

Adventist Review

General Organ of the Seventh-day Adventist Church

January 17, 1980

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Author Elisabeth Spalding McFadden and her husband spent two terms serving in Pakistan, home of these sisters. In "Plush Blue Carpets or Sandy Sidewalks?" (p. 12), Mrs. McFadden, who returned to Pakistan as a volunteer, compares the luxuries of her homeland with the rewards of service.

Jan S. Doward, author of "Know Your Enemy" (p. 4), is assistant director of the General Conference Youth Department, a position to which he was called after nearly 20 years of working with youth as a teacher and principal in Washington, Oregon, and California.

Elder Doward was baptized on Okinawa during World War II by a Baptist chaplain who wouldn't baptize him unless he joined the Baptist Church. "It was the shortest membership they ever had!" reports Elder Doward. "I learned of this truth on board a ship en route to the war zone." The entire story is told in the book *Battleground*, one of several he has written.

Elisabeth Spalding McFadden tells some of her life story in "Plush Blue Carpets or Sandy Sidewalks?" (p. 12). There are some interesting points she doesn't mention: She is the mother of six children, author of

Some Rain Must Fall, Merry Beth Stories, and articles for various magazines, and co-organizer with Kermit Netteburg, of Andrews University, of the Seventh-day Adventist Christian Writers Workshops held in Michigan in 1975, 1976, and 1977. While Mrs. McFadden's husband was medical director of the Karachi, West Pakistan, SDA hospital she served in many capacities. She writes, "I worked with the Karachi YWCA as a nurse in a refugee village; I was food matron and acting dietitian of the SDA hospital one year; spent six months in India at Vincent Hill School as food matron and English teacher; and taught church school in Karachi for one year while the teacher was on furlough."

Everyone is aware of the inroads inflation is making on personal finances. Subscribers to the REVIEW, as well as to other magazines, know that the price

of their subscription keeps rising. Perhaps the price hike can better be understood when readers realize that the cost of paper per magazine copy has increased by 79 percent since 1970 despite publishers' best efforts to conserve through reductions in page size and weight. Second-class postage has more than tripled since 1970.

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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.

Angel in a camper

The article "Angel in a Camper" (Nov. 15) reminded me of a quotation in *Sons and Daughters of God*, page 37: "These heavenly beings . . . frequently disguise themselves in the form of human beings, and as strangers. . . . In lonely places they have been the companions of the traveler in peril. In tempest-tossed ships they have spoken words to allay fear and inspire hope in the hour of danger. Many, under different circumstances, have listened to the voices of the inhabitants of other worlds."

ERNEST BOURDEN
Centerville, Mississippi

Not necessarily thieves

Re "Thieves in the Church" (Speaking Out, Dec. 6).

I applaud the efforts to alert us to a moral question we may not often consider. Most of us, at one time or another, probably have stolen the product of another's labor, whether intention-

ally or not. We ought to be alert to the issues involved.

However, the teachers mentioned may not have stolen the material involved. The 1976 change in the copyright law limits the rights of copyright owners and gives the public "fair use" of material that has been copyrighted. Section 107 of this law gives nonprofit educational institutions a limited right to make multiple copies of copyright material under the fair use provisions of the law. In view of this, Kathy's teacher may lawfully have been entitled to copy the story and to give a copy to each of the children.

On the surface it does look as if the other teacher did not meet the provisions of the law in copying the music for the Christmas program. While there are exceptions that would allow this music to be copied, I doubt that these exceptions applied. But the law does establish a Copyright Royalty Tribunal. The CRT has established a means by which people may copy material that is under copyright and pay an appropriate royalty. I would have to know that this had not been done before I could call this teacher a thief.

My source for this information is the leaflet "Explaining the Copyright Law," available by sending \$1.00 to the Association

of American Publishers, 1707 L Street NW., Suite 480, Washington, D.C. 20036.

GREGORY MATTHEWS
New York, New York

▶ A copy of the actual copyright law may be obtained from Copyright Office, Library of Congress, Washington, D.C. 20559.

Praising

Re "Praise the Lord Anyway" (Nov. 22).

Thanks! When things have gone wrong, terribly wrong, we are inclined to blame others, the Lord, and, in a valiant effort of self-appraisal, ourselves. But, let's praise the Lord anyway. He is the only one who can make wrong pass, and we know He always will.

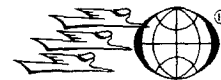
ELFRIEDE MATEJISIK, PH.D.
Chicago, Illinois

Shortwave

Re "New Broadcast Opportunity" (Nov. 29).

Most Americans do not realize how many people around the world listen to shortwave radio. It is encouraging to see advances by the church like those described. However, an error crept into this report. The frequency of the Andorra broadcast is 6215 kHz (no decimal) or 6.215 MHz.

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

The *Adventist Review* (ISSN 0161-1119) is published every Thursday. Copyright © 1980 Review and Herald Publishing Association, 6856 Eastern Avenue NW., Takoma Park, Washington, D.C. 20012, U.S.A. Second-class postage paid at Washington, D.C. Subscriptions: one year, US\$19.95. Single copy, 50 cents.

Vol. 157, No. 3.

A solid foundation

Almost from its beginning the Christian church has been afflicted with heresies. Hardly had the apostolic church been organized before some people began to advocate error. The apostle Paul, concerned over the situation, wrote to his son in the faith, Timothy: "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. 2:15-18).

Apparently some purveyors of heresy in the early church were unethical enough to forge Paul's signature to documents and letters. To counteract their influence and set the record straight, Paul wrote to the church at Thessalonica: "Be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means" (2 Thess. 2:2, 3).

Paul's concern was not merely for the believers in Thessalonica but for the members in all the churches. To the elders of the church in Ephesus he said: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:28-30).

As in the apostolic church, from time to time throughout the history of the great Second Advent Movement people have arisen, setting forth teachings that differed from those of the body. In the early decades of the church Ellen G. White spent a great deal of time resisting fanaticism and taking issue with strange new ideas. As did the prophets in ancient times, Mrs. White served as a "seer," as eyes for the church (see 1 Sam. 9:9), pointing out dangers that could not readily be perceived by human wisdom.

In 1901 she set forth clearly the dangers of the "holy flesh" heresy. Three years later, in 1904, she issued a warning against the specious ideas contained in Dr. J. H. Kellogg's book *Living Temple*, which had been published a year earlier. Under inspiration she wrote: "As a people, we are to stand firm on the platform of eternal truth that has withstood test and trial. We are to hold to the sure pillars of our faith. The principles of truth that

God has revealed to us are our only true foundation. They have made us what we are. The lapse of time has not lessened their value. It is the constant effort of the enemy to remove these truths from their setting, and to put in their place spurious theories. . . .

"The track of truth lies close beside the track of error, and both tracks may seem to be one to minds which are not worked by the Holy Spirit, and which, therefore, are not quick to discern the difference between truth and error."—*Selected Messages*, book 1, pp. 201, 202.

Some of the most solemn warnings ever written by Mrs. White were given to protect the church from the subtle heresy contained in *Living Temple*. Many of these warnings contained the thought that one of the greatest safeguards against being led astray is a knowledge of God's leading in the history of the Advent Movement. In 1904 she wrote: "Our people need to understand the reasons of our faith and our past experiences. How sad it is that so many of them apparently place unlimited confidence in men who present theories tending to uproot our past experiences and to remove the old landmarks."—*Southern Watchman*, April 5, 1904.

Building for 50 years

Fifty years and more had passed since the pioneers of the Advent Movement had, through study of the Scriptures and prayer, laid the doctrinal foundations of the church. Now, as Mrs. White saw how easily some people, including church leaders, were confused by the book *Living Temple*, she wrote: "Many of our people do not realize how firmly the foundation of our faith has been laid. . . . What influence is it that would lead men at this stage of our history to work in an underhand, powerful way to tear down the foundation of our faith—the foundation that was laid at the beginning of our work by prayerful study of the Word and by revelation? Upon this foundation we have been building for the past fifty years. . . .

"We are God's commandment-keeping people. For the past fifty years every phase of heresy has been brought to bear upon us, to becloud our minds regarding the teaching of the Word—especially concerning the ministration of Christ in the heavenly sanctuary, and the message of Heaven for these last days, as given by the angels of the fourteenth chapter of Revelation."—*Selected Messages*, book 1, pp. 206-208.

"We have our Bibles. We have our experience, attested to by the miraculous working of the Holy Spirit. We have a truth that admits of no compromise. Shall we not repudiate everything that is not in harmony with this truth?"—*Ibid.*, p. 205.

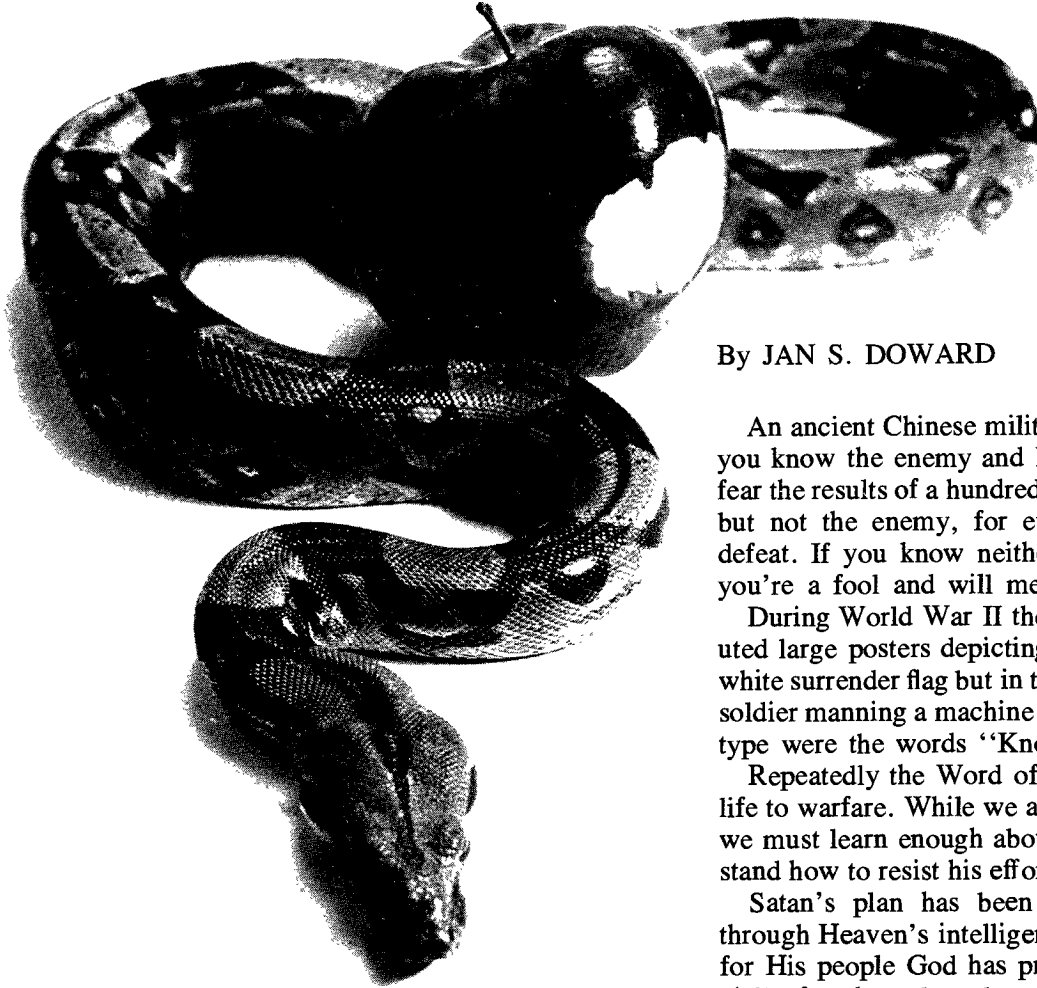
It is clear that the truths which have made us a people are unassailable. It also is clear that heresies have been introduced in the past. What of the future? Will new heresies arise? How should the people of God relate to so-called new light? These questions we shall consider next week.

K. H. W.

To be continued

Know your enemy

Satan's six-point plan for leading church members astray has been uncovered and revealed to the remnant church.



By JAN S. DOWARD

An ancient Chinese military strategist once wrote, "If you know the enemy and know yourself, you need not fear the results of a hundred battles. If you know yourself but not the enemy, for every victory you will suffer defeat. If you know neither yourself nor your enemy, you're a fool and will meet defeat in every battle."¹

During World War II the United States Army distributed large posters depicting an enemy soldier waving a white surrender flag but in the foliage was hidden another soldier manning a machine gun. Under this in large, bold type were the words "Know your enemy."

Repeatedly the Word of God compares the Christian life to warfare. While we are not to magnify our enemy, we must learn enough about him so that we will understand how to resist his efforts to separate us from Christ.

Satan's plan has been decoded effectively for us through Heaven's intelligence service. In His great love for His people God has provided insights geared especially for these last days. In *The Youth's Instructor*, March 23, 1893, Ellen White wrote about Satan's plan for our youth: "The Lord marks out a way in which He would have them walk. He has lent them talents to be used for His glory, to do a certain work for the Master, but Satan says, '[1] I will countermand the order of Christ. [2] I will find another line of work for active brain and busy hands, whereby they shall serve me. [3] I will eclipse eternal interests before this youth, and attract his mind by worldly interests, and [4] when he is disappointed in one, I will thrust before him other attractions. [5] I will blind his power to discern, that he may work against the advancement of truth. [6] I will bind him about with worldly allurements like the finest threads,

"That old serpent, called the Devil, and Satan" (Rev. 12:9), has a disguise for every occasion. In his first temptation of human beings, he assumed the form of a beautiful creature with wings of burnished gold. After the fall God cursed the serpent, saying, "Because thou hast done this, . . . upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life" (Gen. 3:14).

Jan S. Doward is an assistant director of the General Conference Youth Department.

whose power to bind will become at last like ropes of steel, and he shall be bound in my service. I can lead him where I choose, and he will not discern that he is in hostility to Jesus Christ, my rival, and disloyal to God.'”

This is a remarkable statement about the enemy’s scheme to thwart the purpose of God through His people.

In the enemy’s battle plan outlined above, disguise is imperative. The devil adjusts for every occasion. Remember, in his first temptation of human beings the devil did not appear in bat wings that would have frightened Eve away, or even as an angel of light, which would have put her on her guard. In Eve’s case, Satan assumed the form of a beautiful creature with wings of burnished gold, not that of a snake wrapped around a limb.

When he met Christ in the wilderness, Satan came as an angel of light, as if in answer to Christ’s prayer. By so doing, he attempted to make it seem that Christ Himself was the fallen angel, since He was in such an emaciated condition.

The enemy may approach us through some innocent, beautiful person on a high level of culture and talent. “Many a man of cultured intellect and pleasant manners, who would not stoop to what is commonly regarded as an immoral act, is but a polished instrument in the hands of Satan.”²

Once Satan has disguised himself through whatever means possible, he begins attracting the senses, for he understands very well that:

Whoever rules the senses controls the thoughts.

Whoever controls the thoughts rules the heart.

Whoever rules the heart controls the person.

Notice the technique the enemy used in the temptation in Eden. “Yea, hath God said, Ye shall not eat of every tree of the garden?”³ Eve had all the luscious fruit she needed, but perhaps God was withholding one kind that was better. Although the basic appeal was to appetite, she probably was not especially hungry. Doubt was expressed in that question; doubt that God was really giving Adam and Eve all the good fruit they needed. Here was born the age-old slogan of “Try it, you’ll like it!”

Level of Jesus’ temptations

Coming to Christ alone in the wilderness, Satan also projected a doubt. “If thou be the Son of God,” he said, “command that these stones be made bread.”⁴ Masquerading as an angel of light, the devil held Christ’s attention. Taking advantage of that, he suggested that if Christ truly were the Son of God, He ought to be able to sustain His claim by working a miracle. Though exhausted with hunger and deprivation, Christ easily could have turned those stones, which looked invitingly like loaves, into bread. Jesus’ temptation came at a far different level than we would suspect from a surface reading of the Scriptures. “It was as difficult for Him to keep the level of humanity as for men to rise above the low level of their depraved natures, and be partakers of

the divine nature.”⁵ But from His temptation in the wilderness we can learn that “in all ages, temptations appealing to physical nature have been most effectual in corrupting and degrading mankind.”⁶

The next phase in Eve’s temptation involved presumption. Lying to Eve about the state of the dead, Satan said, “Ye shall not surely die.”⁷ “The tempter assured Eve that as soon as she ate of the fruit she would receive a new and superior knowledge that would make her equal with God.”⁸ Plucking the fruit, the devil gave it to her. As she held it in her hands he sneered, “You’re not dead, are you?”

Satan loves to lead people to disobey God’s commands, insinuating that when they do, they will enter a new and wonderful state of knowledge. The notion that we must experience sin in order to advance is not dead. The concept that we cannot appreciate righteousness until we learn from experience what wickedness is, is very much alive. Some have even gone so far as to twist the story of the prodigal son, using it as proof that this is the way to teach our children the full benefits of right living. Such a concept is presumptuous to the core.

When Satan transported Christ to the pinnacle of the Temple, he tried to take advantage of Christ’s humanity, urging Him to presumption. Satan could urge and solicit, but he couldn’t push. “Unless Christ should consent to temptation, He could not be overcome.”⁹

As Satan is a past master at quoting Scripture, he used Psalm 91:11, 12, twisting it to imply that God would send angels to keep Christ from the natural consequences of a dangerous fall, but he omitted the words “to keep thee in all thy ways.” He had to omit these words because presumption is a counterfeit of faith. “Faith claims God’s promises, and brings forth fruit in obedience. Presumption also claims the promises, but uses them as Satan did, to excuse transgression.”¹⁰ The unregenerate heart, bolstered by Scripture and familiarity with Christian terminology, can place such distortions as highly attractive alternatives to real faith. Humanity’s “batting average” is low when it comes to recognizing and resisting presumption. “As Satan assails men with this, he obtains the victory nine times out of ten.”¹¹

Currently the idea is being circulated that as long as we maintain a high level of discussion on the character of God and other issues in the great controversy, the little things of life—what we eat, drink, wear, see, hear, and do—really do not make much difference. Consequently, it is thought to be all right for Adventists to discuss the fine points of theology at great length over a cup of coffee. But it must be remembered that “the little foxes . . . spoil the vines.”¹² Unless our study of the character of God and the righteousness of Christ is translated into practical godliness, enabling us to demonstrate by daily living what God and righteousness are really like, then the “little foxes” will eventually neutralize the power of the gospel, ultimately destroying the person involved. This becomes the very epitome of presumption.

