

Adventist Review

General Organ of the Seventh-day Adventist Church

July 17, 1980

The meetings
seemed
a failure

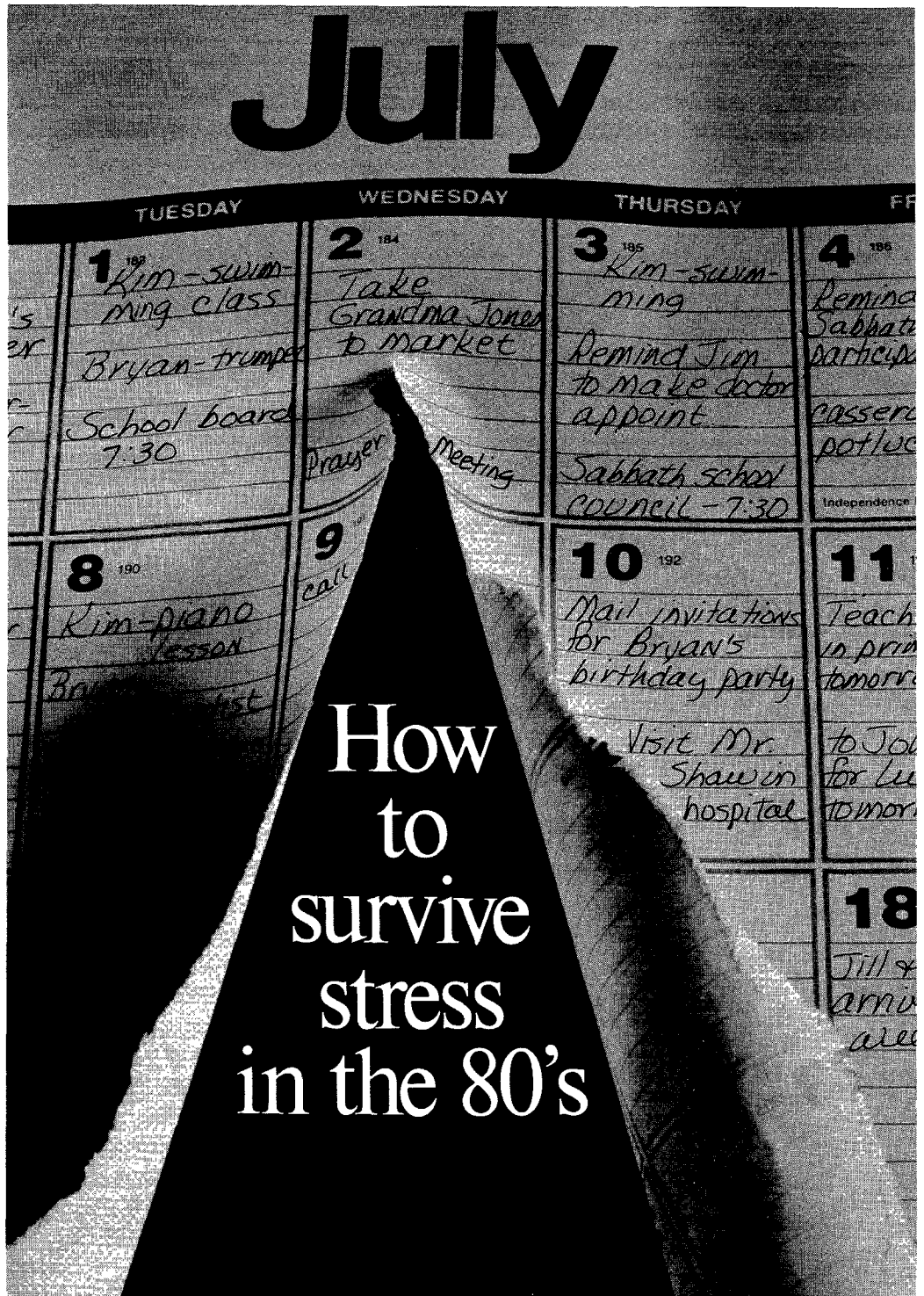
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Not all healing
is from God

Page 17

Record
baptisms result
from Chicago
member's
dream

Page 22



True rest is found in a loving trust relationship with our Creator. See "How to Survive Stress in the 80's" on page 7.

As this issue goes to press the REVIEW staff is moving into new offices on the north corner of the third floor of the Review and Herald building. Under construction for about ten months, the new addition will house not only the REVIEW offices but also the *Message* and *Guide* editorial staffs, and an addition to the library.

The author of "The Land of Hungry Eyes" (p. 9) became a Seventh-day Adventist while serving a sentence in a State penitentiary. In the letter accompanying his article, written from prison, he said, "I receive the REVIEW free through our union conference. I was glancing through a copy today and was

struck by the happiness and peacefulness of the Adventists pictured. Comparing their faces with those about me, I noticed the eyes of my fellow inmates. 'The Land of Hungry Eyes' is the result of my thinking about this incredible difference."

Now on parole, the author is studying to enter a medical-related profession and in that capacity plans to serve his church and others.

Although she has been writing for more than 12 years, Susan Hanely Morrissey had never had any of her work accepted for publication prior to "The Barn" (p. 15). Mrs. Morrissey, mother of three children, is presently attending college,

majoring in English and minor- ing in art.

Mrs. Morrissey wrote "The Barn" to go with the picture that accompanies the poem. The actual barn is situated near the New Jersey camp meeting site. Richard W. Koestler, the artist, is an engraver and artist. He enters art shows and has won a number of awards. All the proceeds from his prizes go to Sabbath school Investment.

Art and photo credits: Cover, p. 6, Skip Baker; p. 5, Harry Baerg; p. 8, H. Armstrong Roberts; p. 12, Rudi Henning; p. 15, Richard W. Koestler; p. 17, J. Byron Logan; all other photos, courtesy of the respective authors.

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.

Large-print edition

I am a nearly blind Seventh-day Adventist who has enjoyed the REVIEW for 75 years. I never want to part with it. I was so glad to receive the first large-print edition of the REVIEW.

ALBERTA KESINGER
Ogden, Utah

A student writes

On a recent Sabbath afternoon in the dorm, I happened to find the May 29 issue of the ADVENTIST REVIEW on my roommate's desk. As soon as I saw the title of the Response From Readers, "A Non-Adventist Viewpoint on Ellen G. White," I became interested and started reading.

Lately, I have heard too many criticisms of her writings. So it was nice to spend some time reading such a positive article. I hope that you will provide much more information of this kind and maybe someday publish a book about non-Adventists' views of Ellen White.

TAKAYUKI YODA
Angwin, California

Non-Adventist writes

Re "Above the Measure of My Sin" (June 12).

Since justification is forgiveness of *past* sins only, and right- 2 (906)

eousness by faith is a *total* righteousness, making us like Christ, perhaps our prayer should not be that of the publican, "God be merciful to me a sinner," but that of the Pharisee, "God, I thank thee, that I am not as other men." I am not a Seventh-day Adventist.

PAT DARNELL
Bryant, Arkansas

The "bees"

I had very little idea of what went into the making of a copy of the REVIEW until I read "The Night in Washington" (Bulletin No. 10, May 8-15). Surely your office swarms with activity as the "bees"—be accurate, be timely, be concise, be kind, be tactful, be varied, be interesting, et cetera—making the sweet message of our wonderful paper that comes to our home each week.

EUNICE F. PHELPS
Sacramento, California

Early Writings

I teach a small Sabbath school class. Nearly all the members are mature people with a lifelong Adventist background. I seldom have visitors in my class.

During the last several months I have been stressing the need to reread (or perhaps read for the first time) *Early Writings*. A wonderful thing has been happening as a result of this study. One by one the members of our class have been doing just that and each has shown evidence of coming under the conviction of the Holy Spirit. Previously some of these people have been indifferent to the writings of Ellen White.

I believe all members of our church would greatly benefit from such study.

NAME WITHHELD

The Dark Day

The recent articles in the REVIEW on the Dark Day (May 22, 29; June 5) present this event as a rather mild affair compared to what Ellen G. White wrote about it in *The Great Controversy*. "Since the time of Moses no period of darkness of equal density, extent, and duration has ever been recorded."—Page 308. "Christ had pointed out some of the most important events in the history of the world and of the church from His first to His second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars."—Page 393.

I looked up the old records in many an old New England library. I did not find many references to smoke, but I did learn that the day made a very decided impact on the minds of the people of the time. For example: The town of Antrim, New Hampshire, held a memorial service on the first anniversary of the Dark Day.

It has been quite a common custom for the editors of many New England papers to scoff at the idea that the Dark Day of May 19, 1780, was a sign of the end of the world. They nearly always attributed the darkness to forest fires. These articles used to

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Unsolicited manuscripts are welcome, but notification as to acceptance or rejection may be expected only if accompanied by a stamped, self-addressed envelope.

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\$21.95. Single copy, 65 cents.

Vol. 157, No. 34.

Daniel points to our day as the end-time

Three visions sketch the rise of four world empires
before the judgment hour and the establishment of God's kingdom.

By THE EDITOR

The Seventh-day Adventist Church is unique. It is unique in that it is not just another church among the several hundred Christian bodies scattered over the earth. In one sense it is not a church at all; it is a worldwide movement raised up by God to carry a special message to every person on earth—to people in churches and people outside of churches.

It is unique, also, in that the time of its rise was predicted in Bible prophecy.

It is unique in that its message is God's last message of mercy to the world. In the eschatological spectrum of human history its message is proclaimed at the very end of time. No more messages follow.

It is unique in that its message was custom-designed by God to meet contemporary needs, issues, philosophies, and heresies. Its message of theism, calling attention to God as Creator, confronts head-on the propaganda of atheism. Its message directing attention to the fourth commandment of the Decalogue challenges the theory of evolution, both theistic and atheistic; it points to God as ultimate authority; it directs attention to God's law and the Sabbath of the fourth commandment as the mark of His authority, and it guards against the dangers of humanism.

It is unique in that it declares the present era to be the hour of God's judgment (Rev. 14:7). It alone understands and proclaims the meaning of the solemn work of judgment now taking place in the heavenly sanctuary—the final phase of Christ's priestly ministry on behalf of the human family.

It is unique in that its message provides the clearest revelation ever given to men and women of the nature, character, and demands of the true God. This revelation is given not merely in words but by the personal character and life style of those who accept the message. Adherents are to demonstrate that God can provide victory over all sin, over every inherited and cultivated tendency to evil; that the Bible statement "The just shall

live by faith" involves both forgiveness and power to conquer temptation; that "righteousness by faith" is both imputed and imparted, and includes both title and fitness for heaven.

Members of the Advent Movement are to reveal that it is possible, through divine grace, to conquer as Christ conquered, and thus reflect the image of Jesus fully—even under the most adverse circumstances—in the face not merely of temptation but of massive ridicule, wholesale boycott, and threat of death. They are to provide the ultimate demonstration of what the plan of salvation was designed to accomplish—the complete recovery of the human race from sin. They are to refute fully Satan's charge that God expects the impossible and hence is unjust in asking His earthly children to keep His law perfectly.

Other churches share some beliefs

Although the Seventh-day Adventist Church is unique in the ways just outlined, some of its essential features are shared by other Christian bodies. For example, other churches preach that Christ is coming soon. Some work with a sense of urgency, even as do Seventh-day Adventists. But credit must be given to the Millerite movement and the seventh-day-keeping Adventists that grew out of it for having revived and kept alive this belief that held so prominent a place in the thoughts and teaching of the church in the early centuries. And no other church today preaches the Second Coming in the context of the judgment-hour message.

Likewise, other churches call for a sharp distinction between the way followers of Christ live and the way people of "the world" live. But no other church calls for such a drastic distinction as does the Seventh-day Adventist Church, and no other issues this call within the framework of the three angels' messages of Revelation 14.

Other churches teach that Saturday, the seventh day of

the week, is the Sabbath, God's holy day of rest, to be kept in the manner described in the fourth commandment of the Decalogue. But no other church presents this truth in the light of the heavenly sanctuary or in the setting of the critical issues involved in Revelation 13 and 14, which are of major significance in the great controversy in the end-time.*

Other churches teach human mortality and that death is a sleep. But no other shows how essential is a true understanding of this doctrine as a shield against the spirit deceptions that characterize the period just before the Second Advent (see Matt. 24:23-27; Rev. 16:13, 14; 2 Cor. 11:14).

The unique role of the Seventh-day Adventist Church is set forth in the prophecies of Daniel and Revelation. The prophecies of these books prove beyond reasonable doubt that the period in which we live is the end-time, that the Seventh-day Adventist Church arose at the right time to fulfill prophecy, and that it is proclaiming God's special message for today. To make these points clear, we shall turn first to the book of Daniel.

This book contains four major visions covering human history from the time of Daniel until the establishment of Christ's kingdom. These visions are recorded in chapters 2, 7, 8, and 11. We shall note briefly three of these visions. In chapter 2 the sweep of history is set forth by means of a great image (verses 31-35). This image had a head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet of iron mixed with clay. Suddenly a great stone smashes the image, reducing it to fragments small enough to be blown away by the wind.

The inspired explanation offered by the prophet Daniel to King Nebuchadnezzar was that the various sections of the image represented consecutive world kingdoms or empires, beginning with Babylon (verses 36-43). These world powers, as any history book will show, were Babylon (605 to 539 B.C.), Medo-Persia (539 to 331 B.C.), Grecia (331 to 168 B.C.), and Rome (168 B.C. to A.D. 476). The feet and toes of iron and clay represented the nations of different strengths that overran Rome and occupied its territory, always maintaining an uneasy truce with one another. The destruction of these nations by the stone represented the establishment of the kingdom of God (verses 44, 45). This vision sketched world history in broad outline only; nevertheless, it reveals that the next major event, viewed from the current perspective, is the violent destruction of all nations by divine intervention and the setting up of God's eternal kingdom.

Additional information in Daniel 7

In chapter 7 God provided additional information. He covered the same basic ground but filled in a number of details to make the picture clearer. In vision Daniel saw four beasts rising out of the sea (verses 2, 3). The churning, wind-whipped ocean doubtless is used here, as

in Revelation 17:15, to represent "peoples, and multitudes, and nations, and tongues"—thickly populated areas characterized by social, political, and military unrest.

The first beast to arise out of this milieu was like a lion with eagle's wings (verse 4). Before Daniel's amazed eyes a metamorphosis took place—the wings were plucked, the lion stood on two legs, and a heart transplant was performed—the lion's heart was exchanged for a man's.

The second beast was like a bear (verse 5). With three ribs in its mouth, apparently it balanced itself on the legs on one side of its body, thus making the other legs and side higher.

The third beast was like a four-headed leopard with four wings on its back (verse 6).

The fourth beast defied comparison with anything Daniel had seen in nature (verse 7). It had ten horns, great iron teeth, and a savage, ruthlessly destructive nature. The sight of it horrified him as it attacked its prey, tearing at it with its teeth and stomping it with its feet.

As Daniel watched intently, a movement began among the ten horns (verse 8), and a small horn appeared. As the horn grew in size, it displaced three well-established horns. This horn was unlike the others not merely in vitality but in appearance. It had human eyes and a conspicuous, active mouth.

