

Adventist Review

General Organ of the Seventh-day Adventist Church

September 18, 1980

Four types of suffering

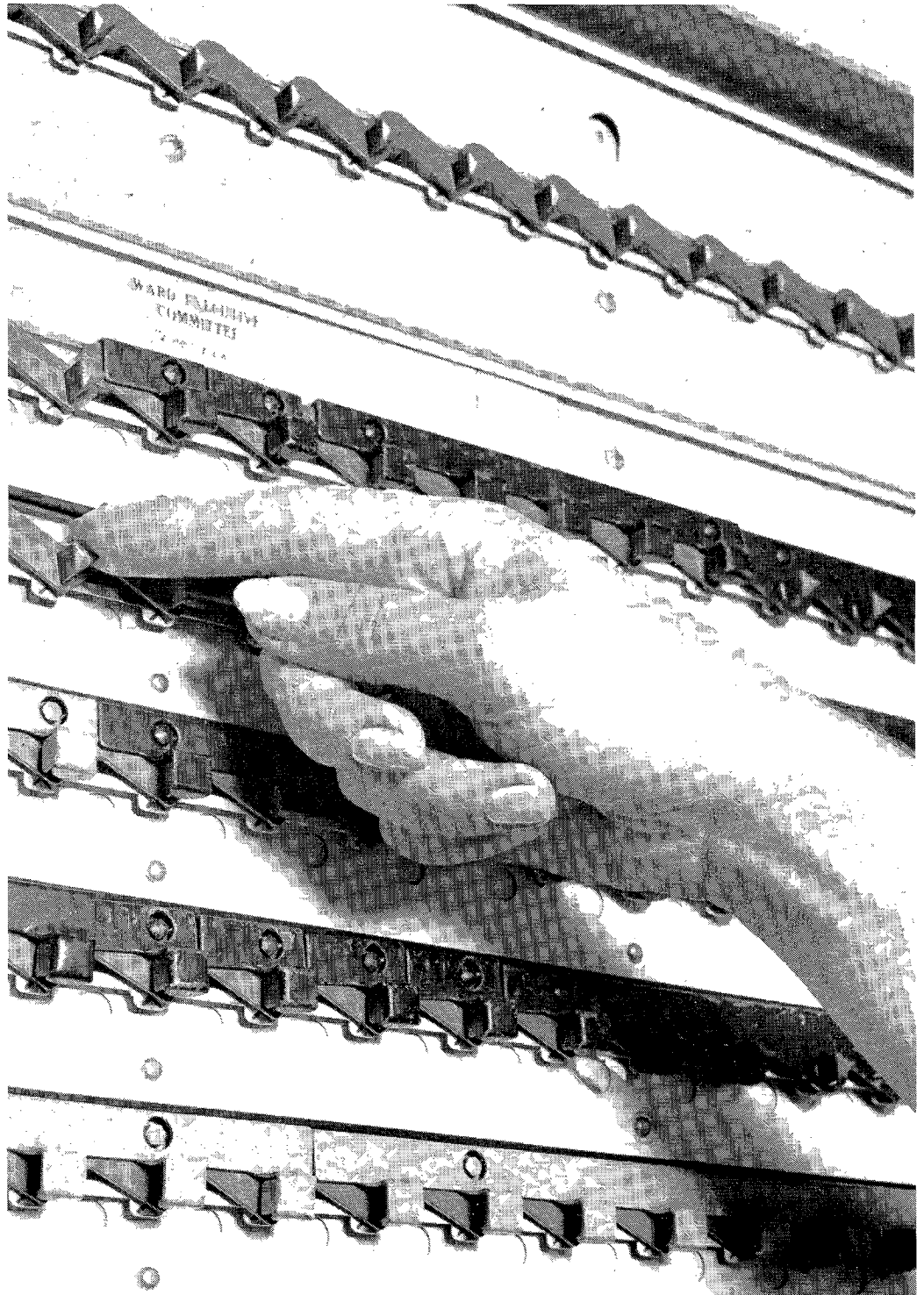
Page 3

Bringing theology downstairs

Page 14

Nutritionists visit China

Page 19



Should Seventh-day Adventists become involved with political questions? Should they campaign for party or person? Should they vote at all? See page 4.

THIS WEEK

Paul A. Gordon, undersecretary of the Ellen G. White Estate, has authored two articles, the first of which appears on page 4, discussing "The Right to Vote—Shall I Exercise It?" His articles describe the historical Adventist position and will help readers know what approach to take for themselves.

Elder Gordon, a graduate of Walla Walla College, pastored in the Oregon Conference from 1952 to 1959. He then taught Bible in three academies, Milo Academy, Walla Walla College Academy, and Upper Columbia Academy, until 1967 when he joined the Ellen G. White Estate as an assistant secretary.

Now, as undersecretary, Elder Gordon gathers material for future Ellen White books, prepares study-guide materials for Ellen

White books, teaches extension schools, and conducts workshops on the Spirit of Prophecy around the world.

Elder Gordon belongs to a ministerial family. His father and his mother's only brother are Seventh-day Adventist ministers. He also married into a ministerial family—the Bresees. His father-in-law, two of his father-in-law's brothers, and two of his brothers-in-law are ministers.

In her September 11 column, For This Generation, Miriam Wood began a discussion of what a member might rightfully expect from his church. That discussion continues this week (p. 7) and includes such items as a spiritual home, Biblical answers to spiritual questions, and teaching members to handle finances.

With divorce shattering more and more homes every day, it is likely that it has affected either your family or that of a close friend. Thoughtful, caring friends wish to help heal the breach if possible. It was for this reason that "Dear Mary," our Family Living feature, a personal letter to a divorcing friend, was written (p. 11).

In our September 4 issue in the This Week column we introduced our new associate editor, William G. Johnson. His first editorial appears this week, "Bringing Theology Downstairs" (p. 14).

Art and photo credits: Cover, p. 4, H. Armstrong Roberts; p. 9, Harry Anderson; p. 12, Jeannie McCoy; all other photos, courtesy of the respective authors.

LETTERS

Letters submitted for publication should contribute ideas and comments on articles of 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.

Stress and animals

"How to Survive Stress in the 80's" (July 17) was very informative and helpful. But reading it caused me a great deal of stress when I read the graphic account of how a lamb's nerves were destroyed by electric shocks.

I learned through reading material from Friends of Animals that such research is often unnecessary. It destroys thousands of animals each year. I didn't realize the cruelty that is performed in the name of research prior to reading their material. *The Desire of Ages*, pages 356, 357, states that Satan delights in destroying God's creation. And we read in *Patriarchs and Prophets*, page 443, that angels note human cruelty toward animals.

BERTHA BOURCKEL
Manokin, Maryland

Great-grandson writes

I had a special interest in "California Woman Is Centenarian" (July 17) because I am one of Lenora Maxwell's great-grandchildren.

I have vivid childhood memo-

ries of sitting around a chair with my brothers and cousins listening to "Grammie" tell us about her family's experiences of serving the Lord long ago. I continue to be enthralled by this dear saint, who took part in the Oklahoma land rush with her family and then decades later sat entranced before the telecasting of a person's first steps on the moon's surface.

MICHAEL HANSON
Charlotte, North Carolina

Timely counsel

For approximately ten years I have had the habit of reading the *REVIEW* back to front—every page, every issue. To my knowledge, I have never deviated from this habit. But in the July 31 issue an article, which I needed to read desperately, caught my attention. Hence, I read "When Religion Divides the Home" immediately, finding timely encouragement.

NAME WITHHELD

Weekly habit

I wish that every Seventh-day Adventist family could understand the importance of having the *ADVENTIST REVIEW* come into their home each week. The messages in the magazine are helping to prepare a people who are looking for their soon-coming Saviour.

How often we hear that one's budget just won't allow for our periodicals, or for books such as the Spirit of Prophecy volumes.

Yet, while the Bible lies dusty on the shelf, the coffee table is covered with the latest magazines of the world, and the dusty Bible is surrounded with the "Book of Knowledge" and other volumes of worldly material.

We need to ask ourselves just where we are headed, and just where our priorities lie—in this world, or in the world to come.

MARVA STEVENS FOWLER
Ooltewah, Tennessee

"Appleseed"

Re "'Appleseed' Planted in the 'Big Apple'" (Aug. 7).

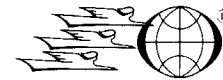
I was greatly impressed by the strategic placement of a vegetarian restaurant "two blocks south of the World Trade Center in the heart of New York City's financial district."

Having worked in the area between 1972 and 1978, I observed the rapid growth, indeed explosion, of fast-food services, so-called health-food outlets, and yogurt bars, while some Adventist products seemingly gathered dust on the shelves. Now that the contemporary trend is toward a more health-oriented life style, there is a great opportunity in the Big Apple to market Adventist health food.

The restaurant will not suffer from missing the high-volume, weekend sales that are central in the food industry, because this market has a Monday-Friday buying pattern.

KYNASTON RAMSEY
Berrien Springs, Michigan

Adventist Review



130th Year of Continuous Publication

EDITOR

Kenneth H. Wood

ASSOCIATE EDITORS

Leo R. Van Dolson, William G. Johnson

ASSISTANT EDITORS

Jocelyn R. Fay, Aileen Andres Cox

ASSISTANT TO THE EDITOR

Eugene F. Durand

ADMINISTRATIVE SECRETARY

Corinne Russ

EDITORIAL SECRETARIES

Chitra Barnabas, Celia Singer

ART

Director, Byron Steele
Designer, G. W. Busch

CONSULTING EDITORS

Neal C. Wilson, Charles E. Bradford, L. L. Bock, L. L. Butler, Alf Lohne, Enoch Oliveira, G. Ralph Thompson, Max Torkelsen, Francis W. Wernick

SPECIAL CONTRIBUTORS

R. R. Figuhr, Robert H. Pierson, George W. Brown, G. J. Christo, W. T. Clark, Bekele Heye, R. J. Kloosterhuis, Edwin Ludescher, Kenneth J. Mittleider, K. S. Parmenter, W. R. L. Scragg, Joao Wolff

EDITORS, NORTH AMERICAN

UNION EDITIONS

Columbia, Ernest N. Wendth
Southwestern, Richard W. Bendall

EDITORS, INTER-AMERICAN

EDITIONS

English, Wanda Sample; Spanish, Humberto M. Rasi, Raul Villanueva; French, Simone Doleyles

EDITORS, SOUTH AMERICAN

EDITIONS

Portuguese, R. S. Lessa; Spanish, Jose Tabuena

EDITOR, AFRO-MIDEAST EDITION

Jean Thomas

CORRESPONDENTS,

WORLD DIVISIONS

Afro-Mideast, Jean Thomas; Australasian, R. M. Kranz; Euro-Africa, Heinz Hopf; Far Eastern, M. G. Townend; Inter-American, Fred Hernandez; Northern Europe-West Africa, H. J. Smit; South American, Arthur S. Valle; Southern Asia, A. M. Peterson; Trans-Africa, P. J. Salthany

CORRESPONDENTS,

NORTH AMERICA

UNIONS: Atlantic, Geraldine I. Groat; Canadian, A. N. How; Columbia, Ernest N. Wendth; Lake, Jere Wallace; Mid-America, Clara Anderson; North Pacific, Morten Juberger; Pacific, Shirley Burton; Southern, Oscar Heinrich; Southwestern, Richard W. Bendall

UNIVERSITIES: Andrews, Chris Robinson; Loma Linda, Richard Weismeyer

CIRCULATION

Manager, Robert S. Smith
Associate Managers, Gary Grimes, E. W. Moore
Field Representative, Ron D. Spear

A large-print edition of the Monthly Digest is available for \$14.95 a year; also a quarterly edition in Braille.

TO CONTRIBUTORS

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. 43.

The problem of suffering—2

Four types of suffering

In our view suffering is of four basic types. Type 1 is, without doubt, the most common. This suffering is "natural" in that it is simply a part of the human predicament. Sin has produced a sea of human misery. People suffer from inherited organic and functional disabilities. And they compound both their suffering and the suffering of others by their own acts. To suffer because we live in a world that is groaning under the effects of sin is common indeed. But to blame God for this suffering is wrong and irrational. The whole sorry situation started when Adam and Eve misused the glorious gift of free will. They chose to believe the serpent instead of God, thereby opening the floodgates of trouble.

Type 2 is "suffering for righteousness' sake." The case of Job is a good illustration of this. Job's sufferings were not the run-of-the-mill result of sin. They were produced by Satan and permitted by God as part of the cosmic controversy between Christ and Satan. Job would have faced his suffering with equanimity if he could have pulled the curtain aside and seen the drama that was unfolding, but then his experience would have been void of meaning. God was endeavoring to show that Job's commitment to Him was based on love and trust, not on selfish desires, including exemption from humanity's common lot of suffering, bereavement, and financial reverses.

The suffering of the martyrs comes under Type 2 (cf. Matt. 5:10-12), as does the experience of the man whose experience is recorded in John 9. Jesus said that this blind man was suffering not because of his own sins or the sins of his parents "but that the works of God should be manifest in him" (verse 3). By relating properly to suffering, Christians may always bring glory to God even if their suffering is "natural" and not part of a special situation such as Job's.