The final phase of Satan’s temptations is designed to

stimulate the tender nerve end of pride. With Eve he said, "Ye shall be as gods [better translated, "as God"]."¹³ That was what Satan wanted in heaven. "I will be like the most High," he had said in his heart.¹⁴ This attitude is the spark that motivates people in sports, politics, business, and, too often, in civil and religious service.

Satan placed Christ on a high mountain, showing Him all the kingdoms of the world and their glory. "All these things will I give thee, if thou wilt fall down and worship me,"¹⁵ he said. For Christ, "this last temptation was the most alluring of the three."¹⁶ You see, without a struggle, He could have had the world He had come to redeem, according to Satan. The devil held out to Him the kind of kingdom the Jews wanted, and that so many attempt to find today through a social gospel that pampers people's pride but never lifts them above the problem of sin—a kind of kingdom that actively manipulates governments but remains corrupt at heart.

Satan's temptations center on three issues

With variations on the development outlined above, Satan's manifold temptations today center upon these three issues: appeal to the senses, presumption, and love of the world. Regardless of the techniques he uses, his main purpose is to belittle sin and to keep the transgression route well greased and inviting so that everything moves fast enough to blind the mind to heaven-sent warnings. But after the fact he always presents the enormity of the sin committed and the hopelessness of pardon. The effect is startling. It goads people into desperation, often to suicide.

One amazing facet of sin is that there is a false, pulse-pounding excitement related to it. The stolen watermelon always seems to taste better than the purchased one. Illicit sex always seems more exciting than does a legitimate relationship, at least in anticipation. But it leaves a bitter taste. "The knowledge which God did not want our first parents to have was a knowledge of guilt."¹⁷

Christ's victory was as complete as Adam and Eve's failure. Submission to Him and faith in His Word makes resistance possible. "Submit yourselves therefore to God. Resist the devil, and he will flee from you."¹⁸ "Satan trembles and flees before the weakest soul who finds refuge in that mighty name."¹⁹

Know your enemy. He is a conquered foe. When you realize your own inability to face him alone, you are ready for the battle. "Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand."²⁰ □

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¹ William E. Dougherty, *A Psychological Warfare Casebook*, p. 425.
² *The Great Controversy*, p. 509.
³ Gen. 3:1.
⁴ Matt. 4:3.
⁵ *The SDA Bible Commentary*, Ellen G. White Comments, on Heb. 4:15, p. 930.
⁶ *The Desire of Ages*, p. 122.
⁷ Gen. 3:4.
⁸ *The Story of Redemption*, p. 34.
⁹ *The Desire of Ages*, p. 125.

¹⁰ *Ibid.*, p. 126.
¹¹ *Testimonies*, vol. 4, p. 44.
¹² S. of Sol. 2:15.
¹³ Gen. 3:5.
¹⁴ Isa. 14:14.
¹⁵ Matt. 4:9.
¹⁶ *Selected Messages*, book 1, p. 286.
¹⁷ *Ibid.*, p. 214.
¹⁸ James 4:7.
¹⁹ *The Desire of Ages*, p. 131.
²⁰ Eph. 6:13.

FOR THE YOUNGER SET

The pileated woodpecker

By KATHERINE HAUBRICH

"Put on your coat and hat, Martha, and I'll show you two woodpeckers!" exclaimed Willy.

Martha hurried to get her coat and hat from the closet. Willy helped Martha with the last two buttons on her coat before they hurried out the door and down to the end of the lane where the tall trees grew.

Willy pulled his bird book and binoculars from the large pocket of his jacket. "Shh! Wait now while I look for them. There's a pair nesting in that big tree there. See the hole toward the top?"

Martha strained to see the large dark hole. "Oh! Look, Willy!" she cried excitedly. "Look at the big bird with the red head!"

A large black-and-white bird with a bright-red crest landed briefly on the hole's edge, then sailed away again at the sound of Martha's excited cry.

Willy sighed. "You are supposed to be quiet when you bird watch," he reminded her in a whisper.

"Oh, Willy, I'm sorry," Martha whispered. "Will he come back?"

"Sure. Let's sit down here and wait awhile. I'll read what it says about him from my bird book," Willy

said quietly as he sat down and opened his field guide-book. "Look, Martha. Here he is. He is called the pileated woodpecker. My bird book says that at one time he became nearly extinct because people cut down too many of the forest trees."

"Oh," said Martha, wondering what *extinct* meant.

"But now," continued Willy, "the trees and forests are growing up again, and so there are more pileated woodpeckers and they won't all die off."

"I wonder what they eat?" mused Martha.

"They eat insects in the trees," said Willy, "like carpenter ants and other wood-destroying insects."

"Then they are good birds, aren't they?" Martha asked.

"Yes," said Willy. "Some people think they hurt the trees because of the large holes they make, but that isn't true."

Martha nudged Willy and silently pointed to the tree with the nest. The pileated woodpecker had returned. Soon he was joined by his mate. Martha and Willy sat quietly watching the large birds until Mother called them home for dinner.



Unsurpassed beauty

Unsurpassed beauty awaits your discovery if you have not taken a trip recently through the King James Bible.

By MIRIAM WOOD

As they come closer to God, and contemplate the glories of heaven, human beings thirst for beauty of all kinds in their lives. The beauty of a sunset, of a white beach with the blue water foaming and curling at its edges, of stately words and rhythms. Beauty of all kinds, visual and auditory, such as an orchestral arrangement of *The Warsaw Concerto*. The soul feeds on beauty. Adam and Eve were put in a garden of unsurpassed beauty and peace. Small wonder, then, that we humans seem always in search of this celestial quality.

I'd like to suggest an incomparably rich source of beauty, one that's often overlooked—namely, the King James Version of the Bible. I'm not going to engage in dialogue or controversy regarding the merits of this version over other versions linguistically or theologically. I'm just going to state that, in my opinion, the King James Version offers such literary beauty that all English-speaking people should prize it for that quality, just as they prize it as the repository of God's revealed truth.

Let me illustrate what I mean. Let's look first at Psalm 137. Never a week goes by that I don't turn to this psalm and read it, as shivers of appreciation tingle down my spine. There was Israel, in apparently hopeless captivity. The days dragged on and on. Life seemed not worth

living. Surely no other writer has ever summed up despair more eloquently.

"By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song; and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion.

"How shall we sing the Lord's song in a strange land?" (verses 1-4).

Haven't you ever, in your own life, wondered how you could sing "the Lord's song" in this strange and cruel world? Haven't you ever longed for a past that is gone forever?

Then there's Job. Actually, the entire book is so rich in imagery it could take a lifetime of our exploration. In the end of the book God asks Job, "Where wast thou when I laid the foundations of the earth?" (chap. 38:4).

If you've ever found yourself questioning God's ways (and what human hasn't done this upon occasion?), then the whole matter is put in perspective by this one question. God is God. His knowledge and ways are so infinitely above our comprehension that we must smile at our own incredible conceit.

Discover the minor prophets

Then, if you haven't yet discovered the minor prophets of the Old Testament, I recommend them to you enthusiastically. They're different and special. They have a unique sound. Amos summed up the whole dilemma of Christian living and the need to make this a totality when he asked, "Can two walk together, except they be agreed?" (chap. 3:3). This text is often used to discourage marriages between believers and nonbelievers, but to me, it has a wider application in its simplicity and power.

If you've never read Isaiah 55, then don't let another day end without giving yourself that glimpse of beauty. Can any other description of perfect bliss be more vivid than this, in verse 12?

"For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

For sheer majesty, though, and power, I always come back to John 11:35. As children, many of us prattled that this is the shortest verse in the Bible. But it is much more. It expresses the sorrow of the ages, the eternal anguish of men and women in their struggle against the results of sin, including the final foe—death.

"Jesus wept."

As I think of the Son of God, infinite in power, yet, as a human being unable to keep back the tears of sorrow, my own heart is strengthened, my tears seem not to be so bitter. It is human to sorrow, yet it is also divine.

This briefest of trips through the King James Version will, I hope, be just the beginning of your own compilation of favorite passages. All this beauty should not remain unexplored. □

Our wonderful Father

By ADLAI ALBERT ESTEB

*Sometimes in life God calms the storms, we find,
But since He's very wise, as well as kind,
Sometimes, instead of calming storms so wild,
He brings the greater good, and calms His child!*

Study documents on inspiration and creation

In an effort to obtain wide input, church leaders are soliciting comments and suggestions from members on the two study documents reproduced here.

REVELATION AND INSPIRATION OF THE BIBLE

Introduction

Christianity is a revealed religion. It is not the product of human invention or development, but is based on knowledge imparted by God through the Holy Scriptures—the sixty-six books of the Old and New Testaments. In order for human beings to know God, the plan of salvation, their origin, nature, destiny, and responsibility, this knowledge has to be imparted by revelation from God.

Knowledge of God Through Nature and History

God's character is revealed in part through His created works.¹ Yet Adam and Eve, even in their unfallen state, needed to be taught by their Creator in order to understand Him adequately. As a result of the fall, the mental ability of human beings was diminished and their understanding warped, rendering them incapable, without supernatural aid, of interpreting correctly the natural world, which itself was distorted by sin. Ultimately God,

through the Holy Scriptures, provided the basis and means for the correct understanding of the origin, purpose, and nature of His created handiwork and its history.

God also reveals Himself to human beings through His involvement in human affairs. God is continually at work in human history, and, on occasion, by acts of mighty power He especially intervenes to carry forward His purposes, as when He delivered Israel from bondage in Egypt.² However, the discovery and interpretation of God's acts in history have not been left to unaided human genius and insight. God has not only acted, He also has spoken. By means of revelation and inspiration He has graciously disclosed in the Bible the meaning of His acts. Without this communication they might be unnoticed and would be misinterpreted. For instance, "Christ died for our sins" (1 Cor. 15:3) sets forth both act and meaning.

God Revealed in the Incarnation

God provided the supreme revelation of Himself to humanity in the Incarnation of Jesus Christ, the Son of God, who, by His holy life and instruction, taught truths about God that could not be learned in any other way.³ Of this revelation the Scriptures say, "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son" (Heb. 1:1, 2, N.I.V.).

Christ's life on earth witnessed about God in ways that word descriptions could not. But inasmuch as only a relatively small number of human beings saw Jesus, the New Testament writers were inspired by the Holy Spirit to record the events and meaning of His life and to preserve them for posterity.

God Revealed Through Inspired Messengers and Writings

Human beings needed more than the distorted and inadequate knowledge of God, of themselves, and of the origins of the physical world that they could learn from nature or human history. God had taught much to Adam

About these documents

It is essential for the Seventh-day Adventist Church to retain in clear focus the unchanging truths that have characterized its unique message and mission to a world in rebellion against God. Often serious questions are addressed to the leaders of our church as to just what the church teaches on various Biblical topics. When there are indications that the Lord may be leading toward a fuller understanding of Biblical truth, or indications that some teaching may be veering away from Biblical truth, the church must reexamine and restudy its historic teachings and the great principles of truth on which they are built. This is all the more important in a time like the present, when Christians are being confronted by both science and theology with new and even radical departures from "the faith which was once for all delivered to the saints" (Jude 3, R.S.V.). And there is perhaps no area of greater controversy than that dealing with the creation of life and the historicity of the whole Genesis account of beginnings.

In view of the foregoing the leadership in the General Conference sought wide counsel concerning that which Seventh-day Adventists understand the Bible to teach on the subject of Creation. But in looking at our belief in

Creation, we found that in order to define our doctrinal concepts we must also address ourselves to that which the Bible teaches on the validity of special revelations.

These studies on Creation and revelation-inspiration have taken place over a period of several years, involving scientists, theologians, administrators, teachers, and others throughout the world church. Numerous revisions in the text have been made as suggestions have come from many quarters. This effort was made with no thought of discouraging further study in these or any other areas of church doctrine. We want always to be open to truth as the Spirit reveals it. The officers feel the need of some guidelines that would help us to teach and preach within the framework of the old landmarks, while being open to expanding truth.

We are presenting these statements so that we may have the benefit of an even wider input from the church. We welcome comments and suggestions. Please address them to W. Duncan Eva, a vice-president of the General Conference, who has been appointed by the officers of the General Conference to receive your communications.—THE GENERAL CONFERENCE OFFICERS.

and Eve in their unfallen state by face-to-face communion; but when they rebelled against Him, direct communion ceased.

Thereafter the Godhead gave special revelations to persons usually called prophets. The Holy Spirit guided the prophets to write out many of these revelations, and later the messages He designed to convey to all people were included in the Holy Scriptures. Not all revelations to prophets were preserved.⁴

God revealed Himself and His will to the prophets in various ways, such as through thoughts, dreams, and visions, and through angels who sometimes delivered explicit, word-by-word directions. There were other occasions when the prophets were guided by the Holy Spirit to select and record meaningful and useful data, and were given proper interpretations of them for the enlightenment and direction of God's people. At times they were divinely led to include material previously written that was relevant to their message.⁵

The prophets were given revelations of God's mysteries, and were guided by the Holy Spirit to record these for the benefit of mankind.⁶ At times the Spirit made vivid impressions upon the mind of the prophet while he was meditating upon or studying past revelations, or seeking to understand God's will. However, in writing they were always dependent on the unique guidance of the Holy Spirit.

Seventh-day Adventists recognize, therefore, that the Bible came through divine activity by which God revealed Himself to specially chosen agents. He conveyed to them the knowledge of Himself, His will, the world, and the universe, along with the basis and means of understanding them. God inspired these men to receive and communicate His revelation accurately and authoritatively.

Revelation thus has to do with both the content of truth and its disclosure to the human instrument; inspiration has to do with its communication in a dependable and trustworthy manner. Inspiration is God's method of directing the mind and thoughts of human beings in communicating the revelation orally or in writing for the benefit of others. To Isaiah, God said, "Go, write it before them on a tablet, and inscribe it in a book, that it may be for the time to come as a witness for ever" (Isa. 30:8, R.S.V.). To John, God said, "Write this, for these words are trustworthy and true" (Rev. 21:5, R.S.V.).

However, revelation and inspiration are elements of a single process. One may make a theoretical distinction between them, but they are not always separate or successive experiences. The results of revelation-inspiration are called in the Bible the "oracles of God,"⁷ "the Scriptures,"⁸ and "the word of God."⁹ In the Bible God is speaking to us, just as surely as if we could hear His voice. Of the Inspired Word, the apostle Paul wrote, "We also thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as

what it really is, the word of God, which is at work in you believers" (1 Thess. 2:13, R.S.V.).

Revelation-inspiration is the primary means God uses to confront human beings with Himself. It is the method by which knowledge and truth are imparted, and results in an inspired message. The Bible and its transforming effects in personal life are the end product of revelation-inspiration. Its divine origin and unique character are asserted in the words of the apostle Paul, "All scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness" (2 Tim. 3:16, R.S.V.).

God's Word Unique

God's word given through His apostles and prophets is unique. Peter, the apostle, affirmed, "No prophecy of scripture . . . ever came by the impulse of man, but men moved by the Holy Spirit spoke from God" (2 Peter 1:20, 21, R.S.V.). Thus, the writings of God's inspired messengers are not the result of the unaided natural processes of human research, logic, or reflection. They are the result of divine revelation and of the Holy Spirit's guidance and control of the prophets' mental powers and understanding, and of the prophets' own cooperation and participation in choice of language.

The writers of the Holy Scriptures were inspired by God with ideas and concepts. He did not dictate His message to them word by word, except in certain instances in which God or an angel spoke or voices were heard by the prophet. Occasionally, the prophet did not fully understand the meaning of all that the Holy Spirit inspired him to write (cf. 1 Peter 1:10, 11).

"The Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that 'the word was made flesh, and dwelt among us.' John 1:14."¹⁰

"The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all 'given by inspiration of God' (2 Tim. 3:16); yet they are expressed in the words of men."¹¹

"The Bible is written by inspired men, but it is not God's mode of thought and expression. It is that of humanity. God, as a writer, is not represented. . . . The writers of the Bible were God's penmen, not His pen. . . . It is not the words of the Bible that are inspired, but the men that were inspired. Inspiration acts not on the man's words or his expressions but on the man himself, who, under the influence of the Holy Ghost, is imbued with thoughts. But the words receive the impress of the individual mind. . . . The divine mind and will is combined with the human mind and will; thus the utterances of the man are the word of God."¹²

"The writers of the Bible had to express their ideas in human language."¹³ They were guided by the Holy

Spirit in the selection of concepts and in the choice of supporting data. They received assistance from the Holy Spirit in recording God's revelation, but they recorded it in words reflecting their own personality, talents, experience, and education. Their task was to express "infinite ideas" through "finite vehicles."¹⁴ The consequent variety of literary style, coupled with special emphases in details or concepts rooted in the different personalities and backgrounds of the writers, enriches the Word.

