jangling, depressing—assault our hearing. We could use some good news, a better sound.

Now comes the REVIEW—relief from the cacophony of discordant notes or, to change the figure, an oasis in the desert. "As cold waters to a thirsty soul, so is good news from a far country" (Prov. 25:25). Yes, the REVIEW is good news from far-flung battle lines, triumph and victory amid trial and tragedy. It is truth's banner planted in the midst of the enemy's camp.

Read all about it in the REVIEW. Your soul will be refreshed, encouraged, braced for positive action. You owe it to yourself.

C. E. BRADFORD
Vice-President of General Conference
for North America

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