Type 3 suffering is designed by God to be disciplinary. "Whom the Lord loveth he chasteneth" (Heb. 12:6; see also Rev. 3:19). Born, as we are, with tendencies toward sin, we need chastening. Sometimes this chastening takes the form of suffering. Jacob's experience in wrestling with the angel and receiving a painful blow on his thigh is an illustration of this (Gen. 32:25). Saul's experience on the Damascus road, followed by three days of fasting and blindness—and, perhaps, defective vision throughout the remainder of his life—also may be Type 3 (see Acts 9:1-9; 2 Cor. 12:7; Gal. 6:11). And Ellen White's almost continual physical suffering, which helped her remain humble and feel her total dependence on God, may be Type 3.

Type 4 is suffering related to great and specific sins. This type is similar to Type 3 but goes beyond it. Perhaps the best Biblical illustration of this type is the experience of David and his illegitimate liaison with Bathsheba, the wife of Uriah. After David had successfully planned and implemented Uriah's death, he took Bathsheba as his wife. Then, through Nathan the prophet, God told David that trouble of all kinds would come upon him, his kingdom, and his people, including the death of the baby he had fathered by Bathsheba. And the suffering came as predicted (see 2 Sam. 12:7-19).

The experience of Herod, described in Acts 12:21-23, doubtless is Type 4 suffering. However, it is our opinion that Type 4 suffering is rare, perhaps even nonexistent, in the modern era. Through Scripture, God has set forth clearly His attitude toward sins of all kinds—even the most heinous—and He does not need to multiply evidence. Thus we should be extremely careful about concluding that a person is suffering because God is punishing him for sin (see John 9:3).

In summary

Now, what can we learn from all this? First, that the problem of suffering is extremely complex. Second, that we should not make quick judgments about suffering, either ours or somebody else's. Third, God does not exempt His followers—even the most saintly—from suffering; He deals evenhandedly with the just and the unjust (Matt. 5:45). Fourth, if we relate properly to suffering, God can overrule it for our good and for the good of others (Rom. 8:28; Job 23:10; 2 Cor. 4:17; 1 Peter 5:10). Suffering puts one's faith to the test because he cannot always be sure what type of suffering he is involved in.

Though God does not exempt His children from the common lot of suffering, He does promise to be with them at all times, involving Himself in their trials and sustaining them (see Isa. 41:10; 43:2). He did this with His people anciently in the wilderness (Isa. 63:9). He did this with Daniel in the lions' den (Dan. 6:22). He did this with the three Hebrews in the fiery furnace (chap. 3:24, 25). And He will do this for His people today (see also *Education*, pp. 263, 264).

The happiest thought, of course, is that one of these days the terrible effects of sin will be erased from our world. One of these days Jesus will come. One of these days there will be a new heaven and a new earth. One of these days there will be no more sickness, no more sorrow, no more pain, no more death (2 Peter 3:13; Rev. 21:1-4). And in that day many things that now perplex us will be made plain.

In the meantime, when days are dark and suffering comes, instead of pleading with God to answer our anguished "Why?" let us heed the inspired counsel of Isaiah, the prophet of hope: "Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength" (chap. 26:4).

K. H. W.

Concluded



The right to vote - shall I exercise it?

- Part 1

The decision to vote for candidates is a personal decision. If you vote, "keep your voting to yourself. Do not feel it your duty to urge everyone to do as you do."

—*Selected Messages*, book 2, p. 337.

By PAUL A. GORDON

Should Seventh-day Adventists become involved with political questions? Is it our duty to campaign for party or person? Should we take a position on the social issues of the day? Should we vote at all?

In order to find some answers to these and related questions, let us take a historical look at our position on politics and voting.

It was 19 years after the 1844 disappointment before the Seventh-day Adventist Church was formally organized. These were years of strong resistance to organization on the part of many Adventists because of the opposition to the Advent message by the established churches prior to 1844.

For the first few years of these nearly two decades, our founders were regrouping and settling on a new course. Those Adventists who were the beginning of the Seventh-day Adventist Church usually were independent people.

They had to be. In the face of ridicule at their disappointed hopes of the return of Christ, they were men and women with the courage of their convictions—for better or worse. It was a time of isolation from the rest of the world. And barriers were erected on both sides.

Related to their isolation from other churches was the isolation of Adventists from involvement with civil government. Just as other churches were considered "Babylon," so the civil government was regarded with suspicion and distrust. And often with good reason. It was a period of political corruption perhaps unmatched by any

preceding period in United States history. Adventists expressed strong opposition to politics and the spirit that usually accompanies an election campaign. These convictions are reflected in early articles and editorials that appeared in the *REVIEW AND HERALD*. One writer, David Hewett, a thoughtful and solid lay member in the Battle Creek congregation, asked a question in 1856, seven years before our church was officially organized: "My brethren, shall we spend our time in political campaigns, . . . when we so soon expect Christ in all the glory of His Father, and all the holy angels with Him, when He shall sit upon the throne of His glory?"—*Review and Herald*, Sept. 11, 1856.

Uriah Smith, editor of the *REVIEW*, as if in answer to the question—declared in the same issue that the Adventist position was one of "neutrality in politics," with our people refusing "to take part in a contest so exciting as the one which is now agitating this nation." He concluded his editorial by stating: "To the question, why we do not with our votes and influence labor against the evil tendency of the times, we reply, that our views of prophecy lead us to the conclusion that things will not be bettered. . . . And we feel it our duty to confine our efforts to preparing ourselves, and others as far as in us lies, for the great and final issue already pressing upon us—the revelation of the Son [of] man from heaven, the destruction of all earthly governments, the establishment of the glorious, universal and eternal kingdom of the King of kings, and the redemption and deliverance of all His subjects."—*Ibid.*

Arguments continued to be heard for refusing to vote. In the same year Roswell F. Cottrell, a minister in

Paul A. Gordon is associate secretary of the Ellen G. White Estate.

western New York, stated that the United States was “upon the eve of a political contest” that, he believed, would “finally result in the formation of the image” prophesied in Revelation 13:11.

“Under these circumstances, if I cast my vote at all,” he said, “it will . . . tell for, or against the making of the image. If I vote in favor of the formation of the image, I shall aid in creating an abomination which will persecute the saints of God. . . . On the other hand, if I vote against this work, I shall vote against the fulfillment of the prophecy. . . . Therefore, I cannot vote at all.”—*Ibid.*, Oct. 30, 1856.

In the light of the tragically low state of American politics, his concluding remarks are interesting: “I cannot vote for a bad man, for that is against my principles; and, under the present corrupt and corrupting state of politics, I could not wish to elevate a good man to office, for it would ruin him.”—*Ibid.*

The next year further objections to voting were voiced: “If I enter the lists as a voter, I do in fact endorse this government as worthy of fellowship. If my name is entered upon the poll-book I then become a part of the body-politic, and must suffer with the body-politic in all its penalties.”—*Ibid.*, April 23, 1857.

But it was largely national issues that were at stake in the situations described in the foregoing articles. A local election in Battle Creek in 1859 challenged Adventists to reconsider their responsibilities as citizens in a community. They were pressed to make a more definite commitment on the subject of voting. What were they to do?

Ellen White, who was present as Adventist leaders discussed this question, made this entry in her diary: “‘Attended meeting in the eve. Had quite a free, interesting meeting. After it was time to close, the subject of voting was considered and dwelt upon. James first talked, then Brother Andrews talked, and it was thought by them best to give their influence in favor of right and against wrong. They think it right to vote in favor of *temperance men* being in office in our city instead of by their silence running the risk of having *intemperance men* put in office. Brother Hewett tells his experience of a few days [since] and is settled that [it] is right to cast his vote. Brother Hart talks well. Brother Lyon opposes. No others object to voting, but Brother Kellogg begins to feel that it is right. Pleasant feelings exist among all the brethren. O that they may all act in the fear of God.

“‘Men of intemperance have been in the office today in a flattering manner expressing their approbation of the course of the Sabbathkeepers not voting and expressed hopes that they will stick to their course and like the Quakers, not cast their vote. Satan and his evil angels are busy at this time, and he has workers upon the earth. May Satan be disappointed, is my prayer.’”—*Temperance*, pp. 255, 256. (Italics supplied.)

Note that Ellen White was not just talking about voting on issues; she was talking about voting for men. It is very evident that she favored voting for “temperance men” as contrasted with “intemperance men.”

But there continued to be a cautious attitude toward voting in general. About a year after this experience in Battle Creek, James White, as a REVIEW editor, wrote: “The political excitement of 1860 will probably run as high as it has for many years, and we would warn our brethren not to be drawn into it. We are not prepared to prove from the Bible that it would be wrong for a believer in the third [angel’s] message to go in a manner becoming his profession, and cast his vote. We do not recommend this, neither do we oppose. If a brother chooses to vote, we cannot condemn him, and we want the same liberty if we do not.”

He then went on to express certain strong reservations: “But we do believe that he who enters into the spirit of the coming contest, loses the spirit of the present truth and endangers his own soul.”—*Review and Herald*, Aug. 21, 1860.

It is evident that some Adventists did vote in this election, for two years later James White wrote: “Those of our people who voted at all at the last Presidential election, to a man voted for Abraham Lincoln. We know of not one man among Seventh-day Adventists who has the least sympathy for secession.”—*Ibid.*, Aug. 12, 1862.

When Abraham Lincoln was elected President, 11 Southern States seceded from the Union, and America was plunged into civil war. A short time later, on May 21, 1863, the General Conference of Seventh-day Adventists was formally organized. This country was then halfway through the war.

Historic session

The third annual session of the General Conference, which convened at Battle Creek on May 17, 1865, was destined to be historic in regard to the question of voting. Delegates included prominent Adventist leaders such as J. N. Andrews, Uriah Smith, M. E. Cornell, J. N. Loughborough, J. H. Waggoner, Joseph Bates, and I. D. Van Horn. James and Ellen White were there also, and both of them spoke to the assembled delegates. The report of this session states that J. N. Andrews spoke at one meeting to a crowd of more than 600 people, and that “this is probably the largest body of Sabbathkeepers that has assembled for fifteen hundred years.”

An important item of business at the session was the choice of officers. James White was elected president of the General Conference; Uriah Smith, secretary; and I. D. Van Horn, treasurer.

Some significant resolutions were adopted. One expressed sorrow for the assassination of Abraham Lincoln. Another reaffirmed noncombatancy in war, with an acknowledgment of responsibility to Government in “tribute, custom, honor, and reverence to the civil power, as enjoined in the New Testament.” A third involved the subject of voting. Remembering that James and Ellen White were present and actively participated in the work of the conference, we note this resolution:

“Resolved, That in our judgment, the act of voting

when exercised in behalf of justice, humanity and right, is in itself blameless, and may be at some times highly proper; but that the casting of any vote that shall strengthen the cause of such crimes as intemperance, insurrection, and slavery, we regard as highly criminal in the sight of Heaven. But we would deprecate any participation in the spirit of party strife.”—*Ibid.*, May 23, 1865.

This basic resolution, along with supporting counsels from the pen of Ellen White, has continued to be a guide for the church for more than 100 years. Note the clear distinction that is made between the exercise of the voting right and “participation in the spirit of party strife.” Note also that several social issues are mentioned that should be a point of concern. This resolution was reaffirmed as the position of our church the next year. It has not been changed to this day.

Statement of principle

The fact that this position was established at such an early date in our church history is remarkable. Those who have written since to clarify our belief on this issue have used this resolution as a statement of principle that continues to apply.

Writing a few years later, Joseph Clarke, a layman residing in Ohio, and a frequent contributor to the REVIEW, said: “Shall we meddle with politics? No, if we must mingle in the noisy crowd, and shout the praises of the poor, puny man who is to be raised to the pinnacle of power. No, if we must give currency to the many-voiced, slanderous reports, which fill the political atmosphere with clouds and mists. But we may deposit a ballot quietly in the box in behalf of freedom, and as quietly give a reason therefor.”—*Ibid.*, Dec. 14, 1876.

Discussing the coming political campaign of 1880 in one of his last editorials, James White said: “We as a people, as Adventists, have before us an all-absorbing subject, and a work of the greatest importance, from which our minds should not be diverted. . . .

“It should be our duty to adapt ourselves, as far as possible without compromising truth, to all who come within the reach of our influence, and at the same time stand free from the strife and corruptions of the parties that are striving for the mastery.”—*Ibid.*, March 11, 1880.

Writing from Australia in 1898, Ellen White emphasized the same points: “We are not as a people to become mixed up with political questions. . . . Be ye not unequally yoked together with unbelievers in political strife, nor bind with them in their attachments. . . . Keep your voting to yourself. Do not feel it your duty to urge everyone to do as you do.”—*Selected Messages*, book 2, pp. 336, 337.

Just one month before the death of James White, Seventh-day Adventists were gathered for camp meeting in Des Moines, Iowa. A proposed action was placed before the delegates which read:

“Resolved, That we express our deep interest in the

temperance movement now going forward in this state; and that we instruct all our ministers to use their influence among our churches and with the people at large to induce them to put forth every consistent effort, by personal labor, and at the ballot box, in favor of the prohibitory amendment of the Constitution, which the friends of temperance are seeking to secure.”—*Review and Herald*, July 5, 1881.

Some disagreed with the clause that called for action at “the ballot box,” and urged that it be taken out. Ellen White, who was attending this camp meeting, had retired for the night, but she was called to give her counsel. Writing of it at the time, she said: “I dressed and found I was to speak to the point of whether our people should vote for prohibition. I told them “Yes,” and spoke twenty minutes.”—*Temperance*, p. 255.