At this point the scene changed, and Daniel was shown a picture of the judgment, with "the Ancient of days" presiding (verses 9-14). The scene was a glorious one, with myriads of heavenly beings assisting, and "one like the Son of man" being transported into the presence of the Ancient of days.

The angel interpreted

Daniel was distressed by the vision, and asked a nearby angel for an interpretation. The angel explained that the beasts represented four kings, or kingdoms (verses 16, 17; see also verse 23). These four powers were Babylon, Medo-Persia, Grecia, and Rome.

Babylon, at its outset, had the strength and courage of a lion, and moved with the speed of an eagle. Its armies swiftly overran all opposition. But in time a change came. The wings were plucked, the speed was gone; strength and courage waned.

Then came Medo-Persia, as in the vision of Daniel 2, succeeding Babylon. Represented as a bear, it was strong and savage. The three ribs in its mouth likely represented three countries subdued by conquest, perhaps Babylonia, Lydia, and Egypt. The balancing act, with one side higher than the other, seems to take note of the imbalance of power between the Medes and the Persians. The power of Persia rose as the power of Media waned.

Through the third beast God supplied information not included in the image vision of Daniel 2. The four wings on this four-headed, leopardlike beast (double the number on the first beast, Babylon) doubtless represented unprecedented speed of conquest. The speed with which

* The term *end-time*, used in this series of articles, covers the period from about A.D. 1800 to the second advent of Christ.



In vision Daniel saw four beasts rising out of the sea. The first was like a lion with eagle's wings, the second like a bear with three ribs in its mouth, the third like a four-headed leopard with three wings on its back, and the fourth like no animal Daniel had ever seen before. The fourth beast had ten horns, iron teeth, and a destructive nature.

Alexander the Great overran the then-known world, marching his legions even to the borders of India, is without parallel in ancient history. After Alexander's untimely death in his early 30's from intemperance and disease, four of his leading generals struggled for power and eventually divided the empire into four sections. Doubtless this division was represented by the four heads of the beast.

The fourth beast in the series, represented by a ten-horned monster that Daniel described as "dreadful and terrible, and strong exceedingly" (verse 7), necessarily represented Rome, for it followed Grecia. Daniel was particularly interested in the significance of this beast (verse 19), which, he noted, was "diverse from all the beasts that were before it" (verse 7). And he watched with horror as the strange little horn with a mouth and eyes made a savage, sustained attack against the people of God, the "saints of the most High" (verses 21, 22, 25). This attack, or violent persecution, continued for "a time and times and the dividing of time" (verse 25).¹ After the persecution came judgment involving the Ancient of days, and finally destruction of the beast and establishment of the everlasting kingdom of God (verses 26, 27).

We cannot here note the prophecy in detail. We merely want to point out that the vision of Daniel 7 covers the same sweep of history as does the vision of Daniel 2. Both indicate that Rome is the last universal world power (Daniel 7 covers Rome in both its pagan and papal phases) and that judgment, an end-time event, follows.

A third vision—that of Daniel 8—picks up the pro-

¹ A "time" is understood to be a year. The term is used in Daniel 4:16, 23, 25, and 32 in connection with Nebuchadnezzar's period of insanity. The Aramaic word is 'iddan. The R.S.V. translates Daniel 7:25 as "'a time, two times, and half a time.'" Using the year-day principle, this period would cover 1260 years. It began in A.D. 538, with the pope's implementation of Justinian's decree, and ended in A.D. 1798 with the political overthrow of the papacy. The intervening 1260 years was a period of persecution.

phetic picture in the time of Medo-Persia and provides further details. In vision Daniel saw a ram standing by the river Ulai (verse 2). This ram had two enormous horns, one of which was larger than the other, and the larger came up last (verse 3). Suddenly this ram attacked and overcame whatever opposition arose, whether from the west, north, or south. "He did according to his will, and became great" (verse 4).

Now another beast appeared—"an he goat" with "a notable horn between his eyes" (verse 5). With tremendous speed this goat thundered out of the west and, seemingly crazed with anger, slammed into the ram, broke its two horns, stomped on it, and left it helpless on the ground (verses 5-7).

The he-goat went on to become "very great" (verse 8). But at the peak of power its large horn was broken, and in place of the one horn there arose four other horns, each pointing in a different direction of the compass—north, east, south, west (verse 8). A new development now took place—out of one horn came a small horn that kept growing until it was so large and powerful that it persecuted not only the "host of heaven" but the "prince of the host" (verses 10, 11). "It cast down the truth to the ground; and it practised, and prospered" (verse 12), even defiling and destroying the sanctuary, and doing away with the "daily" (verse 11).

At this point Daniel heard one saint inquire of another, "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" (verse 13). The answer came: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed" (verse 14).²

Daniel asked that the vision be interpreted, and Gabriel came to fulfill the assignment. At the outset Gabriel said: "At the time of the end shall be the vision" (verse 17); "I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be" (verse 19).

Gabriel then sketched quickly the meaning of the vision. The first beast, the ram, was Medo-Persia (verse 20); the rough goat was Grecia (verse 21). The large, powerful horn on this goat was the first king. He would be followed by four other kings, each ruling part of the fragmented nation (verse 22). In the waning years of their power, "a king of fierce countenance," symbolized by the little horn that "waxed exceeding great" (verse 9), would appear. He would persecute "the holy people" and would even "stand up against the Prince of princes," but he would be "broken" (verses 24, 25).

One thing is clear—the period of human history that follows the four world empires, including the papal phase of Rome, is at the end of the prophetic outline. At

² Careful study of the way the Bible uses "day" in symbolic prophecy indicates that a "day" stands for a year of literal time. This usage, sometimes spoken of as the year-day principle, appears first in Numbers 14:34, then again in Ezekiel 4:6. The principle, used widely throughout history by students of Bible prophecy, was adopted by William Miller and his associates. It has been adopted consistently by later Adventist expositors, and will be used throughout this series of articles in connection with time in symbolic prophecies.

this point the prophecies talk repeatedly of judgment, the destruction of human kingdoms, and the establishment of God's eternal kingdom.

Gabriel left unexplained one part of the vision of Daniel 8, that part that dealt with the 2300 days and the cleansing of the sanctuary. Perhaps this was because Daniel fainted and became sick (verse 27). When Daniel recovered, he prayed earnestly for an interpretation of this section of the vision, and in response to this appeal, Gabriel came (chap. 9:1-23). He explained that 70 weeks (or 490 literal years, according to the year-day principle) would be "determined upon," or allotted to, the Jewish people to accomplish certain objectives (verse 24).³ This 490-year period would begin with the decree to rebuild the ruined city of Jerusalem (verse 25), in the autumn of 457 B.C.

Seven weeks (or 49 years) of the longer period were to be devoted to reconstructing Jerusalem; then, after 62 weeks (434 years), the Messiah would appear (verse 25). A final week (7 years) would be devoted to special efforts to reach the Jewish people by the ministry of the Messiah and His apostles; but in the middle of that final week the Messiah would be "cut off" (verses 26, 27).

Historians generally agree that the decree "to restore and to build Jerusalem" was issued in the autumn of 457 B.C.⁴ Since 49 years was allotted to the rebuilding process, this would bring us to 408 B.C. An additional 434 years (or 62 prophetic weeks) would bring us to the autumn of A.D. 27. Seven more years (one prophetic week) would bring us to the fall of A.D. 34. The "midst of the week" would be spring, A.D. 31. That Christ began His public ministry at the time predicted, in A.D. 27, and that He was crucified in A.D. 31, is supported by strong evidence. In A.D. 34 Stephen, the zealous deacon of the apostolic church, was stoned, and by that act Israel as a nation rejected fully the Messiah and His message. The 70 weeks of prophetic time allotted to the Jews ended.⁵

But this period of time represented only a small portion of the entire prophecy. The 2300 evenings and mornings, or days (years), extended to the autumn of 1844. At that time the sanctuary was to be cleansed (chap. 8:14).

At this point in our discussion the meaning of this "cleansing" is not particularly important, but the date is exceedingly important, for it reinforces the truth that the prophecies of Daniel that we have noted converge in a time frame of about 50 years covering the latter part of the eighteenth century and the early part of the nineteenth (1798-1844). □

To be continued

³ Dr. William Hales, commenting on the 70 weeks, says: "This chronological prophecy . . . was evidently designed to explain the foregoing vision, especially in its chronological part of the 2300 days."—*A New Analysis of Chronology*, Vol. II, p. 517. Gabriel's explanation, since it involved time, seemed to take for granted that Daniel understood he was referring to the 2300-day (year) period. On the meaning of "determined" (Hebrew, *chathak*), see *The SDA Bible Commentary*, vol. 4, p. 851.

⁴ For additional comments, see *The SDA Bible Commentary*, vol. 4, p. 853; pp. 97-103.

⁵ For additional comments, see *The SDA Bible Commentary*, vol. 4, pp. 854, 855.

FOR THE YOUNGER SET

The day Paul disobeyed

By TAMLYNN GRAUPNER

It was Paul's sixth birthday, and what an exciting day it had been! Mother had given him a party and a trip to the zoo.

He received many nice presents from his friends and his parents. But what he liked best of all was a big, shiny yellow dump truck Grandma had sent him all the way from Washington.

It had four big, black, heavy-duty tires, and a lever behind the cab that would make the back go up and down. It even had a button that made the headlights and taillights go on and off. It was the best truck Paul had ever seen.

Paul could hardly wait to try his new truck out in the sand at the construction site across the bridge.

"Mommy, can I go outside and play with my new truck?" asked Paul.

"Yes, you may, Paul. But please stay in the yard. It'll be getting dark soon."

"All right," chirped Paul as he headed out the door.

First he drove the truck around on the porch for a while, and then he raced it up and down the driveway. Pretty soon he was tired of just driving it. What he really thought he needed was some sand to move around in it.

H'mmmm, thought Paul. I don't think Mommy would really mind if I went over to the construction site just for a minute.

So down the road went Paul with his brand-new dump truck. As he walked along he picked up some nice rocks to carry in the back. When he reached the bridge he drove the truck along on top of the wide cement protective rail. The rocks in the back made a nice rumbling sound as the truck vibrated on the rough cement. Paul would give the truck a big push and it would go ahead; then he would catch up with it and push it again.

"Varooooom!" said Paul as he gave it an extra-hard push.

And then, to his utter dismay, it rolled right off the bridge!

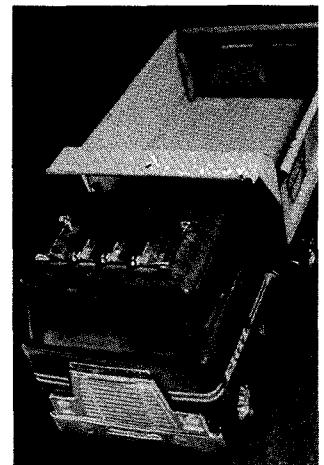
"Oh, no!" he cried, as he looked over the edge just in time to see his shiny, new yellow dump truck go splashing into the water below.

Paul began to cry right there. His brand-new truck was gone in the muddy waters. He realized there was nothing he could do about it but go home and tell Mommy and Daddy that his new truck had fallen to the bottom of the river. Oh, how he sobbed when he told Mommy what had happened.

"Do you think you and Daddy could come see if you can get it out?" Paul asked.

"Well, Paul," Mother said in a soft voice, "the river is very deep, and flows much too swiftly for anyone to swim in. Anyway, it is beginning to get dark."

How sorry Paul was that he had disobeyed Mother and left the yard. He had lost his shiny new dump truck, and now it was time to place a telephone call to Grandma to thank her for the present that was already lost.



How to survive stress in the 80's

All of us need to have someone to turn to when we meet the stresses and strains of life.

By MARK FINLEY

A Government report reveals a new class of drug addicts in the United States—some 20 million women who suffer from dependency on pills and alcohol. In fact, Americans as a whole purchased more than 475 million dollars' worth of depressants or sedatives last year.

Why do thousands of Americans need daily doses of chemicals as a crutch? Why all this pill-popping and alcohol abuse at this particular point in time?

After discussing rising inflation, the growing lack of confidence in large government, and the average person's feeling of helplessness in controlling his own life, the editor of *Ambassador*, a Trans-World Airlines magazine, describes the problem this way: "It is in this bleak soil that the seeds of frustration and uncertainty have been planted, that the seeds of tension and discontent are growing. The hills are alive with the sound, not of music, but of split-level tempers and gripes from the ghettos. This widespread feeling that the quality of life isn't what it used to be a few years ago—and will never be again—has caused people to feel put upon, insecure, stressful, and emotionally unsure of themselves."

Obviously, the key to this matter of stress is in our thinking. Sedatives or depressants are designed to affect one's forebrain, one's thinking. A staff member at the Mayo Clinic is reported to have said, "We can deal with 25 percent of the people who come to us by the physical instrument of science; 75 percent we don't know what to do with, for they are passing on the sickness of their minds and their souls to their bodies."

The number one cause of coronary heart disease is

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ADVENTIST REVIEW, JULY 17, 1980

emotional stress. It is also a leading cause of stomach ulcers, tension headaches, rheumatoid arthritis, and various skin disorders.

William C. Menninger, a noted authority in the field of mental health, stated it succinctly: "The organs of the body are just as much a part of the personality as is the mind. These organs are often used like mirrors, to reflect our feelings, like fear or anger."—*Unbottled Poison*, p. 5.

The heart, the stomach, the liver and kidneys, are all "reflectors." They mirror our inner thoughts and feelings. The heart of the issue, then, is this: Our relationship to life's experiences must change if we are going to survive in the 80's.

Positive reactions to life's experiences produce positive chemical byproducts, while negative reactions to life's experiences produce negative byproducts.

In *The Ministry of Healing* Ellen White states: "Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces and to invite decay and death."—Page 241. No wonder Solomon said, "As . . . [a man] thinketh in his heart, so is he" (Prov. 23:7).

The circumstances of life do not in themselves produce stress. It is our relationship and attitude to them that produce tension. Thus, if we are going to have an effective strategy for stress control, it is imperative to develop positive emotions such as gratitude, rejoicing, benevolence, and trust (faith). These are health's greatest safeguards (*ibid.*, p. 281).

Say Thank you

We will be happier and healthier and help make the world a better place to live in if we cultivate the habit of just being grateful and saying Thank you. "Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise."—*Ibid.*, p. 251.

There is a little song we sing from time to time in our home before meals. It goes like this:

"There is so much for which to be thankful,

There are gifts so abundant each day,

So we thank Thee, dear Lord, for Thy blessings,

Which attend us along life's way."

Develop an attitude of thankfulness, and it will go a long way toward reducing stress and keeping you well. We can learn to develop this thankful attitude when misfortune comes as well as when things run smoothly.

One day many years ago an English preacher traveling to a neighboring town on horseback was robbed. That evening, he made this entry in his journal:

"I was robbed today, yet I am thankful,

I am thankful first that, although they took all

I had, they really didn't take much.

I am thankful that, although they took my purse they did not take my life.

Lastly, I am thankful that it was I who was robbed and not I who robbed!"