The details of some events are seen differently by various inspired writers; and their accounts on occasion differ. These comparatively few minor differences in detail as appearing in Scripture in no way affect the thrust of the message the Lord is communicating through the testimony of these inspired messengers. In this connection Ellen White states, "I saw that the Word of God, as a whole, is a perfect chain, one portion linking into and explaining another. True seekers for truth need not err."¹⁵ It is well to remember that such difficulties in Scripture may be the result of imperfections of human understanding,¹⁶ or lack of knowledge of the circumstances involved.¹⁷ Some difficulties may be resolved by further research and discovery. Others may not be understood or resolved until the future life. However, we must guard against sitting in judgment on the Scriptures. "No man can improve the Bible by suggesting what the Lord meant to say or ought to have said."¹⁸ Jesus affirmed the reliability and trustworthiness of the Old Testament by these words: "Scripture cannot be broken" (John 10:35).

The apostle Paul was conscious that he spoke with the authority of the Lord and that his inspired letters were to affect the limits of the Christian fellowship: "If anyone refuses to obey what we say in this letter, note that man, and have nothing to do with him" (2 Thess. 3:14, R.S.V.). That which Paul wrote constituted instruction from the Lord: "If any one thinks that he is a prophet, or spiritual, he should acknowledge that what I am writing to you is a command of the Lord" (1 Cor. 14:37, R.S.V.).

Authority, Purpose, and Use of Inspired Writings

We recognize that the main thrust of Scripture produced by the process of revelation-inspiration is redemptive. See 2 Timothy 3:15. Consequently the Bible is to be received and obeyed by every true Christian. "In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience."¹⁹

The authors of Scripture often presented their testimony in a setting that describes natural phenomena, records historical events, or includes prophetic utterance. In all these areas the teaching of the Bible is clear and trustworthy when read in context and taken as a whole.

Seventh-day Adventists accept the entire Bible, be-

lieving that it not merely contains the word of God, but that it is the word of God.

The Bible provides the basic foundation upon which the Christian structures his philosophy of life, his personal living, his vocation, and his study or reflection about the world around him. It provides the framework for the correct understanding of the origin and contingent nature of matter, of the origin, purpose, and essence of human beings; the time-frame of beginnings of life, of the nature and purpose of human society and of history.²⁰

The phenomenon of divine revelation represents God's attempts to reveal Himself to human beings that they may respond with love, worship, and service. The Bible reveals God the Father, Son, and Holy Spirit.

On their part, human beings are to study the Bible diligently, comparing scripture with scripture,²¹ giving due consideration, in the context of Scripture, to the meaning of words as used by the inspired writers, to the normal meaning of sentences, and the grammatical and historical context of the passages under study. In such study believers seek and rely upon the help of the Holy Spirit, through whom the Word was given.

The writers of Scripture used both poetry and prose to express sacred truths. Some sections of the Word of God are prophetic, others historical; sometimes parables were introduced to teach lessons. The careful student will take into consideration this variety of styles and language when seeking the meaning of a passage. He should note that where the Bible contains references relative to specific time and place,²² these should be examined to obtain general principles that apply to one's own time and circumstances.

Persons who search the Bible in this manner, guided by the Holy Spirit, who inspired the Word, will be richly rewarded as they enjoy fellowship with their Creator. Without this guidance of the Spirit of God no one can adequately distinguish truth from error, properly trace the workings of Providence in history, correctly interpret nature, or understand and accept the messages of Scripture.²³

Jesus taught Nicodemus that the precise manner by which the Holy Spirit influences the human mind is a profound mystery.²⁴ To understand how the Holy Spirit works is not necessary, but to open one's mind to His guidance assures that the study of the Bible results in life-giving communion with God and not merely in the accumulation of religious knowledge.

Although the canon of the Holy Scriptures is closed, prophetic revelation did not terminate with the New Testament. Even though the prophetic gift may not have been operative at all times, it has been manifested in the remnant church.

In summary, God has used different means and a variety of persons over many centuries to set forth His will for mankind. "Now," the apostle wrote, "I know in part" and "now we see through a glass, darkly" (1 Cor. 13:12). But that which has been revealed *we do know*, for God has revealed it to us through the Spirit.²⁵

REFERENCES

- ¹ Rom. 1:19, 20; Ps. 19:1-4.
² "In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will." *Education*, p. 173.
³ John 14:8-11.
⁴ John 20:30, 31; Joshua 10:13; 2 Sam. 1:18; 1 Chron. 29:29; 2 Chron. 9:29; 26:22.
⁵ Jude 14, 15; Luke 1:1-4.
⁶ Isa. 30:8.
⁷ Rom. 3:2.
⁸ John 5:39; Rom. 1:2.
⁹ 1 Thess. 2:13, R.S.V.; Rom. 9:4-6; 1 Peter 1:23-25; 2 Cor. 4:2.
¹⁰ *The Great Controversy*, p. vi.
¹¹ *Ibid.*, p. v.
¹² *Selected Messages*, book 1, p. 21.
¹³ *Ibid.*, p. 19.
¹⁴ *Ibid.*, p. 22.
¹⁵ *Early Writings*, p. 221.
¹⁶ *Selected Messages*, book 1, p. 19.
¹⁷ *Education*, p. 171.
¹⁸ *Selected Messages*, book 1, p. 16.
¹⁹ *The Great Controversy*, p. viii. "But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines and the basis of all reforms. . . . Before accepting any doctrine or precept, we should demand a plain 'Thus saith the Lord.'"—*Ibid.*, p. 595.
²⁰ "His word is given for our instruction; there is nothing in it that is defective or misleading. The Bible is not to be tested by men's ideas of science, but science is to be brought to the test of the unerring standard."—*Counsels to Teachers*, p. 425.
²¹ On this basis, methods for the study of Scripture must also arise out of and be developed in harmony with the nature of Scripture. "Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems."—*The Great Controversy*, p. 599.
²² Deut. 22:6-8; Num. 5:11-31; Col. 3:22-25; 1 Cor. 14:34, 35.
²³ 1 Cor. 12:3; John 3:3; 16:13; Ps. 107:43; *Christ's Object Lessons*, pp. 113, 408; *Steps to Christ*, pp. 87, 93; *The Desire of Ages*, p. 108.
²⁴ John 3:8; *Testimonies*, vol. 4, p. 585.
²⁵ 1 Cor. 2:10, 13.

CREATION AND RE-CREATION

Because Seventh-day Adventists accept the Bible as God's inspired, reliable, and authoritative revelation to mankind, we believe: that "in the beginning God created the heaven and the earth";¹ that as Creator of all things, God transcends nature, history, and human civilizations; that the entire Genesis account of the work of Creation² is the brief but primary and factual history of the origin of Planet Earth and of all life upon it; that Genesis provides the true record of mankind's fall into sin, of the early history of the race, and of the Noachian flood of worldwide dimensions;³ that the Bible provides the framework in which, as human beings, we may understand the universe;⁴ and that the Bible and nature shed light on one another⁵ but that nature is a secondary book, which reveals God⁶ when read and interpreted by the written Word.

The Bible statement that "the earth was without form and void"⁷ when God brought it into existence leads us to believe that God created all living things on earth and their supporting environment during the six literal consecutive days of Creation.

Accepting the Bible time-frame, which clearly indicates a short history for life and the human race upon earth,⁸ we do not consider the fossils to be a record of the outworking of a gradual, sequential development of living things from simpler beginnings, or the result of any pattern of successive creations over vast periods of time, but believe that they can be explained as a record of created life forms or their descendants, which may show limited modification from their original types.

Not only does the Bible point to God as the Creator of all things, not merely the initiator of an evolutionary process operating in the distant past, but it reveals God's continuing personal involvement with His Creation on

this planet, and with human beings in particular. God's purpose to establish and to maintain a personal connection with His Creation is clearly set forth by the Creation record itself, God's initial relationship with human beings, and His patient dealings with them since the Fall.⁹

The Bible links Creation directly with the seventh-day Sabbath, which was instituted by the Creator Himself at the end of the literal Creation week as a memorial of Creation.¹⁰ The faithful observance of the Sabbath is commanded by God and serves as a continual reminder of the Creator and Creation week. By observing the Sabbath, we humans acknowledge our creaturely dependence upon our Maker and God's re-creative and redemptive power in all ages. The Sabbath also points forward to the restoration of Edenic perfection.¹¹

God created man a unique being in His own image, capable of fellowship with Him. When the obedience and allegiance that belong to the Creator alone were yielded to Satan in Eden the harmonious relationship between God and man was broken. This entry of sin, with its degenerative effects upon human beings,¹² has had disastrous effects, the full extent of which we cannot know, upon the rest of God's earthly creation. Though the design, order, and beauty in nature still give evidence of a loving hand, the evil one has intruded to warp and debase the once beautiful and perfect creation.¹³ Consequently the effects of sin overshadow all. Because of this fact, it is only through special revelation that human beings, with the help of the Holy Spirit, can interpret correctly nature's message relative to the origin of our world and the character of its Creator.¹⁴

Therefore the Biblical teaching of Creation and the Fall of the human race is essential to our understanding of the gospel. The Bible teaches that man can be rescued from sin and restored to fellowship with God only through the substitutionary atonement of Christ.¹⁵ Our salvation rests in Christ and His continuing ministry of reconciliation.¹⁶ His second coming will be followed by the complete restoration of the image of God in man, the final eradication of sin from the universe, and the restoration of Planet Earth to the perfect conditions that existed at the end of Creation week.

REFERENCES

- ¹ Gen. 1:1; John 1:1-3, 14; 8:58; Col. 1:15-17; Eph. 3:9; Heb. 1:1-3; et cetera.
² Gen. 1:1-2:25. See *Medical Ministry*, p. 89; *Testimonies to Ministers*, pp. 135, 136; *Testimonies*, vol. 8, p. 258.
³ Gen. 3:1-11; 6:1-8:19.
⁴ Gen. 1:16; Isa. 40:26; 45:12; Ps. 33:6; 147:4; Job 38:31, 32; Heb. 1:2, N.E.B.; Col. 1:16; John 1:3; et cetera.
⁵ See *Patriarchs and Prophets*, p. 115; *Education*, p. 128.
⁶ Rom. 1:19, 20.
⁷ Gen. 1:2.
⁸ Gen. 5:7-6, 11; 11:10-24, 32; 12:4; 25:26; 47:9; Ex. 12:40, 41; 1 Kings 6:1.
⁹ In numerous references Ellen G. White, who the church believes was inspired, also strongly supports a short chronology. See, for instance, the chapters entitled "The Literal Week" (chapter 9) in *Patriarchs and Prophets* and "Science and the Bible" in *Education*. Note also *The Great Controversy*, pp. 656, 659, 673; *Counsels on Health*, p. 19; *Testimonies*, vol. 3, p. 492.
¹⁰ For a more complete discussion, see *The SDA Bible Commentary*, vol. 1, 1953 ed., pp. 51-54, 207, 221.
¹¹ Gen. 3:15; 12:2, 3; Isa. 9:6, 7; 53:1-6; et cetera.
¹² Gen. 2:1-3; Ex. 20:8-11. See also *Patriarchs and Prophets*, p. 336; *The Great Controversy*, p. 455.
¹³ Heb. 4:9-11, R.S.V., N.E.B., N.I.V., and other translations. See also Ex. 31:15, 17; Eze. 20:12, 20.
¹⁴ Rom. 5:12, 17, 19, et cetera; 1 Cor. 15:22; et cetera.
¹⁵ See, for example, *Selected Messages*, book 2, p. 288.
¹⁶ Rom. 1:18-21. See also *Education*, pp. 17, 26, 27, 128, 129, 134; et cetera.
¹⁷ Rom. 4:25; 5:8-10; 1 Cor. 15:3, 4, 14, 17, 22; et cetera.
¹⁸ Acts 3:19-21; 1 John 2:1, 2; Heb. 4:14, 15; 6:19, 20; 8:1, 2; 9:23, 24.

Plush blue carpets or sandy sidewalks?

When God calls people to be channels through which His tide of mercy can flow to the world, Satan employs every device in his power to interrupt the tide.

By ELISABETH SPALDING MC FADDEN

Life is full of choices and decisions. Shall I go right or shall I go left? Will my green suit or my yellow dress be more appropriate for a particular occasion? Shall I attend church this morning or stay with my sick neighbor so that her husband can attend?

As I sat this morning in my one-room mission apartment, contemplating the Sabbath school lesson and the helps that go with it, this statement kept coming to my mind: "The heavenly universe is waiting for channels through which the tide of mercy may flow throughout the world."—*Testimonies*, vol. 6, p. 480.

Am I a channel? I wondered. I should be. I can be, for Ellen White goes on to say, "The same power that the apostles had is available now for those who will do God's service."

Nearly 20 years ago my husband and I received our first call to mission service. We were younger then; three of our six children were still with us. Going to the mission field was a great adventure for us all. After crossing the Atlantic, we passed through the Suez Canal into the Indian Ocean. When at last our ship's captain told us that we were nearing our destination we strained our eyes for a first glimpse of that foreign land to which we had been called. But because the clock struck midnight before the ship's engines quieted, it was not until dawn that we were able to survey our "new country." Little pillboxes along the shore met our eyes; mist

obscured the tall buildings of Karachi, a city struggling to keep pace with Western technology.

"So this is Pakistan!" I breathed as our children crowded around us.

"Mommy! Daddy!" they chorused. "Are we really here? Can we get off the ship now?"

After we had spent two terms of regular mission service at Karachi Hospital, our three younger children reached college age. We felt that God wanted us to return to our homeland to be with them as they matured, completed their education, and chose their life companions. Joyful days those were, culminating all in one summer in marriages to Christian mates, followed in time by the birth of eight grandchildren, including a set of twin girls, to add to our 12 older grandchildren. All healthy. All happy. Thank You, Lord!

Now my husband and I were back on Special Service, reading counsels such as "The Lord has given to every man his work, and the holy angels want us to be doing that work."—*Ibid.*, p. 481. And at the top of the same page: "The enemy will invent every device in his power to prevent the light from shining in new places."

Channels? Devices? Which way shall we go?

Our assignment is supposed to be a short-term volunteer service of six months to a year. One of the children wrote, "Mom and Dad, we want you home. You've surely given enough to the mission program by now. Can't you take your rest?" Yes, Lord, we'd like to, but— Could this be a "device" of the enemy?

Another of our children, a missionary in a different land, wrote, "We need Dad over here; there's no doctor in our outpost clinic. If he could just come for six months until the young doctor under appointment gets here and has a few months to study the language . . ." Tempting? Yes. It would be much easier to work in that other land, and we could be near our children and three small grandsons. Another device perhaps?

When my thoughts turn toward home

I often feel that my husband is more spiritually-minded than I am, for he begins to study his Sabbath school lesson on Sabbath afternoon, when I am glad for a respite. I'd prefer to read a good religious book or take a walk around the campus. Even when my thoughts turn toward home I know they're more selfish than his.

That plush blue carpeting we saw at Sacketts before we left—I find myself thinking—wouldn't that look nice in the living room and down the hallway in our stateside home? I try to shove such thoughts into after-Sabbath hours, but I'm not always successful. My husband has agreed our carpet needs replacing if and when we go home.

Or sometimes I make plans for our life at home. I'll save money, I tell myself, and surprise my husband for his birthday with a rototiller. He has always wanted one, since he loves to garden, and surely now that he's older he's entitled to a few luxuries.

Then invariably there flashes into my mind the stark

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iron "bones" of the unfinished church on the mission compound. A man with vision who had led out here, before our day, first conceived it, drew it on paper, solicited funds from friends in the United States, and began construction. Now he has been called to serve in another field. The bare metal beams of that church are left to stare at the cloudless sky, looking like the starved ribs of poor children. Could I enjoy soft blue carpeting under my bare feet or my husband joyfully guide his rototiller amid his tomato plants while the uncovered rafters of this church beg for a roof to shelter them?

Next door to our small "bachelor's" apartment the new Health Education Center stands ready for use. A few

weeks ago it was committed to the Lord, as people of mixed faiths looked on, in a special dedicatory service. The audience included dignitaries from foreign embassies, health officers and commissioners from this district, headmen from nearby villages, and men and women from all walks of life.

The day after the opening, more than 100 patients flocked to the center. They need us. They want us; they expect us to be at "our work." Can we walk out in a few months when our promised period of service is over, leaving them without a doctor?

A call is in for a doctor, one with a Master of Public Health degree. But even if the right physician is found to head up this special work and promote the public health program, who will staff the clinic? While the doctor with his MPH is out in the field, guiding the students in establishing village clinics, who will back up the work at the health center? There's no budget for a second doctor. There are nurses here, trained in our Karachi Hospital; a physical therapist is coming to take over my work in hydrotherapy. But who will see those really ill patients, admit them to our little hospital, and watch over them—at the same time teaching our health students how to deal with illnesses when they cannot be prevented?

Talking with myself

I'm just talking to myself, you understand. I'm afraid I've been a rather grudging giver, and God loves a cheerful giver, not only of money but also of service. Am I willing, or is my heart at home?

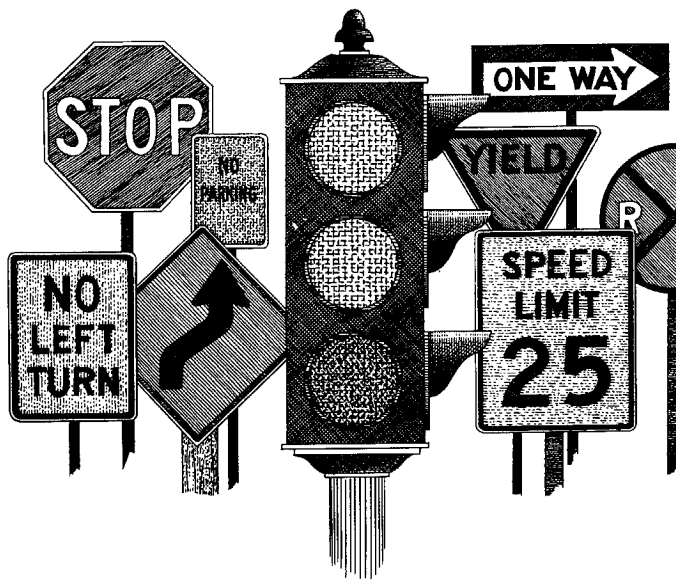
Plush blue carpeting or sandy sidewalks? (The curving walk that leads from our apartment to the hospital is outlined with bricks, but the center is of packed sand.) Smooth-running rototiller or a suction machine for surgery? Soft classical music from WAUS at Andrews University, or Muslim priests chanting at 5:00 A.M. and on through the day? Children and grandchildren gathered around a Thanksgiving table, or small groups of lonely students sitting on the floor in our apartment on Friday nights? The choice is ours—or is it? "Know you not that He loved us, and gave Himself for us, that we in return should give ourselves to Him?"—*Ibid.*, p. 479.