Ellen White never changed that position. In an article written for the REVIEW just a year before her death she reemphasized the responsibility of every citizen to exercise every influence within his power, including his vote, to work for temperance and virtue: “While we are in no wise to become involved in political questions, yet it is our privilege to take our stand decidedly on all questions relating to temperance reform. . . .

“There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. *In our favored land, every voter has some voice in determining what laws shall control the nation. Should not that influence and that vote be cast on the side of temperance and virtue?*”—*Review and Herald*, Oct. 15, 1914. (Italics supplied.)

Three conclusions

Three conclusions seem clear from this historical study:

1. We are always to vote “on the side of temperance and virtue.”
2. The decision to vote for candidates is a personal decision. If you vote, “keep your voting to yourself. Do not feel it your duty to urge everyone to do as you do.”
3. We are to stand free from political strife and corruption.

Perhaps a surprising postscript on voting is that the Nineteenth Amendment to the U.S. Constitution, giving women the right to vote, was not passed until 1920, five years after Ellen White’s death. It stated simply: “The right of citizens of the United States to vote shall not be denied or abridged by the United States or by any State on account of sex.”

Some States granted women partial suffrage earlier. Colorado did this in 1894 and California in 1911. But long before this, Ellen White evidently anticipated such a development when she wrote in 1875: “There are speculations as to woman’s rights and duties in regard to

voting. Many are in no way disciplined to understand the bearing of important questions. They have lived lives of present gratification because it was the fashion. Women who might develop good intellects and have true moral worth are now mere slaves to fashion. . . . Such women are not prepared to intelligently take a prominent position in political matters. . . . Let this order of things be changed.”—*Testimonies*, vol. 3, p. 565.

From this statement we might properly conclude that (1) it is inappropriate for women (and men) to perform their “duties in regard to voting” unless they have been “disciplined to understand the bearing of important questions”; (2) such understanding should be acquired.

Next week we will consider politics and government, and the Christian’s relationship to it. □

To be concluded

FOR THIS GENERATION By MIRIAM WOOD

What to expect from the church - 2

In our last column we started a discussion of the subject “What does a member have a right to expect from his/her church?” and we established the point that we are discussing not a large, philosophical, nebulous organization, but a local church. We also said that “the church” is most often interpreted to mean the pastor or pastors, depending on the size of the congregation. We tried to list a few items that it seemed inappropriate to expect the church (pastor) to solve, such as everyday personal problems.

What, then, can we expect? First and foremost, a member is entitled to expect that his church be a spiritual home. Just as the human being needs a physical home where he feels loved and accepted, he needs a church home that projects this atmosphere on a spiritual level. He needs to feel, when he attends services, that this is something that is a part of himself; he should expect to find the solace that comes from belonging—not just the “belonging” of being on the church roll, but the “belonging” of church family relationships. The pastor is chiefly responsible for guiding the church body into this accepting atmosphere. But I will have to remember that in a physical family a person does not always get his own way; from time to time other family members contend for

their viewpoints rather vigorously. This same thing can and does happen in a spiritual home, but it doesn’t change the essential relationship.

Next, it seems to me that a person has a right to expect that his church will offer him Biblical answers for his spiritual questions. Philosophical answers are interesting. Speculative answers are stimulating. Biblical answers, though, are the business of the church. When you come to church with a mind full of uncertainty, you ought to be able to leave the service with a sense of Biblical serenity.

I feel that my church must offer me an opportunity to grow spiritually. Involved in my growth program would be, as an example, stimulating sermons, prayer meetings with real content, possible Bible seminars—to say nothing of Sabbath school study.

Then, I think I am entitled to expect that my church will offer me an opportunity for service to others. Some of us are a bit timid about striking out on our own, but if needs are pointed out and ways to meet the need are explained, I will fall into line. I need my church to make me feel guilty (is that too strong a word?) when I want to sink down and enjoy myself with no real effort on behalf of the very young, the very old, the bereaved, the sick, the deprived, and those who

have not met Christ—and others who simply need some TLC (tender loving care).

My church is obligated, I think, to keep me from clenching my money in my hand so tightly that my fingernails grow through my palms. The constant opportunity for me to grow in generosity and in awareness that my money is not really mine at all, but that I am a steward of God’s blessings, is very much a role of my church. Probably it should be done with a certain degree of delicacy, lest I begin to feel that I am not loved for myself alone!

I think I am entitled to expect that my church will offer me an opportunity for some social life, to whatever extent I choose to participate. Needs of members vary from age group to age group and from situation to situation. But it should be possible for me to have some of my social needs fulfilled, granted that I am not supercritical. But I don’t think my church is responsible to turn introverts into extroverts and to change followers into leaders—that is, unless the latter want to be changed and they make gigantic efforts themselves. What I’m saying is that the church—the pastor(s), elders, deacons, deaconesses, Sabbath school officers, et cetera, didn’t sign a contract guaranteeing that my participation would work all sorts of social miracles for me.

One of the most wonderful expectancies from my church is the tremendous solace it should offer me when death comes to a member of my family. I can speak from poignant experience on this point. I will say with no mental reservations that my pastor fulfilled his spiritual role in our lives with such overflowing love

at the time we needed him most that I will be forever in his debt. He has “paid in full,” if I may use that expression. You cannot know, until you have experienced it, what the loving concern and support of your pastor can mean until you have walked through “the valley of the shadow.” And not just the pastor. The food brought to your home by the deaconesses, the offers of help of every kind, the love—that, in some ways, is the church’s finest hour. Indeed, one wonders how human beings survive who have not this powerful bulwark, this barrier against total chaos. The same is true in the instance of other massive tragedies.

You will notice that I have not listed the role of the church in counseling, marital and otherwise. I am sure this is a major activity in which the staff is involved. I am not so sure, however, that members are entitled to expect that the major share of the pastor’s time should be taken up in this way. I am aware, of course, of the almost tidal wave of personal problems in the late twentieth century. I am convinced that I have a right to some of my church’s time—my pastor’s time—but just how much? Should I expect six hours a week of subjecting him to a repetition of what I have told him already—and told him—and told him? If every member expected the same, the structure of the church would soon disappear, for no one would be “minding the store.” I confess that I have no answer for this pressing problem.

In looking over what I have written, and thinking of what it seems to me that I am entitled to expect from my church, I am gratified that my expectancies are being so well met.

Our present duty and the coming crisis

The scenes to be enacted
in our world when God bids
His angels to loose the winds
are not even dreamed of.

By ELLEN G. WHITE

“And because iniquity shall abound, the love of many shall wax cold.” The very atmosphere is polluted with sin. Soon God’s people will be tested by fiery trials, and the great proportion of those who now appear to be genuine and true will prove to be base metal. Instead of being strengthened and confirmed by opposition, threats, and abuse, they will cowardly take the side of the opposers. The promise is, “Them that honour me I will honour.” Shall we be less firmly attached to God’s law because the world at large have attempted to make it void?

Already the judgments of God are abroad in the land, as seen in storms, in floods, in tempests, in earthquakes, in perils by land and by sea. The great I AM is speaking to those who make void His law. When God’s wrath is poured out upon the earth, who will then be able to stand? Now is the time for God’s people to show themselves true to principle. When the religion of Christ is most held in contempt, when His law is most despised, then should our zeal be the warmest and our courage the most unflinching. To stand in defense of truth and righteousness when the majority forsake us, to fight the battles of the Lord when champions are few—this will be our test. At this time we must gather warmth from the coldness of others, courage from their cowardice, and loyalty from their treason. . . .

The days of purification of the church are hastening on apace. God will have a people pure and true. In the mighty sifting soon to take place, we shall be better able to measure the strength of Israel. The signs reveal that the time is near when the Lord will manifest that His fan is in His hand, and that He soon will thoroughly purge His floor.

The days are fast approaching when there will be great perplexity and confusion. Satan, clothed in angel robes, will deceive, if possible, the very elect. There will be gods many and lords many. Every wind of doctrine will be blowing.

With unerring accuracy, the Infinite One keeps an account with all nations. While His mercy is tendered with calls to repentance, this account will remain open; but when a certain limit which God has fixed is reached, the ministry of His wrath commences. The account is closed. Divine patience ceases. There is no more pleading for mercy in their behalf.

The prophet, looking down the ages, had this time presented before his vision. The nations of this age have been the recipients of unprecedented mercies. The choicest of Heaven’s blessings have been given them; but increased pride, covetousness, idolatry, contempt of God, and base ingratitude, are written against them. They are fast closing up their account with God.

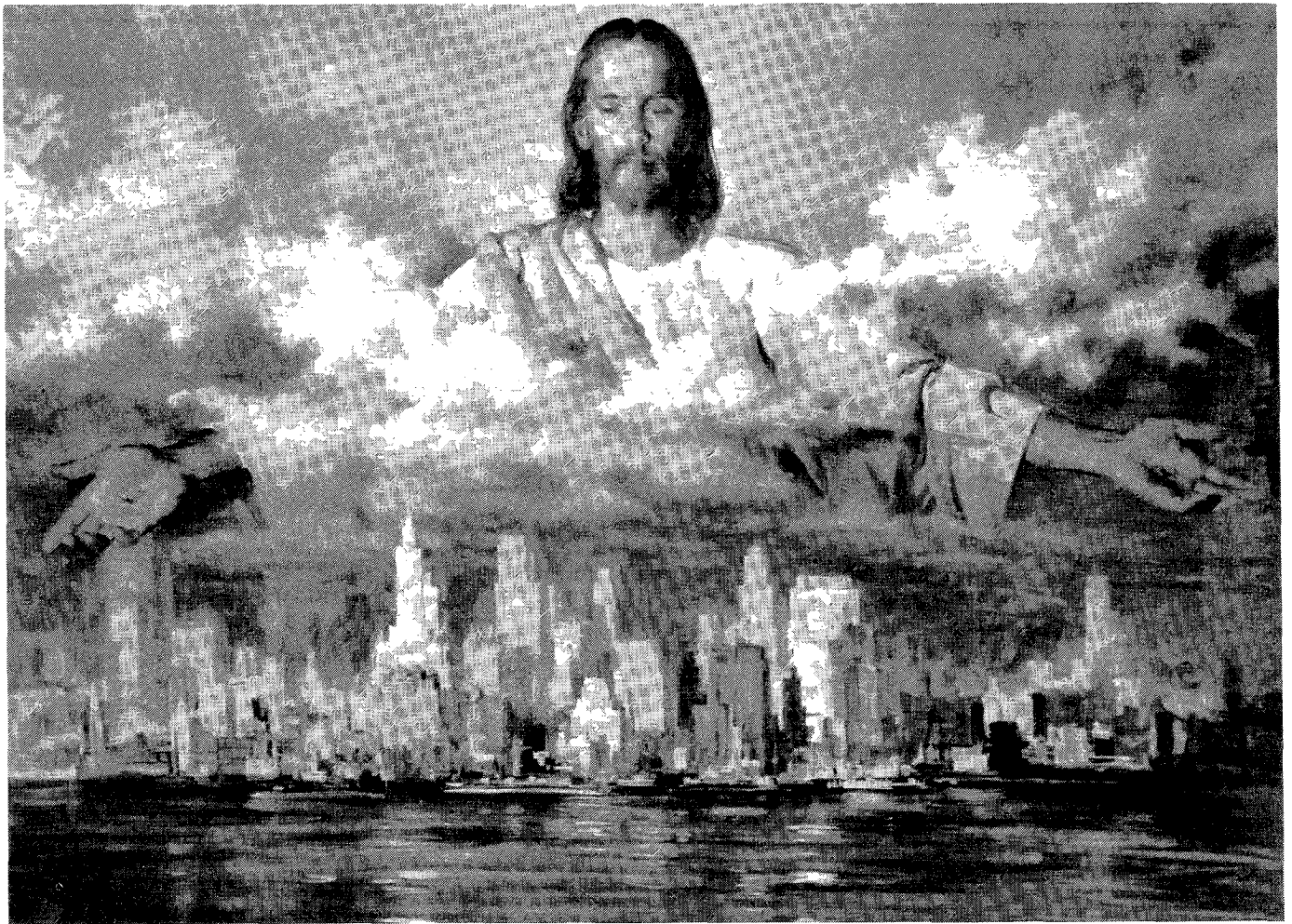
But that which causes me to tremble is the fact that those who have had the greatest light and privileges have become contaminated by the prevailing iniquity. Influenced by the unrighteous around them, many, even of those who profess the truth, have grown cold, and are borne down by the strong current of evil. The universal scorn thrown upon true piety and holiness, leads those who do not connect closely with God to lose their reverence for His law. If they were following the light, and obeying the truth from the heart, this holy law would seem even more precious to them when despised and set aside. As the disrespect for God’s law becomes more manifest, the line of demarcation between its observers and the world becomes more distinct. Love for the divine precepts increases with one class, according as contempt for them increases with the other class.

The crisis is fast approaching. The rapidly swelling figures show that the time for God’s visitations has nearly come. Although loath to punish, nevertheless He will punish, and that speedily. Those who walk in the light will see signs of the approaching peril; but they are not to sit in quiet, unconcerned expectancy of the ruin, comforting themselves with the belief that God will shelter His people in the day of visitation. Far from it. They should realize that it is their duty to labor diligently to save others, looking with strong faith to God for help.

The command is, “Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof.” These sighing, crying ones had been holding forth the words of life; they had reproofed, counseled, and entreated. Some who had been dishonoring God repented and humbled their hearts before Him. But the glory of the Lord had departed from Israel. Although many still continued the forms of religion, its power and presence were lacking.