Learn to give thanks continually. The Sacred Scriptures gives us this divine prescription: "In every thing

give thanks: for this is the will of God in Christ Jesus concerning you” (1 Thess. 5:18).

The second step in our strategy for stress control is the ability to rejoice. It is a first cousin to thanksgiving. I am not referring to a superficial giddiness, but to a deep, abiding happiness that is manifest continually in an attitude of rejoicing. In the February, 1976, *Reader's Digest*, appeared an article by Blake Clark on longevity. Mr. Clark interviewed a number of America's centenarians. In all of his interviews he found a common denominator:

“Perhaps the key characteristic shared by most centenarians is a cheerful disposition, a feeling that things will work out for the best. . . . Can serenity strengthen a cell, or tranquillity erase a wrinkle? Who knows? But our centenarians, through their lives, tell us that songs and laughter somehow lubricate the biological clock and keep it running longer. Happiness, it appears, is the best preventive medicine.”—Page 132. Learn to smile, for as the wise man so aptly put it, “A merry heart doeth good like a medicine” (Prov. 17:22).

The third in the great quartet of positive emotions is benevolence. We improve our own health and the health of others when we practice simple kindness. If each of us were a little more thoughtful, a bit kinder, and more courteous each day to those in the home, to those with whom we labor, to those we meet, how much easier it would be to live in this stressful age.

Unselfishness is health-giving, while selfishness destroys health. Benevolence stimulates the life forces. Doing good for another benefits the doer more than the receiver. Ellen White wrote: “Good deeds are twice a blessing, benefiting both the giver and the receiver of the kindness. The consciousness of rightdoing is one of the best medicines for diseased bodies and minds. When the



In an experiment with two lambs, scientists discovered that the lamb that could flee to its mother in times of stress was much better off emotionally than the lamb tested when it was all alone in its pen.

mind is free and happy from a sense of duty well done and the satisfaction of giving happiness to others, the cheering, uplifting influence brings new life to the whole being.”—*The Ministry of Healing*, p. 257.

A few years ago, several medical researchers were studying the effect of the shocks of life on the central nervous system. To carry on their experiment they chose twin lambs. They took one lamb and placed it in its pen alone. They hooked up electric shock devices around the pen. As the lamb wandered to one side of the pen, the researcher threw a switch and the lamb was shocked. Immediately it twitched and scampered to another part of the pen. Soon the researcher shocked the lamb again. Again he ran.

Lamb's nerves gave way

As the research continued, the scientists discovered that the lamb would never return to a place where previously he had been shocked. After a series of shocks, the little lamb stood in the center of his pen quivering. He had no place to run to. The shocks were everywhere. Completely overcome emotionally, filled with anxiety and stress, his nerves gave way.

The researchers then took this lamb's twin and placed it in a pen. This time, they put the lamb's mother in with him. Presently, they shocked him. Again the lamb ran, but this time he ran to his mother and snuggled up to her closely. Evidently she reassured him, because he left her side to begin eating again. The researchers threw the switch again, and once again the lamb ran to his mother. Reassuringly, she consoled him again. The researchers then noted a remarkable difference in the two lambs. The second lamb had no fear of returning to the spot where he received the shock. To the utter amazement of the researchers, future shocks no longer disturbed him. He showed none of the symptoms of nervousness, stress, or anxiety that his twin showed under the same circumstances. What made this remarkable difference? He had the assurance of someone to flee to in stress. He had confidence in someone outside of himself.

Everyone needs to have such confidence. Even Julian Huxley, the infidel philosopher, admits, “Man does better if he believes as if God is there.” There is a deep need within the human heart for someone in whom to place confidence, someone to whom one can go in trouble, someone who will offer reassurance in the stresses and strains of life.

The One who made us loves us and desires to soothe our frayed nerves, ease our restless longings, and calm our anxieties. Because He made us, we matter to Him. Long ago Jesus gave this beautiful invitation, “Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me . . . : and ye shall find rest unto your souls” (Matt. 11:28, 29). True rest is found in a loving trust relationship with our Creator. Down through the centuries of time Christ's gentle invitation remains the same, “Come unto me, . . . I will give you rest.” □

The land of hungry eyes

Meditation of
a prison inmate

By ARTHUR A. MILLER

I live in the land of hungry eyes. As I go about my daily routine I study the eyes of my fellow inmates. They are hungry eyes; sometimes afraid, sometimes laughing, sometimes indecisive and wary, but always hungry. They yearn for that subtle look that transcends space and time and says: I accept you, I understand you, or I love you.

Their eyes reflect the coldness and harshness prevalent when people withdraw from interacting with other people because they don't want to be hurt and disappointed again. Cold shadows of steel are projected to keep intruders from sensing their needs or to dare them to laugh at their problems. Daggers of hate stand ready to pierce the bearer of truth who dares point out the fallacy of their fantasy world or shake a pillar of their defensive array.

But hiding behind this façade of bravado and emotionless steel are the eyes of a human soul searching for the reality of his being in this universe. He remembers times of joy and happiness when he trusted others and shared their love and hope. Gentle thoughts of yesterdays dance secretly in sealed-off dungeons of his memory where only he may enter. He enters his room of joy when the harassments and pain of life become unbearable, stealing a moment of forbidden joy in order to counterbalance the hurt.

Occasionally he may open the locked closet of hope where he had imprisoned God. Objectively he stares at what he knows is the solution to his problems yet he dares not take Him down from the shelf. The thought of relinquishing his favorite sins causes a tremor of fear to cascade through his mind. The demand to dethrone his ego and pull down the walls of indifference and pride are

Arthur A. Miller is a pseudonym.

so overwhelming that he cannot entertain the idea. Slowly, he closes the door to hope.

The hungry eyes are sad eyes. Many of those who are characterized in this way may never have their freedom again. Most perceive their problem as the result of "others hurting them." They know they can never satisfy their deepest inner longings by pursuing their present course of thought and action, yet they feel they have selected the "best" course, and most are adamant in maintaining it. Caught in an insidious whirlpool of hate and fear, they stagger through life dimly aware of their insufficiency. But, they continue to search with their eyes.

I too have searched with hungry eyes. When my hungry eyes were attracted by the Adventist hope I realized that my search was over. A miracle of infinite love healed my heart, granting me visions of hope beyond my wildest expectations. When I recall the beer cans and broken promises that cluttered my life I thank the Lord for His love that set me free. But there remains with me a sorrow for those with hungry eyes who, while continuing to struggle for a glimpse of happiness, have settled for artificial feelings.

The promises of Christ now fill my dreams, and I no longer stare with hungry eyes. □

HEALTH CAPSULES

Sponsored by the General Conference Department of Health and Temperance

Make up your mind

By W. H. WILSON
*Associate Director
Health Department*

Daniel's mind had been made up. He had been offered the rich diet that the king would have him eat, thinking that it would make Daniel wise, healthy, and strong. Daniel knew better. He purposed in his heart—that is, he made up his mind—that he would not partake of those foods that would be detrimental to physical and mental health.

The way he went about accomplishing his goal is instructive. He offended no one, did not appear to be a fanatic, and did not give the impression that he thought that he was better than others. He simply requested of his overseer that he be permitted a diet that he felt was better and would make him healthier and wiser, and asked permission to experiment with it.

With God's blessing, the ten-day experiment proved that Daniel's health program worked. When we make up our mind to do what God wants us to do with His blessing and help, it should work, too.

God counsels His people today to be temperate in eating. Rich and luxurious food should find no place on our tables. If our work is mostly brainwork, we should eat sparingly, even of plain food. "Daniel's clearness of mind and firmness of purpose, his strength of intellect in acquiring knowledge, were due in a great degree to the plainness of his diet in connection with his life of prayer."—*Testimonies*, vol. 4, pp. 515, 516.

Have you made up your mind?

The meetings seemed a failure

No one living in 1904 could have realized how far-reaching would be the results of that series where no one was baptized.

By VARNER J. JOHNS

Among the more than 3 million Seventh-day Adventists in the world, there are some of us octogenarians who remember when there were fewer than 100,000 believers in all the world. Over and over again, we exclaim, "What hath God wrought!"

All of us, young and old, could tell of divine providences, of the miracle-working power of the grace of God, that resulted in our conversion. This is the story of one family—my family.

Soon after the turn of the century a tent was pitched in South Denver, Colorado. In spite of the fascinating charts used and the powerful preaching of the evangelist the series was considered a failure, for there was not one convert. This was an exceptional experience for G. W. Anglebarger, a powerful preacher, who had been involved in the establishment of many churches in the Mile High City. In later years some of his church members printed a bookmark for him containing the words: "Forty-three years gospel service. Three thousand converts; four thousand baptisms; three hundred marriages; six hundred funerals; a multitude of kindly deeds."

After the close of the South Denver meetings, Bible studies were held in the Johns home, but three years passed before three members of the Johns family decided to follow their Lord and be baptized. A close neighbor and special friend of the Johns family was a prominent businessman who was deeply involved in the activities of the Grant Avenue Methodist church. Being greatly disturbed that the Johnses had opened their home to the teaching of "heresy," he decided to "come over and straighten out that Adventist preacher."

His was a difficult task, for Elder Anglebarger was a

Varner J. Johns, now retired, is a minister living in Loma Linda, California.

"walking, living, talking Bible." The businessman, H. A. Vandeman, was a polished gentleman. He had attended the University of Michigan, and his father had been a member of the legislature. Being a close family friend, he did his best to dissuade them, but when he found he could not, he rudely walked out the front door without even saying goodbye. Frequent discussions between Mrs. Johns and Mr. Vandeman ensued. The sequel: H. A. Vandeman became an Adventist and a minister. At one time he told me that he knew of 200 converts from his radio ministry in Pennsylvania.

Not long ago George Vandeman, the son of H. A. Vandeman, told me that he had counted up to 50, and then stopped counting the number of ministers, administrators, teachers, and physicians who had come—directly or indirectly—into the church as a result of the meetings in South Denver that at the time were considered a failure.

The South Denver meetings in 1904 were a veritable seminary for preachers-not-yet-born in both the Vandeman and Johns families. In my family my younger brother, Alger, became a minister. My younger sister, Ruth, had two sons who became ministers. I had three sons—Alger F., now deceased, who was a minister and teacher at Andrews University; Varner, Jr., cardiologist and teacher at Loma Linda University; and Warren, attorney for the General Conference. Alger's untimely death did not lessen his influence or contribution, for two of his sons are ministers, and one is a dedicated physician.

At times when people have asked me what I consider to be my most important contribution to soul winning, I have replied, "My three sons and grandsons, who are connected with our work."

Articles win souls

I have written many articles for the *Signs of the Times* and other papers. At one time a convict in a penitentiary found a copy of the *Signs* in the wastebasket, where a Christian Scientist librarian had tossed it. As a result of reading one of my articles, he became a Christian. Two former ministers of other churches told me that upon reading what I had written against the secret rapture they decided to become Adventist ministers.

While I was pastoring one of the churches in Denver I received two calls. One was a call to pastor a struggling church in Casper, Wyoming—a church of 19 members with only \$100 in their building fund. Two of my cousins in Casper had initiated this call. The other was a call to be a city evangelist and district superintendent of nine churches in San Diego, California. I was sure that the Lord wanted me in California—the "annex to heaven" and the "land of roses"—yet not *really* sure. We held some wonderful meetings in San Diego, but all the time I kept thinking of a man by the name of Jonah.

One day I wrote a letter to the president of the Wyoming Conference asking, "Do you still want me to go to Casper?"

He wrote back, "Are you joking?" But I did end up going to Casper.

Much could be written about the Casper experience. There were no allowances those days. My salary was \$16 a week. The house rent was \$40 a month. We pledged \$4 a week for a church building. We rented two-rooms of a four-room house to a public school teacher for \$25, and the four of us—myself, my wife, and two little boys—lived in two rooms. In two years' time a church was built

and dedicated free of debt. Successful meetings were held. Then the conference president was called to another conference, and I was asked to be his successor.

When I became president 50 years or more ago there was one Adventist to every 7,000 people in Wyoming. Now there is one Adventist to every 200 people in the State. There are churches all over the State. The Lord has blessed greatly the work of that conference. I'm happy I had a part in the early work there. □

SPEAKING OUT

Which organ for our church?

One measure of a church's strength is the degree of freedom its members have to speak out—to express minority points of view. At times the editors 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 articles have been written and much has been said in the REVIEW about selecting church organs. But the tragedy of the situation, in my opinion, is that many of those with the most decided and determined views have based their opinions on hang-ups, old habits, and notions rather than on today's facts. The real tragedy of the matter lies in the fact that our denomination, with the colossal task of taking the third angel's message to all the world, has wasted and continues to waste millions of dollars on church organs by not knowing what to select or how to buy these instruments. A large part of the church's money is going not into organs, but into the pockets of salesmen and dealers. Rather than buying the proper and best organ for its need and purpose, a church may be buying the instrument that is most profitable for the dealer.

American business today is doing a colossal job of selling. In no field is this more prevalent than with organs and, to some extent, pianos. The aim of most music dealers is to promote the item that costs them the least in proportion to the selling price, thus making the most profit possible. Some organ-piano stores pay their salesmen a com-

mission of 10 percent on the legitimate retail value of the instrument, but a 50 percent commission on all of the overage they can get (over and above the legitimate retail value). It is not difficult for a so-called good salesman to make two to six times his regular 10 percent commission on a given instrument, under this commission plan, by simply using the right sales pitch.

One of the first decisions that needs to be made is whether a church should go pipes or electronic. Fifty years ago the choice was clearly pipes. Twenty or 30 years ago the decision became harder, with the advent and cheaper price of electronic organs. Starting in the thirties, electronic organs rapidly came on the scene, with some makes or models fair, some terrible, some a bit better, but none nearly as good in sound as pipe organs.

In 1956 one company came out with a solid-state electronic organ—all transistorized. Shortly thereafter several other companies jumped on the bandwagon. By the early seventies even the die-hard companies were looking in the electronic organ direction. These early solid-state electronic organs, though far superior to earlier electronic organs, were still far from perfected. In my opinion, today electronic organs can duplicate almost perfectly the pipe organ sound (and any other sound desired), doing so at a small fraction of the cost of a pipe organ,

and cutting maintenance cost to less than 5 percent of that of a comparable pipe organ.

The right electronic organ purchased today will never wear out, will sound as good as any comparably voiced pipe organ, will cost initially but a fraction of the cost of a pipe organ, and will cost only a few dollars a year to maintain as compared with the hundreds or thousands of dollars of annual maintenance cost of pipe organs. A good electronic organ, properly selected and purchased, will have good resale value several years later. A pipe organ has limited resale value.

What then does a church get in a pipe organ that it does not get with electronics? To me, it seems, simply this: something that it can point to with pride in the same way that some people brag about their special model Cadillac, Rolls-Royce, or tailor-made suit of clothes.

If deciding to go electronic, what type of organ should a church buy? Should it be one that is voiced exclusively for the Bach-liturgical music? Or should it be a tibia-base dual-purpose organ that is more versatile and much more beautiful in sound when used for ordinary gospel, evangelistic, and popular sacred music? Unfortunately, the organ industry generally labels all organs in one of two categories—either the organ is a Bach-liturgical-type organ, voiced exclusively for the Bach and liturgical type of music found in Catholic and some other churches, or it is lumped into the category of the "theater organ."