Lord, make me willing. Make me a channel through which Your love can flow to these, Your brown-skinned lambs of the fold. Help my husband and me to deny ourselves enough to help put "flesh" on the bones of this unfinished church, and help us to shower love into the lives of these away-from-home students.

And then, Lord, in the earth made new, could You please give me a plush green carpet in my garden home, with golden sidewalks or steppingstones winding in and out? I really think green and gold are prettier than blue, don't You, Lord?

Note: Since I wrote this six months ago, a doctor with his MPH has been found, and a volunteer doctor to help him. We are now under appointment for four months of volunteer service in Taiwan. And the carpet in my house is still the much-worn gold shag. □





Under grace

Deeply involved in conversation, she did not notice the newly installed traffic light.

When she drove through the red light, the inevitable happened.

By MYRTLE W. WEEKS

Early on a Fourth of July morning many years ago, my teen-age daughter and I were driving through Kennebunk, Maine, on our way to camp meeting in South Lancaster, Massachusetts. We often drove through this quiet little town with its one traffic light. There was not a car in sight. Deeply engaged in conversation, I was giving little thought to my driving until I was stopped by a traffic officer.

"What's the matter?" I asked in amazement.

"Don't you know you just drove through a red light?"

Myrtle W. Weeks, now retired, began teaching in 1918. Since then, she has taught in a number of church schools, and been principal of two junior academies. She lives in Brunswick, Maine.

"No. I drive through this town frequently and have never seen any light but that one a few blocks down the street. How long has that light I drove through been there?" I asked.

"Since yesterday."

"To my knowledge, I have never driven through a red light before, but because I knew that I was well acquainted with the town and there was no traffic, I was caught off guard," I explained.

"I would let you off," he said almost apologetically, "but this will be a busy holiday and traffic will be heavy. I have been instructed not to let anyone get away with anything. I'll have to give you a ticket. You'll have to appear in municipal court here next Tuesday at 10:00 A.M."

About then I thought of that motto chiseled in marble on the front of the Worcester County Courthouse in Worcester, Massachusetts. It says, "Obedience to the law is liberty."

There was no way out. I was under the law. I would have to drive more than 200 miles each way to appear in court, losing nearly a whole day of camp meeting. I had no idea how much the fine would be, but was sure that it would be rather high.

I was in court promptly that Tuesday morning. There were 12 or 15 others waiting with me when the officers and the judge came in. He called name after name, mostly for traffic violations; all pleaded guilty; all paid fines of various amounts. My name was the last to be called. The officer who gave me the ticket read the charge. The judge asked, "Guilty, or not guilty?"

"Oh, I'm guilty, all right," was my prompt response.

"Have you ever been charged with a traffic violation before?"

"I've never seen the inside of a courtroom before."

"How far did you come to appear in court today?" he asked, not too sternly.

It was evident that the officer had told the judge the reason for the offense, for after I told him the distance I traveled, he said almost kindly, "You may go. I think you have had your punishment."

What a relief! I was no longer under the law but under grace. Because of the mercy of the judge, I did not have to pay for my disobedience. I was free.

Because I was under grace, do you think that whenever I drove through Kennebunk after that, I ignored the traffic lights? No, far from it! Even after the many years that have passed (during which several new lights have been installed), I notice them all. There is little danger that I shall ever miss one. It is the last place in the world I would violate a traffic law. The mercy that judge showed me makes me most cautious never to again be under the law in Kennebunk.

The fact that God deals with us in mercy does not excuse us from keeping His law. Instead we should, in gratitude for what He has done, make every effort to obey His laws and enjoy the liberty that comes from obedience. □

Affluent Christians in a needy world

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

Many Adventists feel that, as long as they have paid their tithes—and perhaps a few percent more in offerings—they are entitled to as high a standard of living as their income permits.

What is wrong with that? If they have fully met generally accepted financial obligations, then why shouldn't they enjoy the material blessings as long as their expenditures are not for items destructive of their health and spiritual well-being?

The reason is that such an attitude falls short of the commandment that Jesus gave to love our neighbors as ourselves.

Today working people in Western countries are affluent, having come to take affluence for granted. The way they live is the way they believe they have a right to live, even though it is a much higher standard of living than their parents or grandparents had, and phenomenally higher than that which most of the world's population enjoys. If affluence were twice as great as it is today, they would seek to live up to the higher level, feeling quite comfortable about it. But they are living in a world of hunger, disease, and wretchedness in which billions of people know not Christ.

As Christians our obligation to the hungry, the sick, and those without a knowledge of Jesus' love and sacrifice is not diminished by the geographical distance that may separate us from them. That obligation is just as great as if these unfortunate people lived next door.

Suppose we lived next door to a destitute family with sick children, whose

only help was that which we could supply. Could we say we loved them as ourselves if we bought the pleasant but quite unnecessary things that we are prone to buy, instead of helping them obtain the food and medical care they needed? Would we even try to defend such alternative expenditures if Jesus were visibly by our side? To ask the question is to answer it.

The Christian who takes Christianity seriously must constantly ask himself or herself the painful, demanding question—Is the money I contemplate spending for myself or my family as well spent as if it were to go for those who are hungry, ill, and lack a knowledge of Christ? Is buying that exquisite home, taking that expensive trip, purchasing that extra gadget, consistent with loving my neighbor as myself, when that neighbor doesn't have enough to eat? Could I possibly justify such expenditures if I remembered that someone will go hungry or spiritually unfed because I have placed a higher value on superfluous pleasures or conveniences than upon relieving the desperate condition of God's unfortunate children?

I recognize that this is a hard doctrine, one that almost all of us (including myself) dislike to face squarely. But I believe it to be not only a necessary Christian perspective but one entirely in keeping with long-established but now often-muted church teachings. Such teachings can be comfortably by-passed or ignored when they remain in the realm of the abstract, but when they are converted into concrete, realistic, down-to-earth situations, we dare not ignore them.

Christian love calls for a categorical rejection of any assumption that 10 or 15

percent of our income is all that we need to contribute, no matter what our income level. It suggests, instead, that the higher our income, the higher the percentage that we should give to God's work. For some professional people, the contribution might well be higher than the maximum that a secular government imposes in the way of taxes on those in upper-income brackets. The full implication of loving our neighbors as ourselves is inescapable—whatever our income level, our standard of living should be decidedly modest.

How much should we give? No one can answer that question for another. Obviously one could go to extremes and recommend that people live in hovels, dress in rags, and eat black bread and cabbage. This is not called for, but it is clear to me that application of the love principle should produce a much more austere style of living than that most middle- and upper-middle-class Adventists now enjoy.

Shouldn't our ability to help those in need be recognized as a privilege?

Would adherence to my point of view detract from the happiness of those adopting it? I do not think so. Unless I am very much mistaken, the major satisfactions we receive from life are found in the quality of our relations with our spouse (and with our children, if we have them); in the pleasure we find in our work, including the camaraderie of fellow workers; in our relations with our friends; in good health; in the simple (and inexpensive) pleasures found in nature, music, sports, and hobbies available to almost everyone; and in the rewards that come from our faith and the knowledge that we are trying to do God's will. These are the things that really count. If we have these we are truly rich; if we lack them no expenditures can ever compensate for them. Jesus rightly spoke of the "deceitfulness of

riches." Deceitful they surely are, for as a sage has said, money can take us anywhere, except to heaven, and buy us everything, except happiness.

If Adventists lived in accordance with the philosophy set forth above, our Christian witness would be immeasurably strengthened. If our friends and acquaintances discovered that, whatever our income, we chose to spend as much as possible on behalf of the unfortunate of the earth rather than upon greater self-gratification, our influence on others would be increased greatly. If Adventist doctors and other professionals lived austere despite their income, giving as generously as their means permitted, the astonishment of those who knew them would be a thing to behold.

Unbelievers who are now merely amused by those singular customs that some Adventists think sufficiently mark them as "peculiar people" not only might conclude that there is something different about our members but would note a difference of major consequences that they could not help respecting—a difference that testified eloquently to the fact that we do love our neighbor, wherever he may be, as much as we love ourselves, and that we love him not merely in theory but in the most practical, down-to-earth manner possible.

While nothing can substitute for face-to-face acts of kindness and concern, the combination of personal, one-to-one love with maximum contributions toward the relief of human suffering and the spread of the gospel is the most powerful witness that we can ever hope to make.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," Jesus said. If we really believe these words that represent bedrock Christianity, won't we spend our money differently from the way we do? Shouldn't our ability to help those in need be recognized, then, as a privilege rather than as an obligation that we meet reluctantly?

R. M. CHRISTENSON
Oxford, Ohio

Bionics?

Can children be trained for heaven in church school if they are being educated for the world at home?

By CHRISTINE APLIN DALTON

Studying Jesus' miracles in a fifth- and sixth-grade Bible class, we had just finished reading about the man whose withered hand had been made well when Jesus told him to stretch it out. Following the instruction in the teacher's guide, I asked, "By what power was the hand healed?"

Christine Aplin Dalton is a homemaker living in Lynn Haven, Florida. She is the mother of five children, now grown, and has been a teacher and elementary school principal.



"Bionics!"* came the answer from the back row.

The other children in the class began to snicker, but stopped short, probably because I looked so smitten. In our subsequent discussion, I made clear that it was the creative power of Jesus that healed the man's hand.

I noticed that the children's lunchtime conversation that day consisted mainly of reruns of the previous evening's televising, including accounts of horror movies and police dramas.

When the reruns got especially gory, I asked my young back-row friend, "Do your folks know you watch that stuff?"

"Sure, they watch it with us!"

My jaw dropped in dismay. All I could do was stammer, "What your parents let you watch is their business, but let's talk about something else here." I knew the mother of the "bionics" boy to be a student of the Bible and Mrs. White's writings. She not only sings the praises of a vegetarian diet but wears her skirts at a decent length.

Later, my thoughts turned to the counsel God has given about reading that would seem to apply also to television. Here are two samples: "Books upon Indian warfare and similar topics . . . might better never be read. There is a satanic fascination in such books. The heartsickening relation of crimes and atrocities has a bewitching power upon many youth, exciting in them the desire to bring themselves into notice by the most wicked deeds. . . . The horrible details of crime and misery need not be lived over. . . . Love stories and frivolous, exciting tales constitute another class of books that is a curse to every reader. The author may attach a good moral and all through his work may weave religious sentiments, yet in most cases Satan is but clothed in angel robes the more effectually to deceive and allure. . . . The readers of frivolous, exciting tales become unfitted for the duties lying before them. They live in an unreal life and have no desire to search the Scriptures, to feed upon the heavenly manna."—*Testimonies*, vol. 7, pp. 164, 165. "I appeal to parents to control the reading of their children."—*Ibid.*, vol. 2, p. 410.

What happens to our appetite for the Sabbath school lesson after an evening of violence and fantasy on television?

"Finally, brethren, whatever is true, whatever is honorable, whatever is right, whatever is pure, whatever is lovely, whatever is of good repute, if there is any excellence and if anything worthy of praise, let your mind dwell on these things" (Phil. 4:8, N.A.S.B.).

"I will set no wicked thing before mine eyes" (Ps. 101:3).

That evening as I thought over the day, my heart cried, "Dear Father, is it possible for a church-school teacher to train these children for heaven when at home they are being educated for the world?" □

*Bionics, as the student perceived it, is the fictionalized process of restoring damaged limbs by means of electronic inserts resulting in superhuman power. The process has been popularized in TV crime-fighter shows.

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How Adventists adopted the sanctuary doctrine—3

Edson's October 23 experience

Can Edson's experience in the cornfield on October 23, 1844, properly be described as a vision?

In his manuscript Edson does not call it a vision, but he had no doubt that God had illuminated his mind. Let us look again at his description of what occurred as narrated in the manuscript he wrote on his life and experience, the date of which is unknown:

"We started, and while passing through a large field I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the Most Holy of the heavenly sanctuary to come to this earth on the tenth day of the seventh month, at the end of the 2300 days, that he for the first time entered on that day the second apartment of that sanctuary; and that he had a work to perform in the Most Holy before coming to this earth. That he came to the marriage at that time; in other words, to the Ancient of days to receive a kingdom, dominion, and glory; and we must wait for his return *from the wedding*; and my mind was directed to the tenth chapter of Revelation, where I could see the vision had spoken and did not lie; the seventh angel had begun to sound; we had eaten the little book; it had been sweet in our mouth, and it had now become bitter in our belly, embittering our whole being. That we must prophesy again, et cetera, and that when the seventh angel began to sound, the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, et cetera."

Whatever happened in the cornfield left Edson with the firm conviction that God was sending light explaining the Disappointment. Biblical study would have to confirm the conviction. Until thus confirmed, the questions Was it or was it not light from God? Did Christ on October 22, 1844, enter "for the first time" the "Most Holy of the heavenly sanctuary"? would have to remain open.

Edson and his close friends decided to investigate the topic and to publish their findings, if, indeed, it should turn out that they should shed light on the Disappointment. He tells the story of this in his manuscript:

"In those days I was closely associated with O. R. L. Crosier, and Dr. F. B. Hahn, Crosier making his home with me a portion of the time. He examined the Bible on the subject of the sanctuary; F. B. Hahn and myself were connected with Crosier in the publication of the paper called 'The Day Dawn.' Br. Hahn and myself held a consultation with regard to the propriety of sending out

the light on the subject of the sanctuary. We decided it was just what the scattered remnant needed; for it would explain our disappointment, and set the brethren on the right track. We agreed to share the expense between us, and said to Crosier, 'Write out the subject of the sanctuary. Get out another of the Day Dawn, and we will try to meet the expense.' He did so, and the Day Dawn was sent out bearing the light on the sanctuary subject. It fell into the hands of Elder James White and Joseph Bates, who readily endorsed the view."

The group spent several months in study, then published the results first in the *Day Dawn*, in 1845, and later, in February, 1846, in greater detail in an extra of the *Day-Star*. The *Day Dawn* article was reprinted in the *Review and Herald* of May 5, 1851. With some omissions the longer article was reprinted in the *Advent Review*, September, 1850, and in the *Review and Herald*, September and October, 1852.

Bible study confirmed conviction

The studies confirmed Edson's convictions, but it should be noted that neither makes reference to Edson's experience on the morning of October 23, 1844. The evidences set forth are collected entirely from the Bible, and it is on the basis of Biblical evidence that they were accepted by the Advent believers, including James White and Joseph Bates—not on the basis of a "vision."

Introducing the *Day Dawn* reprint in the *Review and Herald* (May 5, 1851), the editor, urging prayerful and persevering study of the Scriptures, says: "It is a fact that many who profess to stand on the present truth, have neglected a prayerful and persevering study of the Scriptures, and are, therefore, unprepared to give the reasons of their faith. Such are not only unprepared to instruct, and lead others into the truth, but they are in danger of being overthrown by the reasonings of those who oppose it. We wish to urge upon all the importance of taking heed to the injunction of Christ, to 'Search the scriptures.'" "

Far from being presented as the final word on the sanctuary question, the *Day Dawn* article was presented merely "to aid the brethren and sisters in studying the subject of the Sanctuary."—*Ibid*.

The *Day Dawn* article deals largely with identifying the sanctuary of Daniel 8:14. After giving a dictionary and concordance definition of *sanctuary* ("a sacred place," "a holy or sanctified place, a dwelling place of the Most High") the article proceeds to set forth the scriptural usage of the term:

"The word Sanctuary occurs 104 times in the Bible—100 in the Old Testament, 6 in Daniel, and 4 times in the New Testament, all in the Epistle to the Hebrews. It occurs 5 times in its plural form, Sanctuaries. It is applied 90 times to the tabernacle and temple, sometimes to a part and sometimes to the whole. It is so applied twice in Daniel, chap. ix, 17, 26, and three times in Hebrews, chap. ix, 1, 2; xiii, 11. In two texts it is by some supposed to be applied to the land of

Canaan, Ex. xv, 17 and Ps. lxxviii, 54; in two to the Lord, Is. viii, 44 and Ezek. xi, 16; in one to Judah, Ps. cxiv, 2; in three to Heaven, Ps. cii, 19; Jer. xvii, 12; and Heb. viii, 2; in one to Moab's place of prayer, Is. xvi, 12; and in one to Jeroboam's chapel at Bethel, Am. vii, 13 (margin). We have not counted Dan. viii, 11, 13, 14; xi, 31, because its meaning in these texts is disputed by some. We believe that any who will take the pains to examine will find the above to be a full and faithful statement of the different senses in which the word Sanctuary is used in the Bible."—*Ibid.*

Raising the question as to the identity of the Daniel 8:14 sanctuary, the author argues: "The chronology of that prophecy makes it certain that it was not the Jewish Sanctuary, because our Saviour declared it 'LEFT . . . desolate,' Matt. xxiii, 38, the Romans 'destroyed the city and the Sanctuary,' about A.D. 70, and 'the end thereof shall be with a flood,' Dan. ix, 26—irrecoverably destroyed. Yet, though the Jewish Sanctuary ceased to be *the* Sanctuary 1800 years ago, something else existed to the end of the 2300 days which was called *the* Sanctuary, and was at the end of that period, to undergo a change which is expressed by the word 'cleansed,' 'justified,' 'vindicated,' or 'declared just.' Do the Scriptures teach us to what the name Sanctuary was transferred from that

which had been the Sanctuary under the Mosaic dispensation? We think they do."—*Ibid.*

In conclusion the author states: "We feel safe in stating, that there is no Scripture authority for calling anything else the Sanctuary under the Gospel dispensation, but the place of Christ's ministry in the heavens, from the time of his ascension to the Father till his second coming. If there be, let it be produced." D. F. N.