Distinguished by their soul anguish

In the time when His wrath shall go forth in judgments, the humble, devoted followers of Christ will be distinguished from the rest of the world by their soul anguish, which will be expressed in lamentation and weeping, reproofs and warnings. While others try to throw a cloak over the existing evil and excuse the great



wickedness everywhere prevalent, those who have a zeal for God's honor and a love for souls will not hold their peace to obtain favor of any. Their righteous souls will be vexed day by day with the unholy works and conversation of the unrighteous. They will be powerless to stop the rushing torrent of iniquity, and hence they will be filled with grief and alarm. They will mourn before God to see religion despised in the very homes of those who have had great light. They will lament and afflict their souls because pride, avarice, selfishness, and deception of almost every kind are in the church.

The class who do not feel grieved over their own spiritual declension, nor mourn over the sins of others, will be left without the seal of God. The Lord commissions His messengers, the men with slaughtering weapons in their hands: "Go ye after him through the city, and smite: let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women: but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house."

Here we see that the church—the Lord's sanctuary—was the first to feel the stroke of the wrath of God. The ancient men, those to whom God had given great light, and who had stood as guardians of the spiritual interests

of the people, had betrayed their trust. This shows us that we must not look to men for example. We need to stay our faith upon God; for there is just before us a time that will try men's souls. Christ upon the Mount of Olives rehearsed the fearful judgments that were to precede His second coming: "Ye shall hear of wars and rumors of wars." "Nation shall rise against nation, and kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." While these prophecies received a partial fulfillment at the destruction of Jerusalem, they have a more direct application in the last days.

John also was a witness of the terrible scenes that will take place as signs of Christ's coming. He saw armies mustering for battle, and men's hearts failing them for fear. He saw the earth moved out of its place, the mountains carried into the midst of the sea, the waves thereof roaring and troubled, and the mountains shaking with the swelling thereof. He saw the vials of God's wrath opened, and pestilence, famine, and death come upon the inhabitants of the earth.

Already the restraining Spirit of God is being withdrawn from the earth. Hurricanes, storms, tempests, fire and flood, disasters by sea and land, follow each other in quick succession. Science seeks to explain all these. The

signs thickening around us, telling of the near approach of the Son of God, are attributed to any other than the true cause. Men cannot discern the sentinel angels restraining the four winds that they may not blow until the servants of God are sealed; but when God shall bid His angels loose the winds, there will be such a scene of His avenging wrath as no pen can picture.

We are standing on the threshold of great and solemn events. Prophecy is fast fulfilling. The Lord is at the door. There is soon to open before us a period of overwhelming interest to all living. The controversies of the past are to be revived. New controversies will arise. The scenes to be enacted in our world are not even dreamed of. Satan is at work through human agencies.

But God's servants are not to trust to themselves in this great emergency. In the visions given to Isaiah, to Ezekiel, and to John, we see how closely heaven is connected with the events transpiring upon the earth. We see the care of God for those who are loyal to Him. The program of coming events is in the hands of the Lord; the world is not without a ruler. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own hands.

Brethren, it is no time now for mourning and despair, no time to yield to doubt and unbelief. Christ is to us not a Saviour in Joseph's new tomb, closed with a great stone, and sealed with the Roman seal. We have a risen Saviour. He is the King, the Lord of hosts; He sitteth between the cherubim, and amid the strife and tumult of nations He guards His people still. He who rules in the heavens is our Saviour. He measures every trial. He watches the furnace fire that must test every soul. When the strongholds of kings shall be overthrown, when the arrows of God's wrath shall strike through the hearts of His enemies, His people have the assurance that they are safe in His hands. In patience they are to possess their souls. . . .

We may triumph gloriously

The important future is before us. To meet its trials and temptations, and to perform its duties, will require great faith, energy, and perseverance. But we may triumph gloriously; for not one watching, praying, believing soul will be ensnared by the devices of the enemy. All heaven is interested in our welfare, and waits our demand upon its wisdom and strength. Neither wicked men nor evil spirits can hinder the work of God or shut out His presence from His people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim His promises. Every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by my Spirit, saith the Lord of hosts." If the Lord had a company of workers who would rely wholly upon Him, He would accomplish a great work through them. One could chase a thousand, and two put ten thousand to flight. God is just as willing now as anciently to work through human efforts, and to accomplish great things through weak

instrumentalities. We shall not gain the victory through numbers, but through full surrender of the soul to Jesus. We are to go forward in His strength, trusting in the mighty God of Israel.

In the time of trial just before us, God's pledge of security will be placed upon those that have kept the word of His patience. If you have complied with the conditions of God's word, Christ will be to you a refuge from the storm. He will say to His faithful ones, "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." The Lion of Judah, whose wrath will be so terrible to the rejecters of His grace, will be the Lamb of God to the obedient and faithful. The pillar of cloud will speak terror and wrath to the transgressor of God's law, but light and mercy and deliverance to those who have kept His commandments. The arm strong to smite the rebellious, will be strong to deliver the loyal. Every faithful one will surely be gathered. "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

Brethren, you to whom the truths of God's Word have been opened, what part will you act in this momentous time of the closing scenes of earth's history? Are you awake to these solemn realities? Do you realize the grand work of preparation that is going on in heaven and earth? Let all who have received the light, who have had the opportunity of reading and hearing the prophecy, take heed to keep those things that are written therein; "for the time is at hand." Let none now venture to tamper with sin, or remain in a state of lethargy and stupid indifference. Let not the destiny of your soul hang upon an uncertainty. Know for yourselves that you are fully on the Lord's side. Let the inquiry go forth from sincere hearts and trembling lips, Who shall be able to stand? Have you, in the precious hours of probation mercifully granted you, been putting the very best material into your character-building? Have you been purifying your souls from every stain? Have you followed the light? Have your works corresponded with your profession of faith?

It is possible to be a formal, partial believer, and yet be found wanting, and lose eternal life. It is possible to practice some of the Bible injunctions, and be regarded as a Christian, and yet perish because you are lacking in essential qualifications that constitute Christian character. The destroying angels have the commission from the Lord, "Begin at my sanctuary." And "they began at the ancient men which were before the house." If the warnings which God has given are neglected or regarded with indifference, if you suffer sin to be cherished, you are sealing your soul's destiny; you will be weighed in the balances and found wanting. Grace, peace, and pardon will be withdrawn forever; Jesus will have passed by, never again to come within the reach of your prayers and entreaties. While mercy still lingers, while Jesus is making intercession for us, let us make thorough work for eternity.—*Review and Herald*, Jan. 11, 1887. □

Dear Mary

A wife usually can determine whether or not a broken home will be put back together again.

The letter that follows was written to a friend who had filed for divorce.

By WAYNE R. VAIL

Undoubtedly the reactions of your family and friends were as shocked as our reaction was when we heard that you had taken the drastic step of filing for divorce. I am sure that you have been exposed to the full gauntlet of reasons why you should not go through with this. Please allow me to add my thoughts. I do not claim to be a marriage counselor nor a philosopher—but I am a friend who truly cares for you and your happiness. Though I do not intend to quote Scripture or Ellen White to you, I base my thoughts on them. I hope that you will prayerfully consider what I write, for I love you both.

When California was considering changing its divorce law from one that declared that fault had to be proved to a law that stated that incompatibility is the only reason necessary, I heard a quotation from a psychologist over the radio but do not remember his name. He said, "There is no such thing as a compatible marriage. It is only what the couple wishes to make of their incompatibility that defines a successful marriage or failure."

If you could see behind the public front of what you may think to be a perfectly happy couple, you would be surprised at the hurt and heartache that they have gone through. Since you are a normal person, you probably wanted to pattern your happiness after that of your mother and father. Even you, their oldest daughter, will probably never know the incompatibility they experienced. I would venture to say that it is only as they found their strength in Jesus and submitted to the influence of the Holy Spirit that they were able to make a happy home in which you young people were able to enjoy the happiness you knew.

Most people, especially women, dream of a lover in shining armor who will come along and sweep them off

their feet, making it possible for them to live happily ever after.

Of all the women I have ever known, you were the most loved—oh, if only the wording were more expressive. I do not know how to tell you what I know of your situation. John has been acquainted with many young ladies, but there was only one Mary. John may have dated several young women as prospective companions, but they were always compared to the memory of one person—a schoolmate who captured his heart and imagination. Even as a teen-ager I have heard him say, "She is a nice person, but she is not Mary."

You may never know the excitement that John expressed when he wrote and told us that you were now living nearby. You may think that you are taken for granted. You may feel neglected. But let me assure you that I know that you are not unloved.

I have noticed that there is a pendulumlike movement in life. I observed it first in mission service and later observed it in a local church. I even have observed it in professional life. The first swing of the pendulum is the bright, shiny, and exotic ecstasy that the Bible calls the "first love." All is bright, all is beautiful; in fact, so bright and so beautiful that life is completely impractical, or so it seems.

Then something happens that brings bitterness—real, extreme, hurting bitterness that often fosters or generates hatred. This is a tragic period. Many times it leads to the complete breakdown of the relationship. Some missionaries return to their homeland permanently embittered. This bitterness causes more early returns than any other reason or excuse I know of. More people leave the church, nevermore to hold a fond memory, because of trifles that have made them bitter than for any other reason. The offender may not have been aware of the hurt that was caused, but the person who has been hurt may be forever lost to the church because of this bitterness.

Pendulum in the center

The third phase is a relatively happy, practical, in-between experience in which the feet are no longer in the clouds nor the heart deep in the mud. Only as one holds the pendulum constantly in this center position with God's help can growth and progress be experienced.

Each person's stay in a given phase may be long or short, depending on his or her personality and experiences. Some never leave one of the first two phases and therefore never live the full, enjoyable life of growth, love, and fulfillment. Such people are the ultimate losers. Only as we learn to combine true love and cautious protection from hurt, and then only with the help of God, can we enjoy the beautiful life God has ordained.

A family that you know as a successful missionary family had an experience that can be a real lesson to all of us. Brother X thought that the slippers belonged under the bed, while Sister X thought that the slippers belonged in the closet. This practical brother and neat, tidy sister were on the verge of divorce over the slippers. Her

Wayne R. Vail is a General Conference auditor serving as director of the Central District in Lincoln, Nebraska.

mother finally took them to task, pointing out the basic truth that they were each using the slippers in an effort to establish their dominance.

The person who coined the cliché that marriage is a 50-50 deal was wrong. Completely wrong. It is not possible for anyone to find two people, from two different environments, who need no adaptation at all. Every person has to adapt to a new environment. In marriage, both partners have to make changes. Marriage is a 100-100 deal. Unless the parties involved are both prepared to put 100 percent of their effort and themselves into the marriage, there is no hope of continuance and happiness.

Money usually becomes the focal point. However, this is only because it is the easiest point to focus on. Dominance of one spouse over the other is always going to cause problems. This is a form of selfishness. However, I believe that God has ordained the husband to be the head of the house. It is sad when the wife is forced to fill the role, for one reason or another, but it is tragic when her assumption of this role leads to the breakdown of the marriage relationship. This is not to say that either spouse should permit his or her personality, individuality, and goals in life to be subjugated to the other. However, beware of the power struggle, for it is damaging. No divorce can solve this kind of problem, for it will be transferred into any new life because it stays with the parties involved.

You have been deeply hurt—how much only you really know. You have been slandered and abused. Some by John, but mostly by the gossipers that gloat on these sad situations. However, if you can find forgiveness like that of Jesus, all is not lost. You have plenty of room for growth. You have a warm heart. You have courage and determination. Now put all of these together in God's hands and ask Him to help you pick up the broken pieces.

Make profession secondary

Make your marriage your career. You both are good professional people. There is absolutely no reason why you should not go to the top of your profession. However, make the profession secondary to your marriage. You may even lose all your established professional crutches, but as long as you stand together before God, you will be able to stand straight and tall.

I would go so far as to advise that you move away from where you are living to a small community where you will have to work for your local church.

Please do not go through with the divorce at this time. Instead, give God a chance. I do not want to infer that you have not given God a chance. I do not want to suggest that you do not have legal grounds for divorce. We all have legal grounds at one time or another, and over and over again. Even "Biblical grounds" for divorce do not mandate that the injured party should go ahead and get a divorce. God has told us that we are to be forgiven to the extent and limit that we are willing to forgive our fellow humans. And such forgiveness does

FOR THE YOUNGER SET

Biddie disappears

By MILTON BLISS

"I can't find Biddie anywhere," said Mother one morning. "I think she's hatching eggs again."

As I slipped on my boots to go do chores, I remembered the many times Biddie followed me around the garden and ate bugs as I hoed. She was the best mother hen we had. She was my favorite pet, even if she did get in the way a lot.

While walking down the path to the barn, I kept looking for Biddie, but there was no little brown hen.

"Here, Biddie. Here, Biddie," I called on my way back to the house, after

finishing my chores. "Dear Jesus," I prayed silently, "please help me find Biddie."

As I stepped into the house, Mother called, "Son, would you go to the fruit shed and get a quart of applesauce for breakfast?"

"Sure, Mom."

As I was hurrying around the corner of the house to go to the fruit shed, I came to a sudden stop. There sat Biddie with all her feathers fluffed out. When I picked her up, I counted nine little babies.

"Mother, Daddy," I called excitedly, "I found Biddie! Come quickly and help me put her in the chicken coop."

Dad helped me get a box for Biddie and her babies. The chicks were all fluffy and yellow, with two black stripes down their backs. We gave Biddie food and water. She seemed happy to be back with us.