Many so-called theater organs are little more than popcorn machines, voiced

and designed primarily with the sounds and influence of rock music or disco, which we certainly should abhor. However, the true theater organ, which more rightly should be called a dual-purpose or all-purpose organ, will allow the performance of Bach or liturgical music in beautiful style but is ideal for gospel evangelistic music as well. The Bach-voiced organ is a custom-made instrument, made only by a few manufacturers, and usually one at a time. The all-purpose, or theater, organ is a mass-produced organ made on an assembly line, as are automobiles. This means that you can buy twice as much for your organ dollar in a dual-purpose mass-produced organ as you can in a liturgical organ, for which the demand is relatively much less.

It boils down to this then—do you want the Bach sound exclusively, as in a liturgical organ, or do you want the more mellow sound that is preferred by more than 95 percent of your members?

It is not right for one church to spend a fortune needlessly on an organ when it could have procured a suitable instrument that would sound better to most of its members and visitors for half, one fourth, or one tenth the amount. Our denomination has spent millions of dollars on instruments when much money could have been saved. The most-beautiful-sounding electronic organs made today need not be costly. Purchasing a good organ is simply a matter of using good judgment and knowing what, how, and where to buy. It necessitates having an open mind.

ORLAND O. OGDEN
Aurora, Oregon



One book— 125 souls

The author doesn't know the name of the colporteur, but she looks forward to meeting him in heaven and telling him how influential was the book he sold to her parents.

By SALLIE J. THOMPSON

The chilly winds brought snow and ice to our little country home in the western part of North Carolina. I sat at the window watching anxiously to see whether the stranger my parents had told me they had ordered a book from would deliver it in spite of the snow.

Soon, hearing the tramp of horse's hoofs, I ran to tell my parents that the man had come. He was tired, hungry, and cold from his trip. It did not take long for a good supper to be made ready for him, along with a warm place in the barn and plenty of hay for his horse.

At supper he declined to eat the large pieces of bacon and drink the piping hot coffee that should have been tempting to him. Instead, he tactfully let us know that

bacon was a food that the Bible forbids our eating and coffee is poisonous to the human system.

He brought to us the book *Daniel and Revelation*. My parents were thrilled to get this book, and they also bought some small religious books for me. Since it was January and cold outside, my parents spent quite a bit of time reading and discussing what they had learned from the book. Only a few days passed until they learned that the change of the Sabbath from Saturday to Sunday was not Biblical, and that Christ planned to come soon to take His people home with Him.

My father had been a wicked man, but he believed in God. His heart responded to the teaching of that blessed book. He shared with his neighbors what he had learned and told them of his determination to keep the true Sabbath—Saturday. They not only laughed at him but quit coming to our home, because as soon as they came he would take the book and begin to “preach” to them about the change of the Sabbath and other truths that he found in the book.

For three long years my parents rested from work on Saturday and forbade anyone in our family to work on that day.

Then we learned of a Seventh-day Adventist self-supporting school that was about 20 miles from where we lived. I was sent to that school for more than four years. Then I attended Atlantic Union College in order to prepare for a place in the Lord's work.

I never knew the name of the young man who sold us that book. He was raising money to go to college in September of that year. But when I get to heaven I am going to hunt him up and let him know that at least 125 people have accepted Christ as a result of my parents' reading and preaching to them the truths they found in that book. □

Sallie J. Thompson writes from Orlando, Florida.

More than sufficient

We can live freer, unencumbered lives, more able to take advantage of the good things, if only we learn not to worry.

By MIRIAM WOOD

I spent the morning yesterday suffering intensely. I can't actually point to any *physical* suffering, but I was obsessed by the knowledge that in just a few hours I would be suffering physically, and I could think of nothing else. I broke out into a cold sweat once or twice. The sun was shining and the birds were singing, but not for me. I was locked up on a tight little island of misery.

Let me start at the beginning.

About a week earlier, while eating crackers, I suddenly felt a sharp jolt through an upper molar; momentarily there was a hard object in my mouth, which disappeared down my throat, and I knew, with sick certainty, that I'd broken off a tooth. When I explored the area with my tongue, the vacant space appeared to be the size, roughly, of the Grand Canyon. The mirror told the same story. Somehow I felt I could have endured the situation better if I hadn't swallowed a large portion of my own tooth. Insult added to injury.

The next bad news came in the form of realizing that this was Tuesday evening. In the area where I live you must not allow anything to go wrong medically from six o'clock Tuesday evening until nine o'clock Thursday morning. I don't dispute the fact that health professionals

need time off, but I wish they'd stagger their leisure hours. So I existed on sips of water until Thursday morning, when my dentist confirmed my worst suspicions: "Too much of the tooth is gone for a conventional filling—a gold crown will have to be made." I had planned to be away for the weekend and felt crushed at the thought of giving up my trip, so we decided that since nothing was hurting I'd go on the trip and eat carefully; then on Tuesday afternoon he would do the necessary drilling and make the wax impressions.

Tuesday was a long way off. I put the matter out of my mind.

Little worm of worry

But on Monday I felt the first little worm of worry wiggling through my mind. Tomorrow I was going to be *hurt*. The drilling would be horrendous. Actually, I never take novocaine for ordinary fillings, preferring to endure what must be endured rather than a needle in my jaw. That needle is one large horror to me. So I have been told that I have a rather high threshold of pain. But as I thought of the needle I was bound to experience this time and the pain, I began to suffer in prospect. By Tuesday morning I couldn't enjoy the little ordinary daily things that help to get one through the dull routine. I was all geared up to suffer torments.

Then the time came when I had to

get into my car and drive to the dentist's office and take the elevator and creep into the waiting room—"You can go right in!"—and try to pretend that I was a stoic. While I was being bibbed and settled in the chair, the assistant said, looking at my chart, "That's right, you never want novocaine, so I won't get a syringe ready."

Startled, I exclaimed, "You mean I could have all this done without it?"

From his position in the corner of the room where he was washing his hands, my dentist said, "Why not? If you want to try it, that's fine with me."

And so I settled down calmly, the drilling went beautifully, though of course it hurt miserably at times, but it was finished in a marvelously short time, and the whole experience left me wondering why in the world I had wasted so much time and energy worrying about something that didn't happen—in this case, that needle. What's more, I began reviewing the years of my life in the context of needless worry. It appalled me to realize that I could have *lived* more, could have felt freer, more unencumbered, more able to take full advantage of the good things of life if only I'd learned not to worry. (Actually, when you're in the middle of even a negative situation, you tend not to worry; you're too busy coping.)

Then I thought of young Christians who have problems. We cannot live on mountaintops all the time; there are mundane matters like teeth to be attended to; school bills accumulate to terrifying totals nowadays; clothes have to be purchased and kept in repair—and so on and on. Yet God never intended for us to cower in corners with our arms over our heads. He gave the formula that can free us forever of fear, which is what worry really is.

"Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:34).

In other words, don't worry. □

Miriam Wood is senior editor for Home Study Institute, Takoma Park, Maryland.

The neglected commandment

Satan presents our covetous acts to Jesus, saying reproachfully, "These are Christ's followers!"

By JACK J. BLANCO

Of all the commandments, the tenth, more than any other, seems to focus on the desires of our heart when it says, "Thou shalt not covet," or, as paraphrased in *The Living Bible*, "'You must not be envious'" (Ex. 20:17).

A person's desire to grow, to achieve, to succeed, to be able to provide, and to make his family secure is a healthy emotion, God-given and quite normal. But covetousness, or the desire to have what belongs to another, lies at the root of many sins. Power to get wealth is a gift from God (see Deut. 8:17, 18); and like other divine gifts is akin to the nature of God as long as we use it legitimately to advance the cause of God and to help others. But envy is a selfish desire and a most destructive emotion.

The sort of covetousness the tenth commandment speaks against is the misuse of power, wealth, influence, and other gifts of God. God wants to break this hard core of self-interest and implant within the heart the heavenly leaven of unselfishness. Once implanted and properly cared for, this heavenly leaven will permeate the whole lump. But while God implants the leaven, as free moral agents we must do our part to make God's plan as effective as possible.

The Scripture, speaking of God's part, says, "I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh" (Eze. 11:19). And in order to aid us in uprooting covetousness and encouraging selflessness God devised the plan of systematic giving. The system of tithes and offerings is one aspect of God's plan—and an important one at that—appointed for our good to complement His grace. "It was by the Lord Jesus Christ Himself, who gave His life for the life of the world, that this plan for systematic giving was devised."—*Review and Herald*, November 10, 1896.

Jack J. Blanco is pastor of the Johnson City, Tennessee, church.

In Luke 12 Jesus warned His followers to beware of covetousness and self-centeredness. When He was asked to get involved in settling an inheritance dispute between brothers, He said, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth" (verse 15). To those concerned with what to eat and what to wear, Jesus said, "Seek ye the kingdom of God" (verse 31). Then in verse 34 He added, "For where your treasure is, there will your heart be also."

Next, speaking of His second coming and the danger of unpreparedness, Jesus warned, "Let your loins be girded about, and your lights burning" (verse 35). "Be ye therefore ready also: for the Son of man cometh at an hour when ye think not" (verse 40). "For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more" (verse 48).

A similar admonition is found in *Early Writings*, where the chapter entitled "Covetousness" precedes the chapter on "The Shaking." Ellen White says, "As Satan sees that his time is short, he leads men on to be more and more selfish and covetous, and then exults as he sees them wrapped up in themselves, close, penurious, and selfish. . . . Satan and his angels mark all the mean and covetous acts of these persons and present them to Jesus and His holy angels, saying reproachfully, 'These are Christ's followers! They are preparing to be translated!'"—Page 268.

Snares for commandment keepers

Ellen White describes what she saw and heard in vision by saying, "Satan bade his angels lay their snares especially for those who were looking for Christ's second appearing and keeping all the commandments of God. . . . He said, 'The sect of Sabbathkeepers we hate; they are continually working against us, and taking from us our subjects, to keep the hated law of God. Go, make the possessors of lands and money drunk with cares. If you can make them place their affections upon these things, we shall have them yet. They may profess what they please, only make them care more for money than for the success of Christ's kingdom or the spread of the truths we hate. . . . Make covetousness and love of earthly treasures the ruling traits of their character. As long as these traits rule, salvation and grace stand back. Crowd every attraction around them, and they will be surely ours.'"—*Ibid.*, pp. 266, 267.

To combat Satan's efforts, systematic giving must become part of our nature. Covetousness can never be eradicated by spasmodic giving. "The grace of God and the light of truth may melt away their covetous, selfish feelings for a little, but if they do not obtain entire victory, Satan comes in when they are not under a saving influence and withers every noble, generous principle."—*Ibid.*, p. 267.

The importance of the tenth commandment and its relationship to systematic giving needs to be seen not

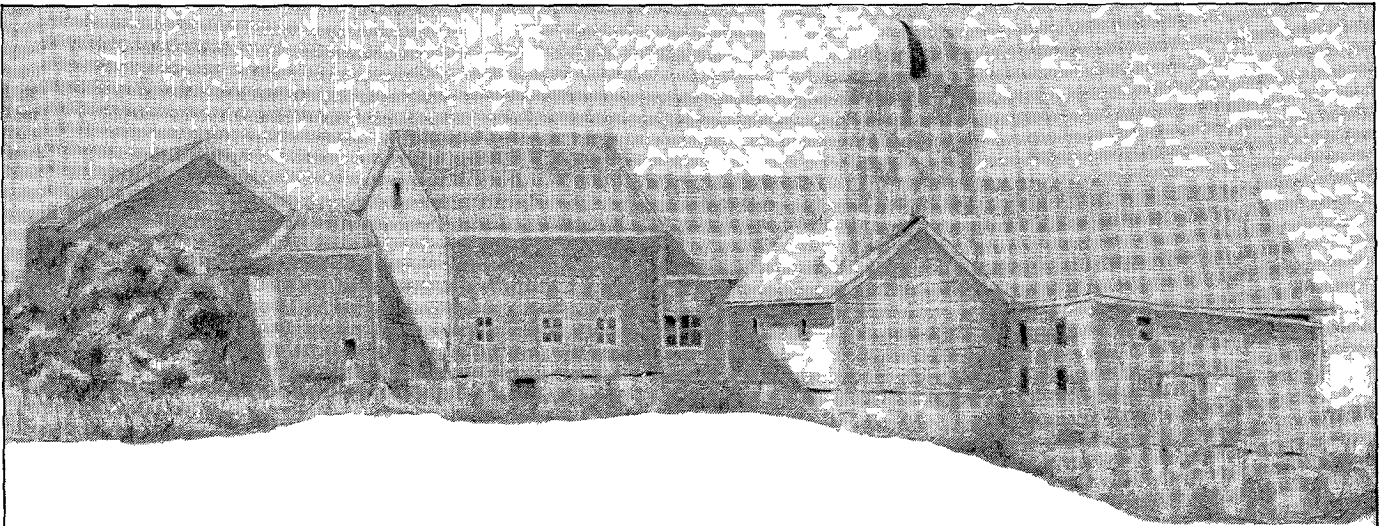
only as a moral requirement but also as having reference to the Second Coming. Emphasis from the pulpit and through pastoral visiting on the importance of systematic giving—returning to the Lord His tithes and offerings as God has prospered us—is vitally important. We know tithing will not save us, but we also know that we cannot be saved by neglecting to pay tithe and to give offerings once we see ourselves as stewards of God's goods. As James says, "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4:17).

Although tithing is not a test of fellowship, pastors and church officers have a responsibility, first, to be tithers themselves and second, to instruct others as to the sacred nature of tithe paying. "Those who hold positions of trust in the church should not be negligent, but they should see that the members are faithful in performing this duty."—*Counsels on Stewardship*, p. 107.

This duty, instructing others in the sacredness of systematic giving, is sufficiently important to warrant the dismissal of pastors, elders, and church officers who neglect God's plan to root out covetousness. "Let the church appoint pastors or elders who are devoted to the

Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God His own, if they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried."—*Ibid.*, p. 106.

According to Satan's calculations, Seventh-day Adventists are more vulnerable to the temptation to break the tenth commandment than they are the fourth commandment. The seriousness of not returning to God that which is His is especially applicable to God's people today. God's plea through Malachi, as one aspect of His plan to uproot covetousness, is more urgent than ever: "Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings" (Mal. 3:7, 8). □



The barn

By SUSAN HANELY MORRISSEY

Sunlight morning . . .
I come here in the mornings
Before the others are awake.
Alone in the quivering dawn,
A deserted barn
And a single soul;
Yet I'm not alone.

The barn etches its lines inside of me,
Its soft wood tendered by storms,
Making no excuse that it sags with age.

It is old with gentle dignity,
And somehow it has always been here.
Like You, Lord,
Of old, from eternity,
Yet new each morning.

I'm old sometimes,
And in the unyielding corridor of my days
Very tired.
But then I meet You here
And I'm new again.

The sunlight curls down the mountain,
Melting purple shadows,
White and soft.
The barn is a temple now.
You're here, Lord, with me. . . .
And I'm home.

It's Here!



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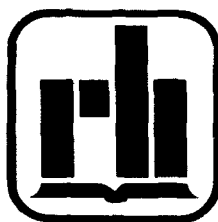
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Not all healing is from God

After being crippled in an accident and undergoing six surgeries the author wanted desperately to be able to walk again—but at what price?

By BONNIE JOHNSON

As a result of a new job, my father moved our family of six children to a larger town when I was only 10 years old. The movers had scarcely unpacked our belongings when a gentleman in the next block called on us and invited us to Sunday school.

We had not been attending church, so mother sent us to that Sunday school because she was impressed with the genuine concern of the neighbor. An Adventist family lived in that neighborhood, and I have often wondered how different our lives might have been if the Adventists had been the ones to show concern. Perhaps our mother would have sent us to Sabbath school instead of Sunday school. At the age of 12 I gave my heart to the Lord. After our marriage, my husband and I were faithful church members. We raised our children around a family altar. As best we knew, we served Jesus.

As a result of the influence of my mother-in-law and sister-in-law, I took a Voice of Prophecy Bible Correspondence Course, which led to my being baptized as an Adventist. Two years later, my husband became a member of the remnant church. Our major regret was that our two older sons were no longer under the influence of our home. Our younger children had the privilege of attending church school and academy.

My husband and I worked at the same place. One day as we were on our way to work, an elderly woman, who was speeding, hit our car broadside, badly injuring me.

I was taken unconscious to the hospital and later was transferred to a university hospital because of the seriousness of my injuries.

For two weeks I was in intensive care. Severe head injuries caused paralysis on my left side. I had two spinal injuries. One was just below the neck, the other in the lower back.

Bonnie Johnson writes from San Diego, California.



For more than two years I was confined to bed. It was a happy day for me when I graduated to a wheelchair. After six major surgeries I was able to walk with the help of leg braces.

The three main bones in my left ankle were fused. Sections of the posterior and anterior tibial tendons were removed, and I was given live tendon transplants in the ankle and foot area. One surgery involved tendons in my groin, and I had extensive surgery on my left wrist. This enabled me to go without the arm brace, though my wrist is still weak and not entirely straight. Throughout my long bout with surgeries God was close to me, and my wonderful husband stood faithfully by my side, until he died. I found that when my husband had to stop at the door of the operating room, Jesus took my hand and stayed with me.

You have to be a woman to understand the adjustment I have had to make—wearing heavy, clumsy, ugly braces. No matter what outfit I put on, I still have to wear the same shoes because they are fastened to the braces.

Recently, through the kindness of a friend, I was privileged to visit my son, relatives, and old friends in another State. The last week I was there my friends invited me to go with them to a retreat being sponsored by their Sundaykeeping church. The retreat was held in a beautiful campground. I had no second thoughts about going with them—in fact, the people there seemed to be real Christians, and I enjoyed the meetings. Being espe-

cially fond of music, I reveled in the good music they presented throughout the weekend.

Sunday morning I was urged to go forward to be healed. If I had read Ellen White's book *Early Writings*, pages 124 and 125, I would not have had to go through the worst week of my life, which followed that experience.

As I went forward for healing I felt nothing until I went back to my place beside my friend. Then I felt a warm sensation in my arm. I looked down and I could open my hand. I could make a tight fist. The knot, where the cut tendons were bunched up, was gone. I started to cry and so did those around me. I was not sure whether I could walk since I had no way to take my braces off in public.

I was to fly home on Monday morning. When we got back to my friend's home Sunday night, I took my braces off and tried to stand. I was able to stand, even though my legs were wobbly like those of a newborn calf. We had another crying spell and praised the Lord. I was floating on air. Imagine how I felt after not walking for 11 years! My orthopedic surgeon had cautioned me to be very careful because my left ankle could snap under the least pressure.

Shoes without braces

Before I boarded my plane for the flight home my friends took me to a shoe store and bought me the first pair of shoes I had had in 11 years that were not connected to braces. I arrived home carrying my braces.

I called a friend from my church and asked her to pick me up at the airport. She could not believe her eyes. She told our pastor. He had some misgivings, and responded by saying, "I must pray about this and go to visit her."

It surprised me that this wise, godly man did not seem to be happy about the miracle that had taken place in my life. He explained to me that he thought that I must be sure that what had happened was of God and not of Satan. He read to me what Ellen White wrote in *Early Writings*, pages 124 and 125. I began to realize that perhaps it was not in accordance with God's will for me to have attended those meetings. Ellen White tells us that when we do we will be "left to the buffetings of the enemy." In the last days Satan is going to have so much power and will perform so many miracles that we cannot afford to place ourselves on his ground.

I was troubled and confused. As my pastor and I prayed together, I told him that I would pray that if the healing was from Jesus I would be able to walk the next morning, and that if it was a satanic power that had healed me, I would ask the Lord to let me know in such a way that there would be no doubt left in my mind. Perhaps that was the most difficult prayer that I have ever had to pray. I wanted so badly to walk, to be able to dress neatly, to wear different pairs of shoes with different outfits, and to feel that I was a whole person again rather than something to be stared at.

After a troubled night I stepped out of bed with fear

and trembling. I could not stand. My heels felt as if the bones were abscessed. I had no strength in my limbs. Since then I have not been able to walk without my braces.

Of course I was disappointed. But I had settled it that if my healing had been accomplished through a satanic force I wanted nothing to do with it. Satan would have an ulterior motive. Down the road it would lead somehow to disaster. I wanted to walk, but not with Satan's help.

This experience has driven me to prayer, Bible study, and reading Ellen White's books. Reading Arthur Maxwell's *Courage for the Crisis* did much to strengthen my faith.

This has not been an easy article to write. I hope it will help others who are suffering to realize that God is not pleased when we go to Babylon for help. Because the last days are closing fast upon us, I am certain that we are going to see more satanic forces at work than ever before.

Many have given me a bad time over what happened, and I can realize why they do not understand. One neighbor said to me, "Get those braces off! If you can walk one day you can walk another."

The friends where I was visiting when I had the "healing" experience have called me long distance twice and are praying and fasting for me. They wanted to come and take me home with them, but I declined the invitation.

As I write this, I look at my braces and say, "Thank You, Lord, for them, otherwise I'd still be in the wheelchair." I'm also determined that if it takes braces to keep me humble and close to the Lord, I will try never to complain about them again.

What if my pastor had not stood by his conviction that something was wrong? I know that it took much courage for him to come and question what, to me, was a divine miracle.

What if I had not been firmly rooted in the faith? For an instant the thought flashed through my mind that I should begin attending this Sundaykeeping church.

What if I had not had a dear husband who was so well-grounded in the truth? Knowing what he stood for has given me courage to be stronger.

What if I did not have Ellen White's writings to make things clearer to me concerning Babylon and coming events?

What if I had not been willing to pray that most difficult prayer?

I cannot emphasize enough the importance of keeping our relationship with Jesus up to date. We are living in perilous times. Everything points to the soon coming of Jesus.

Yes, I still wear long leg braces.

Yes, I still walk twisted.

Yes, I still feel that I am not as attractive to others as I'd like to be.

Yes, friends and neighbors still do not understand.

But, I am at peace with Jesus.

The waters of the Eel

Anna wanted so much to be baptized, but something always seemed to happen to prevent it from taking place.

By MABEL LATSHA

As Anna and Melinda approached their home in the after-school hours the front door suddenly flew open. There stood Kelly, all smiles—eyes dancing with excitement. “Guess what?” she called out. “We’re leaving for California next week!”

For a fleeting second such joyous news stopped the two girls in their tracks. It was the month of May. The previous September this family group of father and three daughters had moved from California to Colorado, where he had accepted a teaching position. All through the school year the girls had felt a constant longing to go back to California. Now this announcement from Kelly seemed too good to be true.

Recovering from their first startled reaction they rushed to Kelly’s side. “Is it really true?” they asked hopefully yet unbelievably.

“It’s true!” Kelly assured them. “A letter arrived from Gridley today telling Daddy of a summer job opening there. Oh, how wonderful it will be to go back to California!”

Much excited chatter followed about the friends they would visit again, the places they would go, particularly in the northern part of the State, where they had spent some of the happiest days of their lives when Mother was still with them.

“We’ll walk among the towering redwoods again,” Kelly enthused.

“And visit all those interesting spots along the Eel River that we used to,” Melinda added. “Only, things won’t be the same without Mother.”

At this point, remembering something of great importance to her, Anna exclaimed, “Oh, no! We can’t leave next week—we can’t leave until after the following Sabbath. I must stay here for my baptism.”

There was a decided sobering. Kelly was the first to

speak. “That’s right, Anna. But there’s a problem involved. We have to be in Gridley on the Monday following that Sabbath so Daddy can meet his early-morning appointment. We can’t make it unless we leave this coming week.”

Briefly Kelly and Anna looked questioningly into each other’s eyes. Anna turned quickly and walked to the window, where she stood gazing out over the arid landscape that surrounded their Colorado home. However, she had not turned quickly enough to keep Kelly from detecting the mistiness in her eyes. Kelly hurried to Anna’s side. Putting an arm about her she said sympathetically, “Anna, I know something of the disappointment you feel. Go ahead and cry. We’ll understand.”

Through quivering lips Anna bravely responded, “No, Kelly, I won’t give in to tears. Mother always taught us to meet disappointments with faith and courage. It’s just that this will be the second time my baptism has been postponed. Before Mother died she knew I wanted more than anything else to follow Jesus all the way. For that reason baptism means so much more to me.”

Faithful to her mother’s teaching, Anna accepted her disappointment bravely. Upon arrival in California she entered wholeheartedly into the pleasures awaiting the family. Outstanding among these was attending a special little church nestled among the redwoods. On this Sabbath the ordinances were being celebrated. Melinda, who was still quite young, and Anna sat quietly to one side during the ordinance of humility. Several of the regular members offered to take part with Anna, but always her reply was, “I’m not a baptized member yet.”

The head deaconess, who was a close friend of the family, asked Anna, “Why haven’t you been baptized? I know you love Jesus dearly and are living a sweet Christian life.”

Anna resignedly responded, “I’ve wanted very much to be baptized. In fact I’ve attended two baptismal classes, but something always happens that keeps me from being present for the baptism. So I guess I’m supposed to wait a while longer.”

“Well, why not be baptized today in the Eel River? I’ll ask your father how he feels about it. If he agrees I’m sure the pastor could arrange it.”

Soon after the morning service Anna stood on the sandy bank of the river beside the pastor as he questioned her concerning her faith and beliefs and her desire to follow Jesus.

With a glowing heart Anna stepped down into the flowing blue-green waters of the Eel River that was so dear to the entire family. On its opposite bank the wooded hillside descended to the edge of the water, forming an appealing background. In this setting Anna was lowered into the water, symbolizing the washing away of sins, and rose again with Jesus to bear witness of His saving grace, “being confident of this very thing, that he which . . . [had] begun a good work in . . . [her would] perform it until the day of Jesus Christ” (Phil. 1:6). □

Mabel Latsha lives in College Place, Washington.

Builders or demolishers?

The battering ram was one of the effective weapons used in ancient wars. It consisted of a wooden beam with a metal head formed in the shape of a ram's head. Being driven forward either manually or mechanically, the battering ram was used to knock down gates and walls.

The human tongue, like the battering ram, pierces, batters, and destroys. It is a two-edged weapon. On one hand it might batter down Satan's fortresses; on the other hand it might undermine lives, pierce hearts, or confuse human judgment.

James says, "And the tongue is a fire, a world of iniquity" (chap. 3:6). In verse 9 he adds that with it we bless "God, even the Father," and with it "curse we men, which are made after the similitude of God." But before writing this about the tongue, the apostle states, "If any one makes no mistakes in what he says he is a perfect man, able to bridle the whole body also" (verse 2, R.S.V.).

Throughout the centuries the enemy has sought to manipulate people's tongues turning them into powerful battering rams against the walls of virtue. A huge number of lives have succumbed to the impact of this battering ram "full of deadly poison" (verse 8, R.S.V.).

The number of faultfinders seem to be on the increase today. Undoubtedly, that is because the devil, as the accuser of the brethren, finds in this terrible sin one of the most effective means to destroy lives.

Why is it that there seems to be in nearly every human being a strong propensity for criticism? Lawrence Sterne explains that "criticism is the incompetence tax on merit." In heaven, Lucifer, filled with envy and jealousy, criticized God's government, bringing untold damage upon himself and the universe. Both the faultfinder and the person criticized are damaged. Jean de la Bruyere enlarges on this by telling us that "many times the pleasure of criticizing deprives us of being moved by purer qualities."

The Spirit of Prophecy condemns criticism on the following basis:

1. *It affects children adversely.*—"Let not the conversation in your homes be poisoned with criticism of the Lord's workers. Parents who indulge this criticizing spirit are not bringing before their children that which will make them wise unto salvation. Their words tend to unsettle the faith and confidence not only of the children, but of those older in years."—*Testimony Treasures*, vol. 3, p. 172.

2. *It affects faith and friendship.*—"The spirit of

gossip and tale-bearing is one of Satan's special agencies to sow discord and strife, to separate friends, and to undermine the faith of many in the truthfulness of our positions."—*Ibid.*, vol. 1, p. 490.

3. *It causes spiritual weakness.*—"I saw that some are withering spiritually. They have lived some time watching to keep their brethren straight—watching for every fault to make trouble with them. And while doing this, their minds are not on God, nor on heaven, nor on the truth; but just where Satan wants them—on someone else. Their souls are neglected."—*Ibid.*, vol. 1, p. 44.

4. *It can destroy the power of sermons.*—"Many heads of families make the service a subject of criticism at home, approving a few things and condemning others. Thus the message of God to men is criticized and questioned, and made a subject of levity."—*Ibid.*, vol. 2, p. 199.

5. *It results from failure to do missionary work.*—"Those who are not helping others to see the importance of the truth for this time must feel dissatisfied with themselves. Satan takes advantage of this feature in their experience and leads them to criticize and find fault."—*Ibid.*, vol. 3, p. 304.

Considering what we have been told in the above references, we need to decide from this point on to use our tongues for building rather than for tearing down.

Jesus showed us how to use our tongues constructively. Ellen White tells us that Isaiah 50:4 (R.S.V.) is speaking of Christ when it says, "The Lord God has given me the tongue of those who are taught, that I may know how to sustain with a word him that is weary." (See *The Adventist Home*, p. 435.)

Every genuine Christian is commissioned to build, not to tear down. Through the right use of our tongues we can bring comfort, courage, instruction, salvation, and union.

The tongue should be a battering ram; but only against the strongholds of evil. Let's use our tongues to promote the good of God's cause and to bring smiles to the countenances of those who are in need of sunbeams.

R. S. L.

The figures we sometimes overlook

"Walk in the light." "I am the vine, ye are the branches." "The Good Shepherd." "Rock of our salvation."

All of these are figures of speech, groups of words that cannot be taken literally but must be understood as a way of meaning one thing by saying another. It is easy, when these figures become familiar to us, to skip over them without really thinking what they are.