To be continued

Boat people and their fate

In recent months the public press has reported on the pathetic plight of the boat people. Fleeing their homeland, they have challenged the high seas in makeshift boats, trying to reach friendly ports where they hope to begin a new life.

Their suffering has been terrible, to say the least. While at sea, thousands have been robbed by pirates of almost everything they had, and have been forced to submit to treatment too horrible to be described. Moreover, thousands upon thousands have drowned while waiting for some international organization or country to receive them. Still others have waited for months in camps where conditions were little better than those in their unsubstantial boats.

Some countries, although willing to help, have admitted only those who could prove that they were professionals or skilled workers. What about those who weren't? Must they pay for their lack of intellectual or manual preparation by starving? Don't they also have the right to live? What kind of civilization is it when people can hear and read about this tragedy with such appalling indifference?

There are lessons for Adventists to learn from the boat people's plight. They know that the day is not far away when they also will become unpopular with some people.

It is not difficult to understand and foresee what will happen when the powers represented by the two beasts of Revelation 13 have full sway over the affairs of the world. Undoubtedly we are approaching that fateful hour. "And he [the second beast] had power to give life unto the image of the beast [the first one], that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark" (Rev. 13:15-17).

These experiences will be far from pleasant, but Christians whose life is hidden in Christ through a thorough spiritual preparation need not fear. God will be their "refuge and strength, a very present help in trouble" (Ps. 46:1).

G. C.

HEALTH CAPSULES

Sponsored by the General Conference Department of Health

Salt and high blood pressure

By ALBERT S. WHITING
Associate Director

One out of every five Americans has high blood pressure. When untreated, persons with elevated blood pressure have an increased risk of heart disease, strokes, and kidney disease. Contrary to popular belief, the onset of high blood pressure (hypertension) is without symptoms. Hypertension is often referred to as the "silent killer."

It is now established that excess salt intake is an important contributing factor in the cause of high blood pressure. In societies in which individual daily salt intake averages less than 4 grams (about 2 teaspoons) there is much less high blood pressure. The average American consumes about 12 grams (about 6 teaspoons), which is far above the optimum. The body's need for salt can be met with 2 grams of salt (1 teaspoon). This includes that which naturally occurs in food. Very little additional salt needs to be added in food preparation for optimum body functions.

Americans, at least, consume a large amount of "hidden salt" added to processed food. For example, corn flakes contain twice as much sodium (the part of salt that relates to high blood pressure) as an equivalent serving of salted peanuts. The taste for salt is acquired. We become accustomed to a high salt intake because, as children, our food is highly seasoned with salt. It is possible to retrain our taste and enjoy eating with less salt.

Hindus respond to gospel in South India

By DOROTHY M. WATTS

For many years Seventh-day Adventist evangelism in South India appealed mainly to the small Christian segment of society. This is no longer true. Today thousands of Hindus flock to evangelistic crusades to hear the message of Christ's love.

One of these is Hari Kumar, of a high-caste Hindu family in Mylaudy, Kerala. After attending meetings conducted by S. Stanley in 1978, this 20-year-old college student accepted Christ as his Saviour and was baptized.

When his parents learned about his decision, for three days they would not allow him to return home to eat. When he finally was allowed in his home, he went to his room to pack up his clothing. His father locked the door behind him and would not allow him to come out. That day, alone in his room, he had plenty of time to think about his decision. He prayed for strength to remain true to his Lord and Master Jesus Christ.

In the darkness of that night he overheard his mother and father plotting to send rowdies to beat up Pastor Stanley. They also were making plans to file a court case against him for converting their son.

At 2:00 A.M. Hari removed tiles in the roof of his room and escaped, going directly to Pastor Stanley to warn him of the plans. Pastor Stanley reassured him by saying, "This is the Lord's work and He will protect me. I am not afraid." Together they knelt and prayed that the plans would come to nought, and that Hari might have the courage to remain faithful to his Lord.

The plans against Pastor Stanley did not succeed. However, a few days later

Dorothy M. Watts is home and family services director of the South India Union.

Hari's mother came to scold the pastor. She cried and threatened to commit suicide because of the great shame that had come upon her family.

Now they are trying to sell their property and move to get away from the people who are mocking them, because their son has become a Christian.

Hari is standing firm. He wants very much to go to Spicer College to prepare to take God's message back to his own people.

Twenty-eight-year-old Raghavan was among the hundreds who attended P. K. Matthew's meetings in Thuruthikara, Kerala. Around his neck he wore a string of beads indicating that he had made a vow to make a holy pilgrimage to the temple in Sabarimala.

One night after the meeting he came to Pastor Matthew and said, "I want you to pray for me. I want to become a Christian."

He broke the chain

Fingering his beads, he continued, "Before you came here I made a vow to go to Sabarimala. Now, I know that 'neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.' I am not going to make the pilgrimage to Sabarimala." With those words he broke the chain of beads from around his neck.

His friends and relatives were shocked at what he had done. "You will go mad if you do not keep your vow!" they warned.

"Your children all will become lepers," prophesied others.

When his wife saw the peace of mind he had, in spite of all the things people were saying against him, she wanted to know what had made the difference in his life. She began to attend the meetings with him. Raghavan

and his wife were two of the 35 people baptized in Thuruthikara.

When M. U. Thomas began meetings in Muttupally, Kerala, he urged each church member to invite one other person. Theyamma decided to ask her tailoring teacher, Miss Sumathi.

Sumathi was amazed at the things she learned that first night. She knew she could not keep these things to herself, so she invited her mother to join her the next night. When they reached home that night, an angry father met them at the door.

"Where have you been and what have you been doing?"

They told him about the meetings and how interesting they were. However, he did not believe them, thinking instead that the girl was going to meet a boy somewhere. He threw chili powder in their faces and beat them both severely.

In spite of this, both mother and daughter determined to go again the next night. When they tried to leave the house quietly, the father saw them and decided to follow to see where they really were going. Sure enough, they went inside the thatched *pandal* as they had said. He hid outside in the darkness and listened to the message.

That night when his wife and daughter returned, he met them with smiles and suggested that they all attend the meeting together the next night. Four from this family were among the 53 baptized at the close of those meetings.

Virendra Arora was born in an orthodox Hindu family in North India. In Madras, where he had gone to study aircraft maintenance engineering, he made friends with a Christian boy who gave him a Bible.

Although Virendra Arora accepted the gift, he was not interested in it and did not read it. Then one day when he and his friend were having an argument, he threw the Bible at him and said, "Here is your old Bible. I do not want it."

From the moment he returned the Bible, he wished

that he had it back again. There was something different about the way his friend was able to meet the problems of life. He seemed to be happier and to have peace of mind. Perhaps the Bible had something to do with it. So one day he asked for the Bible back.

"No, I will not give it," said his friend. "You have no respect for the Word of God. You would not read it when I gave it before. Why should I give it now?"

"But now I want to read it," insisted Virendra Arora. "I promise to read it if you will only give it to me."

So his friend gave him the Bible again. This time he read it, and the more he read, the more interested he became. Many things puzzled him, such as the part about the Sabbath day. Why were so many Christians worshipping on Sunday?

Student keeps Sabbath

One day Virendra Arora and his friend visited the Seventh-day Adventist church in Madras. There they met the minister, Shirlin Monickam, who immediately made arrangements for Bible studies with them.

God blessed both young men in helping them observe the Sabbath. Virendra Arora received a first-class pass even though he refused to sit for one of his exams on the Sabbath. His teachers were sympathetic and allowed him to write it on another day.

However, when he was transferred to Baroda for further training, he did not receive such accommodation. As a result, he quit his studies rather than break the Sabbath. He returned to Madras, where he helped Brother Monickam for some time in the Ingathering program.

When the mission authorities saw the consecration of Virendra Arora, they suggested that he become a literature evangelist. Today, just a few months after his baptism, he is working full time to take the message of Christ's truth to the people of Madras.

In Kattiana a Hindu woman who was a devotee of Siva,

the god of destruction, attended Adventist meetings. Often she would go to the temples with offerings of bananas, coconuts, and flowers for the idol. When our meetings began she attended every one of them but had difficulty in making her decision to be baptized. On the night before the baptism was scheduled, she had a dream in which someone came to her and said, "This is the true religion. You should follow it." She does. She studies her Bible faithfully and is a teacher in the Kattiana Sabbath school.

The majority of the 52 who took their stand in the Illupaiyoor area of Tamil Nadu recently were Hindus. After the subject "The Ten Commandments" was presented, Mrs. Pushpama came to Brother Joseph and said, "Pastor, some years ago a Christian woman came to our house and read to us from the Bible and prayed for us. She told us that whoever came and preached about the Ten Commandments would have the truth. For many years I have been waiting for you to come. I want to join your church." She influenced another 15 to take their stand for truth.

"Surely, God is at work in India today bringing many who never knew His name to declare His praise!" says D. R. Watts, president of the South India Union.

"We are thankful that

Seventh-day Adventists in our field have full religious freedom. People of all religions are free to propagate their faith. This is the hour when we must work. Tomorrow may be too late."

Mexican construction workers conduct crusade

By CONRAD VISSER

"The porters carrying the loads had one hand on the load and a weapon in the other. The builders had their swords attached to their belts as they built" (Neh. 4:17, 18, N.E.B.).

My news story is about another group of construction workers, who also carried a sword—not a literal blade of steel, but the sword of the Spirit, the Word of God. At Montemorelos University in Mexico, where a training hospital is under construction for a School of Medicine, a

Conrad Visser is special development director for Montemorelos University, Montemorelos, Mexico.

recent evangelistic crusade resulted in the baptism of 55 persons, with another 100 preparing for baptism soon. The crusade was unique in that it was conducted, not by an evangelistic team, but by the key employees of the SICSA Construction Company, which has built the new facilities at Montemorelos University and is now constructing the medical center.

The director of SICSA, Engineer Alvaro Sauza, visited Monterrey, Mexico, where Carlos E. Aeschlimann, Ministerial Association secretary of the Inter-American Division, was holding an evangelistic crusade. When Mr. Sauza heard Pastor Aeschlimann's appeal

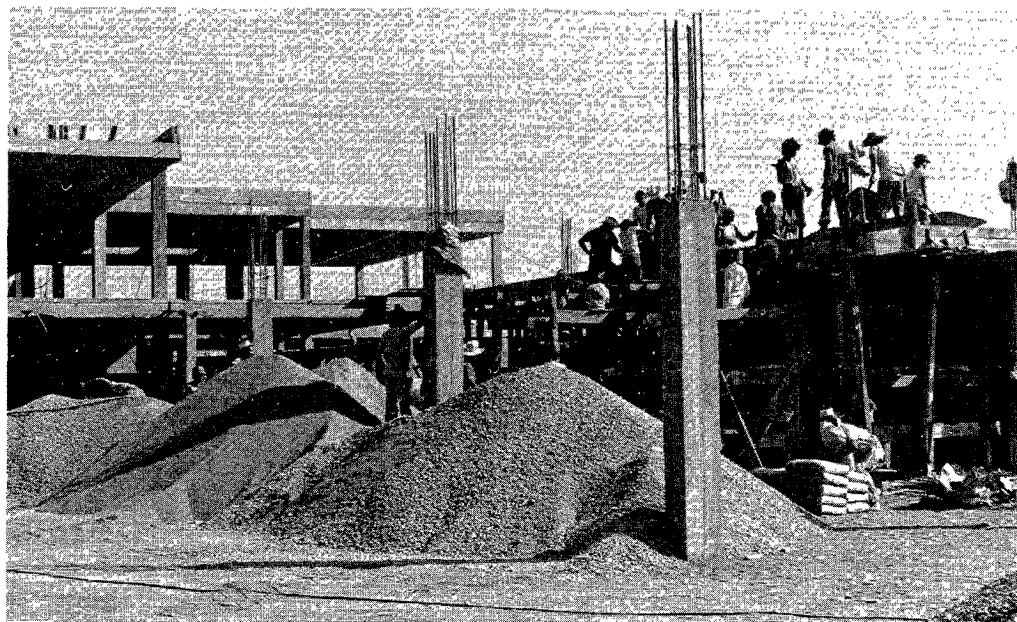
for simultaneous crusades to be conducted and observed how he organized workers for the evangelistic team, he decided the chief employees of his company could conduct a campaign at Montemorelos.

Back at the university, Mr. Sauza called his associates together and discussed the idea with them. All were enthusiastic and agreed to participate wholeheartedly. They emptied one of the company warehouses and brought in seats for the meetings. A young pastor-teacher at the university, Jose Carpintero, agreed to be the speaker—his first experience in public evangelism. Construction workers then used "one hand" at the construction site during the day, and at night the "other hand" was busy with the Sword of the Spirit. In a few days they became transportation experts, home visitors, Bible workers, ushers, and sound technicians. Not only did the employees organize and conduct the meetings but out of their own personal funds supplied the budget for the crusade.

More than 300 attended the meetings each night in the warehouse, while approximately 200 children attended special meetings held for them in a separate room. Many who attended were non-Adventist employees of the SICSA Construction Company; others came from the town of Montemorelos.

Love for people motivated the construction workers. None felt that another four to six hours of evangelism added to their long, hard days of construction work was too much. As the meetings progressed, they witnessed unforgettable evidences of surrender to the Lord, and the bountiful harvest for the everlasting kingdom was all the reward they desired.

Before the first baptism the construction employees, as an evangelistic team, accepted the responsibility of personally going over every detail of Adventist doctrines with the baptismal candidates. They spent as much time as necessary with each one, praying with them individually and helping them solve any prob-



Adventist employees of the construction company building the medical center at Montemorelos conducted an evangelistic crusade. Fifty-five have been baptized as a result; 100 more are preparing for baptism.

items and make their decisions for God.

From the beginning of its operation at Montemorelos University, the SICSA Company has combined Christian witnessing with its regular work. Company employees meet every morning for worship at 7:30, half an hour before they begin the regular work day. The non-Adventist workers join in the Adventist worship periods morning after morning.

The experience of the construction workers at Montemorelos University demonstrates once again how members in the Inter-American Division are putting into practice the gospel commission, "Go and preach."

We all are eager to see the medical center project completed and in operation. Although we have experienced some difficulties, the problems have been surmounted. With the help of the Thirteenth Sabbath Special Projects Offering at the close of the first quarter of 1980 the medical center can be a reality. In the center many will meet Christ for the first time, and those who train there will carry the good news of health and salvation to remote and isolated areas of Mexico, as well as to other parts of the Inter- and South American divisions.

CYPRUS

Reports given at council

Twenty-four members of the Afro-Mideast Division committee met for annual council in the Nicosia, Cyprus, church November 5-8. Representing the General Conference were W. Duncan Eva, general vice-president, and R. E. Osborn, assistant treasurer.

Manoug Nazirian, Middle East Union president, reported that in Iran, Adventists are granted freedom of worship and are able to conduct baptismal classes and to operate schools.

With the approval of the provincial governor, the Middle East Union has been able to place an expatriate worker in Juba, South Sudan. Pastor and Mrs. David Ogillo, workers from the Tanzania Union, arrived in Juba in October. Pastor Ogillo is a member of the Luo tribe and speaks a language similar to one of the major tongues of Equatoria Province, of which Juba, a fast-developing metropolis, is the capital. Another small foothold thus has been secured in the African continent's largest country with an area of almost one million square miles.

Pastor Nazirian also gave a brief report on the progress of the Jordan School of Evangelism headed by Arturo Schmidt, of the General Conference Ministerial Association, which has made a profound impression upon the non-Christian community of Amman.

Derek C. Beardsell, Tanzania Union president, confirmed that the first phase of a new development plan including new union offices would be opened December 10. Replacing the former inaccessible base at Busegwe, remote from all communication links, with a modern unit in Arusha is an important move. Pastor Beardsell also referred to Tanzania's role as a ministerial base when he reported on the dedication of Pastor and Mrs. Ogillo in Dar es Salaam's Magomoti church in September. He reminded his hearers that as long ago as 1927 Tanzania (then Tanganyika) had sent three workers to accompany Spencer G. Maxwell when he opened the work in Uganda.

Bekele Heye, Ethiopian Union president, spoke of continuing progress in Ethiopia and paid tribute to the Waldensian spirit of the members.

Upon the East African Union, the division's largest and most rapidly expanding

union, much attention was focused, primarily because of the large amount of business relating to the development of the new division senior college, University College of Eastern Africa, near Eldoret in western Kenya. Percy Paul, principal, and James Manley, business manager, presented many items relating to the building, development, curriculum, and financial affairs of this new educational facility.

The Afro-Mideast Division is adopting the PREACH project of *Ministry* magazine. Selected clergy from other churches throughout the Middle East, Ethiopia, Kenya, Uganda, and Tanzania will be introduced to Adventist theology and life style through this journal.

The Afro-Mideast Division annual council, although its members grappled with many problems, was characterized by a calm and reassuring spirituality.

JACK MAHON
 REVIEW Correspondent
 Afro-Mideast Division

INDONESIA

Baptismal goal is being met

Harold West, former Ministerial Association secretary of the Far Eastern Division, laid the burden upon the hearts of the division executive committee to do something big in evangelism for the 7 million residents of the capital city of Jakarta, Indonesia. The plan was to have all ministers and church members working toward the objective of baptizing 1,000 persons in one year.

Jakarta's coordinated evangelistic meetings, under the direction of Peter Jack, assistant division Ministerial Association secretary, began in January, 1979, with the training of laymen and ministers for an intensive Home Visitation Plan. District cottage meetings followed, and in mid-July Pastor Jack began his major public campaign.

After Pastor Jack's meetings, 19 regional campaigns began simultaneously in the



Attending the Afro-Mideast Division committee in Cyprus were (front row) F. G. Thomas, R. E. Osborn, W. D. Eva, C. D. Watson, E. J. Gregg; (second row) R. L. Kooreny, M. Nazirian, D. K. Bazarra, Elaine Longacre, B. Heye, D. C. Beardsell, D. C. Swan; (third row) B. Schantz, T. S. Flaiz, G. M. Felema, P. Paul, Y. Lusingu, R. C. Thomas, S. Fangary, E. D. Hauck, G. H. Mbwana, S. Wolde-Endreas, E. A. Okeyo, and J. Mahon.

Jakarta area. These concluded on a high note with more than 1,000 non-Adventists in attendance. Commenting on the regional meetings, Pastor Jack said, "Every one of the 19 campaigns has been a success. This is unprecedented in my experience in evangelism. To have 19 evangelists, most of whom have never conducted a public campaign before, all attracting and holding a non-Adventist audience is amazing. The Holy Spirit's presence is evident."

In late August, Jack Bohannon, an evangelist from North America, began a series of decision meetings in Jakarta's Adventist Evangelistic Center. Two sessions each evening were required to accommodate the 3,500 who attended regularly.

Commenting on the goal of 1,000 baptisms in Jakarta during 1979, Pastor Jack said, "One thousand baptisms are a possibility. Even before Pastor Bohannon's decision meetings began we had baptized 295 persons. The challenges in Jakarta have been great, but God's blessing is greater."

M. G. TOWNEND
Review Correspondent

CALIFORNIA

Center offers health programs

Now fully equipped and ready for operation, the Preventive Health Care and Educational Center in Banning, California, has come a long way from what it once was.

Just last year, this project of the Banning church was badly in need of both money and labor. Hours of volunteered construction skills and many prayers transformed a more than 5,000-square-foot building into a modern fitness and treatment center.

A seven-day "Simple Treatments for the Home" workshop was held at the center early in November. Eleven persons from around the country came to participate in the workshop, offered through Loma Linda University's School of Health office of extended programs.

Included in the workshop were more than 25 methods of using water in treating illness and disease, including baths, compresses, fomentations, and massages. Instruction included not only demonstrations but also opportunities for participants to practice the treatments.

Future programs planned at the center include a one-day workshop on "The Common Cold," January 20, 1980; another series on "Simple Treatments for the Home," March 13-20; and classes on home health care, June 16-18.

Beginning this month students from the LLU School of Health will intern at the Banning center for ten weeks as part of their regular degree program requirements. In addition to receiving credit for their internship, they will

learn techniques of home health treatments.

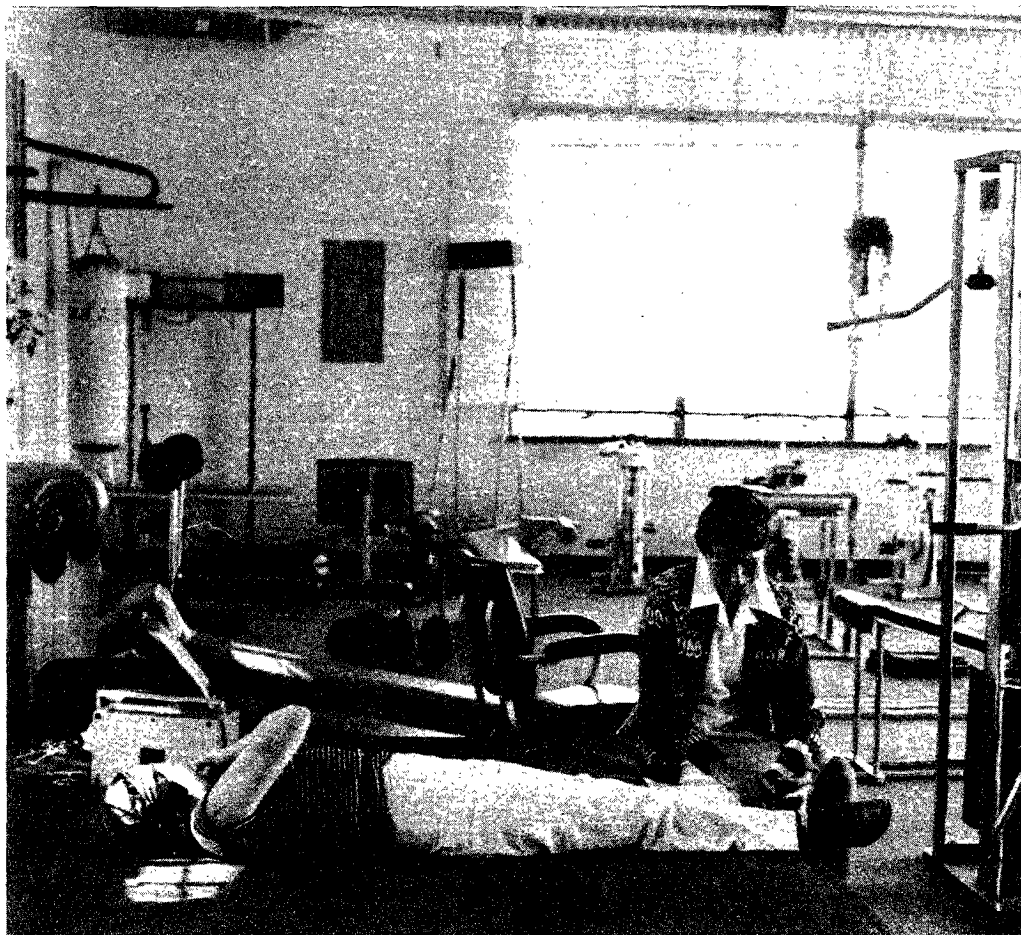
The center provides services other than workshops and classes in the School of Health's teaching programs. According to the advisor, Charles Thomas, associate professor of health science, many community residents come to the center for treatments and physical therapy.

Another aspect of the center is its exercise club. Begun in 1975 at the Monte Vista Seventh-day Adventist School, the group has since moved to the new facility (on the school and church grounds). Community members who belong to the club have access to the center's exercise gymnasium and spa equipment. They are given a personally tailored exercise program and counseling from the staff.

Not all who come to the Banning center for treatment are from the Banning area. Word of the center's opening has spread, and people are starting to arrive from around the United States. Film actress Gloria Swanson recently came from New York City for a two-month series of water treatments. People from out of town can find lodging available in the area.

The Banning Preventive Health Care and Educational Center is funded through donations and is totally under the direction of the Banning church. The center, which is under the advisement of Clarence Dail, professor of physical medicine at Loma Linda University, employs five people.

SCOT ROSKELLEY
News Service
 Loma Linda University



Physical therapy treatment is only one part of the comprehensive program at the Banning Preventive Health Care and Educational Center's new gymnasium. The California facility offers a number of seminars and classes.

SOUTH AMERICA

Hospital survey reveals needs

From River Plate Sanitarium and Hospital, on the plains of Argentina, to Juliaca Adventist Clinic, perched 13,900 feet up in the mountains of Peru, the 16 Adventist health-care units in South America provide an active Christian witness through good medical care, according to Bob Scott, regional vice-president of Adventist Health System/Sunbelt.

Mr. Scott, along with R. L. Pelton, General Conference associate health director, and Daniel Nestares, South American Division field secretary, spent six weeks recently surveying the 16 institutions.

"Some of the hospitals have limited facilities," said Mr. Scott, "but in every instance they are the best in their area." He also believes that dedicated staff members, unafraid to share their faith, help make those institutions outstanding.

At Belem Adventist Hospital, which has 120 beds and offers many medical specialties, all the sterilizing has to be done in one old autoclave. Another hospital doesn't even have an X-ray machine.

This equipment shortage is not because of lack of trained personnel. Rather, it is caused by one of the greatest problems facing hospitals in South America—an inflation rate of 120 to 190 percent per year. Also, government duty rates can almost double the original price of a piece of hospital equipment.

When provided with the necessary equipment, the medical personnel can assist in miracles. An image-intensifier tube for the heart-catheterization laboratory, sent by Florida Hospital in Orlando, arrived on a Thursday at the Belem Adventist Hospital, located in Brazil near the mouth of the Amazon River. On Friday, the hospital's electronic technician installed the tube. On Sabbath, physicians used it to save a young man's life.

In the future, a major chal-

lenge in South America will be for the medical work of the church to keep abreast of the rapidly expanding countries. The division covers a vast area, an area where there will be much educational and industrial development. The church needs to be on the leading edge in providing adequate health care to the millions of people living there.

The challenge is enormous. According to Mr. Scott, however, this responsibility rests not only on the South American Division but on the entire world field.

TAMARA RUSSELL
Editorial Assistant
Florida Hospital

ENGLAND

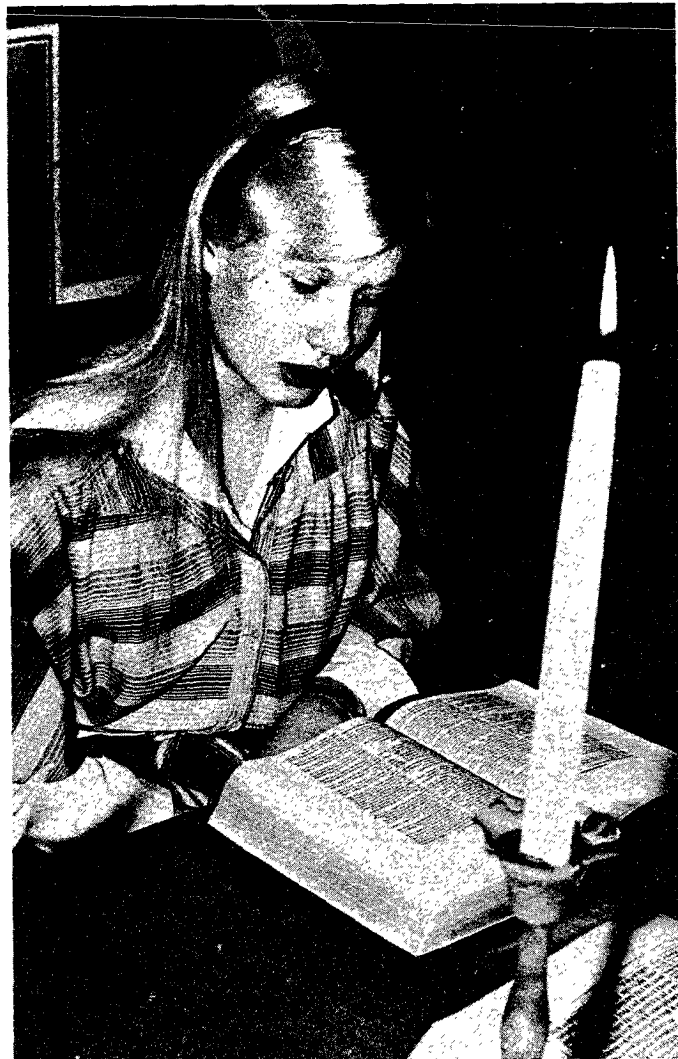
Press donates 5,000 books to Newbold

The Stanborough Press has been giving books away—5,000 of them to Newbold College. The books represented a large proportion of the press library. Among the 5,000 tomes were the works of Philipp Melancthon, who was associated with Martin Luther, published in Latin between 1522 and 1528.

Also included was the 35-volume *Complete Works of John Owen*. Owen was the spiritual leader of England's Independents (Congregationalists), one of the dominant religious groups in England in the seventeenth century and an important influence on the country's government between 1649 and 1660. At the present time even the British Museum does not have all of Owen's works.

Another book included is an original edition of the book *Actes and Monuments*, usually known as Foxe's *Book of Martyrs*.

These books, which have been unused at the press for many years, were presented to Newbold by past and present editors R. D. Vine and D. N. Marshall in the belief that they are more likely to be used at the college than at the press. D. N. MARSHALL

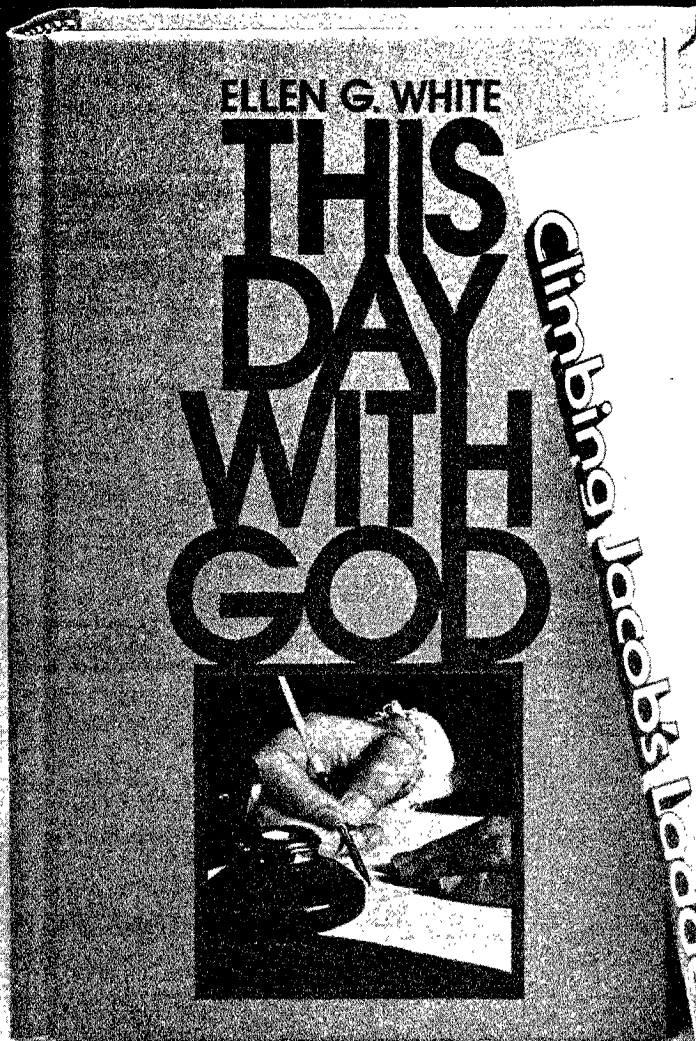
**Finnish Bible-reading marathon**

Eeva-Liisa Anttila was one of more than 100 students and teachers who read the Bible through in 76 hours and 53 minutes at Finland Junior College.

Simo Anttila, principal, and Pekka Tahti, Bible teacher, organized the Bible reading to direct people's attention to the Bible and to show the validity of it. The reading was recorded for the benefit of the blind. At the time of the reading in the school library, the Finnish Bible Society arranged an exhibition of Bibles of different languages and ages, portions of the Bible in Hebrew and Greek, the earliest translations of the Gospels, and the smallest Bible in the world.

The Bible reading aroused great attention through the mass media, receiving both praise and criticism (which was given friendly answers). The largest news agency in Finland, STT, was kept well informed during the reading. The organ of the Evangelist Lutheran Church, the national church of Finland, published a picture and an article with colored pictures on the front page. The event was reported as the main article in the weekly magazine *Soumen Kuvalehti*, and in the magazine that SAS, one of the largest European airlines, publishes for its passengers.

TAUNO A. LUUKKANEN
Communication Director
Finland Union



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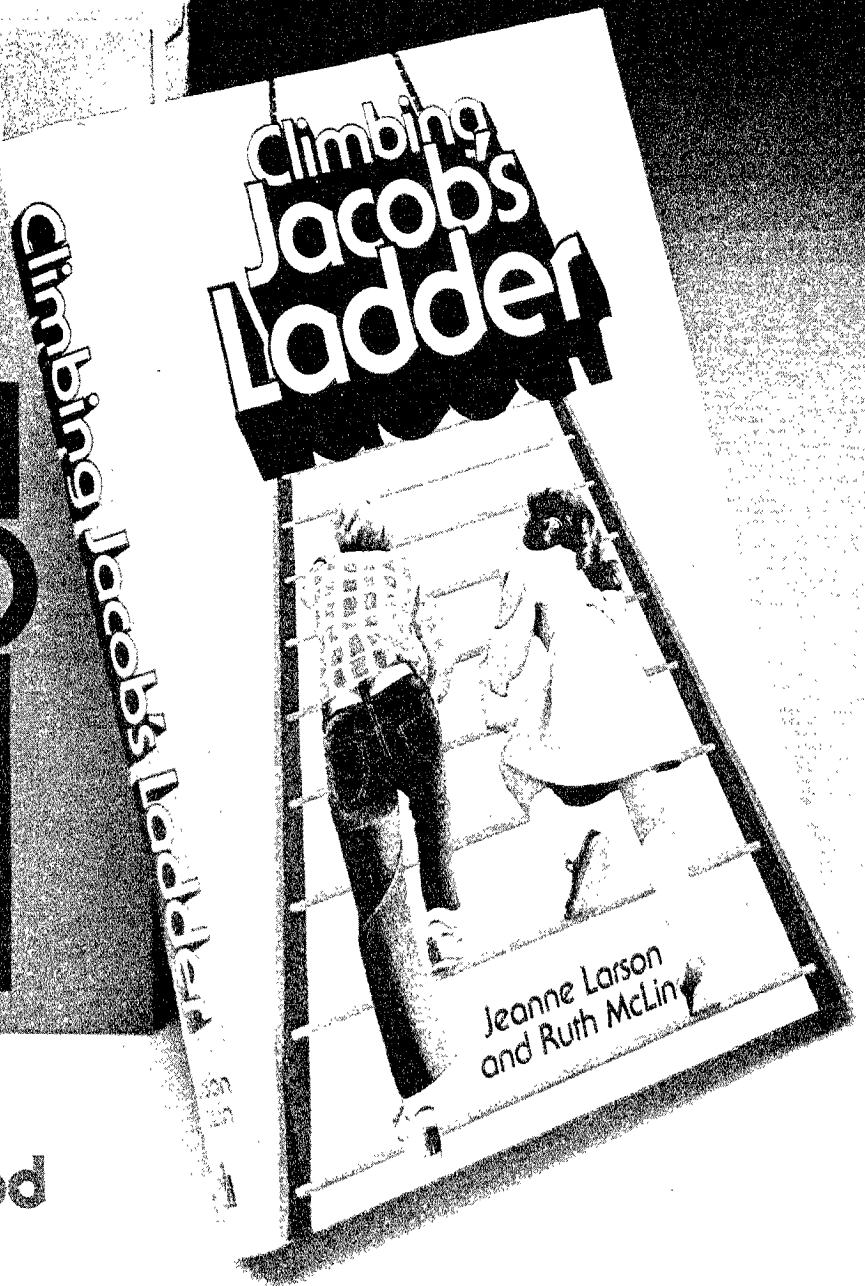
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Your 1980 Invitation