"Thank You, dear Jesus," I said as I went into the house with the jar of applesauce. "Thank You for helping me find Biddie."



include forgetting. This is hard to do, but it is essential.

Open your heart to John. Share your thoughts and desires with him, but please do not hold what has happened over his head as a club. If you will share in love, you will both come out of this situation the stronger for having gone through it. Problems will arise again, but as you face them with God you will be successful. Your father's advice to you at the time of your wedding, about worship, is most important. Both private worship and family worship are vital to your spiritual health and family unity.

I write this letter to you because I have learned from long experience that if the wife *wants* to salvage a marriage, it is usually salvageable. This is not to say that the wife is the one who breaks up the home but that, usually, she can determine the course the break will take. I hope that you will share this letter with John and that you will work it out together. □



HAVE YOU READ THESE BOOKS ON PRACTICAL CHRISTIAN LIVING BY TOM DAVIS?

Some authors probe beneath the surface and deal with large, important subjects of salvation. Tom Davis is such an author. These are books to be studied and reread by the serious seeker after truth. Order from your local Adventist Book Center

Of **ABC Mailing Service**

P.O. Box 37485

Omaha, Nebraska 68137

Please include sales tax as applicable and add 10 percent or a minimum of 85 cents for mailing.

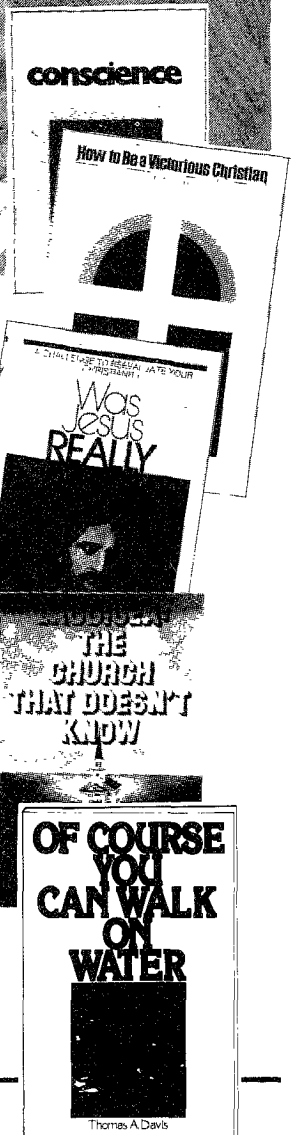
CONSCIENCE, YOUR INNER VOICE
US\$.95

HOW TO BE A VICTORIOUS CHRISTIAN
US\$4.50

WAS JESUS REALLY LIKE US?
US\$7.95

LAODICEA:
THE CHURCH THAT DOESN'T KNOW
US\$3.95

OF COURSE YOU CAN WALK ON WATER
US\$4.50



In Canada: ABC Mailing Service,
Box 398, Oshawa, Ontario L1H 7L5.

Bringing theology downstairs

There is a surprising twist of logic in Paul's letter to the Galatians. To unravel it is to discover startling relevance for our times in the Word of God.

The curious logic occurs in Galatians 2:11-18. Up to this point, Paul has been vigorously defending the gospel he had preached to the Galatians. He has argued that there is no other gospel (chap. 1:6-9), that he received it by divine revelation, not from human sources (verses 10-24), and that the apostles in Jerusalem had acknowledged its authenticity and had recognized his calling to be apostle to the Gentiles (chap. 2:1-10).

Then Paul seems to digress from his train of thought, telling how the apostle Peter had fallen into error (verses 11-18). Peter had been eating at the same table with Gentile believers, but when certain Judaizing brethren from Jerusalem appeared on the scene—brethren who apparently insisted on maintaining Jewish exclusivism—Peter withdrew from table fellowship with the non-Jews. His conduct called forth an open rebuke by Paul.

Immediately following these verses, Paul commences his exposition of the gospel: men and women are justified by faith alone, not by works of law (verses 19-21). That exposition, and its outworking among the Galatians, runs to the close of the letter.

Why does Paul inject the account of the embarrassing episode at Antioch in verses 11-18? What connection can there be between table fellowship and justification by faith?

For Paul, they are obviously inseparable. His censure of Peter for buckling under to political pressure merges with his development of the doctrine of justification by faith. It is unclear as to where Paul's words to his fellow leader actually come to an end. Peter had acted out of expediency, but Paul saw that his behavior in some manner had attacked the very gospel to which he (Paul) had been called.

Wider view of justification

Clearly, Paul's view of justification was wider than is often thought. It was not limited to the individual's acceptance by faith of the crucified Christ; it had a *corporate* dimension. Since God had appointed one Man, Jesus Christ, to be the Saviour of the entire human race, the way of faith united both Jew and Gentile in a common bond. The cross was to be, in God's plan, the equalizer of human beings, even as it is the means of elevating them.

Later in the same letter Paul stated the same idea unambiguously: "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (chap. 3:27, 28).

Peter's actions at Antioch denied this truth. By refusing to sit at the same table as the Gentile Christians, he rejected by practice what he preached by word—that the cross was God's designated way to save all, both Jews and Gentiles. His behavior contradicted his verbal message.

This incident and Paul's reaction to it should give all of us pause for thought. Whether we are workers or lay persons, we need to examine ourselves to see whether our practice matches the lofty truths we profess as Seventh-day Adventists.

The specific area where Peter erred is still a problem for some of God's people. Because of environmental influences, we grow up with various prejudices. We imbibe attitudes of racial and class superiority or inferiority; we are clothed with trappings of subtle forms of pride. It is hard for some missionaries to sit at the same table as that occupied by people of another color; it is likewise hard for some Adventists of Caucasian origin to break bread with Black or Hispanic believers.

But the gospel is to reeducate us. It is to expose those prejudices, so long part of us, that we have called them by other names or rationalized until we have been blinded to the fact that we are denying in practice the truths we profess.

It is painful to see ourselves as we are. In our secret motives, our likes and dislikes, the springs of action, we are not beautiful. We are corrupted by sin. That is why the Bible is a sword, piercing to the inner recesses of the heart (Heb. 4:12, 13); that is why the plain testimonies of the Lord through Ellen White are so hard to bear.

Gospel to reeducate

But we need to feel the sword of the Word and to hear Ellen White's hard words. By the light of the Spirit we may recognize ourselves in our great need and be changed into the divine likeness. The gospel, which at first wounds us, is powerful to heal again as it makes us new men and women.

The incident at Antioch embodies a principle that reaches far wider than the issue of table fellowship, however. It highlights the principle of the gospel as lived religion, the translating of truth into action.

That principle shows us that every situation in the life of the individual Christian, and every circumstance that the church as a body may face, is to be informed by the gospel of Jesus Christ. We are not to decide or to act primarily out of reasons of expediency, convenience, social pressures, or the mores of the world. Rather, we must seek to apply a Biblical philosophy—the principles of Scripture—to every situation.

We hold precious truths. God has shed much light

upon the pathway of the Seventh-day Adventist Church. We have the heritage of the Scriptures and the added blessing of the writings of Ellen White.

But our strength is not in our possession of doctrine as mere intellectual knowledge. Like Peter at Antioch, we may know but fail to do. Our doctrine must be lived out: we are to be walking, talking, working, eating, loving demonstrations of present truth.

Truth is not static, nor can life be spelled out in a rigid code of conduct. Every circumstance must be tested by Biblical principles. We cannot recapitulate the lives of the pioneers of our movement; but we should endeavor to apply their principles of life to our times.

It is easier to talk about religion than to live it. It is easier to debate about the meaning of righteousness by faith than to be a loving husband or wife, to do our work faithfully and well, to bring up our children in the nurture and admonition of the Lord. Some Seventh-day Adventists are so taken up with theological disputation that their businesses are suffering and their families are neglected. In their attempt to show that their understanding of the gospel is correct, they lose the gospel; in their endeavor to defend the faith, they depart from the faith.

Theology is not to be kept upstairs. All genuine theology is more than intellectual exercise. It comes downstairs. It touches life—it is the attempt to understand and communicate the faith we hold. The “bottom line” of theology is always a life lived to the glory of God, as doctrine is embodied in daily conduct, even as the final level of exegesis is reached only when the meaning of the Biblical text is realized in personal experience.

Upstairs religion must be brought downstairs. Justification must be *lived* out. The test of theology is in practical experience.

W. G. J.

“What is He really like?”

If we were to meet someone related to or employed by the President of the United States, the Queen of England, or, for that matter, the president of the General Conference, the first question we would ask the relative or employee probably would be “What is he or she *really* like?” We would not want to know more about the person’s public image. Instead, we would want to know, “Is she grouchy in the morning?” “Does he express appreciation for services rendered?” “Does he work well with other people, or is he dictatorial?” “Does she have a sense of humor?” “Does he love his wife and children?”

That we are curious about the private lives of famous people is abundantly proved by the number of books, articles, and interviews discussing them. We tend to give greater credence to a person more closely connected with the famous individual, less to one more distant. In most cases, for instance, a personal secretary’s testimony or that of a child would mean more than the cook’s or a second cousin’s.

By wearing the name Christian, we establish ourselves as people who supposedly know Christ (and through Him the Father) personally. When we are asked, “What is He *really* like?” how do we answer? Must we say, “Oh, I only meet Him for rushed moments in church or Sabbath school. I don’t know Him all that well. I haven’t talked with Him enough to know what He is like.”

Or, can we say, “I haven’t known Him long, but what I know about Him I like. I find Him to be wise and able to help me with puzzling problems. He comforts me as no other person has ever comforted me. I want to be with Him every chance I get. His love draws me to His side.”

Or, do we respond, “I’ve known Him since childhood when I first met Him in family worship with my parents. Our friendship has deepened through the years until I trust Him with my every thought and plan. I have never known Him to fail me. He’s my best friend.”

Can we testify, through our personal experience, as to what He is really like, or must we avoid the question or answer with conjectures?

“As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing.”—*The Desire of Ages*, p. 340.

If we know Him personally, we will have a good answer to the question “What is He *really* like?”

A. A. S.

(1151) 15

INSPIRED GEMS



Favorite Bible texts and Spirit of Prophecy quotations selected by local conference presidents of North America.

C. W. Skantz
New York Conference

- “Like as a father pitieth his children, so the Lord pitieth them that fear him” (Ps. 103:13).
- “Jesus came to impart this inestimable blessing—a knowledge of the paternal character of our heavenly Father.”—*Testimonies to Ministers*, p. 193.

Chilean leaves convent to become an Adventist

By ARTHUR S. VALLE

Patricia Isabel Jara, a 22-year-old Chilean girl, left a convent in order to join the Seventh-day Adventist Church. Having come from a strict Catholic family, she had been raised in that church with the idea that she would one day become a nun. The whole family worked toward this goal, making it the most important object of their prayers.

Patricia, the oldest of five children, worked with her family on their farm, 15 miles from Chillan, the location of Chile College. When she reached school age, she was enrolled in a Catholic school, from which she would later be directed to the convent, where she would follow her calling to be a nun. She was sure that in this way she would be praising God and bringing happiness to her parents and the rest of her family.

Patricia began her studies with much enthusiasm. Because her family was poor, she hoped to make up for the lack of financial means by intensifying her studies and praying to her favorite saints. As she firmly believed that a person could gain favor with God by doing penance and good works, she spent hours and hours praying, asking God to illuminate her life and to make her life as a nun a blessing to her church and family. She loved the Catholic church and believed that it was the true one.

New light on radio

One day at the convent new light came to Patricia by means of a small radio. While in her room she felt impressed to move the dial until suddenly she heard music and words that penetrated deep into her heart and struck her mind like a bolt of lightning.

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

She was listening to the Voice of Prophecy; hearing the voice of Milton Peverini, speaker of the Spanish program, and the King's Herald's quartet.

Patricia later recounted, "Never in my life had I heard anything so beautiful. It spoke to my heart as though it were a voice from heaven."

The message concerned the love of God, a God who does not hate, who does not take revenge, and who is not pleased in punishing people. Patricia had been taught to believe in a God whose anger would be appeased only when people paid alms, did penance, and worked to gain divine favor through good behavior. Now she heard someone say that the Holy Scriptures present a totally different God—a God who is good, who "gave his only begotten Son" on the cross to save the sinner, a God who saves people when they believe. Patricia believed this message and tried to obtain a Bible.

After secretly listening to the Voice of Prophecy in her room every Sunday, the young Chilean girl enrolled in the Bible course and enthusiastically filled out the test sheets with her Bible in her hand. When one week the lesson did not arrive in the mail, Patricia prayed, asking the Lord not to let the course be interrupted for any reason, as she wanted to learn more about the Bible.

The teachers in the school noticed a change in Patricia's behavior and began to watch her more closely. It was then that they discovered she was secretly listening to an evangelical radio program and taking the Bible course by correspondence. When called in to the mother superior's office and asked whether this was true, she responded: "Yes, it is true. I am discovering wonderful things in the Holy Bible. I am thirsty to

learn more of the Bible, because I know that Christ is my Saviour."

Each day she became more aware that it would no longer be possible for her to remain at the convent. Her beliefs were radically different from anything she found there at the school. She also noticed that her superiors were treating her differently, isolating her as though she might transmit some disease to them.

Patricia decided to tell everything to her parents. But the night before doing so, she prayed, asking the Lord to

What a surprise when she found the same lesson with the same picture that she had seen in her dream! She understood this to mean that God was instructing her to continue her study of the Bible course and to believe in the second coming of Christ.