Recently the REVIEW staff took a fresh look at figures of speech. Specifically, we spent a few minutes during a Wednesday morning worship period talking about the

words with which Ellen White presented some of her thoughts, rather than about the thoughts themselves. We limited our discussion to examples from one compilation of her writings, the current Morning Watch book, *This Day With God*.

One of our staff members has been making a mark in the margin of her Morning Watch book every time she comes across an especially appealing figure of speech. It was some of these check-marked sentences that we discussed, after briefly reviewing some of the common forms of figurative language.

We noted that besides using imagery to give their readers imaginative pleasure and to appeal to their senses, authors often use it to make abstract ideas concrete. And in the same way that Jesus spoke in parables to fix ideas in His listeners' memory, authors use word pictures to help readers remember.

In the selection on page 9, Ellen White could simply have written, "Faith is not feeling" and made her point. But she enriched it by writing, "Faith is not a happy flight of feeling, it is simply taking God at His word and believing." We could *feel* with Mrs. White the condition she describes on page 156: "My head is weary this morning. Mist and clouds hang over my mind; but the suggestions of the enemy to distrust the Lord shall not be cherished."

Simile and metaphor

In her writing, Mrs. White often used simile, expressing a comparison by using some word or phrase such as "like," "as," "than," "similar to," or "resembles." On page 50 we find, "As the wax takes the counterpart of the seal, so the soul receives and retains the moral image of God." Another use of simile that appealed to us was this, on page 139: "There is no use in telling you that you must not wear this or that, for if the love of these vain things is in your heart, your laying off your adornments will only be like cutting the foliage off a tree. . . . What we want is to have the ax laid at the root of the tree. We want to be dead to the world, dead to self, and alive unto God."

Closely related to simile is metaphor, where a comparison between two unlike things is made, but not stated: "Brethren, we must sink the shaft deep in the mine of truth" (p. 93); "I prescribe for you the love of Christ to be taken in large doses and it will work a great change for it has wonderful healing properties" (p. 121); "A whole firmament of chosen ones has He in reserve, that will yet shine forth amidst the darkness" (p. 67).

We liked the personification we found in this sentence on page 65: "We need to strengthen our souls with hope, the twin sister of faith." And in a sentence on page 14, "From the manger to the cross Satan followed the Son of God," we saw symbolism—the manger symbolic of Jesus' birth and the cross of His death.

These are just a few examples, only a limited sampling of the imaginative, colorful, and inspiring language we find through all of Ellen White's writings. In each case

the figurative language added something special to the idea of the sentence, making it stronger, richer, more appealing.

Throughout her lifetime Mrs. White was an earnest student of the Bible, a book unexcelled in its use of figurative language. In *Education*, page 124, she wrote, "As a means of intellectual training, the Bible is more effective than any other book, or all other books combined. The greatness of its themes, the dignified simplicity of its utterances, the beauty of its imagery, quicken and uplift the thoughts as nothing else can."

It is apparent that Mrs. White's own thoughts were uplifted by Bible study and by diligently developing the gifts God gave her. Although her formal education ended at age 9, through her years of prolific writing she made the most of her gift of using words effectively. Our Wednesday morning look at her writing made us appreciate this gift all the more.

J. R. F.

LETTERS

Continued from page 2

come out on the anniversary of the event.

Personally I believe on the basis of my own research that forest fires could not have caused the phenomena associated with that day. I do not deny that some fires had been witnessed, but that they caused all the darkness I read about, I cannot believe.

It is very hard for me to believe that Ellen White and her associates, like S. N. Haskell, and others whom I have heard preach, were mistaken in thinking the event was supernatural in its cause.

DAVID I. SHAW
West Paris, Maine

The articles on the Dark Day of 1780 have recalled to my mind a notable address by Former President John F. Kennedy on the night of September 20, 1960, to which I listened in my hotel room in the city of New York. The following morning, before leaving for London, I clipped the full report from the *New York Times*, and I quote from the President's closing words:

"In 1780 in Hartford, Connecticut, the skies at noon turned one day from blue to gray, and by mid-afternoon the city had darkened over so densely that in that religious age men fell on their knees and begged a final blessing before the end came. The Connecticut House of Representatives was in session, and many of the members clamoured for an immediate adjournment, and the Speaker of the House, one Colonel Davenport, came to his feet, and he silenced the din

with these words: "The day of judgment is either approaching or it is not. If it is not, there is no cause for adjournment. If it is, I choose to be found doing my duty. I wish therefore that candles may be brought." I hope that all of us in a difficult and somber time in our country's history may also bring candles to help illuminate our country's way. Thank you."

However varied the many explanations of the 1780 Dark Day, it is interesting to reflect on its being selected for an illustration by a President of the United States at a critical time in his own career and in the affairs of his country.

A. FLOYD TARR
Laguna Beach, California

Is it not interesting that almost exactly 200 years after the Dark Day—lacking one day—the Northwest United States also experienced a "dark day"?

We live in the extreme northern part of Idaho. About seven hours after Mount St. Helens erupted, 300 miles away, we watched as a dense black cloud came from the west and covered the sun, obscuring it from view. It then fell on us as volcanic ash. Almost automatically our minds went back to our Saviour's prophecy about the darkening of the sun and its eventual fulfillment in 1780. It was several days before we saw the sun again.

Surely we must regard these natural calamities as warnings that the end is near.

LLOYD ROSENVOLD
Hope, Idaho

Record baptisms result from Chicago member's dream

By JEANNE JEPSON

Paul Yeboah's dream finally became a reality early this year. In 1976, Paul and Elizabeth Yeboah, from Chicago, attended alumni homecoming at Oakwood College in Huntsville, Alabama. Robert Connor, Lake Union Conference evangelist, was one of the weekend speakers.

The Yeboahs were impressed with the message Elder Connor presented, and Paul envisioned the success Elder Connor might have presenting the gospel to the people in his homeland of Ghana.

"Even Paul was afraid there would not be an opportunity for his plans to come to fruition," said Elizabeth, "but in 1978 we began setting aside an amount from each paycheck for evangelism among the Ashanti people in Ghana."

Eventually the Yeboahs and a friend, Lindsey Thomas, of California, who was a missionary to Ghana, raised the money for Elder Connor's air fare and made arrangements for him to conduct a four-week evangelistic crusade in Kumasi, the second-largest city in Ghana and capital of the Ashanti region.

The Ashanti people are a tribe in central Ghana. According to Elder Connor, they were great warriors and consider themselves the elite of the African tribes. The Ashantis are well educated, and about 60 percent of them speak English. They are a warm, loving people with close family ties, who cherish the customs and traditions of their ancestors.

"I must confess that I was apprehensive about going," said Elder Connor. "Here I work with a professional evangelistic team: a full-time minister of music, a full-time soloist, and Bible instructors.

I wanted to take the entire team, but, of course, funds were not available. I wondered what it would be like working alone in a foreign country.

"When I arrived in Kumasi, I learned that neither an organ nor a piano would be available for the meetings, so I set about to find someone to sing the meditation and appeal hymns. Five young men formed a quintet, and these human voices became our instruments."

They sang the hymns Elder Connor uses in crusades in the United States. Some of the hymns they sang in English, some in Twi, the language spoken by the Ashantis.

To ensure that all who came could understand the message, Elder Connor used an interpreter, Paul Coffie, a

local pastor. According to Elder Connor, Pastor Coffie was a tremendous asset to the meetings.

"After the second night we were like twins," commented Elder Connor. "He used the same voice inflection and gestures I used. I didn't need to slow down at all. Each day we discussed the vocabulary I planned to use that evening, in order to be certain there were words with similar meaning in Twi."

Administrator assists

Central Ghana Conference president M. A. Bediako was the associate evangelist. "It was wonderful to have his support," said Elder Connor. "He carries the responsibility of administering a conference with more than 20,000 members. He was present every night but one during the four-week series. One night he was called to Nigeria on church business."

Meetings were held in a large tent that seated about 1,000 people. The tent was packed every night. Church members stood outside the

tent so that their friends could sit inside.

"We tried to attach an addition to the tent, but we weren't able to," said Elder Connor. "We were blessed with a good public-address system, so everyone could hear. I have never seen laymen support evangelistic meetings as they did in Kumasi. They gathered under the tent regularly to pray for the success of the meetings. They walked many miles through the city, inviting people to the meetings."

Laymen served as Bible instructors, studying the Bible with their friends and neighbors. "When I asked for volunteers to visit the people who were attending the meetings," said Elder Connor, "I hoped 80—perhaps even 100—people would respond. To my surprise, 800 volunteered! The laymen in the Central Ghana Conference have the vision of soul winning. They are on fire with a desire to share the good news."

In addition to conducting evangelistic meetings in the



In the first baptism conducted during Robert Connor's series in Kumasi, Ghana, 452 persons joined the church.

Jeanne Jepson is an editorial assistant for the Lake Union Herald.

evening, Elder Connor spoke at college and university assemblies during the day. As a result, many students accepted his invitation to attend the meetings, and scores of these young students were baptized.

According to Elder Connor, spiritism and voodooism are considered sacred rituals of the Ashanti culture. When Ashantis reject the religion of their ancestors, they are usually disinherited by their



Three Adventists, two in Chicago and one in California, paid Elder Connor's air fare to Ghana for the series of evangelistic meetings.

families. Since family ties are strong, converts must stand courageously for the conviction of their conscience.

Polygamy is practiced among the Ashantis, and Elder Connor said this is another problem people there face when they accept the teachings of the Adventist Church. Men who have several wives love all of them dearly, but when they prepare for baptism they continue to live with only their first wife. They must arrange living accommodations and care for their other wives.

"Because they have made God supreme in their lives, His law is paramount, and they are willing to keep His commandments," said Elder Connor.

During the first two weeks of the series, the evangelist appealed to the people to accept Christ in their hearts but

did not ask them to take a public stand. Although the tent was crowded every evening, Elder Connor was not sure whether the congregation grasped the messages he presented.

"Am I getting through, Pastor Coffie?" he asked his interpreter.

"They are spellbound," replied Pastor Coffie.

"When I considered the sacrifice Paul Yeboah and others made for the crusade," said Elder Connor, "I prayed earnestly for the success of the campaign. Before I left for Ghana, I fasted and prayed. During my seasons of prayer, I asked God for 200 baptisms."

During the third week of the series, Elder Connor gave the people present an opportunity to signify publicly their intention to follow Christ. More than 250 people responded.

"My faith increased then," said the evangelist, "and I asked the Lord for 400 baptisms."

When the final appeal was made at the close of the four-week campaign, 739 people expressed their desire to be baptized. Two baptismal services, with five pastors officiating, were held in a nearby river; 452 people were baptized at the first service, and 287 at the second.

Commenting on Elder Connor's campaign, which culminated in the largest baptism in the history of the Northern Europe-West Africa Division, division president Walter Scragg said:

"This signifies the spiritual and evangelistic fire present in the Central Ghana Conference, which was the first conference organized in black Africa. Elder Connor has shown what the Holy Spirit is waiting to do through His African peoples.

"We believe this will escalate evangelistic fervor in all West Africa, encourage our ministers, and establish evangelism as a prime responsibility of our lay people, without whom this marvelous harvest would have been impossible."

"This experience has added a new dimension to my

ministry," said Elder Connor. "I wonder whether my faith has been too weak. When I saw the candidates on the riverbank in Ghana waiting to be baptized, I thought of the day of Pentecost, when thousands were baptized.

New paper published for SDA children

By GEORGE P. BABCOCK

A unique approach to news and current events was introduced to students and teachers in Seventh-day Adventist elementary schools across North America during April. Preview copies of *Planet Earth*, an eight-page newspaper to be published monthly during the school year beginning in September, were sent to teachers early in the month. Included was information on ordering subscriptions for the 1980-1981 school year.

Planet Earth is being aimed primarily at students in grades 4 to 6, but also will be suitable for use in grades 3 to 7. In addition to presenting national and international news and events to the child at his own level of reading and comprehension, the new publication will provide a distinctly Christian perspective on such happenings.

The General Conference Department of Education is developing *Planet Earth* in cooperation with Concerned Communications, an Adventist-owned publishing company in Arroyo Grande, California. Concerned Communications is also the creator of *Bodywise*, a children's health magazine. *Bodywise*, begun in 1977, is being used in nearly 150 S.D.A. elementary schools. In addition, subscriptions are mailed to young people in Canada, Mexico, Hong Kong, Pakistan, and Ethiopia.

The editors of *Planet Earth* emphasize that seeing world changes, not as an uncon-

George P. Babcock is associate Education director of the General Conference.

"We are promised that the Holy Spirit will be poured out again. I am looking forward to the day when, through the combined efforts of laymen and pastors, there will be a day of Pentecost here in North America."

nected chain of haphazard events, but as fulfillments of a divine plan, provides a child with the encouragement, meaning, and insight necessary to comprehend mankind's historical record and meet the challenges of the future.

Emphasis will be placed on helping children make decisions and develop their own value systems, and on understanding the nature of man, the human condition, and current events and their relation to God's overall plan for the Christian.

Features will include coverage in the areas of religion, government, economics, geography, environment and population, science, medicine, and recreation.

Regular columns will include vocabulary words, "how to do" activities, and a "sharing" feature that will encourage reader response. A regular editorial column will help bring each month's events into meaningful focus for the Christian young person.

Current events reported in *Planet Earth* will be amplified by a teacher's guide containing specific suggestions on how to utilize each issue in the classroom. The teacher's edition will be made up of both the regular child's copy and the teacher's notes, resources, and suggested activities.

The General Conference Department of Education feels that there is a definite place for a publication of this type, since it has long been aware of a need to present up-to-date news in an Adventist context.



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CALIFORNIA

300 baptized through LLU field schools

A demonstration of the concept that health and the gospel go hand in hand can be seen at Loma Linda University today.

Assistant professor of LLU's School of Health, Reuben Hubbard, came to teach five years ago after spending 12 years in conference evangelism. He was hired specifically to teach health evangelism.

One notable program he developed at LLU for training students in health outreach is the ten-week field school project. One of several outreach programs from which graduate students in public health may choose, the field school project has been particularly noted for its success in introducing Christianity to the public. In the past five years, 300 people have been baptized as a direct result of this organized student-teacher effort, which combines scriptural teaching with a health forum.

Here's how the field schools work:

"We choose an area where a church has already had an extensive set of health programs the previous year, whether they're programs we've put on or the church has put on. These could be anything from cooking schools to stress-reduction classes or Five-Day Plans to Stop Smoking. What we're looking for is an area where interests in health-related seminars have already been established," says Elder Hubbard.

So far, field schools have been held in Hemet, Mentone, Grand Terrace, Banning, Riverside, San Bernardino, Highland, Fontana, and Redlands. In addition, they have been conducted in Provo, Utah; Cincinnati, Ohio; and Downers Grove, Illinois. Several of the schools have been presented in conjunction with Andrews University.

Once the town is selected,

the organization begins. "We use students in the program who either have taken or are taking two related classes: Biblical Resources for Health Education and Health Evangelism," he says.

Meetings are scheduled weekly on Saturday, Tuesday, and Thursday evenings. The first half of the meeting focuses on health-related topics (anything from cancer prevention to fitness and wilderness survival). The latter half focuses on a study of the Scriptures. In advertising the series, no attempt is made to play down the religious emphasis.