January 18-20	Marriage Commitment Seminar, CE	J. & M. Youngberg
January 20	Health Leadership Seminar, CE	C. Hamlin
February 4, 11	Cardiopulmonary Resuscitation, .5 CEU	D. Candy
March 12-17	Adventist Marriage Enrichment Leadership, 2 Cr	E. Banks
March 18-May 22	Adult Fitness, CE	Staff
March 18-May 27	Current Issues in Nutrition, 1 Cr or CEU	F. Chaffee
March 19-May 21	Understanding Abuse in Families, CE	A. Roberts
March 20-24	Where Do I Go From Here With My Life, 1 Cr	T. Jacobs, D. Rochau
March 25	Vegetarian Cookery for Restaurants, CE	F. Chaffee, G. Cummings
March 25-April 29	Preparing Authentic Chinese Dishes, CE	A. Hsu
March 25-May 20	Vegetarian Cookery, CE	J. Hall
March 25-May 27	Solar Energy, CE	H. Lang
April 1-29	Calligraphy, CE	M. Chambers
April 13	Last-day Events Seminar, CE	J. Chase
April 21, 28	Cardiopulmonary Resuscitation, .5 CEU	D. Candy
April 27-30	Systematic Teaching of Effective Parenting, 1 Cr or CE	R. & K. Flowers
May 1-5	Marriage Commitment Training Seminar, 1 Cr or CE	J. & M. Youngberg
May 4	Holy Spirit Possession, CE	J. Chase
June 1-6	Conflict Avoidance and Resolution, 2 Cr	R. Wylie
June 1-6	Dynamics of Personal Religion, 2 Cr or CE	S. van Rooyen
June 1-6	Learning in the Affective Domain, 2 CR	V. Bartlett
June 1-6	Physical Education in the Elementary School, 3 Cr	I. Johnson
June 1-8	Wilderness Survival, 2 cr or CE	B. Friesen
June 4-22	Southern Textile & Interior Design Tour, 3 Cr	T. Cushman
June 5-8	Motivation for Definite Results, 1 Cr	B. Lall
June 8-13	Building an Adequate Self-Concept, 1 Cr	A. Klimes
June 8-13	Career Education, 2 Cr	L. Mahlum
June 8-13	Conducting Bible Studies, 2 Cr or CE	G. Battle, A. Coetzee
June 8-13	Lifestyling Without Drug Dependence, 2 Cr	R. Klimes
June 8-13	Practical Psychological Principles for Working with People, 2 Cr	M. Merchant
June 9-20	Demonstrations in Physics Workshop, 3 Cr	B. Lee
June 15-20	Human Potential Workshop, 2 Cr	M. Dyer, H. Johnson
June 15-20	Lay Leadership Workshop, 2 Cr or CE	Staff
June 16-20	Learning Centers for Elementary Teachers, 1-2 Cr	H. Wright, J. Zimmerman
June 16-27	Advising School Publications, 3 Cr	K. Netteberg
June 16-27	Emotional & Sexual Adjustment of Youth and Young Adults, 3 Cr	J. Berecz
June 16-July 11	Perspectives in Communication, 4 CR	V. Cooper
June 16-July 11	Temperance Evangelism, 4 CR	E. Steed, R. Klimes
June 16-August 8	Practicum in Drug Dependence, 1-4 Cr	R. Klimes
June 17-July 24	Diagnosis and Corrective Reading, 8 Cr	M. Youngberg, L. Moon
June 22-27	Christian Management, 2 Cr	H. Hill
June 22-July 3	Workshop for Residence Hall Deans, 2 Cr	G. Dickson

o Learning

July 6-8	The Church Pianist, 1 Cr or CE	M. Taylor
July 6-11	Home Nutrition Instructor's Course, CE	Staff
July 6-11	Strategies for Lifelong Learning, 1 CR	R. Klimes
July 6-24	Food Service Workshop, 4 cr	F. Chaffee
July 7	Christian Writer's Conference (Sixth Annual), CE	K. Netteberg
July 7-10	Writer's Workshop, 1 Cr	K. Netteberg
July 7-18	Teaching Nutrition in the Classroom, K-12, 2 Cr	P. Mutch
July 20-August 8	Basic Learning Skills Camp/Carolina Conference, 1-5 CR	R. Moon
July 23-29	Management Systems: Behavior Instruction Materials, 2 CR	J. Jacobs
July 28-August 1	Orff-Kodaly Elementary Music Education, 2 Cr	P. Hamel
August 4-8	Advanced Orff-Kodaly Elementary Music Education, 2 Cr	P. Hamel
August 10-17	Supervision of Student Teachers, 2 CR	V. Bartlett
Sept. 7, 9, 14, 16	Parenting a Successful Piano Student, CE	S. Camp
September 15-18	AVT Reading Methods Workshop, 1 CR	F. Lang, L. Moon
September 15-24	Family Life Workshop '80 (Sixth Annual), 3 Cr	J. & M. Youngberg
October 20, 27	Cardiopulmonary Resuscitation, .5 CEU	D. Candy

* cr = undergraduate, CR = graduate, Cr = undergraduate or graduate, CEU = Continuing Education Units, CE = continuing education, noncredit course

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Afro-Mideast

● For eight weeks personnel from the Adventist Health Services in Nairobi, Kenya, have been holding weekly clinics on weight control, nutrition, and stress control at the Better Living center. Between 50 and 60 people have attended each night. A number have been attending Bible studies as a result of the first stress clinic conducted there, and people who are attending the second stress clinic also have requested Bible studies.

● Adventist students and their friends came from 15 non-Adventist secondary schools to attend a Festival of Faith held during camp meeting in Morogoro, Tanzania's eastern provincial capital. Z. Bina, Tanzania General Field president, and the field departmental directors spoke on the Bible, church doctrines, marriage, stewardship, literature evangelism, witnessing, and the Spirit of Prophecy. The highlight of the festival was when 32 students gave a report on their activities at school: 235 non-Adventists enrolled in the Voice of Prophecy course, 12 students baptized as a result of the witnessing programs, two secondary schools offering health courses, and Christian literature being placed in school libraries.

Far Eastern

● The foundation has been poured for a new water reticulation system at Mountain View College, Malaybalay, Bukidnon, Philippines.

● Kwun Tong church, Hong Kong, recently conducted a successful health evangelism program. Lecturers were C. Y. Wong, church pastor, and doctors from the Hongkong Adventist Hospitals. More than 300 persons attended each night, and as a result of the short series, 130 are receiving Bible studies.

● Three hundred and thirty ministers from the South and Central Philippine unions as-

sembled for a five-day Ministerial Seminar, November 6-10, in Cebu City. Seventy shepherdeses (wives of workers, and women Bible instructors and institutional workers) conducted an assembly at the same time to strengthen their ministry in child evangelism and home and family services.

● The Far Eastern Division executive committee conducted its annual council in Manila, Philippines, November 20-26. The council was preceded by several days of departmental advisory committee meetings.

Trans-Africa

● Don H. Thomas, new manager of the Sentinel Publishing Association in Cape Town, South Africa, replaces John M. Stephenson, manager for the past two years. Elder Thomas is the former secretary of the Southern Union, with headquarters in Johannesburg. The publishing house employs 60 persons and has an average book and periodical production of 120,000 units.

● Sabbath school councils and witnessing seminars were held in the Makokoba and Pelendaba churches, Bulawayo, Zimbabwe Rhodesia, in October. Leading out in the two four-day gatherings were Norman Doss, Dale Ingersoll, Jackson Mhlanga, and Earl Brewer. On the final afternoon, more than 600 members gathered at the Pelendaba church to discuss ways of improving Sabbath school work. The church has more than 900 children in 37 class groups and more than 1,000 adults in 48 classes.

● This month is the target date for the opening of the Lake View Seminary and Lay Training Center in Malawi. Gordon Doss, who is supervising the building program, is being assisted by David Lay, a student missionary from Atlantic Union College. The first phase of the program calls for the building of a classroom block and eight dwellings for students.

North American

Atlantic Union

● Spanish companies in New Bedford, Massachusetts, and New Britain, Connecticut, were organized on November 10 and 17, respectively. Ronald Aguilera is the district pastor in New Bedford, and Aleksander Davidovic in New Britain.

● On November 3 the Maranatha company in Brooklyn, New York, was organized into a church. E. W. Amundson, Atlantic Union Conference president, was the speaker. D. A. Thorne, pastor, is a full-time Bible worker with the van ministry of the Greater New York Conference. Friends and new members from his van work formed the 41-member nucleus of the Maranatha group.

● Atlantic Union College recently announced plans for a Master of Arts in Teaching program with an emphasis in elementary education under the auspices of Andrews University. The program is designed to allow a graduate student to complete the program in four years of summer school work on the AUC campus.

Canadian Union

● For the second year, members of the Moose Jaw, Saskatchewan, church entertained senior citizens at a supper on November 18.

● A series of vegetarian cooking classes was presented in the New Minas Civic Centre by Mrs. John Lyons, of the New Minas, Nova Scotia, church.

● Thirty-five non-Adventist ministers joined 30 Adventist ministers in Canada's first PREACH seminar in Vancouver, British Columbia, on October 29. Speakers were Gerhard Hasel, of Andrews University; Ronald Carter, of Walla Walla College; and Reuben Matiko, Canadian Union health services director.

● Members of the Vanderhoof, British Columbia,

church operated a Better Living booth at the local fair for the fifth year in a row. This year's theme was "A Taste of Nature."

Columbia Union

● The Takoma Park, Maryland, church celebrated its seventy-fifth anniversary with special services culminating in a World Service Pageant on Sabbath afternoon, September 29. Thirty families or persons who had served as missionaries in 24 countries participated in the colorful parade. Howard D. Brensinger was honored for having the longest membership record—77 years.

● The Lancaster, Pennsylvania, church, known locally as "the friendly church," conducted its dedication services October 19 and 20. The new building, erected in 1971, houses a congregation of 111 members. Its current pastor is Neil Jamison.

● Approximately 150 administrators and departmental directors of the Columbia Union and its eight local conferences met in Wheeling, West Virginia, for a four-day council in late October. Wallace Coe, union president, presented a Winning Adventure plan as a follow-up to the evangelistic summit meeting held in Colorado last April for union and local conference presidents of the North American Division.

Lake Union

● A special delivery room, called a "birthing room," has been opened at Hinsdale Sanitarium and Hospital, Hinsdale, Illinois. The mother-to-be remains in the room, designed to resemble a pleasant bedroom, during labor, delivery, and about two hours after delivery. There is an easy chair for the father-to-be. The birthing room recently was featured on local television stations.

● Forty-three persons have joined churches in the Rhineland, Wisconsin, district as a result of a series of evangelistic meetings held in Clear-

water Lake by Evangelist J. J. Miller.

● The All Nations church of Berrien Springs, Michigan, recently formed a new company in nearby Buchanan, Michigan. About 30 people are meeting weekly in a community church in that town. Ten persons were baptized recently as a result of meetings conducted by Norman Miles, assistant professor of urban ministry at Andrews University.

North Pacific Union

● A Sheridan, Oregon, physician, Ron Fleck, has been chosen by World Vision from among 400 applicants to serve on one of its medical teams for a month in Thailand. He will spend his time at a refugee camp near the Cambodian border.

● The Philomath, Oregon, company has been formally organized into a church, with H. J. Harris, Oregon Conference president, leading out in the organization. The new church is an outreach project of the Corvallis congregation. Its members have moved into one of the North Pacific Union's "Insta-Churches," a prefabricated building.

● After evangelistic meetings held in Kamiah, Idaho, by Les Fowler, Upper Columbia Conference evangelist, 14 persons were baptized or joined the church on profession of faith.

● Plans are under way to expand the listening coverage of KGTS-FM, the Walla Walla College radio station. A translator is being installed near Wenatchee, Washington, to rebroadcast the KGTS signal to that city and Ellensburg.

Northern Union

● Ten persons were baptized as a result of a recent evangelistic series in Rapid City, South Dakota, by Henry Barron, a Colorado Conference evangelist.

● The Humboldt, Iowa, church school recently was relocated in the town of

Somers and is now known as the Somers School. The school serves children from the Lake City, Humboldt, Hampton, and Fort Dodge churches and is now more centrally located.

● Nevada, Iowa, Pathfinders collected 800 cans of food and 100 articles of clothing for Thanksgiving baskets.

● Evelyn L. Schauland, mayor of Muscatine, Iowa, while touring the Muscatine school and Community Services Center, offered to furnish the bread for 65 food baskets being prepared for Thanksgiving distribution.

Pacific Union

● Glendale Adventist Medical Center in California, in an ongoing effort to serve an immigrant-crowded community, has categorized its personnel to serve as translators when needed. Currently, 118 employees can converse in 25 languages, including four Chinese dialects, Arabic, Norwegian, Vietnamese, and sign language.

● More than 350 persons attended a lipids seminar at Loma Linda University, sponsored by LLU, Andrews University, and the General Conference and Pacific Union Conference health departments. While discussing the high fat, cholesterol, sugar, and salt content of foods that lead to obesity, heart disease, cancer, and high blood pressure, speakers emphasized avoiding extremes in diet.

● With an eye to establishing another Chinese church in West Los Angeles, California, the Chinese church holds a free eye and dental clinic monthly in a medical suite in their East Los Angeles complex. Rotating their services are 15 dentists, an ophthalmologist, two dental hygienists, and 20 volunteer assistants. The church also operates a year-round nursery school for 50 children.

● Grace McLeod and Virginia Griffin recently completed a cooking school in the Las Vegas, Nevada, Highland Square church.

Southern Union

● Residents began moving into Smyrna Towers, a ten-story retirement complex in Smyrna, Georgia, early in December. Funded and constructed by HUD, the 150-unit building is sponsored by the Georgia Conference Association. All the apartments have been rented, and there is a waiting list of hundreds of names, according to Dorothy Abbott, administrator.

● C. E. Dudley, South Central Conference president, reports that in 1979 a new church was built every three months and a new congregation was organized every month. New churches completed in 1979 include Morristown and Chattanooga, Tennessee, and West Point, Mississippi. Churches purchased included Huntsville, Alabama, and Overton Park in Memphis, Tennessee. Churches presently under construction include Franklin, Tennessee, and Jackson, Mississippi.

● A Great American Smoke-out was conducted at the University of Tennessee in Chattanooga November 14 and 15, with campus officials cooperating with Rita Vital, health educator from Wildwood Institute. A Five-Day Plan to Stop Smoking followed at a nearby Presbyterian church November 25-29.

● Pat Batto, Florida Conference temperance director, reports that 90 Five-Day Plans to Stop Smoking were conducted in the conference during 1979. Of the 1,660 who enrolled in the program, 1,305 stopped smoking.

Southwestern Union

● Dedication services were held December 8 for the Shreveport, Louisiana, First church. Robert L. Reynolds, from the General Conference, and B. E. Leach, from the Southwestern Union, were the dedication speakers.

● Camp Yorktown Bay, on Lake Ouachita in Arkansas, has become a favorite year-

round place for conventions and retreats, as well as youth camps. A total of 5,500 persons used the camp during 1979.

● The eleventh annual seminar for some 80 or 90 future ministers was held on the campus of Southwestern Adventist College November 30-December 1. Robert H. Pierson, retired General Conference president, was the main speaker, assisted by several local conference presidents.

● The Fort Worth, Texas, Spanish members purchased a building in July and recently finished remodeling it. On December 22 they moved into their finished building at 100 E. Mason.

● Members of the Fort Worth, Texas, First church have accepted the offer of \$1,240,000 for their church property from the Texas Highway Department and will be relocating in 1980.

Andrews University

● Elder George Vandeman, director and speaker of It Is Written, spoke at Andrews University during the weekend of December 1. With him was Lonnie Melashenko, associate director of the program and director of seminars. They met with students and classes and conducted vespers Friday evening and church services on Sabbath. Also on Sabbath, they held an It Is Written rally, where they discussed the work of the program in Michigan and Indiana and announced plans for satellite and cable-television coverage of the program across the United States.

● Jenő Szigeti, principal of the Hungarian Seminary in Budapest, is attending classes at the Seventh-day Adventist Theological Seminary at Andrews and doing further research into his area of specialty, church history. Although he has written three books and about 300 articles and holds a doctoral degree in theology, this is Dr. Szigeti's first experience as a student at an Adventist college or university.

Health Personnel Needs

NORTH AMERICA

Air-cond. mech.	med.-surg., OB,
Carpenter	OR, psych., staff,
Cook	superv.)
Housekpr.	Nursing-serv. dir.
Housekpr.. custod.	Nursing staff dev. dir.
Med. technol. (chief)	Occup. ther.
Med. technols.	Phys. ther.
Nurses (charge, CCU, head, ICU,	Psych. tech.

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

Orville Baer, pastor, Farmington, New Mexico, church, in the Colorado Conference; formerly pastor in the New Jersey Conference.

Bob Mathews, pastor, Brooksville and Hernando churches, Florida Conference; formerly pastor, Nevada-Utah Conference.