Patricia's parents were enraged when she told them that she had to leave the convent because she had found the truth. Upon returning to her home, she found that instead of studying, she would be obliged to take up a hoe and work in the fields. But Patricia was happy. She obtained the address of the church in Chillan and on Sabbath went to attend her first Sabbath school. Patricia is looking forward to the day when she can enroll in an Adventist school to prepare herself for the Lord's work.



Never in her life had Patricia heard anything so beautiful as the Voice of Prophecy.

give her the assurance that she should continue with the correspondence course and the reading of the Bible. In a dream that night she saw the mailman hand her a letter. Opening it, she found a Voice of Prophecy lesson, which spoke of the Second Advent and included a picture of Christ coming in glory with His angels. The next morning Patricia received a letter.

NETHERLANDS

Church's shape is symbolic

Adventists in Leeuwarden, the main city of the Dutch province of Friesland, inaugurated a new church building with a seating capacity of 200 on June 17. The building, which has facilities for youth meetings and for the children's Sabbath school, was constructed by an Adventist contractor.

K. C. van Oossanen, Netherlands Union president, describes the new church's shape as that of a typical Dutch sheep barn, making clear the divine calling of Christ's disciples—to feed His sheep.

A few years ago the Adventists bought a former military retreat house in the center of Leeuwarden. Soon they discovered that noise was distracting them on Sabbath mornings. People were shopping and a street organ was playing in front of the church. They decided to build a new church in a more quiet section of the town. The new site is almost ideal. In front of the church is a canal, and the building itself is surrounded by a small park. Two newly developed residential areas

nearby will be convenient places to carry on evangelistic activities.

Members of the Leeuwarden congregation contributed liberally to the building fund, and the project was financed by the Building Association of the Netherlands Union, which owns all the church buildings in the country. The building cost US\$350,000.

Abraham J. van der Kamp, local pastor, was the main speaker for the dedication service. Elders and deacons dedicated the new pulpit Bible and the table for the Lord's Supper. During an open house, people from the community visited the new church and were invited to attend its services.

H. J. SMIT

REVIEW Correspondent

SUDAN

Church continues to increase

News that Adventists have established a work in Juba, southern Sudan, with a resident pastor who has already organized the first church of 25 members, mostly new converts, has spread to other provinces in the south. Repatriated refugees who during their exile in the 1960's came in contact with Adventists in Ethiopia, Zaire, Uganda, and Kenya, are asking for an Adventist influence in their areas.

In October, 1979, Pastor Ogillo and his family arrived in Juba. The *Nile Mirror* commented on how the Ogillo family had been "warmly

welcomed" by the Christian communities and the regional government. Since the change of administration in the Southern Region in 1972, ending the civil conflict of the past 17 years, Christian churches had been permitted to "preach the word of God freely throughout the territory."

Pastor Ogillo had made his intentions plain. "Holding evangelistic campaigns and converting people to Christ are the main purposes of my coming here," were his comments as he explained that the teachings of the Adventist Church included the development of the whole man, the physical, mental, social, and spiritual being. He also confirmed his belief in the imminent return of Jesus Christ to establish His kingdom.

It did not take long for Pastor Ogillo to form several Bible study groups. He conducted his first evangelistic campaign in January. "My wife and I worked out a method of gaining the people's interest," he explained. Twice a week Mrs. Ogillo would hold sewing classes for the women. A large quantity of clothes were made and sold, the proceeds being given to needy people. At the close of each class period

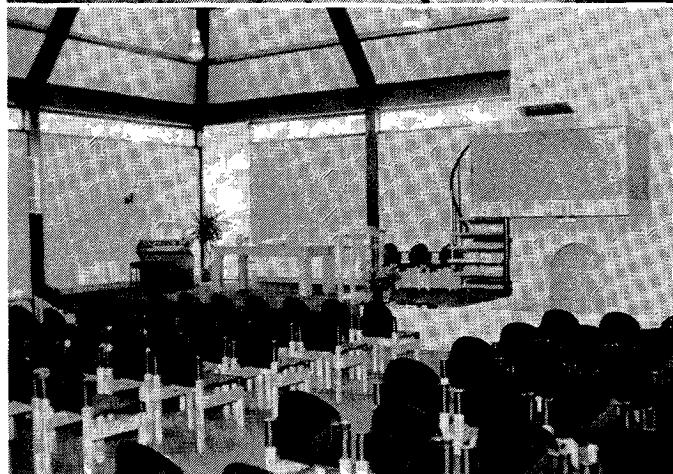
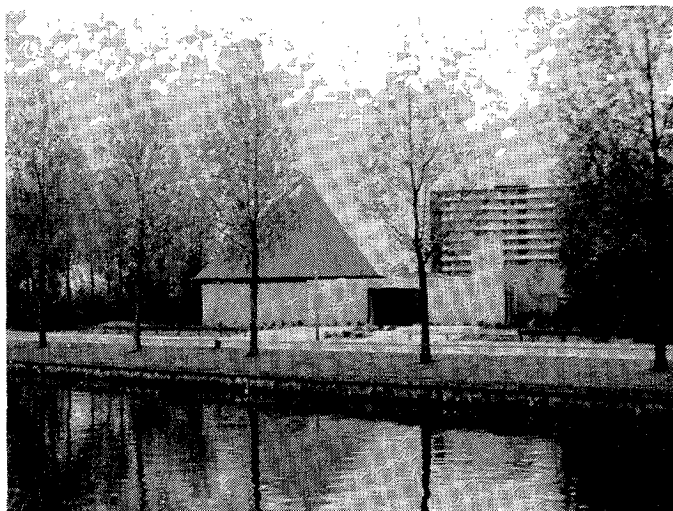
Pastor Ogillo would hold a 15-minute Bible study and then invite the women to bring their husbands to the meeting to be held the next evening. An average of 100 attended each night—the hall could not hold more.

As a result, 18 persons were baptized in February, several more in March and May, making a total of 25 new members. Ten more are ready for baptism and another 30 are in Bible study groups.

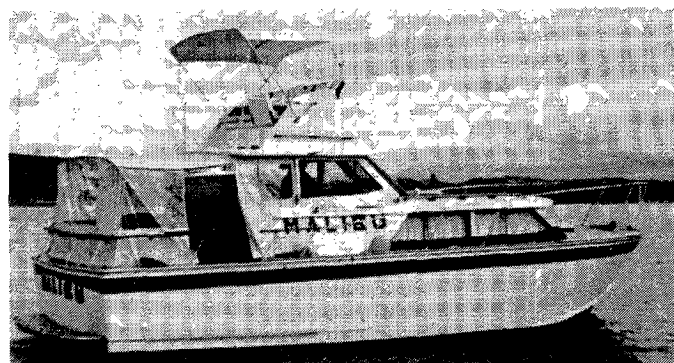
Two additional workers from the United States will be arriving in Juba within the next few months. John Sines, a volunteer builder at present collecting tools and extra funds, will begin construction on workers' homes, a health center, and administrative offices in preparation for the arrival of Jerald Whitehouse and family. Prior to his arrival in Sudan, Dr. Whitehouse, who has a degree in public health, will be spending two months at Kendu Adventist Hospital, being oriented to health problems indigenous to central Africa. It is with keen anticipation that the Afro-Mideast Division awaits further developments in this newly entered land.

JEAN THOMAS

REVIEW Correspondent



Adventists have inaugurated a new church in Leeuwarden, Netherlands, that seats 200 people. It is shaped like a typical Dutch sheep barn.



Cruiser will ply Mexican rivers

A 32-foot Malibu cruiser valued at \$30,000 was sold to The Quiet Hour for \$10,000 for use as a medical launch in southeast Mexico. The donors, Don and David Nelson, of Portland, Oregon, have made it possible through the ministry of physicians, nurses, and pastors, to meet the medical and spiritual needs of 100,000 Mexicans who live on four isolated rivers. In addition, the launch, delivered to the Southeast Mexican Conference in July, will carry food and clothing.

CHARLES J. EUSEY

Carrying the gospel to native Americans

By A. LEROY MOORE

As I stepped into the first-grade classroom I could hardly believe my eyes. There behind the teacher's desk, quietly preparing for her Bible class, sat Irene Henry, student missionary from Southwestern Adventist College. Three years ago last fall, while director of La Vida Mission, a self-supporting mission in New Mexico for Navahos, I had the privilege of transporting three young Navaho women to Keene, Texas, where they had chosen to attend college. It was now my delight to see one of those young women giving loving service to children from her own and other Indian tribes.

A few minutes later Irene unfolded the Bible lesson before eager children who had come to the Adventist Indian Mission School in Holbrook, Arizona—an outstanding boarding school for children from grades 1 through 12—which is preparing young people for trades, as well as equipping them with the tools of learning and teaching them the love of Jesus. Earnestly and simply Irene discussed vital principles involved in Christ's parable of the sower. She told of the stony and thorny ground and then of the good ground, leading the children to see that it was up to them to decide which kind of soil they would be.

After her presentation I illustrated the lesson by explaining that their own teacher was an example of the good ground. When she began attending La Vida Mission as a first-grader, she listened attentively to the Bible stories and gave her heart to Jesus, deciding to share the gospel seed with others. The children seemed impressed that their teacher

A. Leroy Moore is coordinator of the native-American work in the North American Division.

began preparing for service when she was their age.

The challenge of presenting the gospel to native Americans is one to which the church has thus far only begun to respond. Hundreds of tribes scattered throughout the North American Division await their first introduction to the message that must go to every nation, kindred, tongue, and people before Christ returns.

Upon becoming General Conference director of North

American Missions, R. A. Wilcox, who recently retired, was determined that something must be done to reach the North American Indians. He called for a North-America-wide council to study the native-American work. When that council convened at Glacier View Camp in Colorado under the chairmanship of Neal C. Wilson, then vice-president of the General Conference for North America, it became evident that representatives from the United States and Canada were in full agreement that a General Conference coordinator was needed.

When the action was taken recommending that Elders Wilson and Wilcox request the Annual Council to take

immediate steps to provide a channel of coordination, these officers committed themselves to carry out the wishes of the Indian Council, recognizing, however, that there was little time in which to prepare and process the request. The guiding hand of Providence could be seen a few weeks later when the Annual Council acted affirmatively.

It is now time for us to press through this opening door of Providence, uniting our efforts for heretofore neglected brothers and sisters.

TENNESSEE

Philosda event draws 300

Attending the fourth annual singles' camp meeting sponsored by the International Philosda Club (IPC) were 300 persons from 35 States and two Canadian provinces. This year's meetings were conducted August 7-16 at Southern Missionary College, Collegedale, Tennessee.

During the ten days of devotional meetings, seminars, recreation, and fellowship, singles heard speakers including A. C. McClure, Southern Union Conference president; C. E. Bradford, General Conference vice-president for North America; Russell Holt, *Ministry* executive editor; and Arturo Schmidt, General Conference Ministerial Association secretary.

For a special weekday-morning series entitled "If I Had Only One Sermon to Preach," speakers were Kenneth Cox, evangelist from Madison, Tennessee; Paul Clark, behavioral science instructor from Oakwood College; Sid Mills, singing evangelist for *Amazing Facts*; and Garland Day and Floyd Miller, both IPC vice-presidents.

Seminars, considered most helpful by many who attended, were on topics such as: personal finance, preparation for marriage, interpersonal relationships, physical fitness, and nutrition.



Spanish couple attends council

Agustin and Anne Sanchez were present at the recent Spanish Ministerial Council held from June 30 to July 5 at Pacific Union College, Angwin, California. It is believed that Agustin and Anne's families are among the first, if not the first, Spanish converts to Adventism in the New Mexico-Arizona area.

In 1899 Agustin's parents accepted the Advent message, and in 1904 Anne's parents joined the church. At 84 and 78 the Sanchezes are still strong and have keen minds.

Among the experiences Mr. Sanchez related to the council was one about his Uncle Abel's meeting Ellen White. According to Agustin, in 1909 his Uncle Abel had the opportunity of visiting Elmshaven, and while there he visited with Mrs. White. She noticed his foreign accent and asked him where he was from. When he told her that he was of Spanish origin, Mrs. White is said to have replied, "It has been shown me that the Spanish work will be in the vanguard and will lead out in God's work within the United States."

No record was kept of this incident, for neither Abel nor Agustin Sanchez documented it. But the Spanish work is going forward at a rate that indicates this prediction may prove true.

LUCAS DIAZ

Southeastern California Conference

At a meeting on Sabbath afternoon, August 16, those in attendance heard reports of soul winning as a result of the projects Philosda is sponsoring. These projects are the Amazing Facts daily broadcast; the Voice of Prophecy on KCTA in Corpus Christi, Texas; and the General Conference Ministerial Association's PREACH project, which sends *Ministry* magazine to 280,000 non-Adventist pastors. Singles pledged \$13,714 to support these three projects for the coming year.

New IPC officers were elected at a business session conducted during the camp meeting. Mildred Wagner, secretary to the president of the Indiana Conference, was reelected president. Vice-presidents are Garland Day, Elodia Jones, Alma Mikkelsen, Floyd Miller, Anna Samograd, and Maxine Wiggins; secretary, Judy Hanke-meier; assistant secretary, Lorene Soderstrom; treasurer, Charlie Phillips; membership secretary, Pat Buckner; bulletin editor, Phyllis Shade; chaplain, Floyd Miller.