The meetings take a panel approach. Sitting on the panel is the church pastor, a person with a medical or nutritional background, a student, and Kathy Hargrave, the program's health educator. Elder Hubbard serves as moderator and tosses out questions for discussion. Thirty minutes is set aside for health discussion by the panel. Then a ten-minute session is opened for

audience discussion. The same pattern is then followed for Scripture study.

Those attending the series are given a 240-page lesson workbook and are required to turn in eight pages (four are health oriented, and four are Bible oriented) per meeting.

Students grade papers during the meetings and return them at the close. They also run a children's program, covering the same topics as those discussed in the adult meetings. Each student is required to spend a certain amount of time sitting in the audience, making observations of the program, as well.

A key part of the field school is its active visitation program. Students visit those attending the meetings on a weekly basis.

"They visit on the evenings when there are no meetings, from 1:30 P.M. to 9:00 P.M. On the nights of the meetings, they visit up until 6:30 P.M. On Wednesdays, we take the students to various community health associ-

ations to help them become aware of services available to people in the community we're working in," says Elder Hubbard.

During visitation, students get to know the people and spend time with them, encouraging them to do their lessons, and teaching them how to pray.

"It's a real thrill to get people to start talking with God. Many of these people have never prayed in their lives, so we start them out with simple prayers," explains Elder Hubbard.

Students also talk with them about their specific health problems, counseling them when it seems appropriate. To promote ongoing contacts with these people, the students always visit the same people and bring one or two from the local church with them.

Brenda Smith, a student who worked at last summer's field school in Fontana, says, "The field school is one of the most practical things I've



Loma Linda University public-health students at a field school in Provo, Utah, plan their week's activities.

experienced in my graduate studies. I thought it was fantastic.

"On Mondays all of us would meet and discuss our goals for the week, and the people we had visited. On Fridays we met again to review the week and all that had transpired."

She adds, "Although there were some who graduated from the ten-week series without being baptized, I'm sure there were seeds planted that won't be forgotten. For me, the whole field school project was spiritually uplifting."

Word of the School of Health's success with field schools has spread. They're now booked several years in advance, and requests have come from as far away as the Carolinas.

Says Elder Hubbard, "The Holy Spirit and the dedication of our students are responsible for the success of the program. We wouldn't have nearly this many baptisms were it not for the rapport the students develop with the people."

SCOTT ROSKELLEY

FRANCE

Evangelism adds 45 in Lyon

In Lyon, France, a large city of approximately three quarters of a million inhabitants, Seventh-day Adventists have endeavored by various means to make an impact on the religious life of the citizens. This year they have conducted a youth rally for more than 500 young people from France, Belgium, Switzerland, and England; lectures on the Bible and archaeology; a convention of literature evangelists; several Five-Day Plans to Stop Smoking; and Roland Lehnhoff's seminars on "New Dimensions of Living."

The evangelistic team included six other ministers, and from the initial advertising, in which the Lyon church members took a considerable part, the hall was filled with an audience of 400 persons. For two months, five eve-



Eithne Amos has learned that literature evangelism provides a most effective way to penetrate homes and hearts in Ireland, where she works.

nings a week at first, then four, the excellencies of Christ were presented.

The meetings proceeded according to the usual pattern, with a few bizarre visitors and publicity seekers, storm and tempest, bus strikes and other frustrations, but the sieve of truth sorted out the sincere seekers for truth. About 200 people remained interested in the meetings and were visited in their homes. One by one they surrendered to the Lord. Some took a stand even though they were opposed by their families; in other cases, complete families were converted, and husbands of Adventist wives joined their partners in the faith.

So far, 13 young people of the church have been baptized, together with 32 others, as a direct result of the series, for a total of 45 added to the church. These are but the first fruits; many others who have been impressed with the seminars are being studied with, and it is expected that more of these people will join the church during 1980.

JEAN KEMPF

Evangelist
South France Conference

IRELAND

Opportunity for literature evangelism

In Ireland a thirst for God's Word is mixed with the dregs of tradition. This country offers a greater challenge to evangelism than any other country in the British Isles. Here just one preacher is reaping the fruits from the labor of just one sower. One lone worker, an evangelist-pastor - counselor - psychologist, preaches, holds Five-Day Plans to Stop Smoking with the help of a medical person, and looks after his flock. What more can he do? At that rate, the Lord's return will be delayed another two or three hundred years.

An Irish sister, Eithne Amos, returned from Canada to take up literature evangelism in southwest Eire. She had planned to try the work for three months. God wrought one miracle after another to set the seal on her apostleship. Her father was converted, though he died before being baptized. She raised up a company of three

adults and several children in Galway. Presently she is studying with eight more people.

Sister Amos is convinced that literature evangelism provides one of the most effective agencies to help the light to penetrate homes and hearts in Ireland. I have seen the radiance of her contacts' faces, their love for her, their reluctance to let Eithne leave after a short meeting. I have seen the thirst for God's Word satisfied as sales were made. I have witnessed the opening of minds as truth made an impact. I have heard Catholics say: "I now pray to the Father alone." One must know the Irish Catholic to appreciate the impact of such a statement.

The greatest need of Eire is for Irish Seventh-day Adventists now living in North America and Australia to come back to Ireland to work for a few years among their own people. The Macedonian call to Paul was heeded, and what results it brought. The strain of a song expresses well my appeal:

"Come back to Erin, Mavourneen, Mavourneen,
Come back, aroon, to the land of thy birth."

ROLAND FIDELIA
Publishing Director
British Union Conference

INDIA

New kind of evangelism in Bombay

In Bombay, India's premier city and commercial capital, three Adventist pastors minister to fewer than 300 members. And that is all—in a city of 6 million people! Although there are 27,000 members in the Central India Union, Bombay has been relatively unevangelized over the years. But the union has made plans to change that situation.

Evangelism is planned for Bombay's suburbs, the "home" of hundreds of thousands of migrants. It has been estimated that 300,000 job seekers annually move to

Bombay from all parts of India. These newcomers are uprooted and restless, and consequently are more open to the appeal of the gospel. Broken loose from the cultural grip of their former surroundings, they now need something with which to identify. Under these circumstances the Christian faith suddenly becomes more attractive.

There is no question that there easily could be two dozen Adventist church groups ringing this city, meeting, worshipping, and witnessing together. The opportunities are everywhere. But in a city where land is at a premium, and where housing is impossible to get except at exorbitant prices, where

would members worship? To purchase one small apartment and a plot of land large enough for a small church, and then to build that church, would take more than the entire annual income for the Maharashtra Section (Conference).

The union and local conference committees, after struggling with this problem for several years, now are working on a program to bring one dozen well-trained literature evangelists into the city. These families will be moved into different areas, their accommodations doubling for worship centers on Sabbaths. The literature evangelists thus will form the nucleus for local congregations and will be made re-

sponsible for their growth and development. An experiment already has been started along these lines, with good success. Leaders believe that God has led them into this

project, although finances are limited, and going ahead with it is taking great faith.

R. D. RICHES
President
Central India Union

Books in Review

Out of the Whirlwind: A Study of Job

Andrew W. Blackwood, Jr.
Baker Book House
Grand Rapids, Michigan
1979, 166 pages.
Price: \$4.95

The book of Job is one of the most fascinating, and enigmatic, books in the Bible. Without the picture of divine purpose that spreads as a vast and sublime tapestry across the book's literary structure, the whole building becomes nothing more than a mockingly dark, terrible shell that makes all of life appear to be only a grim and empty tragedy. Through inspiration we can see that tapestry. Job could not. He was shut up in the dark, narrow shell of human limitation and suffering, where to himself and his would-be comforters there came no real gleam of light that explained the reason for his suffering and misfortunes.

Actually, as Blackwood, the author of *Out of the Whirlwind*, points out, Job's problem of suffering is not one that would concern the religious skeptic (or the fatalist) in the same way it concerns the Christian. Blackwood writes that the skeptic believes that "random chance, operating within the blind laws of statistical probability" is the answer. "But to faith, pain presents one of the supreme problems. Does God care? Then why does He permit this?" (p. 52).

It gradually becomes apparent to Job that a clear answer cannot be given; it "lies in a realm where human wisdom cannot follow." He "rediscovered the elementary truth that man is not God" (p. 151). "Faith does not comprehend the divine plan. Yet faith knows that God reigns in the world visible and invisible. And though he does not understand, the man of faith can trust" (p. 112).

The book of Job is a drama of a trial of faith. Job's problem is with God; he suffers from a crisis

of faith. The fate of a man in a fever is in doubt until the crisis comes and is past. Job's spiritual crisis comes in chapter 19, according to Blackwood. After quoting verses 25-27, which begin, "For I know that my redeemer liveth," the author suggests that, with this passage Job's "fever is broken, the crisis is past." A painful convalescence is ahead, but the worst is over (p. 95).

The book of Job shows its subject to be human, like the rest of us. Job made judgments "about matters he could not understand" (p. 154), but he comes to realize that "God knows, God cares, and God permits human sorrow only that some good greater than the sorrow may result" (p. 155).

Blackwood points out that the book of Job must be quoted with care, for in it "we find four well-intentioned, thoughtful men [Job's comforters] who speak too soon, say too much, and say the wrong things" (p. 43). Thus, if we simply pick up a text that appears to prove a point we are trying to make, we may unwittingly be making a point for Satan, as Blackwood points out Eliphaz did (p. 62).

Seventh-day Adventists will not be able to accept Blackwood's opinion that the book of Job was "composed during, or shortly after, the Babylonian captivity of the Hebrews" (p. 19). Some Jewish traditions give it a much earlier date, attributing it to Moses, and Ellen White confirms this (*Education*, p. 159). But this is a minor objection. Overall, the book could be of help to anyone interested in examining the issues raised by Job's experience.

Andrew W. Blackwood, Jr., is a prominent Presbyterian author and minister who currently pastors a church in Atlanta, Georgia. His father wrote a number of books that were read eagerly by ministers a generation ago.

THOMAS A. DAVIS



Top: Bombay's Nariman Point is the site of multistoried office complexes where many people work. Although there are 6 million people in Bombay, there are only 300 church members and three pastors in the city. Some of the members meet in the English Central church, bottom.

AUSTRALIA

TV series brings publicity

Sydney Adventist Hospital has received a windfall of publicity as a result of the showing on Australia's largest daily television network of an informational program filmed at the hospital. In an endeavor to dispel misconceptions and fears about some aspects of treatments indicated by the medical profession, the Mike Walsh Show filmed a series illustrating surgical procedures and medical treatments.

Recently Mr. Walsh won the supreme accolade for an Australian TV personality—the Gold Logie—and the program was named the most popular locally produced show in the state of New South Wales.

In theory, more than 95 percent of the country can see the Mike Walsh Show. Screened through 87 outlets daily, the actual audience is estimated at 5 million each week. Such coverage is unequalled by any other commercial program in Australia. The 90-minute show is a happy mixture of interviews and demonstrations in both popular and serious vein.

Senior associate on the Mike Walsh Show is James Wright, author of medical books sold throughout the Adventist denomination—*Everything a Teen-age Boy Should Know* and *Everything a Teen-age Girl Should Know*. It was through Dr. Wright's influence that the 309-bed Sydney Adventist Hospital was selected for filming the educational series.

The three programs that have been aired so far have received a favorable response, with the television station receiving numerous inquiries by both mail and telephone. These questions have been redirected to the hospital. Because of the popularity of the series, Dr. Wright and the channel 9 filming crew have been flown to the U.S.A. to record some procedures at Loma Linda University Medical Center.

This publicity has come at

a most opportune time in the history of the 80-year-old hospital, which was established at the direction of Ellen White while she was living in Australia.

JOY TOTENHOFFER
Public Relations Officer
Sydney Adventist
Hospital

PAKISTAN

Seminary groups reach out

Although they recognize that the academic part of their schooling is important, the six students and the instructor of the applied theology class at Pakistan Adventist Seminary and College, in Chuharkana Mandi, near Lahore, Pakistan, responded recently to the challenge "If you want to be a soul winner after graduation, you first must be a soul winner while you are still in school" by deciding to place emphasis on applying that which was being studied.

As a result, Sabbath after Sabbath the staff and older students of Pakistan Adventist Seminary minister to various villages surrounding the school through the branch Sabbath school programs they conduct. For younger students left on campus a branch

Sabbath school was begun. It draws 30 to 40 students each week.

In addition to the on-campus branch Sabbath school, a Bible study group was started for the older students who were not going out for the afternoon village programs. Initially this was a small group, with only 10 to 15 students attending. But the study group soon became popular on campus. Eventually it grew to almost 60 students, who met on Sabbaths and once in the middle of the week. This group was divided into several smaller groups to study God's Word. When many of the students attending the Bible study groups requested baptism, a baptismal class was begun. The baptismal class met three or four times a week, and continued for several weeks.

On March 8, 21 young people were baptized beneath a banner that read, "Raised to Walk in Newness of Life." The school family rejoiced to see these young people dedicate their lives to following their Master. Among those baptized was a former pastor of another denomination. He and another young man baptized in this service began full-time work in April as literature evangelists.

RUDOLF MAIER



Mike Walsh, popular Australian television personality, talks to Carol Warth, secretary in the X-ray department of Sydney Adventist Hospital.

**California woman is centenarian**

Lenora Maxwell, an Adventist in southern California, celebrated her one-hundredth birthday on April 20.

Baptized as a teen-ager in the 1890's, she married Edgar L. Maxwell, a pastor, evangelist, and administrator. They served twice as missionaries to South America.

The Maxwells sent their three sons to Pacific Union College and then to Loma Linda, where each earned a medical degree. After Elder Maxwell's death in 1940, Mrs. Maxwell occupied herself with gardening and the management of a succession of farms until the 1960's. She became a model of the vigilant, cheerful spirit for her many grandchildren, great-grandchildren, and great-great-grandchildren, whom she has exhorted to secure an Adventist education and to prepare for the "time of the end."

Mrs. Maxwell now lives in southern California with her last surviving son, Milton, confidant of her faith and in the soon return of her Lord.

T. S. GERATY

Afro-Mideast

- Sam Biraro, former medical director of Ishaka Adventist Hospital, Uganda, has taken up residency at Makerere University, Kampala. His successor at Ishaka is Enos Mpora, a graduate of Kampala Medical School.
- Musa Nyangaya, a member of the East African Union committee, was killed in an automobile accident on his return to Kisii from midyear committee in Nairobi.
- E. Odera, a graduate of Nairobi Medical School, has joined the staff at Kendu Adventist Hospital, Kenya. He is the second national doctor employed at Kendu.
- John Ordeltelheide, a builder from Colorado who spent several months as a volunteer worker at Tanzania Adventist Seminary and College in Arusha last summer, has shipped to the college an assortment of maintenance tools valued at US\$725. This is an invaluable gift, since it is nearly impossible to procure tools locally.
- More than 800 literature evangelists turned in reports for the month of May to the publishing department of the East African Union. They had delivered three quarters of a million shillings (US\$10,000) worth of books during March, 130 percent more than in March, 1979.

Australasian

- The new hospital wing of the Warburton Health Care Center, which was opened May 30, already is filled to capacity. Hospital patient days for May were 230 ahead of the same period last year. E. G. Thrift, medical director, reports that Matthew Steele is the new dietitian at WHCC.
- Avondale College will offer an M.A. degree in theology, beginning in 1981. A one-year program, it will include New Testament, Old Testament, practical ministry, and research.

- The first Greek church in Australia is being established in Melbourne, Victoria. Recently the Greek-speaking members and friends met separately at the North Fitzroy church. Seventeen adults and nine children heard the Sabbath school lessons and the worship service in their mother tongue. Dinos Mastromihalis, a worker from Greece, is giving strong leadership to the work among the 108,000 Greek-speaking people living in Melbourne.
- Onity Sarue, from Malaita, Solomon Islands, recently completed a 12-month dental internship in Australia under Doug Easthope. Dr. Sarue returned to the Solomons in May, the first Adventist Solomon Islander to become a dentist. He will be employed at Atoifi Adventist Hospital.
- About 400 people attended the evangelistic meetings conducted each night in the village of Sanesup, West Ambrym, New Hebrides. Elisha Goropava, Western Pacific Union Mission Ministerial secretary, said that because the meeting house was too small for the crowd, the

- meetings were held outside the building. Church members hired seven trucks to take people to and from the meetings each night. The members now are studying with approximately 100 people.
- When E. Turagakula, pastor of the Lautoka, Fiji, church, asked the members to invite people with whom they were studying the gift-Bible program to attend church, the building was packed. About 60 non-SDA's attended, 40 of whom have indicated a desire to keep the Sabbath. Many are attending church regularly.
- South New Zealand has set a challenging pace for all conferences in the union by beginning this year a "People Testing Station," a portable health-screening unit. Based on the New England concept of having motor vehicles checked every six months and issued a Warrant of Fitness, this station issues a Health Warrant of Fitness to those who pass the health checks. Introduced at camp meeting in December, the program has attracted publicity in Blenheim and Christchurch.



Washington church is dedicated

Many former members and visitors from Washington attended the recent dedication of the Omak, Washington, church. The Sabbath school superintendent, Mrs. C. C. Rouse, spoke for many when she said, "It's a homecoming." The Rouses are retired in the area. Elder Rouse was a former pastor and one of the movers in the building project. Randy Barlow is the present pastor.

Construction of the church was on a pay-as-you-go basis, with aid last summer from Maranatha Flights International. The history of the congregation goes back more than 60 years. Formal organization was 58 years ago under the direction of R. H. Martin. Members worshiped in an old structure, built 50 years ago, until work began on the present sanctuary.

MORTEN JUBERG

North Pacific Union Conference

Euro-Africa

- Philippe Augendre, editor of *Vie et Sante* (French *Life & Health*), was a guest on the popular French radio program *The Telephone Rings* on April 7 as the leader of the Five-Day Plan to Stop Smoking. On June 2 he was interviewed on the France-Culture radio program on the subject "Youth and Tobacco." On April 28, together with John Graz, he represented the Adventist Church on the Free Tribune television program in the series *Sects and Churches*.
- Twenty-two wives of pastors in the French Swiss Conference participated in a retreat held at La Ligniere from March 16 to 19. Elder and Mrs. Heinz Vogel, from the Euro-Africa Division, and Leon Belloy, from the conference, conducted meetings. It was the first time in many years that such a retreat was conducted. The North France Conference organized a similar retreat, its second one, in Saint-Prix, near Paris. Claude Massa, president; Georges Vandenvelde, from the Ministerial Association of the Franco-Belgian Union; and Philippe Augendre, editor of *Vie et Sante*, participated.
- About 120 Italian Adventist university students attended their annual meeting in Velletri, near Rome, on Easter weekend. Georges Stevny and John Graz were the guest speakers. Vittorio Fantoni, from Italian Junior College, was reelected president of the association.

- Delegates to the Swiss Union Conference session elected Hans Selinger president and Sylvain Meyer secretary. Karl Waber was reelected treasurer.
- New officers recently were elected in the West German Union Conference. Lower Saxonian Conference North: Gerhard Freitag, president; Hans Gueldenzopf, secretary; Burchard Eskes, treasurer. Lower Saxonian Conference South: Harald Weigt, president; Guenter Machel, secretary; Guenter Witt, treasurer.

Far Eastern

● To date 590 persons have been baptized as a result of the Metro-Cebu Crusade conducted by Peter Jack, Far Eastern Division associate Ministerial secretary. Violeto Bocala, Central Philippine Union Ministerial secretary, translated. Attendance averaged 2,500 nightly for five weeks.

● L. E. Montana, Central Philippine Union Mission president, received an honorary Master of Divinity degree during the commencement exercises of the Seventh-day Adventist Seminary (Far East) at Silang, Cavite, Philippines. This degree is the first award of its kind by the Seminary.

● Student missionaries of Mountain View College at Mindanao Sanitarium and Hospital in Iligan city, Philippines, have been instrumental in more than 70 baptisms since they began work at the hospital seven months ago.

● The new academic dean of Mountain View College, Philippines, is G. U. Ellacer, who recently completed his doctorate in educational administration at Xavier University, Cagayan de Oro City.

North American

Atlantic Union

● Tom Walters, a member of the Syracuse, New York, church, who is a *Listen* representative for the New York Conference publishing department, has provided a place where students can receive counseling and health education and a hot-line telephone service. Called the Syracuse Health Education Center, it will be offering classes in drug and alcohol rehabilitation, nutrition, exercise, Bible study, nature, and fine arts.

● C. W. Skantz, New York Conference president, reports 132 baptisms in the conference from January through May.

● Five students from Union Springs Academy in New York are involved in literature evangelism this summer in the New York Conference. They are Henry Cowen, Jr., Bill Boyd, Jr., Mary Lou Bunker, Suzanne Klordie, and Teresina Hurd.

● Approximately 700 alumni and friends were present on Sabbath, May 3, for the seventeenth annual alumni weekend at Union Springs Academy, New York. Roger Windover, alumni association president, reported that this was one of the largest attendances at an alumni weekend at the academy. Of the 23 graduates in the silver anniversary class of 1955, 21 were present.

Central Union

● Fourteen converts joined the Topeka, Kansas, church during the Revelation Now Seminar by Evangelist Clinton Adams. Another group is taking Bible studies.

● Seventeen persons joined the Hannibal, Missouri, church during a series of evangelistic meetings conducted by Richard Halversen, a Missouri Conference evangelist. Jim Stevens, pastor, assisted with the meetings. Six persons were baptized at the close of meetings held in Ava, Missouri, by David Wolkwitz, another conference evangelist.

● The Colorado Conference welcomes two new intern pastors, Merlin Aalborg, assisting in the Denver South church, and Jim Harvard, who has been serving in evangelistic campaigns in Greeley and Aurora.

Columbia Union

● Michael Norton, a ninth-grader and a member of the Slocum, Pennsylvania, church, used Smoking Sue and demonstrated the ill effects of smoking to students in nine high schools. The local Catholic church has asked him to present the program at a retreat.

● Luther R. Palmer, Jr., president of the Allegheny

East Conference, recently was named Alumnus of Achievement during homecoming weekend at Andrews University.

● Sycamore Medical Center, Dayton, Ohio, now will be known as Sycamore Hospital. The name Kettering Memorial Hospital will be used when reference is made to the parent hospital. Kettering College of Medical Arts and the two hospitals will be treated as divisions of Kettering Medical Center.

● Members of the Youngstown, New Jersey, Spanish church celebrated the church's official opening on May 10. Nineteen persons were baptized that day. Pablo Ayala, who guided the church in its building plans, has accepted a call to Puerto Rico.

● The Sanitarium church in Takoma Park, Maryland, has a Pathfinder Club led by an all-youth staff. Two years ago Russell Laughlin, then a junior at Takoma Academy, became the director. The oldest staff member now is a sophomore in college, and the rest are Takoma Academy students.

● Columbia Union College and Washington Adventist Hospital, both in Takoma Park, Maryland, have established an accredited continuing education program for nurses. The program is the only one in Montgomery County.

Lake Union

● Indiana Conference literature evangelists gathered in Huntington, Indiana, recently to join local Adventists in a house-to-house campaign. Sixty-two people signed up for Bible studies.

● Women from the Kokomo, Indiana, church sold handicrafts and baked goods in the Kokomo Mall shopping center recently to raise funds for Investment.

● Indianapolis Junior Academy students made the news in the Indianapolis *Star* on April 3 when they jumped rope for three hours to benefit the Marion County Heart As-

sociation. Pledges collected by the students in grades 5 through 10 totaled \$1,102, according to Bonnie Planck, communication secretary.

● Six persons were baptized and joined the Ithaca, Michigan, church recently.

● The Kalamazoo, Michigan, Community Services Center cooperated with the local Red Cross to supply food and clothing to victims of the tornado that struck downtown Kalamazoo on May 13.

Southwestern Union

● Dedication services for the Houma, Louisiana, church were conducted on June 21. W. R. Burns, who organized this church and was its first pastor, was guest speaker for the dedication.

● The Alexandria, Louisiana, church was opened officially July 11 and 12. B. E. Leach, Southwestern Union Conference president, was the featured speaker.

● Two institutions in the Southwest—Summit Ridge Retirement Center and Southwestern Adventist College—have received gifts from Mr. and Mrs. Alvin Meier, of the Okeene, Oklahoma, church. The retirement center received \$137,500 for a new wing for room-and-board residents, and the college received \$137,500 for a new men's dormitory. The Meiers also gave a quarter section of land to these two projects.

● Rafael Rodriguez, an ordained minister who recently arrived in the United States from Cuba, was selected by the Arkansas-Louisiana Conference committee to open up new work among the Hispanic people in New Orleans.

● The 847-acre Nameless Valley Ranch, youth camp of the Texas Conference, is doubling its attendance this year. The Olympic-sized swimming pool and the 40 or more thoroughbreds, Appaloosas, and quarter horses are added attractions, says Paul Moore, conference youth director.

Non-SDA support increases

In 1979, Seventh-day Adventist educational and medical centers received \$6,543,213 from foundations and corporations, a 33 percent increase over funds received in 1978. Higher education received 72 percent of these moneys, and medical institutions received 28 percent. Since 1977 the amount of philanthropic support from these two sources has more than doubled.

This record, achieved by 31 Adventist colleges and hospitals, again demonstrates the availability of voluntary support from foundations and corporations to Adventist institutions. Beyond the tangible fiscal aid in serving the church's youth and the communities, eliciting such philanthropic responses provides unequalled opportunities to alert the business leaders of America to Adventist values and beliefs.

We expect that an increasing number of institutions, their trustees, chief executives, and staffs will address themselves to pursuing some of the 42 billion philanthropic dollars available annually. Such ventures will bring blessings to the church and the community.

KENNETH H. EMMERSON

Stop-smoking plans in China

The People's Republic of China is showing concern for its citizens who smoke. On my recent visit there, I was able to meet many influential people in government, education, and medicine who were pleased to learn of the Five-Day Plan to Stop Smoking and of the Adventist Church's educational materials.

After my return to the United States, Liu Wan-hua, of the Shanghai Psychiatric Hospital, wrote about the growing "no-smoke" movement in his country: "This month has been designated by the mayor of Shanghai as 'quitting month.' It is being

publicized by the two main newspapers of Shanghai. We have been conducting the Five-Day Plan for the past three months. It has been meeting with success. As you know, our hospital consists of two parts, both of which have started antismoking movements. Some wards have been helping patients control their smoking. This movement has been spreading through the whole hospital."

ERNEST H. J. STEED

Encounter leads to baptism

After about 14 Encounter lessons with the Dukane projector, a woman studying with Michael and Louise Weintraub in northern California requested baptism and joined the church.

The Weintraubs had attended the Redwoods camp meeting in northern California last summer as new converts from a Jewish background. They returned home from their first camp meeting with much inspiration and a Dukane projector. Within two weeks they had conducted their first Bible study with the young woman, who had no Christian background.

Inspired by the Weintraubs' success, several other families in the church have purchased Dukane projectors. The number of Bible studies being given increases with each passing week. Commenting on the Encounter lessons, Mr. Weintraub says, "The studies are so clear, so well presented, so scriptural, and most of all, so Christ-centered, that even our Bible instructor uses them."

GEORGE E. KNOWLES

Seminary begins new program

The Seventh-day Adventist Theological Seminary at Andrews University has begun a program to help strengthen and carefully coordinate all aspects of church ministry.

The Institute of Church Ministry is an official extension of the Seminary and will

use proved methods of evangelism and ministry blended with scientific research, according to Des Cummings, institute executive secretary and assistant professor of youth ministry at the Seminary.

The institute provides service to church leaders in the areas of research in ministry, continuing education, resources for ministry, and consultation in ministry.

"There is a difference between secular research and our efforts," Cummings said. "Secular research in the area of behavioral science tries to discover truth by gaining a consensus. We hold to Biblical norms and seek the most effective way to transmit what we know is truth."

The largest data bank on North American Seventh-day Adventist Church growth in the world is available on computer at the Seminary and will be used to evaluate information gained through research.

At the present time several conferences (including Texas, Ontario, Washington, and Georgia-Cumberland) and some General Conference departments are working with the institute on studies of church growth or needs assessment.

KEVIN McCLANAHAN

Constituency Meeting

Washington Conference

The 463 delegates to the forty-ninth Washington Conference constituency meeting re-elected the three administrative officers, as well as the nine-member departmental staff. Meeting at Auburn Adventist Academy on May 18, delegates gave their vote of confidence to Glenn Auferdhar, president; Lenard D. Jaecks, secretary; and Roy A. Wesson, treasurer.

Four new churches were received into the conference sisterhood of churches: the Maranatha and Korean churches in Seattle and congregations in Lacey and Bonney Lake.

Conference membership at the close of 1979 was 10,451.

MAX C. TORKELSEN

TV program about SDAs

On Sunday, July 27, CBS network television will devote the program in their weekly religious series For Our Times to Seventh-day Adventists. This 30-minute telecast, produced by Joseph Clement in consultation with the General Conference Department of Communication, will depict the holistic views and life style adopted by members of the Adventist Church. It will include material obtained by CBS camera crews in California, at the Loma Linda School of Health, and in Georgia, at Wildwood Sanitarium and Hospital.

The program will be shown in New York at 10:30 A.M. CBS-affiliate stations in other cities across the nation may air it at a different time. Those interested in viewing this program should consult local listings or ask their local station about the time of the program.

Newbold builds radio station

Newbold College is building the first self-operated broadcasting production studio in Europe to be located at an Adventist educational facility. According to Bert Smit, a student, radio programs will be prepared in many languages for broadcast by Adventist World Radio and other radio stations. Mr. Smit says the project began in 1978 when Ron Myers, manager of Adventist World Radio-Europe, visited the campus at Bracknell, Berkshire, England, and aroused student interest in Christian broadcasting. Some 40 nationalities are represented among Newbold's 250 students.

Funds for the project have been raised by the Northern Europe-West Africa Division, the college, and Newbold Student Association. A further \$5,000 is needed to make the production studio operational.

VICTOR COOPER

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