Bill Peeke, pastor, Port Charlotte church, Florida Conference; formerly pastor, New York Conference.

Marco Rivas, pastor, Bridgeport, Connecticut, Spanish church; formerly lay activities and Sabbath school department director, Central Peru Conference.

Earl Snow, pastor, St. Augustine church, Florida Conference; formerly pastor, Colorado Conference.

Student Missionary

Kim Elaine Hoke (CUC), of Millersburg, Pennsylvania, to serve as English teacher to English-speaking children, Franco-Haitian Seminary, Port-au-Prince, Haiti, left Miami, October 8, 1979.

Regular Missionary Service

Pham Van Cong (LLU '63), returning to serve as physician, Port-of-Spain Adventist Hospital, Port-of-Spain, Trinidad,

West Indies, left Miami, Nov. 28, 1979.

Robert Stanley Folkenberg (AU '63), returning to serve as president, Central American Union, Guatemala City, Guatemala, **Anita Inez (Emmerson) Folkenberg** (LLU '62), and one daughter left Miami, November 23, 1979.

Samuel J. Johnson (LLU '72), returning to serve as dentist, Taiwan Adventist Hospital, Taipei, Taiwan, **Judith Gail (Spradlin) Johnson**, and three children left San Francisco, November 28, 1979.

Robert Ellsworth Northrop (AU '71), to serve as treasurer, Chile Union, Santiago, Chile, **Marian LaVerne (Hughes) Northrop** (PUC '79), and one child, of Angwin, California, left Los Angeles, November 16, 1979.

Nantje Twijnstra (LLU '69), returning to serve as dentist, Bangkok Adventist Hospital, Bangkok, Thailand, left San Francisco, October 22, 1979.

Volunteer Service

Ivan Murray E. Angell (AU '30) (Special Service), to serve as physician, Haad Yai Mission Hospital, Haad Yai, South Thailand, and **Chandos Claire (Curry) Angell** (PUC), of Ramona, California, left Los Angeles, November 26, 1979.

Stanley Douglas Brauer (Medical Elective Service), to serve as physician's assistant, Scheer Memorial Hospital, Kathmandu, Nepal, of Loma Linda, California, left Los Angeles, September 5, 1979.

Frances Marion Gardner (McGill U. '60) (AVSC), to serve as assistant librarian, Adventist Seminary of West Africa, Ikeja, Lagos State, Nigeria, West Africa, of Saskatoon, Saskatchewan, Canada, left New York City, November 27, 1979.

Katheleen L. Kachuck (Peabody Cons. of Music '60) (Special Service), to serve as teacher, Philippine Union College, Manila, Philippines, of Seattle, left Seattle, June 18, 1979.

Ruth Jo Anne Koch (Medical Elective Service), to serve as physician's assistant, Ottapalam Seventh-day Adventist Hospital, Ottapalam, Kerala State, India, of Loma Linda, California, left San Francisco, November 28, 1979.

Percy Samuel Marsa (LLU

'53) (Special Service), to serve as physician, Mwami Hospital, Chipata, Zambia, and **Jean (Balharrie) Marsa** (EMC '36), of Lake Orion, Michigan, left New York City, November 19, 1979.

Max V. Miracle (LLU '57) (Special Service), to serve as physician, Davis Memorial Hospital, Georgetown, Guyana, and **Roberta Jean (Sherman) Miracle**, of Portland, Oregon, left Miami, November 30, 1979.

Philip Alex Pritel (LLU '42) (Special Service), to serve as physician, Bangkok Adventist Hospital, Bangkok, Thailand, and **Irene (Clark) Pritel** (WWC '36), of Vancouver, Washington, left San Francisco, October 5, 1979.

Janice Annette Schilling (Medical Elective Service), to serve as physician's assistant, Phuket Mission Hospital, Phuket, Thailand, of Loma Linda, California, left Los Angeles, November 24, 1979.

Bessie Siemens (PUC '74) (Special Service), to serve as librarian, South China Island Union College, Kowloon, Hong Kong, of Fresno, California, left San Francisco, October 30, 1979.

Robert Leslie Silva (Calif. St. U., Fresno '76) (Special Service), to serve as nurse, Maluti Adventist Hospital, Mapoteng, Lesotho, of Fresno, California, left New York City, September 24, 1979.

Carlos LeRoy Turner (LLU '40) (Special Service), to serve as physician/surgeon, Youngberg Memorial Adventist Hospital, Singapore, and **Betty Ruth (Haffner) Turner**, of Esparto, California, left Los Angeles, October 1, 1979.

Ethel Mae (Sheldt) Wildes (PUC '60) (SOS), to serve as teacher, Japan Missionary College church school, Isumi-gun, Chiba-ken, Japan, of Simi Valley, California, left San Francisco, September 25, 1979.

Deaths

ELDRIDGE, Robert M.—b. Oct. 11, 1903, Graysville, Tenn.; d. Nov. 17, 1979, Hustburg, Tenn. He served as an artist at the Review and Herald Publishing Association for 18 years. At this time his cartoon-type drawings in the *Sabbath School Worker* illustrating the salient points in the weekly Sabbath school lessons were well known. In 1945 he became

art director at the Southern Publishing Association and served in that position until his retirement in 1963. He then spent several months at the Pacific Press Publishing Association assembling illustrations for a set of medical books. Survivors include his wife, Elaine; one son, Robert Leslie; two sisters, Lenora Bement and Dr. Ruth Edwards; and two brothers, Dr. Charles Eldridge and Shirley Eldridge.

EYESTONE, Lillian H.—b. June 22, 1890; d. Nov. 3, 1979, Lake Highlands, Clearmont, Fla. After taking advanced educational classes at Emmanuel Missionary College, she taught church school in several Michigan communities. In 1926 she graduated from nurse's training at Hinsdale Sanitarium and then served as superintendent at Shelby Community Hospital. Survivors include one brother, Herschelle Hanson.

PRYOR, Cecil—65; d. Oct. 28, 1979, Dayton, Tenn. He served the denomination for 41 years. From 1962 to 1968 he served as director of the Christian Record Braille Foundation. Then he served as a pastor from 1968 to 1975. He retired in 1975 because of health reasons. Survivors include his wife, Queen Esther W.; daughter, Cecilia Perry; four sons, Marcus A., Curtis, John W., and Veda D.; and 11 grandchildren.

Notice

Sabbath services at Sun Valley

Sabbath services are being conducted weekly in the Sun Valley, Idaho, area. Vacationers and others in the area are invited to worship with the Sun Valley company in the Barker home, one mile southeast on Gannett Road. Sabbath school is at nine-thirty, the worship service at eleven o'clock.

Coming

January

- 19 Religious Liberty Offering
- 26 Medical Missionary Day
- 26 Adventure in Faith Offering

February

- 2 Bible Evangelism
- 2 Church Lay Activities Offering
- 9 Faith for Today Offering
- 16-23 Christian Home and Family Altar
- 23 Listen Campaign

March

- 1 Tract Evangelism
- 1 Church Lay Activities Offering
- 8-15 Adventist Youth Week of Prayer
- 8 Adventist Youth Day
- 15 Sabbath School Community Guest Day
- 22 Andrews University Offering
- 29 Thirteenth Sabbath Offering (Inter-American Division)

April

- 5 Missionary Magazine Campaign
- 12 Church Lay Activities Offering
- 15 Literature Evangelism Rally Day
- 19 Adventure in Faith Offering
- 26 Educational Day and Elementary School Offering (Local Conference)

May

- 3 Community Services Evangelism
- 3 Church Lay Activities Offering
- 10 Disaster and Famine Relief Offering

New VBS materials

Seventh-day Adventist Vacation Bible Schools will have completely new materials in 1981. The VBS Materials Revision Committee voted to produce new Bible lessons, activity take-home sheets, nature stories, program helps, manual, and craft handbook. The lesson subjects are: Series A, Life of Jesus; Series B, Creation; Series C, Living for Jesus.

New programs are planned for the special-feature time slots. These will consist of temperance, health, and nature presentations and demonstrations. New and practical ways of meeting community physical and moral problems will be developed.

In 1955 the Seventh-day Adventist Church published its first Vacation Bible School materials. This will be the first major change since then.

The objective of the Vacation Bible School is to bring the gospel to boys and girls in a way that is both attractive and instructional. It also is to awaken the parents' interest in the plan of salvation. "Parents who can be approached in no other way are frequently reached through their children."—*Counsels on Sabbath School Work*, p. 114.

The Vacation Bible School consists of a well-balanced program of music, Bible instruction, stories, crafts, nature study, health and temperance instruction, and fellowship.

GILBERT J. BERTOCHINI

Twelfth payment made to Huguley

A check for \$140,000 from the Amon G. Carter Foundation of Fort Worth, Texas, came to Huguley Memorial Seventh-day Adventist Medical Center in Fort Worth on December 21. It was the last of 12 payments totaling \$1,485,000 from the Carter and the Sid W. Richardson foundations toward the \$3.25 million campaign carried out by community leaders to help

establish the hospital. The payment brings collections to 96 percent, well on the way to the 98 percent or more anticipated.

A civic advisory council, headed by a Fort Worth businessman, William C. Conner, has been formed to continue obtaining philanthropic support, among other responsibilities. The working relationships with these leaders augur well for the future of this medical facility. The seeking and obtaining of voluntary support from within the community served provides unlimited opportunities for understanding and creating good will.

JOHN KOOBS

FED holds faith festival

More than a thousand young people converged at the Baguio Convention Center in the Philippines on December 4-8, 1979, for the first division-wide Festival of Faith for the youth of the Far East. Baguio is a university center and a beautiful resort in the mountain provinces.

Led by Winston DeHaven, youth director for FED, and his associates, the festival focused on 16 workshops with topics on youth evangelism, how to give Bible studies, how to study the Bible, and other related witnessing activities. The youth devoted the afternoons to witnessing and soul winning. As a result, every evening more than 150 guests attended the evangelistic series presented by Dave Taylor, a Pacific Union College professor.

Among the guest speakers was H. M. S. Richards, Jr., from the Voice of Prophecy, who was assisted by the King's Heralds quartet. Leo Ranzolin, of the GC Youth Department, was another guest speaker.

At follow-up evangelistic meetings at the Baguio University, led by Dr. Taylor, some 500 people attended nightly. It is hoped that many people will accept Jesus as their Saviour as a result of this youth outreach.

LEO RANZOLIN

N. A. Ingathering Report—6

Total Ingathering funds raised through December 22 amounted to \$7,289,897. The amount raised during the sixth week is \$777,000. Six conferences—Newfoundland, Manitoba-Saskatchewan, New York, Indiana, Arkansas-Louisiana and Oklahoma—are Silver Vanguard conferences. One union—Canadian—and 12 conferences have exceeded their final totals of last year.

Edward Skoretz, Indiana Conference lay activities director, reports that Duane Carlisle, an elder in the Noblesville church, knocked on Verna McConnell's door while Ingathering the first week of October. "Oh, I'm so glad you came," said Mrs. McConnell. "I haven't seen any of your members for a long time. When I was in the hospital Kitty Kuszenaul and Mrs. Carter, your Bible teacher, visited me. But it was my fault for moving away and not telling anyone where I was. I've been saving some tithe money that I want to give to the Adventist Church!"

Mrs. McConnell was happy for the invitation to attend evangelistic meetings that were beginning the first week of November. On December 1, 1979, Verna McConnell was baptized by Randy Murphy and is now a member of the Noblesville church. As Elder Skoretz comments, "The Lord chose the right person at the right time to call at the right house."

N. A. Ingathering Report—7

Ingathering funds raised in the North American Division through December 29 total \$7,759,439, a per capita of \$13.57. The seventh week's total is \$469,542.

Six conferences have attained Silver Vanguard status, and one union and 15 conferences have exceeded their final totals of last year.

Dale Aalborg, Pennsylvania Conference lay activi-

ties director, reports an Ingathering soul-winning victory for Blue Mountain Academy in Hamburg, Pennsylvania.

"On December 8, 1978, academy students conducted a Sunday Ingathering Field Day. No one is sure who visited Jane Fry in Allentown, but she filled out a card requesting the Focus on Living Bible Course and began studying intensively. In due time, the Voice of Prophecy called the pastor to inform him that Mrs. Fry had almost finished the course.

"When Reginald Shires visited Mrs. Fry he discovered that she had finished the Focus on Living studies and had begun the Daniel and Revelation Course. Mrs. Fry accepted the invitation to attend church the next Sabbath and stayed for the fellowship dinner. To one of the members she confided, 'I really like these people. What do I have to do to get into this church?'

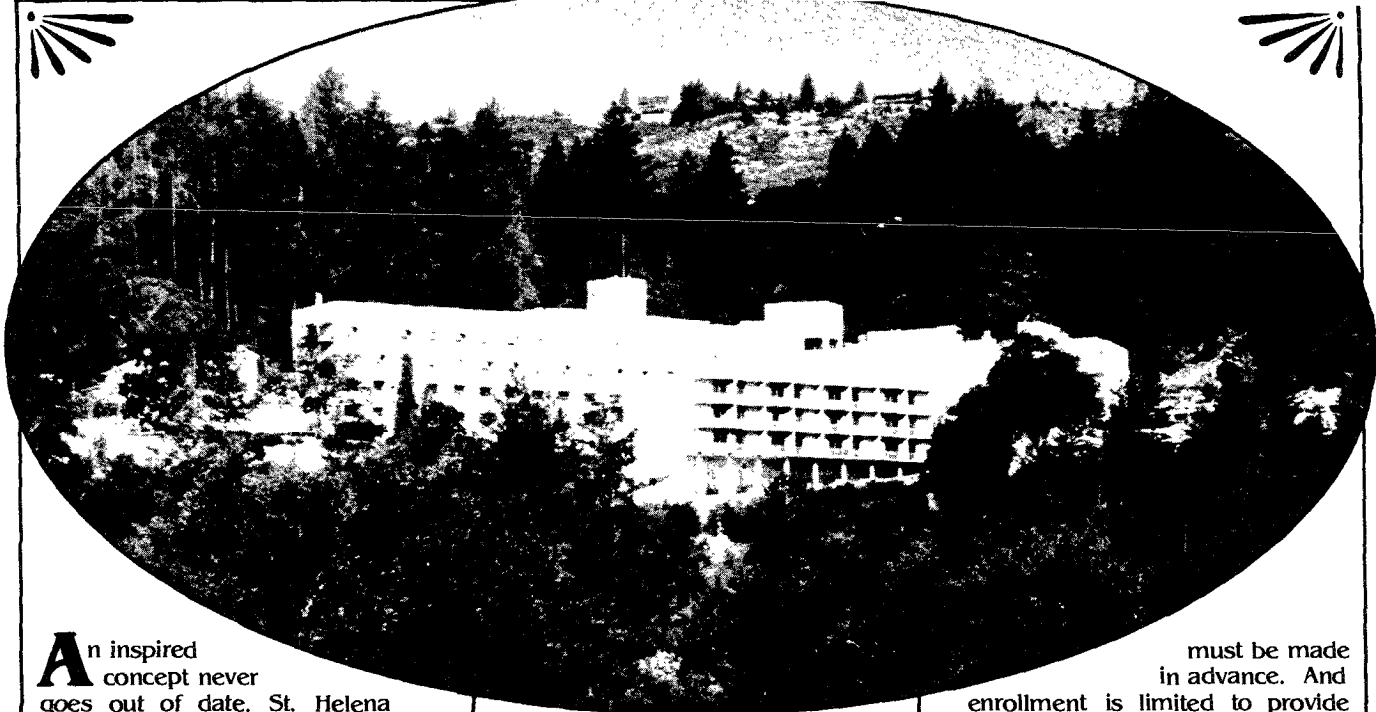
"Mrs. Fry was baptized August 25, 1979, and has been telling her family about her new faith. Her son is regularly attending an Adventist church. Her husband and daughter also are attending church and studying Bible truths.

"I've learned so much and have a new vision of life's meaning," Mrs. Fry exclaimed in a recent conversation. "Becoming a Seventh-day Adventist has been the fulfillment of my fondest hopes!"

DON CHRISTMAN

For the record

Died: Lewis V. Finster, 106, on December 21 in Riverside, California. Elder Finster, who pioneered the work of the church in the Philippines in 1908, lived to see membership in the three Philippine union missions grow to more than 234,000. In his 40 years of overseas service, he was president of the Malaysian Union; home missionary secretary of the Far Eastern and Inter-American divisions, and president of the Colombia-Venezuela Union. He retired in 1946.



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Adventists were counselled to establish health facilities in rural settings of natural beauty. Peaceful settings that would bring rest to the soul and restoration to the body. Now, you can't find a more beautiful environment than that of St. Helena, nestled in the Napa Valley.

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Several other aspects set St. Helena Hospital & Health Center apart from most health care facilities. Being committed to wellness, we're

concerned with helping people go beyond simply an absence of disease. We're here to help them become truly well — physically, mentally and spiritually. To accomplish this, live-in programs are offered in the areas of weight control, alcoholism recovery, cardiac rehabilitation (**H.E.A.R.T.**), smoking cessation, and personalized health service.

The results? Thousands of people are today healthy program alumni with increased vitality and expanded horizons in their lives. The media has

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focused on this success. Health planners and columnists have written of it. Industry has sent observers. And even the government has applauded.

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After all, why else does an Adventist medical facility exist?

If you know of someone in need of the benefits of the sanitarium concept program, please contact us. Reservations for upcoming sessions

must be made in advance. And enrollment is limited to provide maximum personal attention. For descriptive brochures on any of our live-in programs, you may call toll free to (800) 648-5331. For complete information or reservations, write or mail the coupon to: Health Promotion Programs, Dept. RS, St. Helena Hospital & Health Center, Deer Park, CA 94576, or call (707) 963-6200.



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- Smoking Cessation**
- Weight Control**
- Alcoholism Recovery**
- Personalized Health Service**

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Address _____

City _____

State _____ Zip _____