FLOYD MILLER

NEBRASKA

New quarterly is published

The *Collegiate Quarterly*, developed by students and teachers at Union College, Lincoln, Nebraska, has added a new dimension to the Sabbath school lesson study. Directed primarily to the college and university person (though finding great appeal among people of nearly all ages and environments), this Sabbath school quarterly was first published in the fall of 1979. It has been approved by the General Conference officers and is supported by the General Conference Sabbath School Department.

Realizing that many young adults were not studying the senior lessons, the *Collegiate Quarterly* committee began publication with these goals in mind: to present important Biblical truths in an exciting



Collegiate Quarterly staff members are Eugene Shirley, editor; Linda Bowers, assistant editor (left); and Heidi Klooster, art director.

and practical manner; to aid in creating thinkers, and not mere reflectors of other people's thoughts; to lead readers in developing a vital fellowship with God.

The *Collegiate Quarterly* utilizes the talents and resources of all 13 Adventist colleges and universities across North America. The editorial office is at Union College in Lincoln, Nebraska, but every North American college and university is assigned articles that speak to the same themes in the same sequence as the senior quarterly. So far approximately 400 professors, college students, pastors, church administrators, and laymen have contributed articles for the quarterly.

The *Collegiate Quarterly* gives study to each weekly theme in a completely different manner from that of the adult Sabbath school lesson. Each week's topic is viewed from such perspectives as the Biblical, philosophical, and practical. Pertinent questions for devotions and group discussions follow each lesson.

For a number of people outside the college environment, the *Collegiate Quarterly* is used as a supplementary quarterly or as an additional teacher's guide.

Although the *Collegiate Quarterly* is being published

on an experimental basis, and primarily for the college person, its international circulation for the second quarter of this year reached 13,000, with nearly half of these quarterlies being sent to churches, academies, and individual subscribers.

EUGENE SHIRLEY
Editor

Collegiate Quarterly

CALIFORNIA

Nutritionists visit China

Recently returned from a lecture tour to the People's Republic of China are Dr. and Mrs. U. D. Register, professor and chairman of the Department of Nutrition, and assistant professor of nutrition education, respectively, in the Loma Linda University School of Health.

"The day following our arrival in Peking we began lecturing," Dr. Register reports. "Our first lecture was presented to a group at the Institute of Health at the Chinese Academy of Medical Science."

During the one-and-one-half-hour lecture, Dr. Register presented information on current nutritional research activities at Loma Linda Uni-

versity, including the Adventist California health study.

"The Chinese people were most cordial to us," Dr. Register says.

At another lecture presented before scientists at the Peking Medical College, Dr. and Mrs. Register counseled the Chinese not to make the same dietary mistakes that Westerners have—too much fat, meat, cholesterol, and other potentially damaging food substances.

"The Chinese are essentially vegetarians," Dr. Register says. "A dietary study conducted in 1939 [the latest statistics available] indicated that only 3 percent of the Chinese diet was composed of meat and eggs. Eighty-eight percent of the Chinese diet came from cereals and grains, 5 percent from vegetables, 4 percent from oils.

"Our Chinese friends told us that the average family consumes one chicken a month and approximately one pound of pork per week per person. In addition, the average Chinese eats one egg per day. The rest of their diet is made up of plant foods.

Throughout their many lectures in China, the Registers were able to speak about Seventh-day Adventists and their life style.

"We told our new friends how our religious beliefs affect our daily living," Mrs. Register says. "Before we went to China we spent much time in prayer, asking guidance that we might be able to be Christian witnesses among the Chinese people."

National nutrition survey studies in the People's Republic of China have not significantly progressed since 1939, according to Dr. Register. "Since that time the only major nutritional survey attempted in China was made in 1959. However, the great famine occurred during the survey, so the results could not be used. The Chinese government is thinking about doing another nutritional survey. Until this data is available, we don't know too much about the diet of more than 900 million near-vegetarians."

NEBRASKA

CRBF introduces logo for deaf

A new logo has been adopted to identify accurately the purpose of Christian Record Braille Foundation's ministry for the deaf, according to Thompson Kay, coordinator of services for the deaf.

The logo, designed by

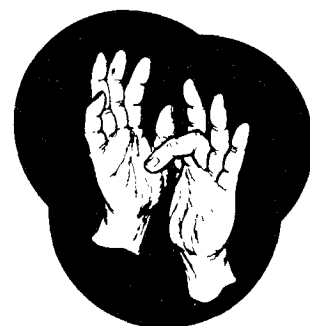
Norm Weverka, a deaf employee at the University of Nebraska Hearing Clinic, represents the pierced hands of Jesus encircled by the Trinity. "That the deaf may hear" appears under the logo, emphasizing the goal of this new outreach.

"Sign language is the primary medium for the deaf to comprehend the message of salvation, and foremost is the message of Jesus Christ," Mr. Kay says. "There are

some 14 million hearing-impaired persons in the United States who could benefit from such an outreach."

Since arriving at CRBF in March, Mr. Kay has begun a bimonthly newsletter for deaf Adventists, *Signpost*. Circulation at present is 750. Other goals include Sabbath school quarterlies, deaf camps and retreats, sign-language workshops, seminars, and educational pamphlets and tracts.

JOHN TREOLO



THAT THE DEAF MAY HEAR...



Servicemen attend spiritual retreat at Berchtesgaden, Germany

A spiritual feast was enjoyed by 135 people attending the twenty-fifth annual SDA retreat for military personnel and their families at the Alpine Inn, Berchtesgaden, May 11-17.

The theme of the retreat, Last-Day Events, was presented by G. Ralph Thompson, General Conference secretary, each morning and evening. He also brought a report of the General Conference session held in April in Dallas, Texas. Rochelle P. Kilgore, from Atlantic Union College, in attendance for the

twenty-fifth time, gave educational counsel. Other features were morning devotionals by Chaplains Ralph Workman, Gary Councill, David Yates, and John Keplinger; a daily series on maintaining good health by Elwood Voorhees, a surgeon from the Nuremberg Army Hospital; and Gary and Joyce Councill's daily program for the children and youth.

RALPH C. WORKMAN
Retreat Coordinator

Afro-Mideast

● A large number of college and university students, including a delegation from Uganda, attended the sixth meeting of the Association of University SDA Students of Eastern Africa, held this year at Kaimosi Teachers' Training College, not far from the University College of Eastern Africa in western Kenya. Guest speakers presented relevant topics, which later were discussed in groups. A number of people from the community and workers from the teachers' college also attended.

● Ishaka Hospital in Uganda has been officially reopened. Under the direction of Magdalena Guerrero and her husband, Reuben, who is business manager, this hospital has been remodeled.

● Funds have been released by the Afro-Mideast Division for the translation into Swahili of the three-year cycle of children's Sabbath school lessons. Beverly Pottle, who has been active in Sabbath school work in East Africa for a number of years, spent part of the last two years of her stay in the Afro-Mideast Division adapting the lessons, using local stories, songs, and other illustrations.

● Twenty thousand copies of *Matayarisho ya Mvua ya Masika* have been reprinted at the Africa Herald Publishing House in Kenya for free distribution in Adventist churches throughout Tanzania. Funds for this reprint have come from private donors.

● In an endeavor to generate interest in Bible study, Nawal Ashkar, a Bible worker in Beirut, Lebanon, has begun a free sewing class. Several non-Adventists are attending. The class is begun with prayer and a short Bible study. Religious songs in Arabic are played on a tape recorder for background music during sewing time. The parents of one of the young women attending the sewing class have begun regular Bible studies.

● Fourteen young people were baptized on June 28 and received into fellowship in the Addis Ababa church, Ethiopia.

● Middle East College enrolled 56 summer school students this year—twice as many as were anticipated.

Inter-American

● P. A. Gomez, formerly of Montemorelos University, is now the administrator of Southeast Hospital in Villahermosa, Tabasco, Mexico.

● The Netherlands Antilles Mission is celebrating the tenth anniversary of offering Christian education to children on the primary level. Members now are working toward the goal of establishing an Adventist secondary school to give the youth an opportunity to continue receiving a Christian education.

● On July 2 the Panama Conference surpassed its baptismal goal of 1,425 for 1980.

● Members in the North Dominican Mission celebrated Adventist Fellowship Day on July 13 in the city of Santiago de los Caballeros. More than 2,500 members were present. Speakers included the governor of the Province of Santiago.

● Davis Memorial Clinic and Hospital, in Georgetown, Guyana, has begun a program of preventive medicine with the help of Dr. and Mrs. F. Fernando. They will do family counseling and hold seminars on hydrotherapy, weight control, exercise, and alcohol rehabilitation.

Southern Asia

● In a tribal area in the Northern Union recently entered by the church there are now six adult literacy schools with 500 students, and seven jungle chapels. There have been 180 baptisms among these people.

● In Sri Lanka four companies are ready for organiza-

tion into churches, and the new church in Nuwara Eliya is ready for dedication.

● Seven new churches have been established in Kerala with a combined membership of 700. In Bangalore 212 persons have been baptized this year.

● Literature evangelists' sales in South India this year show a 45 percent increase over last year's sales.

● The Ottapalam Seventh-day Adventist Hospital in Kerala State is now 100 percent self-supporting. Five hundred and fifteen babies have been delivered thus far this year.

● In South India there are 85 Adventist schools, with an enrollment of 27,000. In Bangalore there are 4,000 students in Adventist schools, and in Madurai, 3,000.

● In the Bidar area, 1,500 persons were baptized last year. There are now 43 congregations, and property has been procured for a school and an administrative office.

North American

Atlantic Union

● More than 100 people gathered on Sabbath, June 7, at Camp Berkshire, Wingdale, New York, during a retreat held for literature evangelists. Paul Bernet, Atlantic Union publishing director, was the guest speaker.

● May 17 was inauguration day for the Portuguese-Brazilian church in the Greater New York Conference. In the afternoon six persons were baptized. As the result of the help and generosity of fellow believers, who donated \$9,000, the church facilities were neat and attractive.

● More than 120 persons have been baptized as the result of the Breath of Life Crusade held May 11 through June 22 in Bermuda. Meetings are continuing under the direction of Mack Wilson, speaker of the television program *Beyond Tomorrow*.

● The Spanish-speaking churches of the Greater New

York Conference celebrated Fraternity Day in the Central Park Mall on June 15. Pedro DeJesus of the Prospect Hispanic church assisted in the organization of the special day, when the Pathfinders and medical cadets participated in a program.

Columbia Union

● Tom Hughes recently became the pastor of the Norris-Wilna, Maryland, district, in the Chesapeake Conference. Previously he was pastor of the Morgantown, West Virginia, church.

● Robert East has transferred from the Mountain View Conference to the Plainfield-Perth Amboy district in New Jersey.

● Seventeen persons have been baptized into the Delaware, Ohio, church during the six months following Ronald Thompson's evangelistic series, which ended in February this year.

● The 425 members of the Patterson Avenue church in Richmond, Virginia, organized into eight groups to minister to the needs of members within each group, and then to establish effective forms of community outreach. Several groups started a shut-in visitation ministry, and one group started its own Sabbath school class.

● An all day seminar was held in Mount Vernon, Ohio, for pastors and laymen who conduct Five-Day Plans to Stop Smoking. Twenty-one pastors and three laymen attended the update conducted by Bryce Pascoe, health-temperance director of the Columbia Union Conference.

● Eight persons recently united with the Williamsport, Pennsylvania, church as a result of lectures by Rex D. Edwards, professor of religion of Columbia Union College.

● The Pittsburgh, Pennsylvania, Shadyside church, with Clarence Schilt as its pastor, has formed a church inner-life group to strengthen the witness of members through participation in serv-

ices and other activities. An outreach group has been formed to study methods of personal evangelism.

• Four baptisms resulted from the prophecy seminar conducted in the Coudersport, Pennsylvania, church by Jim Davidson, pastor-evangelist.

• After serving the community in Suitland, Maryland, for the past 20 years from the basement of the local church, area Adventists opened a new Community Services center on July 20. The remodeled three-floor facility is a former parsonage. The center also received a \$10,000 van as a gift.

Lake Union

• Instead of being invited to a formal closing program for Vacation Bible School in Portland, Michigan, parents of children who attended were asked to visit on a regular VBS night and observe the children's activities.

• Charles Joseph, Lake Region Conference president, was the featured speaker for an Education Day program held in the Hyde Park church in Chicago recently.

• Members of the Connersville, Indiana, church recently served a vegetarian buffet at a local Episcopal church. That church's members had stopped by the Adventist booth at a recent Connersville Health Fair. Cooking classes will be held soon.

• Six persons were baptized by William Hafner, local pastor, after evangelistic meetings held in Bad Axe, Michigan, by Robert Collar, Michigan Conference evangelist.

• The Illinois Conference and Spanish churches in the Chicago area are sponsoring a Spanish program, *Ayer, Hoy, y Mañana*, on a Chicago TV station, WCIU, channel 26.

• The North Shore church in Chicago, Illinois, observed its twenty-fifth anniversary on June 28.

Mid-America Union

• Ron Ihrig, who has been publishing director of the Northern Union Conference, will be associate publishing director of the new Mid-America Union Conference.

• Ninety-three persons were baptized and joined various churches in the Lincoln, Nebraska, area as the result of a series of meetings held by Ron Halvorsen, Mid-America Union Conference Ministerial secretary. Sam Woods, an assistant pastor of the College View church, was in charge of the music. The pastors in the Lincoln area assisted Elder Halvorsen with the meetings.

• Seventeen persons recently were added to the Arvada, Colorado, church as a result of an evangelistic series by Don Shelton, evangelist, and Merton Henry, pastor.

• Elwin Hewitt, pastor of the Montrose, Colorado, church, recently baptized three persons who had become interested in Adventism as a result of an *It Is Written* seminar.

• Thirteen persons were baptized at the close of meetings held in Gladstone, Missouri, by David Wolkwitz, conference evangelist, and LaVoy Garner, pastor.

North Pacific Union

• For the fifth year the Portland Adventist Medical Center in Oregon is the co-sponsor of a televised Five-Day Plan to Stop Smoking, to be seen in early September in most of Oregon and southwest Washington. Sponsors include the Oregon Educational and Public Broadcasting Service, the American Cancer Society, the Oregon Heart Association, and the Oregon Lung Association.

• The Kalispell, Montana, church recently welcomed R. P. Goma, youth and temperance director of the North Zambia Field, who paid a visit to the church. For 15 years Kalispell members have been supplying clothing for the needy in that field as a special church project. It is

estimated that church members have donated some 2,500 garments over the years.

• During a recent series of evangelistic meetings by Upper Columbia Conference evangelist Les Fowler, 16 persons were baptized in the central Washington town of Cashmere. Four more were expected to be baptized as a result of the meetings. During the crusade several entire families were brought into the church.

• The Oregon chapter of Maranatha Flights International has helped contribute to yet another landmark in their home State. Earlier this summer 30 MFI members joined with about 45 other volunteer workers in a two-day work bee to build a new school for the Brookings and Gold Beach churches on the State's southern coast.

Southern Union

• Several Florida evangelists baptized a total of 86 persons during July and August: Gordon Blandford, five; Lester Pratt and Roy Pauley, 35; Dwight Davis and Carlos Turcios, 28; Dan Bentzinger, nine; Robert DuBose, nine.

• The Pikeville, Tennessee, church was dedicated free of debt on July 26. The church, which originally was built as a home and later served as a hotel, has been completely renovated and redecored.

• A new church school has opened for the 1980-1981 school year in Grove, Kentucky. This is the fourth new school in the Kentucky-Tennessee Conference to open during the past two years, reports Lyle C. Anderson, director of education.

• The South Central Conference held mortgage-burning ceremonies on August 2 for the Cottage Grove church in Bowling Green, Kentucky, and the Maranatha church in Tuscaloosa, Alabama.

• Southern Missionary College has accepted 2,222 applicants for the 1980-1981 school year as compared with 2,120 the previous year.

• The first Health Awareness Fair in Florence, South Carolina, was held June 16-21 at the Magnolia Mall with 38 agencies participating. The venture was coordinated by Consumer Health Education coordinator Holly Jacobs, Magnolia Mall marketing director Jan Kalameja, and Pastor and Mrs. Jim MacLaughlin.

Loma Linda University

• The School of Health offered an unusual new course in the summer post-session. The course, *Integrated Rural Development*, was offered for students who were interested in international health. Five hours of credit were earned on a 21-day trip through Mexico and Guatemala.

• G. Ralph Thompson, General Conference secretary, was the guest speaker at the summer commencement services for Loma Linda University. A total of 242 students received diplomas at the August 28 services.

• A family camp conducted by the Southeastern California Conference featured a seminar on family life July 22-27. The seminar was conducted by Peter G. Strutz, professor of psychology at the university. The emphasis of the seminar was on communication skills.

• Loma Linda University has received a three-year grant totaling \$188,280 from the W. K. Kellogg Foundation, of Battle Creek, Michigan. The grant will be used to integrate the Master of Public Health degree into the family-practice residency program by providing \$57,760 each of the three years in fellowships for participating physicians. The remaining \$15,000 will be used to monitor the program.

• The Loma Linda University School of Health has begun a pilot program in weight management at Rancho L'Abri near San Diego, California. The program is a live-in health retreat with an emphasis on personalized medical planning and supervision.

Ordinations

Emmanuel Injeeli, assistant pastor of the Pakistan Adventist Seminary and College church, at the college in Chuharkana Mandi, District Sheikhupura, on July 19.

The following were ordained at the Chesapeake camp meeting at Highland View Academy in Hagerstown, Maryland, on June 27: **John Earnhardt**, evangelist, Amazing Facts; **Doug Rennewanz**, pastor, Nottingham and Dundalk, Maryland, churches; **Robert Skeggs**, educational superintendent and communication director, Chesapeake Conference.

Deaths

DICKINSON, Mark—b. Sept. 19, 1926, Bemidji, Minn.; d. Dec. 5, 1979, Cambridge, Minn. After graduating from Union College in 1953, he served the

denomination in the following capacities: as a teacher-pastor in Arkansas, Louisiana, West Virginia, and Texas; pastor in Nebraska; teacher in Colorado and Kansas; intern pastor in Kansas and Minnesota. After his ordination in June, 1975, he continued serving as a pastor in Minnesota until his death in 1979. Survivors include his wife, Beverly; three daughters, Mrs. Todd (Marsyl) Taggart, Mrs. Barrie (Shelley) Bacon, and Kandi; a sister, Mrs. Betty Lou Graves; three brothers, Kent, Paul, and Loren; and one grandchild.

FERREN, Jay R.—b. June 4, 1884, Phillips County, Kans.; d. June 16, 1980, Deer Park, Calif. In September, 1903, he accepted a call to the Pacific Press Publishing Association as a stenographer in the periodical department. He spent 39 years at Pacific Press, during part of which time he served as the manager of the periodical department and at the association's Midwest branch. In 1913 he was invited by the General Conference to help report news of the General Conference session in Washington, D.C. In 1942 he was invited to become world director of the Press Bureau of the General Conference. By 1954 Elder Ferren had inspired the development of an organization that saw active press-relations representatives in nearly all 3,000 churches of the denomination in North America. After retirement he continued his work for the church as public-information officer for Pacific Union College and the Northern California Conference. Survivors include two daughters, Lois Flory and Dorothy;

two grandchildren; and four great-grandchildren.

FISH, Iva L.—b. Nov. 3, 1883, Nantonia, Kans.; d. June 29, 1980, Washougal, Wash. She taught in one of the first church schools in the Midwest in Wyoming. Later she served as the first secretary-treasurer of the Wyoming Mission of SDAs. After her marriage to Herman A. Fish in 1906, she and her husband served as a team in pastoral and evangelistic work for nearly 40 years. Survivors include a daughter, Elma Leone Rhodes; and a sister, Lulu Manual.

GLENDRANGE, Olive E. (Rogers)—born in Gilbertown, Ala.; d. July 14, 1980, in Garden Grove, Calif. She taught in several academies and at the time of her death was teaching at Orangewood Academy, Garden Grove, California. Survivors include her husband, Theodor; and sons, Ray, Mark, and Barry.

McNITT, Doris N.—b. Feb. 15, 1928, Kalamazoo, Mich.; d. July 26, 1980, St. Helena, Calif. She served as a nurse for several years at St. Helena Hospital, Deer Park, California. Survivors include a sister, Alberta McNitt.

MORLEY, Harry P.—b. Oct. 10, 1913, Mich.; d. July 28, 1980, St. Helena, Calif. He served as the purchasing agent for St. Helena Hospital, California. Survivors include his wife, Irene; son, Tim; and a daughter, Cindy.

NELSON, Rachael H.—b. July 27, 1896, Kelso, Wash.; d. July 22, 1980, St. Helena, Calif. She taught at Laurelwood Academy, Oregon; Golden Gate Acad-

emy, Oakland, California; and Glendale Academy, Glendale, California. Survivors include her husband, Elder A. C. Nelson; a son, Dr. Jerald C.; and a daughter, Jean Conran.

WICKERSHAM, Mabel M.—b. July 25, 1887, at Harrison, Nebr.; d. July 4, 1980, Portland, Ore. After teaching several years in the Nebraska public schools, she took the nursing course at the Washington Sanitarium and Hospital, Takoma Park, Maryland, where she became an instructor. Later she transferred to Glendale Sanitarium and Hospital, Glendale, California, where she retired after 32 years of denominational service.

PURDY, Arellious C.—b. March 27, 1899, Clallam County, Wash.; d. April 22, 1980, McKinleyville, Calif. He worked for Loma Linda Foods from 1945 to 1965 as head of the trucking department. Survivors include his wife, Edith; two daughters, Floy Prickett and Phyllis Nielsen; two sons, Duane and Alton; 12 grandchildren; and two great-grandchildren.

SMITH, C. Roy—b. March 10, 1890, Jacksonville, Ill.; d. June 11, 1980, Berrien Springs, Mich. He served the denomination as an educator at Broadview Academy, Illinois, for 35 years; at Fernwood (now Union Springs) Academy, New York; and as a teacher and principal at Battle Creek Academy, Michigan, for 12 years. Survivors include his wife, Ethel; one daughter, Charlene Vitrano; one son, C. Roy Smith, Jr.; eight grandchildren; and two great-grandchildren.

MISSIONARY BOOK OF THE YEAR



I am Jared, citizen of the universe, member of the Celestial Penmen. I want to record one person's reaction to the sin environment. At random, I chose her, a young mother of two children. She's divorced, hurt, bitter, and is searching for the Prince, though she doesn't know it yet. I call her Sunlight.

PROJECT **Sunlight**
by June Strong

At your ADVENTIST BOOK CENTER now.
Priced at only

US\$ **1.25**

Get the PROJECT SUNLIGHT pack of ten books for US\$9.95 and share them with your friends.

When ordering by mail allow for sales tax as applicable. Postage for the first book 85 cents and 10 cents for each additional book.



REVIEW AND HERALD PUBLISHING ASSOCIATION
6856 Eastern Avenue NW. 1900 Elm Hill Pike
Washington, D.C. 20012 Nashville, Tennessee 37210



D. V. Hutauruk, standing, recently baptized two women from a Sumatra village who are 120 years old, Mrs. Ginting and Mrs. Peranganing.

Two converts are 120 years old

It is possible that there have been 120-year-old Seventh-day Adventists before, but highly unlikely that two 120-year-olds have been baptized into the church on the same day. Recently in Lau Buluh, a jungle village in Sumatra, Indonesia, Mrs. Ginting and Mrs. Peranganing joined the Seventh-day Adventist Church in their 121st year. D. V. Hutauruk, communication director of the North Sumatra Mission, who officiated at the service, for which the two women dressed in their national costume.

Most of the residents of

Lau Buluh, near Kaban Jahe, a tourist area of Sumatra, are animists, Moslems, or Christians, but until 1978 there were no Adventists. R. Sinuhaji and B. Sinuhaji and their wives, from the Ajihahe church, 30 miles away, began evangelistic activities in Lau Buluh, preparing 19 persons for baptism by early 1979. After that baptism the group built a chapel for worship.

The converts in turn preached the gospel to their neighbors, and many studied the Bible under the leadership of the local elder, Joseph Peranganing. The company now has 48 baptized members, who are preparing more of their friends and relatives for church membership.

SAWS aids in reconstruction

In the wake of Hurricane Allen, the SAWS organization in Haiti and St. Lucia have mobilized to help rehabilitate families most severely affected by the storm and to help them reconstruct their houses.

In St. Lucia 25,000 pounds of clothing is being provided, together with \$49,000 in cash. The money will be used to purchase roofing materials and rafters to help the people reconstruct their homes. In Haiti, SAWS provided more than 20 tons of food and \$12,000 for the rehabilitation of dwellings.

SAWS also is providing teams in Ethiopia with six tons of high-protein food, 75,000 pounds of clothing, and \$20,000 in cash to assist in the relief effort in that African country so affected by famine, drought, and war. (See *Review*, Aug. 28, p. 21.) R. W. O'FILL

For the record

New CRBF branch: The Christian Record Braille Foundation's work in Canada took a giant step forward recently when a Canadian branch office was opened in Clearbrook, British Columbia. Anthony Kaytor is manager of Canada's first official headquarters for CRBF.

Hurricane Allen update: More than 1,000 Adventist families in Haiti lost livestock, crops, furnishings, and clothing as a result of Hurricane Allen. Some help has been given, but according to Isaac Jean-Baptiste, Franco-Haitian Union communication director, about 500 Adventist families still need help. Ten Adventist churches were destroyed, and twelve were damaged by the storm.

New positions: John Morgan, General Conference associate director of Public Affairs and Religious Liberty, formerly public affairs and religious liberty director of the Southwestern Union Conference. □ Dale L. Thomas,

publishing director, New Africa Division, formerly publishing director, Zambia Union. □ Roald Wensell, health director, South American Division, formerly Austral Union Conference vice-president, with special responsibility for the union's six hospitals.

San Diego baptisms: As a result of evangelistic meetings that began in the spring and continued into the summer, 120 persons have been baptized in the San Diego, California, Spanish church. Speaker for the series was Donald Cameron, Spanish evangelist for the Southeastern California Conference.

Died: Maude Shaw, on September 2 in Seattle, Washington. Her husband, Olaf Alexander Shaw, served in the Southern Asia Division from 1923 to 1957.

If you're moving, please let us know six weeks before changing your address. Print your new address below, clip out this entire corner, including the label, and send it to us. If you have a question about your subscription, please clip this form to your letter.

Mail to: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012.

To subscribe, check the appropriate boxes below, print your name and address clearly, and mail this form with your payment to your Adventist Book Center. Prices subject to change without notice.

- New subscription
- Renew my present subscription
- One year (US\$21.95)
- Single copy 65 cents

city _____ state _____ zip code _____

name (please print) _____

new address _____

Attach label here or print old address: