

Adventist Review

General Organ of the Seventh-day Adventist Church

November 5, 1981

Are leaders
too patient?

Page 3

A problem
we dare not
ignore

Page 4

Abundant grace

Page 9



The yellows and oranges and scarlets of the autumn leaves can be said to represent the sinful, fallen human nature that each person has inherited. See "Lessons From Leaves," page 7.

THIS WEEK

Our cover article, "Lessons From Leaves" (p. 7), seems particularly appropriate at this time for the Washington, D.C., area, because we are enjoying a spectacular autumn. Crisp nights, sunny days, and lush colors fill our senses with delight. Recently James J. Kilpatrick wrote a column entitled "This Autumn!" in the Washington Post that aptly describes the scene. We quote a small portion:

"The leaves began turning a little earlier than usual this year. By the end of September, the dogwoods had gone to oxblood and cordovan, their leaves as curled as a sultan's slippers. The gums went next, mottled in black and red. Along our roadsides, the sumac sent up flames of scarlet fire. Now the maples are going, as

crimson as pigment squeezed straight from the artist's tube.

"It is a familiar image, but an apt one: our hills are Persian carpets, tapestries made by master weavers. The old women of Tabriz, tying one knot at a time, could not contrive more brilliant rugs—threads of gold willow on a ground of deep green pines. This year the poplars are butter yellow, the oaks as brown as old leather. Some of the wildflowers, nipped by frost, are Bible black. The rug merchant has tumbled his wares as far as the eye can see."

Werner K. Vyhmeister, author of "A Problem We Dare Not Ignore—1," is associate professor in the department of world mission at the SDA Theological Seminary, Berrien Springs, Michigan.

Born in Chile, Dr. Vyhmeister was educated both in Chile and in the United States, earning a Ph.D. in history at the University of Chile in 1968. He has been a minister, teacher, and school administrator in South America. His last position before coming to the United States was director of education for the South American Division.

Dr. Vyhmeister reports that he is the second of eight brothers and sisters, all of whom are in denominational work. His maternal grandfather, Fredrick W. Bishop, was one of the first two colporteurs who pioneered the work in Chile. He married there and never returned to the United States.

Art and photo credits: Pp. 4, 12, H. Armstrong Roberts; all other photos, courtesy authors.

LETTERS

Letters submitted for publication should contribute ideas and comments on articles or material printed in the ADVENTIST REVIEW. They should be brief, not exceeding 250 words, and must carry the writer's name, address, and telephone number (although this number will not be printed). Letters must be legible, preferably typewritten, and double-spaced. All will be edited to meet space and literary requirements, but the author's meaning will not be changed. Views expressed in the letters do not necessarily represent those of the editors or of the denomination.

No!

In answer to the question in the August 20 REVIEW (Inside Washington), "Do we need a new church hymnal?" No!

MARY HARRIS

Thunder Bay, Ontario

Week of Prayer

I recently read straight through the children's Week of Prayer readings by Kay Kuzma called "The Family of God." What a delightful experience! I've never seen a clearer, more beautiful, or inspiring presentation of the great controversy. And it is all written in language that children can understand.

ERTIS L. JOHNSON

Pastor

Hugo, Oklahoma

SDA nurses, et cetera

Since reading the letter to the editor from "Name Withheld" (Sept. 17) regarding "SDA Nurses Needed" (July 9), I've been searching for the well-known maxim that says something like, "If you can't sign it, don't write it." It is very unfair to the institutions criticized, because they are unable to defend

themselves directly to the anonymous writer.

I would like to ask Name Withheld, How many relatives or friends under emotional stress have you asked to go outside to smoke while they wait to see the physician about their loved one or friend who lies in critical condition, even near death? Or how many have you asked to go outside to smoke when the temperature was hovering near zero?

What nurse can take time from the demands of compassionate patient care to be constantly on the lookout for any visitor who is smoking?

The Seventh-day Adventist Church has progressed in its ability to meet people, whoever they are and wherever they are in their Christian growth. Our mission begins by influencing others through our Christlike life and encouraging them to learn a better way of life, not by forcing our religious dogma on them unsuspectingly when they enter our hospitals, usually under physical and emotional stress.

CAROLYN R. JOHNSON, R.N.
Altamonte Springs, Florida

► The REVIEW does not publish letters written anonymously. The names of the writers are known to the editors. However, at times the editors withhold the names of authors. In the case of the letter referred to above, no particular institution was singled out for criticism. If the author's name and address had been included, the letter might have had a polarizing effect on the commu-

nity. Since we feel that our health-care ministry merits the attention and discussion of the church, we have allowed the discussion to continue in this column. Any church member is welcome to share his thoughts on the subject. If the editors feel that the letter contributes a new dimension to the discussion, it will be published.

Ellen White

Re "Ellen White's Use of Sources" and "There Simply Is No Case" (Sept. 17).

The strongest testimony I know of in favor of Mrs. White is the change I have experienced in my own life as a result of reading her writings.

Her counsel is helping me raise my children to love the Lord, to have strength and health to serve Him, and to have a clearer understanding of the Scriptures and life itself.

I have always found that her writings uplift Jesus and rebuke sin. In these evidences I rest my faith.

ELAINE KELLEY

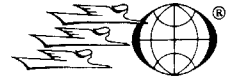
New Iberia, Louisiana

It thrilled my soul to read the paragraph near the end of page 6 where Attorney Ramik says, "I, personally, have been moved, deeply moved, by those writings. I have been changed by them. I think I am a better man today because of them. And I wish that the critics could discover that!"

It is my opinion that everyone

Continued on page 13

Adventist Review



131st Year of Continuous Publication

EDITOR

Kenneth H. Wood

ASSOCIATE EDITORS

Leo R. Van Dolson, William G. Johnson

ASSISTANT EDITORS

Jocelyn R. Fay, Aileen Andres Sox

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. Christ, 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

AFRO-MIDEAST EDITION

Editor, D. Jean Thomas

INTER-AMERICAN EDITIONS

Editor, Wanda Sample

Associate Editors, Simone Doleys, French;

Humberto Rasi, Raul Villanueva, Spanish

SOUTH AMERICAN EDITIONS

Editor, R. S. Lessa, Portuguese

Editor, Jose Tabuenca, Spanish

CORRESPONDENTS, WORLD DIVISIONS

Africa-Indian Ocean, J. B. Kio; Afro-Mideast,

D. Jean Thomas; Australasian, R. M. Kranz;

Euro-Africa, Heinz Hopf; Far Eastern, M. G.

Townend; Inter-American, Fred Hernandez;

Northern European, H. J. Smit; South American,

Arthur S. Valle; Southern Asia, A. M.

Peterson; Trans-Africa, Barbara Mittleider

CORRESPONDENTS, NORTH AMERICA

UNIONS: Atlantic, Leon H. Davis; Canadian,

P. F. Lemon; Columbia, Ernest N.

Wendth; Lake, Jere Wallace; Mid-America,

Halle G. Crowson; North Pacific, Morten

Juberg; Pacific, Shirley Burton; Southern,

George Powell; Southwestern, Richard W.

Bendall

UNIVERSITIES: Andrews, Chris Robinson;

Loma Linda, Richard Weismeyer

CIRCULATION

Manager, Robert S. Smith

Associate Manager, E. W. Moore

Field Representative, Ron D. Spear

Advertising and Marketing, Edmund M.

Peterson

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 © 1981

Review and Herald Publishing Association,

6856 Eastern Avenue N.W., 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, 70 cents U.S. currency. Prices subject to

change without notice.

Vol. 158, No. 45.

Are leaders too patient?



Neal C. Wilson, president, General Conference

How reassuring it is to know that our heavenly Father promises to keep His eye upon us and to guide us in the way we should go! Through the ministry of the Holy Spirit we can enjoy specific direction even to the point of hearing “a word behind thee” say, “This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left” (Isa. 30:21).

Seventy or 80 years ago there were a number of instances where God worked through His servant Ellen White to counsel church leaders with regard to critical situations that seemed to threaten the unity and survival of the Seventh-day Adventist Church. Whenever leaders ignored the guidance and counsel given or failed to deal with persons and situations according to divinely revealed principles, doing so usually resulted in grave and tragic consequences.

Currently there are those who emphatically denounce much of what is going on in the church and declare that if leaders had the courage and were acting in the best interests of truth more drastic measures would be taken in an effort to cleanse the church and sweep aside the present system. Such individuals declare that our doctrines and our theology are becoming contaminated. They suggest that our pastors are materialistic and lack the conviction necessary to take positions with respect to sins that abound in the church and among our members. They claim that our institutions have gone the way of the world, that our divorce rate is alarming, and that we are too interested in selfish pursuits to witness effectively. With these allegations and generalizations, I do not agree.

I am quite willing to admit that we have defects, dangers, and problems in the church, but on the other hand, our Lord has warned against negative and discouraging words and has urged that leaders protect His people from influences designed to demoralize.

Many times over the past 18 months I have been tempted to retaliate when I have heard and read certain uncomplimentary, misleading, and oftentimes untrue statements about our church and our beliefs or about me and my fellow leaders. On such occasions I ask myself, Should I expose lives and character weaknesses or make public declarations based on confidential information in my possession regarding such people? Or should I withhold and move cautiously and in a forgiving spirit, waiting for the Lord to work?

Some of my brothers and sisters feel that I, as well as

other leaders, have been too patient with certain individuals who have persisted in scattering seeds of doubt and dissension. Others have accused us of trying to gloss over the issues and of speaking words that will calm people's fears and keep them from panic.

By nature and by virtue of administrative instincts, one who is in a position of trust and authority is inclined to deal hastily and decisively with individuals who seem to be destructively critical of our doctrines, our message, our mission, our organization, our church leaders, and who seem to delight in creating problems in other ways. How long should conference, union, or institutional leaders permit the beguiling influence of gifted people to unsettle a church or an institution before taking some corrective or remedial action? At times we agonize with the Lord to know what should be done, and then after it seems reasonably clear as to what course we should follow, it is always a major consideration to determine how and when to do it so as to act redemptively for both the individual and the church.

It is a comfort to have others with whom to counsel and to sense repeatedly the clear guidance of the Holy Spirit. Even the apostle Paul admitted that he had a struggle to know whether to use a whip in dealing with the believers in Corinth or to confront them with the love and tenderness of Jesus Christ.

We have been warned that rebellion and apostasy will be in the very air we breathe. In this connection it would be well for all to read the lucid and very helpful 96-page book entitled *Omega* written by Adventist Attorney Lewis R. Walton. This small volume clearly outlines the demonic forces at work in the early 1900s during the alpha apostasy, and the subtle parallels that seem to be evident today and that will characterize the omega apostasy of our times.

Some marvelous instruction and encouragement is to be found in the first few chapters of *Testimonies to Ministers*. Here we learn that God has permitted apostasy to take place in the church in order to show how little dependence can be placed in human beings. We are also told that the church, defective as it may be, is the only object on earth on which Christ bestows His supreme regard. We are assured that, even though it may appear that the church will fall, Christ will sustain and keep His people.

Sometimes the best thing to do with a person or a given situation is to turn the matter over to Christ and watch Him work to set things right. I have seen Him subdue anger, bring reconciliation in place of alienation, relieve tensions and hatred that seemed deeply embedded, and produce a precious victory.

There are some things that God alone can resolve. It is His work, and He has made Himself responsible for the success of His church. All He asks is that we be faithful stewards and unswerving in our fidelity to Him. He has promised that “when in faith we take hold of His strength, He will change, wonderfully change, the most hopeless, discouraging outlook. He will do this for the glory of His name.”—*Testimonies*, vol. 8, p. 12. □



Educational institutions have greatly benefited the SDA Church. Hundreds of thousands of children have been protected in these "cities of refuge."

A problem we dare not ignore—1

The author estimates that the majority of Adventist children do not attend SDA schools. What can be done to help them grow spiritually?

By WERNER VYHMEISTER

It is not news that our church places heavy emphasis on its educational program. In 1975, 19.8 percent of the total church operating expense and 28.7 percent of credentialed workers were devoted to education. The same year, 22.9 percent of the church's denominational assets were tied up in educational institutions.

These educational institutions have greatly benefited the church. Most church leaders at all levels are a product of this educational system. Hundreds of thousands of

Werner Vyhmeister is associate professor of world mission at the SDA Theological Seminary, Andrews University, Berrien Springs, Michigan.

Adventist children have been enriched spiritually and protected every year in these "cities of refuge."

However, there are clouds on the horizon, and some already are overhead. In some countries the very existence of private educational institutions has been forbidden by law for several decades already. More recently other countries have decided to take complete control of education, and existing SDA schools have been taken over or closed down, forcing thousands of Adventist children to attend non-SDA schools. Then, in some areas where the church still has freedom to develop its own institutions it somehow often has lacked the courage to move forward. In some cases this is due to lack of funds. That is especially true in the Third World. The church has been growing so fast in many places that it has been impossible even to finance the building of an adequate number of simple chapels for new believers. How can these believers think of building a school and hiring a teacher when one minister has to take care of 15, 20, or more churches and companies because of lack of money for employing more ministers?

As might be expected, the North American Division leads the world church both in quantity and the quality of its educational institutions. In the number of Adventist students per 100 church members (as indicated in Table 1), a vast difference exists between the North American Division and the rest of the world.

	Elementary	Secondary	Postsecondary	Total
North America	8.6	3.2	2.9	14.7
Overseas Divisions *	5.8	1.1	0.3	7.2

* Excluding the U.S.S.R. and China.

But even in North America many Adventist children are not receiving the benefit of SDA educational institutions. How many? No census has been taken of every SDA family in North America in order to discover what schools their children are attending. However, it is possible to make an educated guess. Using two methods, the results indicate that between 50 and 60 percent of SDA children and young people in North America do not attend Adventist schools.

By comparing the percentage of the total U.S. student population with the corresponding percentage of the number attending SDA schools in North America we can arrive at an estimated percentage.

The 1974 SDA membership in the North American Division was 503,689. Adding nonbaptized children, the total SDA population probably was approximately 600,000. The number of SDA students in SDA schools in the 1974-1975 school year, in North America, was 46,523 in grades K-8, 17,472 in grades 9-12, and 15,820 in higher education, according to the *World Report* of the General Conference Department of Education. Using 600,000 as the total SDA population, the following percentages are

obtained: 7.7 percent (grades K-8), 2.9 percent (grades 9-12), and 2.6 percent (higher education).

Table 2 compares the U.S. percentages with the SDA percentages. Assuming that young SDAs attend school in the same proportion as children and young people in general in the U.S., the last column indicates the resultant percentages of SDA children and young people attending SDA schools (1973-1974).

Level	Percentages of students in total U.S. population	Percentages of SDA students in total SDA population in North America	Estimated percentages of SDA students attending SDA schools
K-8	16.3	7.7	47.2
9-12	7.2	2.9	40.2
Higher Ed.	4.8	2.6	54.1
TOTALS	28.3	13.2	46.6

It is possible that at least two factors may distort the preceding SDA figures: (1) the proportion of students in Canada and Bermuda may not be the same as in the U.S., and (2) SDA families tend to be more educationally oriented than the average family in North America. However, the figures seem to be close to reality in the light of the fact that my second method of estimating independently arrives at similar results.

This second set of figures was compiled by comparing the number of SDA children enrolled in SDA primary-secondary schools with the number of SDA children of the corresponding grade brackets who are Sabbath school members (based on page 7 of the *Summary of Progress* for the fourth quarter of 1976 issued by the director of Archives and Statistics of the General Conference).

Levels	Grades	SDA school enrollment	Sabbath school enrollment	Estimated percentages attending SDA schools
Primary Junior Earliteen	2-4	17,627	35,651	49.5
	5-6	12,540	34,758	36.0
	7-8	14,565	18,356	79.3
TOTAL		44,732	88,765	50.3
Youth	9-12	22,534	44,030	51.1

The information given by the General Conference Department of Education, in the *World Report*, indicated that in 1974 only 79.1 percent of the students in grades K-8 in North America were SDA. For grades 9-12 the figure was 76.1 percent. If these same percentages are applied to the September 1976 statistics found in Table 3 it would mean that only 39.7 percent of SDA children were attending SDA elementary schools, and only 38.9 percent of SDA academies. These figures are close to the ones

calculated with my first method (44.1 percent and 37.5 percent, respectively).

Applying this second method to the corresponding figures published in the *Summary of Progress* of the fourth quarter of 1977, assuming that the percentages of SDA students in SDA schools were the same as in 1974, 41.6 percent of SDA children were attending SDA elementary schools (grades 2-8), and only 35.9 percent attended SDA academies in North America in September of 1977.

Outside North America the situation is varied. In some areas a significant number of SDA schools exist. However, out of the approximately 195 countries in which the church is officially represented 64 do not have *any* SDA educational institution.

If only 40-50 percent of SDA children in North America attend SDA schools it might be safe to assume that no more than 20-25 percent of SDA children overseas attend SDA educational institutions. The situation is, in fact, even more serious, as, particularly in the Third World, SDA families tend to have more children than do SDA families in North America.

What can be done? What should be done? How can the church ignore the inspired counsel that, when followed, has proved so beneficial? It is amazing what can be accomplished when there is a clear understanding of the SDA philosophy of Christian education and a sanctified determination to put it into action.

Seizing the opportunity

What happened in the South Brazil Union illustrates this. Seizing the opportunity that a new national educational reform provided him, the young and talented director of education, Roberto de Azevedo, in 1973 began to upgrade the 157 primary schools that offered only the first 4-5 grades and attempted to inspire each church member in the union with the ideals of Christian education. In three years, the South Brazil Union progressed from 157 to 202 elementary schools, several of them now offering the full eight grades. The total enrollment climbed from 11,648 in 1973 to 20,718 in 1976. The number of grade school teachers went up from 464 to 880 in the same period, and many large and well-equipped new school buildings were erected.

More needs to be done for Christian education. However, at the same time it must be recognized that the church has been unable—and will be unable—in many countries and areas to exercise her teaching ministry in the traditional way. Political and/or financial factors will continue to play a decisive role. Even in countries where the church enjoys freedom, and where money is not too scarce, many young people will not attend SDA schools.

The church cannot continue to ignore these 60 percent or more of its children and youth that do not attend Christian schools.

What is the main purpose for establishing SDA elementary and secondary schools? The image of a “city of refuge” has been used time after time. There are other important objectives, but this one seems to be the most

obvious. In an increasingly secularized and corrupt world Christian children need to be protected while their characters are being formed under the influence of Christian teachers.

What can be done when there is no “city of refuge”?

The three basic molding influences on Christian education are the *home*, the *church*, and the *school*. A person who has lost a leg still can walk by using his other leg with the help of crutches. Similarly, a child who cannot go to a Christian school still should be able to continue growing in his Christian experience if he has a Christian home and a vibrant church that are willing to provide him with the additional help he needs.

Young people need Christian atmosphere

Every SDA young person needs a true Christian home. However, the one who is daily exposed to the soul-destroying teachings and attitudes and to the health-destroying habits prevalent in non-Christian schools is in desperate need of a wholesome, enthusiastic, Christian atmosphere at home every day if he is going to survive spiritually. This means that parents must be willing to take time to listen to their children’s comments and requests for help; they must be alert to the dangers their children are exposed to and know how to provide adequate help even when their children do not realize they need it; they must be constantly searching for better answers to the constantly changing challenges of a secular education; and they must set a Christian example that is a permanent source of courage and inspiration to their children as they turn their homes into “cities of refuge.”

It is no easy task to try to compensate for the lack of a Christian school. Of course, conditions vary from family to family. Each Christian home should look for the best possible means in its particular situation to fill this gap.

The Adventist school system was developed through the willingness of thousands of parents to sacrifice financially so that their children could develop Christian character in protected surroundings. The present majority of SDA children and young people who are daily exposed to the atmosphere of a secular education will remain in the church only if today’s parents also are willing to sacrifice.

It may mean that the mother will have to quit her job or to schedule it in such a way that she is always home when the children return from school. It may mean that the father and mother will have to take extra time to examine some of the books that their son or daughter is required to read on evolution, drugs, or other social problems, so that they can intelligently answer questions. It will definitely mean sacrificing part of the time that otherwise could be used for personal enjoyment or relaxation in order to be able to attend effectively to the special needs of their offspring who are studying in a non-Christian school. It also will involve a willingness to take the initiative and the time necessary to involve their children in church-sponsored activities that further compensate for the absence of the influence of a Christian school. □

To be continued



COVER STORY

Lessons from leaves

The yellows, golds, and reds of the autumn point us to the work of Jesus our Saviour.

By CHARLIE SWANSON

It was a beautiful autumn day as I drove along. The sun shining in the blue sky glowed through trees that had exchanged the peaceful green garb of summer for the gala costume of fall, treating me to an exciting pageant of scarlet, gold, and yellow.

As I enjoyed the sight of autumn leaves I thought of how

Charlie Swanson is an amateur naturalist who presents nature slide programs and talks for churches, clubs, and schools. He writes from Chana, Illinois.

Jesus often used the things of nature to illustrate His spiritual lessons. Then I began to wonder what lessons could be derived from the colorful leaves. Several interesting thoughts and comparisons came to mind.

I knew that the beautiful golds and yellows, and to a lesser extent the reds, were really not a new acquisition of the leaves as at first might be inferred. Most of the pigments responsible for the striking fall colors had actually been there throughout the summer. But there also had been another pigment present in the chlorophyll that had so dominated the other pigments that only its own cool green color could be seen.

Then, as the leaves ceased to produce chlorophyll in the

Help from the hills?

I often hear Psalm 121:1 read from the pulpit: "I will lift up mine eyes unto the hills, from whence cometh my help." But does any help come from the hills? This idea sounds pagan to me.—B. L.

Your perception of Psalm 121:1 is correct. Our help does not come from the hills but from God. The early pagans, however, thought that the gods dwelt on the heights and so, by looking to the hills, were expecting aid from them. This is why Jeremiah 3:23 reads: "Truly in vain is salvation hoped for from the hills, and from the multitude of mountains: truly in the Lord our God is the salvation of Israel."

Psalm 121:1, 2 in fact contrasts the pagan idea of looking to the hills with the belief in the living God who made all things. "From whence cometh my help," rather than pointing to the origin of the divine succor, is a question: "From whence cometh my help?" The Revised Standard Version has captured the contrast intended by the psalmist:

"I lift up my eyes to the hills.
From whence does my help come?
My help comes from the Lord,
who made heaven and earth."

We should notice that Ellen White quotes Psalm 121:1, 2 in a form that preserves this contrast. Referring to the children of Israel on their way to the annual festivals, she writes: "As they saw around them the hills where the heathen had been wont to kindle their altar fires, the children of Israel sang:

'Shall I lift up mine eyes to the hills?
Whence should my help come?
My help cometh from Jehovah,
Which made heaven and earth.'"—*Patriarchs and Prophets*, p. 538.

Thus, rightly understood, Psalm 121:1 still speaks an important truth to us today. It counsels us to look away from all false sources of help, from all those "gods" that modern people worship. It calls us back to the God of the Bible, the Creator of heaven and earth.

What is the significance of the three unclean spirits of Revelation 16:13 being "like frogs"?

Students of Revelation have suggested some interesting interpretations of the frogs of Revelation 16:13. For instance, in the sixteenth century Lutherans saw the Jesuits as the fulfillment!

Revelation 16 describes the seven last plagues, and the mention of frogs in verse 13 reminds us of the second plague upon Egypt (Ex. 8:1-15). The parallel is not close, however, since in Revelation 16:13 only three frogs are involved.

The frog symbol primarily indicates uncleanness. The word used to describe the spirits, *akatharta*, is the usual one for "unclean spirits" in Matthew, Mark, and Luke. In the list of Leviticus 11, the frog is classified among the unclean creatures (verses 10, 41). Thus, the "spirits of devils" (Rev. 16:14) to which the frogs point are aptly represented by a repulsive, unclean creature.

I find in this description a striking contrast with the forces of God in the final events on earth before the Second Coming. Instead of three croaking frogs, the message for the hour is proclaimed by three angels flying in the midst of heaven (chap. 14:6-12)! Lying spirits or angel messengers—whom will we believe? That is the challenge of Revelation to modern men and women. Every person must reach a decision; none can stand apart.

Send questions to the Editor,
ADVENTIST REVIEW.

autumn and the chlorophyll present had disintegrated, the other pigments became visible, allowing sightseers to enjoy for a brief time the beautiful fall colors.

Also in the autumn a special layer of weak, thin-walled cells called the abscission layer grows across the base of the leaf stem. These cells soon die, weakening the stem to the extent that the leaf eventually breaks from the tree and falls to the ground.

As I contemplated these ideas it occurred to me that the yellows and oranges and scarlets of the autumn leaves might represent the sinful, fallen human nature that each one of us has inherited. The green of the summer leaves might represent the imputed righteousness of Christ that covers our sinful nature, making us acceptable in God's sight. Just as the yellow, gold, and red pigments are always present in the leaves, our sinful nature is always present in us. But when by faith we accept Jesus as our personal Saviour, He covers our sinful nature with His spotless righteousness. When God the Father looks at us He no longer sees our vile and sinful nature but instead sees only the perfect righteousness of His lovely Son and accepts us into the royal family on the basis of that righteousness alone.

A peaceful color

The green of the summer leaves is a peaceful color. I think of it as representing the peace that passes all understanding that comes from knowing that we have been justified by faith in the Son of God, that our sins have been forgiven, that we have been accepted by God, and that He is giving us power to overcome sin.

Then the abscission layer might represent a cherished pet sin that we allow to grow up and separate us from God. If we cling to some sin, making no effort to eradicate it from our lives, it eventually will cut us off from God. Just as surely as leaves fall from trees in autumn, we will fall from grace and salvation. No longer will the green of Jesus' righteousness cover the crimson and yellow of our sinful nature. Then when God looks at us, we stand naked—our sinful nature unmasked, uncovered—and the peace that passes all understanding has departed from us.

The colored leaves of fall are beautiful and attractive to look at, but we must remember that in spite of their loveliness they are dead leaves. Sin may at first appear pleasant and attractive, even desirable, but its final end is death—eternal, irrevocable death. As autumn leaves fall to the ground and are gathered into piles and burned, the wicked will be gathered and burned in the fire that destroys sin and wickedness forever.

Leaves have no choice as to whether they will be green or red or yellow. Neither do they have souls to save. But each of us does have a soul to save and we do have the ability to make that choice. If we accept Jesus as our personal Saviour and His righteousness as our own, however, our scarlet sinful nature will be covered by His perfect, sinless nature. That covering provides our title to heaven where we may live eternally to praise Jesus who is our righteousness. □

Abundant grace*

Sanitarium, Calif., March 8, 1906

My dear brother:

I have written a long letter to you, and to our people in Nashville and Graysville, and to all the churches in the South. I am greatly burdened because of the disunion coming in among our people. Even the words of warning that the Lord has given to poor souls to save them are made a cause of contention. Why will they not receive them, and work to the point of becoming one in Christ Jesus? Why will they not cease fighting against God, and despising the message He has sent?

I feel deeply over these things by day and by night. During the past night I could not sleep after eleven o'clock. I have an intense interest that this testimony shall be received; for it belongs to all our people. You are well acquainted with my work. Before you were converted you believed the messages sent by God. You accepted the evidences that the Lord Jesus had selected me to do a special work, and had entrusted me with communications for His people. You saw that the Lord had made a frail instrument a channel for the communication of light to His people, who were in need of reproof and instruction in righteousness.

For half a century I have been the Lord's messenger, and as long as my life shall last I shall continue to bear the messages that God gives me for His people. I take no glory to myself. In my youth the Lord made me His messenger, to communicate to His people testimonies of encouragement, warning, and reproof. For sixty years I have been in communication with heavenly messengers, and I have been constantly learning in reference to divine things, and in reference to the way in which God is constantly working to bring souls from the error of their ways to the light in God's light. . . .

Many souls have been helped because they have believed that the messages given me were sent in mercy to the erring. When I have seen those who needed a different phase of Christian experience, I have told them so, for their present and eternal good. And so long as the Lord spares my life, I will do my work faithfully, whether or not men and women shall hear and receive and obey. My work is clearly given me to do, and I shall receive grace in being obedient.

I love God. I love Jesus Christ, the Son of God, and I feel an intense interest in every soul who claims to be a

child of God. I am determined to be a faithful steward so long as the Lord shall spare my life. I will not fail nor be discouraged.

But for months my soul has been passing through intense agony on account of those who have received the sophistries of Satan and are communicating the same to others, making every conceivable interpretation in various ways to destroy confidence in the gospel messages for this last generation, and in the special work which God has given me to do. I know that the Lord has given me this work, and I have no excuse to make for what I have done.

In my experience I am constantly receiving evidence of the sustaining miracle-working power of God upon my body and my soul, which I have dedicated to the Lord. I am not my own; I have been bought with a price. And I have such assurance of the Lord's working in my behalf that I must acknowledge His abundant grace. I love the Lord; I love my Saviour, and my life is wholly in the hands of God. As long as He sustains me, I shall bear a decided testimony.

Why should I complain? So many times has the Lord raised me up from sickness, so wonderfully has He sustained me, that I can never doubt. I have so many unmistakable evidences of His special blessings, that I could not possibly doubt. He gives me freedom to speak His truth before large numbers of people. Not only when I am standing before large congregations is special help bestowed upon me, but when I am using my pen, wonderful representations are given me of *past, present* and *future*.

Elder Butler, how can I express the thought of the strength that my faith has gained from the experience of trusting the Lord, and in venturing to do that which He has bidden me to do in writing and in standing before audiences large and small. These occasions are my witnesses that Christ is helping me. I endeavor at all times to speak in the simplicity that Christ gives me; and when on my feet before a congregation, I know beyond a question that Christ is revealed to me with such marked distinctness that there is no more excuse for doubt and fearfulness than if He stood revealed before the whole congregation. Truly I can say, "I know in whom I have believed."

I feel so sorry for those who are being misled in their Christian experience, because they do not need to be. God is true. He says, "My grace is sufficient." God is faithful, who will not suffer any soul to be tempted above that he is able. God weighs every trial before He permits it to be allotted. He knows every circumstance, and He will give the light essential to resist temptation, unless the one tempted refuses to discern the truth because he does not wish to know. Then God leaves him to his own choice. If he chooses the darkness, he will have it. Every time he yields to Satan's dictation, in order to maintain his own objectionable dignity, he is placed where he does not choose to know and to understand the truth. It is not God's way that he wants, but his own way; for God's way would not glorify self.—Letter 86, 1906. □

* This was a letter written by Ellen G. White to Elder G. I. Butler during the aftermath of the crisis over pantheism and the sanctuary teachings of A. F. Ballenger. Elder Butler, a former president of the General Conference, was president of the Southern Union Conference 75 years ago when Mrs. White wrote this letter.—Editors.

Trapped on Castlerock

Exhausted, desperately needing help, the boy clung to the crumbling ledge.

By NANCY MATTHEWS

By the time I had finished visiting with my neighbor and walked home from work, it was 4 P.M. Our youngest boy, Stephen, was at the baby-sitter's; my husband, Denny, was at work; our 13-year-old son, Philip, was climbing Castlerock (a 75-100-foot-high volcanic attraction near Wenatchee, Washington) with his two friends Jeffrey and Trevor; and Duane, our unconventional visitor, was stretched out on a sofa on the front porch writing poetry.

I called the baby-sitter, Jeffrey's mother, Joyce, to ask her to send Stephen home, then proceeded to mix a batch of bread. All in all it promised to be a quiet, casual afternoon and evening.

Just about the time the bread was ready to be put in a pan to rise, the phone rang. Quickly placing the bread in the pan, I rinsed my hands and answered the phone. Joyce was on the other end of the line with the anxious message, "Jeffrey just came down from Castlerock. Philip is still up there; he's stuck and needs help."

It did not take long to jump into the car and head for Joyce's to talk with Jeffrey face to face. Soon I arrived back at our house with Jeffrey and asked Duane, the stranger in our home, to come with us. We sped out to Castlerock.

Driving as close to the hill as we could we jumped out of the car and began to climb. It was hot and every ounce of strength seemed to drain from us. Still Jeffrey stayed in the lead and Duane and I climbed steadily upward behind him.

About halfway up the hill we saw Trevor, Philip's other companion, waving to us. For a moment we thought Philip had managed to move onto safe ground, but then we were urged onward by Trevor's urgent call, "He can't hold on much longer. You'd better hurry!"

My mind raced back to the telephone conversation Philip and I had had that morning while I was still at work. I had cautioned him to stay off the face of the rock and not to do any rappelling.

Nancy Matthews is secretary for the Wenatchee, Washington, church and school. She is also a homemaker.

My attention next focused on the lanky young man racing up the hill ahead of me, dressed in tattered jeans, moccasins, and jean jacket. Just a few days before Duane had come to town looking for work. On his rounds he had stopped by our church office, and Doug Kilcher, our pastor, had tried to help him find work. That night he camped outdoors, as was his custom. Sabbath morning he had come to church, listened to the sermon, and once again asked for help from our pastor. Later he came to the visitors' fellowship dinner at the local park where our family was eating. After a brief get-acquainted conversation I invited him to go with us to the afternoon nursing home services. He accepted our invitation and came home with us afterwards for a few minutes. Then he went off once again to look for work.

The next afternoon he came to our home again, asking if he could work for us in exchange for the meal we gave him. Later we invited him to stay in our spare bedroom, as we thought he probably would appreciate a change from camping out.

The next morning he left early to look for work at the job services center, hoping to be hired by one of the local orchardists. He soon learned that to be hired he would have to be aggressive—downright pushy—and he felt that he might be able to get on the next day if he were a bit more forceful.

But that night he was sick, and the following morning

Invitation

By HELEN BOND

*Come before winter.
Before the ground of your heart
is frozen solid and helpless in the cold.*

*Come, while the autumn
still lingers in a glory of beauty
all around you,
and you can respond with a free
and happy heart.*

*Come, before winter.
There is forgiveness and love,
life and joy in His call,
but there is urgency, too,
for winter is even now tapping
at the window.*

*Come, come, before winter!
For when "it is done,"
and He throws off His garment,
there will be no more call,
no more invitation,
and winter may have come
before you.*

he was too weak even to think of looking for a job. Consequently he had spent most of the day in bed. Now, just hours later, he was climbing Castlerock in the heat of the day.

When I finally reached the rock, ten minutes behind Jeff and Duane, I was exhausted from the climb and felt helpless. If only I had thought to call emergency services a helicopter could have been on its way.

Philip was perched on a small ledge in the middle of the face of the rock. He was not sure how he had managed to get to that spot, but he had been there for one and a half hours and his legs were cramping. Jeffrey and Trevor had tried to reach him with the rope they had taken with them but could not get close enough to be of any help. Every time Philip had tried to move, pieces of rock had broken off, so that he was unable now to find a good hold.

Rope not long enough

Because the rope was not long enough to reach him from the top of the cliff, Duane, shedding his moccasins for a better grip, crawled out onto the face of the rock to the side of and a little above Philip. For what seemed an hour, Duane studied every nook and cranny trying to find a secure place to attach the rope that he had thrown to Philip. Fortunately, Philip was wearing a seat harness, and his carabiner was attached so that the rope could be tied to the carabiner.

After another 15 or 20 minutes, Duane found a secure rock. He wound the rope around the outcropping, eased himself down over the rocks a little way to put more tension on the rope, and then instructed Philip to swing out from his perch. Meanwhile Jeffrey and Trevor stood below giving verbal instructions for the descent. In just a few minutes Philip was down on solid ground and offering fervent Thank you's to those who had helped him and kept him from falling 30 feet or more.

As we began to climb back down the hill Duane stopped to put his moccasins on his now bleeding feet. I attempted to express my great appreciation to him, but quietly and sincerely he responded, "You shouldn't be thanking me; you should be thanking Someone else."

Thank the Lord? Of course. The nearly routine prayer at worship that morning asking for His protection had been answered in a set of complex circumstances before we had even asked. Of course, that was a simple matter for our heavenly Father.

Duane, the stranger, had come to stay with us. Because he was too sick to look for work, he was available and willing to help rescue my son. Philip fortunately was wearing his seat harness and carabiner. The seat harness had been knotted so that he had not been able to take it off as he and his friends were climbing the hill. Then when he began to take it off after the rescue, it almost had fallen off. But it had held at the crucial time. Philip's friends had stayed by, calm and helpful. Truly the Lord had His protecting, guiding hand over Philip.

What about Duane? He found a job that very evening. His feet are healing—and he is not a stranger anymore. □

FOR THE YOUNGER SET

The reward

By NETTIE EDEN

"George, would you be so kind as to pick up my mail each day as you get yours from your box? I'm going to be gone for a vacation, and I'd really appreciate that." George was happy to do the favor for Mr. Williams, or Uncle Virgil, as he called him. He felt grown up to be given such a job.

"Hey, what's this?" George spoke out loud as he took the mail from Uncle Virgil's box one day. "Why, it's a free sample bar of soap. Does it ever smell good! I'll bet it is green too," he said, looking at the bright-green wrapper. George's favorite soap was green. It always smelled fresh and clean.

"You can take that soap for yourself, George," tempted a cunning, inner voice. "Uncle Virgil will never know it came. It's only a free sample."

A conflicting voice whispered, "It isn't yours, George.

To take it would be stealing. It belongs to Uncle Virgil."

George's parents had taught him never to take anything that did not belong to him. He attended Sabbath school and church regularly and knew that stealing was a violation of the eighth commandment. So he placed the soap along with the other mail for Uncle Virgil and forgot about it. Since there was a free sample in his own box, George got to tear it open. Sure enough, it was green.

When Uncle Virgil returned from vacation and came to get his mail, he tossed the free soap sample to George, saying, "Here, George, I don't want this. Think you can use it?" So George got the green soap after all.

Do you think George was rewarded for his honesty? Or was his real reward a clear conscience and peace of mind?



Since Washington, New Hampshire

A few leaves already had turned golden or scarlet the Sabbath in late August that we made our way through Washington, New Hampshire, and down a bumpy country road to the church where, according to James White, "Sabbath-keeping was first practiced among Adventists." One could not call it a churchlike building; rather it was a type of meeting house. Yet, because such an important part of Adventist history is associated with the church, I was eager for the chance to attend Atlantic Union College's annual service there.

I had traveled to the church in the company of Jocelyn Fay, fellow ADVENTIST REVIEW staff member, and friends of hers who have become friends of mine—a General Conference auditor and a missionary to Thailand and her two daughters. As the service began and I settled myself on the rather narrow pew, noting other friends in the congregation that I had not seen for several years, I felt grateful for the "plus" of Adventism that enables us to make friends around the world through people whom we meet on the job, at school, or in church. When Robert L. Reynolds, from the General Conference, began to speak, he commented on the States and countries represented by the group that morning and set me thinking still further. Besides people from Massachusetts and New Hampshire, there were visitors from Maryland, Texas, Nebraska, Virginia, Ohio, Michigan, North Carolina, New Jersey, Pennsylvania, New York, Florida, California, Oklahoma, Washington, D.C., Colorado, Ontario, Canada, Thailand, and South Africa.

I wondered what that group of Adventist believers who met in the then Christian Brethren church in 1844 would have thought if they could have seen the extent to which the movement they helped form would be carried throughout the world, if they could have seen the international group gathered in the little church the day I visited. In the midst of their disappointment that Christ had not returned and their search for the meaning of the event to which they were sure prophecy had pointed, I am sure they could not have envisioned the possibilities God had in mind for them and the generations that followed.

No, they could not have imagined the Seventh-day Adventist Church today with its three and one-half-million members found the world over. In fact, as ordinary men and women caught up in extraordinary events, they probably were prone to wonder where their study and convictions would lead them.

The only thing that kept them going in the face of uncertainty and criticism was their absolute conviction that God had called them for a special purpose and that He continued to lead them in their search for truth.

Not unlike Abraham were these pioneers from the midnineteenth century. He too was called to walk an uncharted road; he too "left behind the cherished friends of early years"; he too did not hesitate to obey God's call. We can only imagine what inner turmoil his devotion to Jehovah caused him as we read the brief account of his obedience in Hebrews 11:8: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went."

"It was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. There were strong ties to bind him to his country, his kindred, and his home."—*Patriarchs and Prophets*, p. 126.

I thought of myself, then, in comparison with this saint of old and those of the past century. An Adventist born and bred, I often have the conviction that I have not yet been



Tiny thimbles for an ocean

By KEN GREENMAN

*Such a golden child
Sat on shining surf-side sand
And giggled as the foaming waves
Glistened through her hand.*

*Such a golden thimble
She clutched with nimble grip
And with a child's ferocity
Helped the ocean soak the land.*

*A thimble at a time she tossed
The salty sea my way*

*As I knelt beside our castle
And watched my child at play.*

*How futile yet courageous,
My lovely, golden girl,
To scoop the deep with thimbles
And fling it at the world!*

*How like my child at play are we
Who plumb the depths of God
And with a golden thimble full
Of glistening words explain eternity.*

tested as was Abraham, that I do not measure up to the high standard of courage set by the strong, faithful pioneers of our church. Of course, it is impossible to measure one person's test against another's and say which is greater, but that is not the question I must ask myself, that you must ask yourself, as we journey ever more quickly into the end of time.

What I believe we must ask ourselves is, Have I lived, in the circumstances given me, the kind of life Paul calls us to live after we have witnessed the great deeds of the faithful? "Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith" (Heb. 12:1, 2).

A. A. S.

Help yourself by helping others

"The good Samaritan is alive and well and living in New York City!" reported Arthur Weinberger in the January 26 issue of *New York* magazine. He and his co-workers compiled responses from 2,400 New York City pedestrians asked to give directions or other help. The results were unexpected.

Sixty percent of the young people, 76 percent of the middle-aged, and 84 percent of the old people approached for aid in mid-Manhattan made an attempt to be helpful.

What was more surprising to the researchers was that "no form of physical or verbal abuse was heaped upon any of the help seekers." More than 30 percent of those asked for help went out of their way to provide more than had been requested.

The researchers reported that "all the help seekers were white, but black pedestrians helped just as often as white." They also discovered that "women were helped more frequently than men."

Weinberger's people noted that the helpful people "typically walked away smiling. A smile was the single most frequently observed facial expression, suggesting that New Yorkers found the interaction a satisfying experience."

Surprisingly it also may have contributed to their better health, because when a person does something to help another, it not only makes the benefactor feel good but has a positive influence on his health of mind and body.

How does this work? Ellen White explains: "If the mind is free and happy, from a consciousness of right doing and a sense of satisfaction in causing happiness to others, it creates a cheerfulness that will react upon the whole system, causing a freer circulation of the blood, and a toning up of the entire body. The blessing of God is a healing power, and those who are abundant in benefiting others will realize that wondrous blessing in both heart and life."—*Counsels on Health*, p. 28.

Think of it. By doing good to others, we do good to ourselves. Not that this should be our primary consideration or motivation for being kind and helpful—but certainly it provides a tremendous side benefit.

L. R. V.

LETTERS Continued from page 2

who reads her messages looking for truth will say the same.

MARGARET J. CHAMBERS
Houston, Texas

I trust that the plagiarism issue will now be put to rest and we will get on with the more important matter of giving the gospel. As a church, we must not spend undue time in "chasing the devil's rabbits."

CLYDE BROOKS
Stone Mountain, Georgia

"For those who believe, no proof is necessary, and for those who choose not to believe, no proof is possible."

This statement should close the matter of the plagiarism charges against Ellen White. It has taken too much of our time already. Now give us counsel from her writings, which we need so desperately.

MRS. E. L. EDWARDS
Temperance, Michigan

This whole fuss would appear to me to illustrate a common

truism: "That which we most denounce in others we are most susceptible to ourselves." I refer to the attempts to point to Mrs. White as being self-serving, self-exalting, or less than honest. It would appear that human intellectual endeavors, when they diverge from the church, tend ultimately to exalt self, not God. May none of us allow our human intellect to blind the eye of faith.

KENNETH H. BURDEN
Chehalis, Washington

Now that we have the information that "there simply is no case," let a plea of not guilty be entered for Ellen White and the complaint be dismissed.

VIRGINIA and SAM REMICK
Lynwood, California

Now it is time to gently lead back those who have become unsettled in the faith and to push forward the everlasting gospel in the setting of Revelation 14.

The spirit of Ellen White's messages in her writings is the same spirit manifested in Micah

6:8: "He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"

ERWIN F. HODDE
Greeneville, Tennessee

Demand opposition

Perhaps two additional considerations can supplement "The Church and Sociopolitical Responsibility" (Sept. 3).

First, some institutional arrangements do demand our opposition. Many of our ancestors in Adventism rightly opposed slavery as an evil system. They not only invited masters and slaves to experience individual conversion, but they also opposed slavery as an institutional form of idolatry. And they did so in a variety of ways, some dramatic and some subtle. We dare not be less judicious and courageous today regarding corporate perversity if we hope to be known as their spiritual children.

Second, our own denomina-

tion, like every religious organization, is itself a sociopolitical system. This provides joyous opportunities and awesome responsibilities. Unfair politics within our walls hurts each one of us by making our individual callings more difficult to fulfill. Unfair politics in our midst also hurts the general community by disappointing those who look to our denomination in the hopes of learning from institutional arrangements that are superior to those found elsewhere. And unfair politics in our organization hurts the cause for which Christ Jesus gave His life, by falsely implying that God is arbitrary enough to condone inequity, provided it occurs within our church. Maybe, then, our greatest "sociopolitical responsibility" is to strive eagerly and patiently for institutional patterns within corporate Adventism that mirror God's loving justice more and more accurately.

DAVID R. LARSON
Loma Linda, California

Angola: prayer priority

By ERICH AMELUNG

Three o'clock in the morning is not the most pleasant time for a takeoff from Lisbon to Angola. But in spite of the early hour, I was happy to be able to visit this country. One day before, I had picked up the entrance visa at the embassy of Angola in Lisbon after having requested it four months earlier.

Luanda, capital and main port of Angola, is cool in August, something like an agreeable summer day in Switzerland. I was accompanied by Joaquim Sabino, director of the Portuguese Publishing House and former missionary in Angola.

At the Luanda airport we met Brother Sukina, president of the Luanda Mission. With a small Renault pickup he took us to a guest room in the Adventist chapel, the Templo de Egreja Adventista. Our final destination was Huambo, where the headquarters of the Angola Union is situated.

Angola is divided politi-

Erich Amelung is treasurer of the Euro-Africa Division.

cally. The official government is represented mainly in the cities, whereas the opposition operates in the countryside. Some weeks ago six of our workers, operating the only Adventist print shop in Angola, were killed when they drove over a land mine near our Bongo Mission. Since that tragic event no printing has been possible, because there are no qualified printers.

When visiting our print shop on the campus of Bongo Mission Hospital, we met a young man who had some knowledge of printing and was trying to get the press running. Meanwhile, the Euro-Africa Division voted to bring Francisco Condumula to Portugal to get the necessary training in printing. It is encouraging to hear that, although we do not have literature evangelists, Adventist literature can be sold throughout Angola through our church members, now numbering about 50,000. Books are imported from our Portuguese and Brazilian publish-

ing houses. As the local currency, kwanzas, cannot be transferred, the division helps in paying the invoices for these books.

At our well-known Bongo Mission Hospital all 100 beds are occupied. The only medical doctor, Ferran Sabate, from Spain, and his wife, who is a midwife, are doing an extraordinary work. A nurse from Argentina, Victoria Duarte, is assisting them. Besides caring for the sick, they have started a training program for national nurses. The main diseases in this area are malaria, typhus, and leprosy. Although not a surgeon, Dr. Sabate often has to operate on patients. The Euro-Africa Division is searching for a second doctor, preferably a surgeon, for Bongo.

The hospital also runs an agricultural program. Recently 30 cows were purchased to supply the hospital with milk. Funds coming from West Germany development-aid programs financed the purchase of two tractors, a Land Rover, and the necessary seed. Medical instruments valued at \$100,000, also financed by the development-aid funds, will arrive within a short time at Bongo hospital.

With its own funds the hospital financed an annex to serve ambulatory patients. Recently one ton of medicine arrived at the hospital. It was financed by our churches in the German Democratic

Republic and shipped by air freight at the expense of the German Democratic Republic Committee of Solidarity.

The Swiss Government has provided four tons of dried milk to be distributed through our hospital and other mission stations.

Our secondary school in Bongo has been nationalized, but a small seminary provides theological training for about 55 students. One of the greatest problems is the education of our children on the secondary level, because they do not have Sabbath off. Our seminary tries to offer a combination of theological and secondary training, but it is not recognized officially.

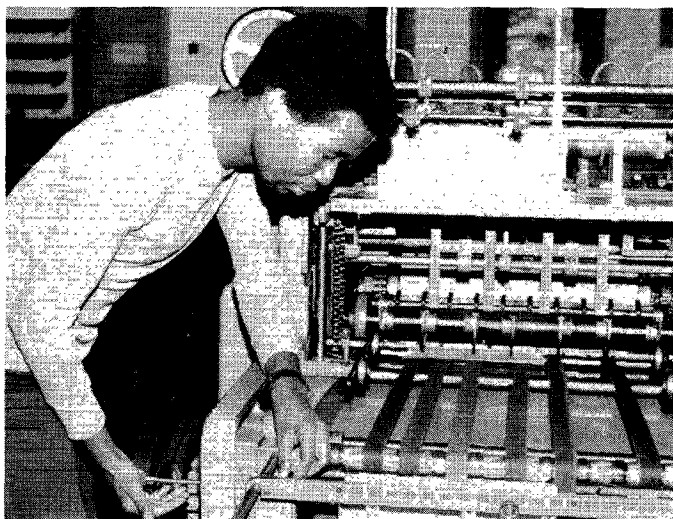
On Sabbath we worshiped with the Huambo church, where 600 members were assembled in the main chapel. In an annex hundreds of children and young people were having their Sabbath school classes together. During the Sabbath school many classes were scattered throughout the campus.

The Word of God is received enthusiastically by our church members. The Adventist hope for the future kingdom of God is a living faith. More than 4,000 persons are baptized every year in Angola.

The Euro-Africa Division is placing Angola on its priority list for the church's intercessory prayer offensive. Angola needs our prayers.



At the Huambo church in Angola, 600 members meet in the main chapel, while children and youth meet in an annex. Many classes meet outdoors.



Francisco Condumula tries to get the press at Bongo Mission running again. The death of six press workers brought printing to a standstill.

“LifeSpirit” used by two “angels” in Oregon

By D. K. SMITH

Weston, Oregon. Population—according to the old sign by the first house you come to—600. Location—in a small hollow on top of a hill surrounded by miles of fertile land that boasts bumper crops of wheat year after year. Because these days people want to live in the larger towns three, ten, or 25 miles away, Weston has been passed over.

But not by the angels.

Two “angels” came flying through Weston, two angels in human form—Myla Rae Brueske and Phyllis Randall. Weston will never be the same again.

In August, 1980, Kent and Myla Brueske, fresh from a residency in Washington, D.C., came to live on a hill overlooking Weston. They wished in some way to serve the people of their new town. There were bigger towns nearby, including Walla Walla, where Kent practices medicine, but Weston was home. That was the place to begin to work door-to-door in keeping with the counsel: “The more direct our labor for our fellow men, the greater good will be accomplished. Personal influence is a power.”—*Gospel Workers*, p. 192.

Malcolm and Phyllis Randall moved into their home on the hill facing the Brueskes. They arrived from San Diego in January, 1980. Malcolm had been an electrical engineer working for Teledyne Ryan. He has the unique distinction of being one of a small, elite group who has a piece of equipment made with his hands that is sitting on the surface of the planet Mars. But Malcolm and Phyllis felt compelled to move away from the denser centers of population and to begin to work door-to-door.

D. K. Smith is pastor of the Blue Mountain Valley church, Athena, Oregon.

Myla and Phyllis met at the Athena Blue Mountain Valley church, four miles from Weston. They recognized a kindred vision in each other and determined to meet the people of Weston and attempt to meet their needs. But how?

They designed a simple form, photocopied it, and set out to visit every home in the town. They offered nine services, the five most popular being a weight-reduction plan, a Five-Day Plan to Stop Smoking, a nutrition class, a Story Hour, and a set of TV Bible studies called LifeSpirit. On the first street, at the second house, they found some pressing needs.

Help for Thelma

Thelma had spent years in spiritism. She had climbed to the upper echelons of the organization that she had been involved in and had lectured in different parts of the country. She met Phyllis and Myla at the door cordially but complained, among other things, that everybody had forgotten Weston since the newly constructed highway bypassed the town. As an aside, she mentioned that their sewer line was blocked. Immediately, the ladies offered help.

Within hours a member of the Blue Mountain church arrived. After about four hours of work the sewer line was unplugged. Thelma’s husband could not believe what his wife told him. “Who did it?” he inquired. “Somebody from a local church,” she replied. And he responded, “I want to associate with people of *that* church.”

Later, Myla and Phyllis mentioned to Thelma the LifeSpirit Bible lessons on videotape, presented by Roy Naden from Andrews University. Would she like to see the first program? Yes, she would! But she wanted her neighbors and friends to see it



Phyllis Randall and Myla Rae Brueske visit one of their Bible students.

too. Without a moment’s hesitation Myla and Phyllis made an appointment. Thelma hurried to clean her house and invite her friends. Myla and Phyllis brought the portable videotape unit, connected it to her TV set, and showed the group the study. Thelma sat spellbound. She immediately wanted more! Myla and Phyllis made an appointment for the next week and left.

And so it went in home after home. By the end of February of this year Phyllis and Myla had visited every home in Weston and had arranged for 43 weekly studies with the LifeSpirit videotapes. What had started out to be nine hours of work per week had suddenly turned into about 24 hours a week. They love every minute of it, for on every hand they see lives being changed.

It soon became obvious that

separate studies could not be held in the homes of all who wanted to see LifeSpirit. Consequently they tried to get some neighbors to see it together. That was not always easy; sometimes old hostilities had to be reconciled. In more than one home differences of long standing were put aside and neighbors came together to study the Bible via the TV screen.

The minister from the Church of the Brethren became so inspired by what he saw happening that he agreed to conduct a Five-Day Plan to Stop Smoking in his own church in conjunction with the Adventist pastor. The Assembly of God minister recommended to his small congregation that they see LifeSpirit, as he was doing. The local minister from the Reorganized Church of Jesus Christ of

Latter Day Saints invited the women into his home.

By the end of February, Myla and Phyllis decided that they needed to have Elder Naden visit Weston, so they made arrangements. In one day they took him to 35 of the 50 homes where LifeSpirit was being viewed. Over the weekend of April 24-26 meetings were held in the small, wooden building that

serves as the community hall. The Sabbath morning service was conducted in the Athena Blue Mountain church. During that weekend at least 51 nonmembers attended the meetings, 21 of them from Weston. And a number of persons who had been studying LifeSpirit through the months of 1980 were baptized in nearby churches.

"We couldn't do all this

alone," Phyllis says. "Although we have had some training to give Bible studies, LifeSpirit has proved most effective. We have seen how people believe what comes on their TV screens. And we certainly can attach a video playback to a TV set and let the Bible study come through on the screen."

Myla adds, "Look what has happened! And in such a short time! We thought we wouldn't begin to see results for at least a year or so. I won't leave the house without the tapes. You never know where you can show them." When angels begin to fly, things happen quickly.

Police officer

On Sunday afternoon after the meeting in the little hall had ended, the happy people walked back to their homes, for most live within walking distance. Myla, wreathed in smiles, started to drive home in her four-wheel-drive station wagon. Happy, hardly thinking about what she was doing, she backed her vehicle around the corner. At that moment, a local police officer happened to be cruising down the deserted Main Street. The officer saw Myla's car on the wrong side of the road. Instantly, the red lights of the police car flashed.

Confused, Myla stopped. She found herself facing the chief of police for Athena-Weston. Flipping his book with casual ease from his hip pocket he demanded to be told what was going on. He did not realize what he was getting into. Myla told him—told him everything: the visits, the excitement, the meetings, the happiness that came to Weston, and the wonderful videotape programs with the Heritage Singers and Roy Naden. "Wouldn't you just love to see them too?" she asked.

Intrigued, the chief of police slowly put away his citation book. He began to smile. He drove away with a little of Myla's contagious love shining on his face. He had agreed to become the next person on the ever-growing list of people to enjoy the LifeSpirit Bible studies.

MID-AMERICA UNION

Mergers reduce operating costs

Recent mergers in the north-central United States have reduced expenses by more than \$1 million a year. In recent years the financial challenge to the Adventist Church has been increasing. Tithe increase has not kept up with inflation, thereby putting a squeeze on budgets.

Communication and transportation have changed over the years, yet the church organization is operating much the same as it did years ago. From time to time the church has changed the geographic lines of conferences, but this has not affected significantly church organization.

Because of pressing financial needs, the former Northern and Central unions gave study in various committees to how best to meet this challenge in their territory. Lay representatives and officers met to make recommendations that were approved by the General Conference.

Establishing the premise that the main emphasis in our work is to be in the local church, these groups reached the conclusion that the unions must not reduce the number of pastors. It was recommended that several conference offices and union offices should be merged to strengthen the work in the field. By doing so the pastoral and evangelistic phases could continue to be strengthened.

Next, area meetings and constituency meetings were held. It was voted to close one union office and four conference offices. Eight conferences voted to merge into four conferences, the largest of which has about 15,000 members.

In the new Mid-America Union, ten conferences have been merged to six, which is the same number of conferences as the former Central Union.

The new conferences and their territories are:

1. Central States—Regional conference

UPDATE

"Special needs" offering for Pakistan

When the Thirteenth Sabbath Special Projects Offering was sent to the Qasid Publishing House, Lahore, Pakistan (second quarter, 1977), it was decided that it was to be used for "special needs" and for assisting in the funding of the initial expense of major books.

"Two special needs have appeared and have been cared for," reports Ivan N. Jones, publishing house manager. "The first was an auto-Minabinda that was needed for our expanding paperbound book production. The next special need was for a larger press—a companion for our 12-by-18-inch Heidelberg. This need was met when our Heidelberg KORD arrived, which gives us a capacity of 18/23 inches."

At present, work is progressing on a major medical volume. The high cost of the positive printers will be met in part by the reserves of the offering received in 1977.

Mission pilot's fate remains a mystery

Although many stories and rumors circulated after the sudden disappearance of Kenneth D. Smith, pilot-pastor in the Irian Jaya Mission (Indonesia), on June 25, 1979, facts about his fate never have been learned. Elder Smith disappeared during a flight over the northern coast of the Indonesian side of New Guinea. For months church workers, as well as oil company and Indonesian government employees, searched for Elder Smith and his plane. But according to D. A. Roth, General Conference associate secretary, whom the REVIEW asked for information about Elder Smith, finding a plane, once it has gone down in the jungle or in the ocean, is next to impossible. These are the places Elder Smith probably would have crash-landed if he had had problems en route from the island of Biak to his base at Jayapura, Irian Jaya.

Elder Smith's wife, Virginia, and their three children returned to the United States several weeks after his disappearance. They now live in Spokane, Washington, where Mrs. Smith is taking the nurse's course and the children are attending school.



This map of the United States shows the territory of the recently formed Mid-America Union Conference, formerly known as the Central and Northern unions. The nine union conferences that now are included in the North American Division territory are the Atlantic (including Bermuda), Canadian (not shown here), Columbia, Lake, Mid-America, North Pacific (including Alaska), Pacific (including the Hawaiian Islands), Southern, and Southwestern.

2. Dakota—merged North and South Dakota
3. Iowa-Missouri—merged Iowa and Missouri
4. Kansas-Nebraska—merged Kansas and Nebraska
5. Minnesota—Minnesota
6. Rocky Mountain—merged Colorado, San Juan County, New Mexico, and Wyoming.

These mergers left five buildings for sale or lease. Two already have been sold for a total of \$775,000. There are five fewer offices to operate and 47 fewer people working in offices than before. The total savings in salary, budgets, and office operating expense is more than a million dollars per year of tithe funds.

In financial support this also has been a real help to Union College. Now each of the nine States is supporting the college on a more equal basis.

With God's blessings more money now can be put into the real mission of the church—soul winning. Total involvement of our lay members and pastors is needed to finish the

task. Every effort is being made to spend dollars wisely. Mid-America Seventh-day Adventists are dedicated to the task of a finished work.

ELLSWORTH S. REILE
President
Mid-America Union
Conference

GUATEMALA

Orphan children share gospel

"Are you going with us this afternoon to our branch Sabbath school?" some Los Pinos children asked us after Sabbath services at the mission school in northern Guatemala. Los Pinos, an orphanage, is on the same mission property as the school, and the children and their house parents attend the academy church each Sabbath, filling up most of the benches in the right back half of the church.

It had been a strenuous week for us, and we were looking forward to some rest that afternoon. But the chil-

dren pleaded, "Mommie and Poppie Fleck, come with us!" We could not resist their enthusiasm.

Actually we had been wanting to see this outreach program of the families at Los Pinos for some time. Every Sabbath afternoon for months Jesse Schreiner, known as Grandpa to the children, had been filling the back of his pickup with some of the house parents and the older children and going to Las Sabanetas, an isolated village, over roads that only a four-wheel drive vehicle could negotiate. Many times students from the academy went along to help. Attendance at the branch Sabbath school had grown so much that the original simple building no longer sufficed. The house fathers from Los Pinos and Grandpa Schreiner had gone on Sundays with load after load of scrap lumber and had built a modest little chapel.

We followed the pickup over the paths that served as roads through the brush. If one path proved to be too muddy

we took off through the grass another way. Finally we arrived at a clearing, where we saw grass huts scattered around, with the little Adventist chapel in the middle. Cattle were grazing freely. The one church member in the village already had opened the chapel, and people were gathering for services.

Everyone who came in the pickup had a special duty. A generator was set up and a screen and projector put in place. In a short time all the backless benches were occupied, and the song service began. Three of our girls from the orphanage took their places up front to lead the singing. Fourteen-year-old Marta set the pitch. Laura and Amanda, standing one on each side, joined her in singing. They were neatly dressed and displayed poise and confidence as they sang. For at least half an hour they taught the congregation songs and choruses, all from memory. It was especially thrilling to me to watch these precious girls when I remembered where

they came from and what they were like when they arrived.

Marta had come the year before, a thin child of 13, weighing 39 pounds. When Laura and Amanda had been referred to us they too were suffering from extreme poverty, were motherless and hungry. They had not known about Jesus or how to sing or pray. The environment of a Christian family provided by International Children's Care had made such a difference!

Sabbath school classes were conducted out on the grass for the children who had gathered from the village. Guillermo Romero, one of the orphanage house fathers, preached as pictures were shown on the screen.

Attendance has increased each week until now 150 persons often crowd into the little chapel. A Voice of Prophecy Bible course graduation and a baptism are being planned.

It was a happy group of children who crowded into the two pickups. Back over the ruts and the detours they went, sometimes taking an uncharted course through the trees. And the children sang all the way back to Los Pinos. We completely forgot our weariness. We had been refreshed knowing that another village is learning about the God of love who has made such a difference in the lives of the children of Los Pinos.

We arrived at the orphanage just as the sun was setting. The house parents gathered their children around the family altars. The reason Los Pinos exists is to bring homeless children home, to teach them through experience about God's love and His plan for their lives. Now they are learning to share what they themselves have learned. My husband, Ken, and I listened as we walked along the road that winds through the trees that surround the homes. Childish voices were heard singing the words "With Jesus in the family."

It had been a Sabbath to remember!

ALCYON FLECK
SOS Worker

SOUTH AMERICA

Division marks 65th anniversary

Organized in 1916 with 4,903 members, the South American Division celebrated its sixty-fifth anniversary this year by reaching the 500,000 membership mark in July. From the beginning the church has shown a marked growth, as noted below:

1916: 4,903 members—1 Adventist for each 10,000 inhabitants.

1926: 10,169 members—1 Adventist for each 5,566 inhabitants.

1936: 28,305 members—1 Adventist for each 3,321 inhabitants.

1946: 43,694 members—1 Adventist for each 1,887 inhabitants.

1956: 85,581 members—1 Adventist for each 1,172 inhabitants.

1966: 170,000 members—1 Adventist for each 750 inhabitants.

1975: 350,000 members—1 Adventist for each 512 inhabitants.

1981: 505,342 members—1 Adventist for each 430 inhabitants.

Although the population in South America is increasing at an average annual rate of 2.5 percent, the net growth of the Adventist Church is 7 percent per year. The division has an accurate picture of its present membership status because the local church clerks are instructed by their respective conference secretaries to be faithful in keeping their records of both additions and deletions up to date.

Last year 52,601 converts were added to the church in South America—the largest number in the division's history. Workers and lay members, greatly encouraged by this, set their goal at 60,000 baptisms for 1981. The 218 percent increase in members between 1966 and 1980 shows that the growth index can be augmented when a program involving the entire church is planned and carried out. This observation gave birth to the Quinquennial Plan for 1981-1985, drawn up at the division

plenary session in November, 1980.

Administrators and departmental directors of each of the unions, conferences, and missions met in July at East Brazil Academy in Petropolis, in the Rio de Janeiro Conference, to develop this plan's basic ideas into a practical, detailed program of activities and to set realistic goals.

By the members' following the Quinquennial Plan it is anticipated that by 1985 the division will have attained a membership of 700,000, will have built 200 new churches, and will have added 60 primary and secondary schools to accommodate an anticipated 120,000 students.

In 1982, 5 million missionary magazines and 3 million leaflets are to be distributed to every family in the division territory. Emphasis is being

given to the basic unit of the church, the family. It is hoped that in every Adventist family parents and children will unite in the common goal of sharing their faith with their neighbors and friends by establishing a little Bible school in their home and dedicating one night each week to giving Bible studies to a non-Adventist family.

Joao Wolff, South American Division president, says: "I am enthusiastic about this plan. Now that our division is celebrating its sixty-fifth anniversary, nothing is more fitting than to emphasize our goal of having our families join together in the common task of each winning another family. Under the power of the Holy Spirit this is destined to result in great victories for the Lord."

ARTHUR S. VALLE

Books in Review

Jesus, the Leader

Reinhold R. Bietz
Pacific Press Publishing
Association
Mountain View, California
1980, 125 pages
Price: \$3.50

This 14-chapter study highlights characteristics of sound leadership and management as revealed in Christ's ministry. Among the strong points of leadership discussed are delegation of authority, fairness and impartiality, self-control, courage, forgiveness, self-forgetfulness, establishing priorities, and master planning. With the exception of obviously religious characteristics, the litany of leadership traits considered reflects our modern concern with sound techniques of management.

The author's attempt to establish the relevance of Christian principles to leadership in today's church is not only laudable but refreshing. In a system that so often stumbles in the area of genuine delegation of authority, clear job descriptions, and careful planning, it is stimulating to hear a respected leader of the church state, "Whenever Christ delegated responsibilities, He was quite specific in His instructions."—Page 27. "The Lord delegated not only responsibility but also authority."—Page 28. "In leadership and management

nothing is more important than wise planning. Good planning includes objectives and goals."—Page 117.

Although the first two chapters do not begin with a systematic exploration of what the titles suggest—"Jesus Our Leader" and "Jesus, Leader of the Church"—as the book progresses the author discusses ideas appropriate and useful to the exploration of his theme. In some instances he would have done well to explore the implications of the points he was making in the light of his experience as an administrator in the Adventist Church. Anyone who has taken his leadership seminar is aware that he speaks from a background of extensive administrative experience, but one seeks again and again to discover references to his career that might anchor more effectively the topics discussed in the reality of contemporary concerns.

The book serves to lead us to rethink what constitutes laudable and admirable leadership for a modern church in an age when the character of society and the demands of living challenge the would-be leader with many complex issues in leading and managing a cosmopolitan church.

VICTOR S. GRIFFITHS
*Associate Director
General Conference
Department of Education*



**Meatless Swiss Steak.
Great flavor that's
not beyond your
belief.**



LOMA LINDA FOODS

Our Church's Own Company

Afro-Mideast

● Akaki Adventist School, in central Ethiopia, is one of the more popular educational centers in the country. Its contribution to education for the past half century has been noted even by government news media. Enrollment has continued to increase each year until now there are 625 students in attendance. Since only 20 percent of these students are members of the Adventist Church, this has been a challenge to its administration. Tebedge Guddaye, veteran pastor and evangelist, has responded to this challenge and is active in student evangelism. So far this year 18 students have been baptized.

● As a result of the ten Vacation Bible Schools held last year in Ethiopia, in which 533 children were enrolled, 23 children have now joined the Adventist Church. More than half the 110 children enrolled in the VBS held this summer in Addis Ababa, Ethiopia, were from non-Adventist homes. Time will reveal the impact VBS had on this group.

● As a result of a two-week lay evangelist training campaign held by W. B. Nyagabona, South Nyanza Field evangelist, in Mwampalala, Tanzania, when seven young men completed their training for village evangelism, 160 people asked to join the Adventist Church. These converts are in a Bible class.

● Seeking a deeper understanding of the Bible, a group of church members in Debre Tabor, northern Ethiopia, meet early every morning in the pastor's home to study the daily Sabbath school lesson. From Sunday to Friday they go over the respective day's section of the lesson. Besides creating a strong Christian fellowship, this study group has helped the members to better understand God's Word.

Inter-American

● Forty persons attended the recent six-day Ministerial council of the Martinique Conference. W. C. Scales, of the General Conference Ministerial Association; M. G. Nembhard, of the Inter-American Division; and

representatives of the Franco-Haitian Union shared instructional periods.

● St. Eustatius, an island covering only 7.7 square miles, the smallest in the North Caribbean Conference, hosted the 1981 senior youth camp. More than 300 persons attended this gathering, the largest senior youth camp in the history of the conference.

● A modern school building recently was inaugurated in Ensanche Los Mina, Dominican Republic. Mornings it will serve as a primary school, afternoons as a vocational school, and evenings as an adult-literacy center. A group of businessmen realized the benefits such an Adventist school would be to the community and contributed the \$56,000 cost of construction.

South American

● Manaus, capital of the state of Amazonas, Brazil, with a population of 700,000, has 29 churches and companies and a total membership of 6,000—one Adventist for every 120 people. Fifteen new churches are under construction. Each church in that city has set the goal of establishing one new church a year.

● Eight hundred Pathfinders converged on the Salto Encantado camp in Argentina, under the direction of Carlos Karpiuk, youth leader of the North Argentine Conference.

● Twenty-six evangelistic meetings are being conducted in the Central Peru Conference, including six six-week series by Voice of Youth groups. This conference has 13 evangelistic tents and could use five more.

● Large lay-training congresses instructing members how to reach every family in the Austral Union with the Adventist message is one of several major soul-winning thrusts being carried forward by the union. Air-tent evangelism is proving successful, and each Adventist family is being encouraged to form itself into a miniature church, whereby parents and children may be saved, through the Lord's grace, with each family at the same time becoming a little Bible school as a means of winning friends and neighbors. The union is aiming

for a membership of 50,000 by the end of 1982.

● The Northeast Brazil College choir recently took a two-week tour that included singing at the inauguration of the State Conservatory in the Federal territory of Amapa. In the state of Piaui, they spent an hour in the governor's mansion, singing for him and visiting with him on Sabbath afternoon.

Trans-Africa

● Inyazura camp meeting, the first camp meeting believers in the East Zimbabwe Field were able to conduct for more than seven years, began with more than 10,000 in attendance on Sabbath. L. N. Moyo, field president, is leading his members in an aggressive soul-winning program.

● Lester Wright, his wife, Dolores, and their two sons recently arrived in the Zambesi Union, where he will be in charge of building and administering a number of clinics throughout the country. Originally from Oregon, Dr. Wright has just completed a contract with the U.S. Government for developing health-care in Lesotho.

● The Rusangu training school in Zambia is conducting many successful programs in practical evangelism. Each Sabbath students go out preaching and conducting Bible studies in the churches near the training center. During their recent campaign they saw 985 persons join the church.

● Maluti Adventist Hospital in Lesotho graduated 40 students from the school of nursing recently. Certificates in midwifery were granted to 13 registered nurses. Thirteen nurse assistants also received their certificates. One of the students from the general-nursing program, Nthabiseng Khaketla, not only passed with merit but also received the highest marks of 115 candidates examined from the nations of Lesotho, Botswana, and Swaziland.

● Twenty-two students from Solusi College recently conducted an evangelistic campaign in Bulawayo. S. L. Masuku, a Solusi teacher, was the guest speaker, and Z. Mathema, a member of the Solusi faculty, organized the series and taught the public-evangelism class. One hundred persons made their decision for Christ.

North American

Atlantic Union

● On Sabbath, September 5, a new Hispanic company was organized in New Haven, Connecticut, with a membership of 15. Another six persons are to be baptized soon. Under the leadership of Marco Rivas, of Bridgeport, Connecticut, the members had worked many hours preparing the tiny chapel for the special service.

● On Labor Day weekend, September 4-7, more than 350 Hispanic young people gathered at Camp Berkshire, Wingdale, New York, for a youth congress and Fraternity Day. The officers of the Hispanic Youth Federation with Eliezer Barreiro, counselor, organized and led out in the program. Efrain Murillo, of Philadelphia, was the guest speaker for the weekend. On Sunday, Fraternity Day, an additional 1,000 members from the various Hispanic churches of New York, New Jersey, Pennsylvania, and Michigan gathered for a day of fellowship.

● Ronald Aguilera baptized eight persons on August 22 in the Worcester, Massachusetts, English church. These converts became members of the Worcester Hispanic church, of which Elder Aguilera is pastor.

● More than 500 Korean Adventists and their friends conducted their Eastern camp meeting at the Greater New York Conference camp facility in Wingdale, New York, August 3-8. The meetings, which were a retreat for spiritual renewal, were open to all Korean-speaking persons.

Canadian Union

● Fourteen persons were baptized as a result of a recent evangelistic campaign conducted in Hamilton, Ontario.

● "Principles of Church Leadership" and "Keys to Effective Motivation" were subjects presented and discussed at workers' meetings and pastoral area councils conducted recently in the Alberta and Manitoba-Saskatchewan conferences.

● Student literature evangelists excelled in deliveries this summer in the Canadian Union Conference. Sil Lindo delivered \$30,000 worth of literature in Alberta, and Alonza Smith delivered \$18,000 worth in Saskatchewan in three months. For the third consecutive summer Gary Hodder, of Newfoundland, delivered more

than \$18,000 worth, and George Wilson delivered \$17,000 worth in two months in Saskatchewan.

- At the conclusion of the Encounter With Prophecy crusade conducted in September in North Sydney, Nova Scotia, by P. A. Parks, Canadian Union Conference stewardship director, 12 persons made their decision for Christ and are preparing for baptism.

- Two persons have been baptized this year as a direct result of the message the 60-voice Westmount Choir, of Montreal, Quebec, bears. The choir is led by Estelle Jorgensen, chairman of the Faculty of School Music at McGill University.

Columbia Union

- After six years of conducting regional weekend camp meetings, the Mountain View Conference has returned to the traditional week-long gathering. A number of new facilities have been developed at the Valley Vista Adventist Center in West Virginia to make the regular camp meeting possible.

- The Philadelphia Better Living Center joined with more than 20 other health-care organizations in KYW-TV's sixth annual health fair in East Philadelphia. Later the station's vice-president wrote that the management personnel were "extremely pleased" with the efforts of the center's personnel, and hoped that the group will participate next year.

- Ray Rokes, a charter member of the Spencerville, Maryland, church is stepping down as church treasurer after serving in that position since 1942.

- Kenneth Zarska is Pennsylvania's new conference association treasurer. He comes to Pennsylvania from Ohio, where he held a similar position.

- Washington Adventist Hospital's 75 years of medical ministry to Takoma Park and Washington area residents will be commemorated and celebrated during 1982. Hospital committees are planning activities such as Founder's Day on June 13 (the date Washington Sanitarium opened in 1907), two clergy events, a health fair, a kick-off dinner for community dignitaries, tours of allied health departments, an athletic event, nursing seminars, and a lecture series for doctors. The hospital will be rededicated as a community asset, responsive to the diversity of individual and family needs in the metropolitan area it serves.

Lake Union

- "Personal Ministries," a class in Christian witnessing, recently was taught for employees of Hinsdale Sanitarium and Hospital, Hinsdale, Illinois.

- Seven persons recently were baptized in the Troy, Michigan, church by Arnold Swanson. In Williamston, Michigan, Colin Rampton baptized three persons in the church's new baptistry.

- Clara Elmendorf, a member of the Bellevue, Michigan, church recently was selected Senior Citizen of the Year in Bellevue.

- The Reid Memorial church in East St. Louis, Illinois, conducted its first Vacation Bible School this year with 115 students enrolled. Half of them were from non-Adventist homes.

- Twenty people were baptized recently at the conclusion of a five-week Prophecy Crusade conducted by Larry Cansler, Indiana Conference evangelist, in the Indianapolis South Side church.

- Indiana Conference teachers and their families paid their own way to Haiti for their annual teachers' convention in August this year.

- A baby-sitting class, which includes pointers on first aid, fire prevention, and safety, is being offered on a monthly basis as a community service by Bolingbrook (Illinois) Medical Center.

Mid-America Union

- The total number of students registered at Union College for the 1981-1982 academic year is 979. This is an increase of 71 over the 1980-1981 year.

- Eight thousand persons visited the ABLE booth during the ten-day Minnesota State Fair to have their lung capacity measured on the Vitalograph machine.

- Fourteen persons were baptized at the conclusion of the recent evangelistic series in Aberdeen, South Dakota. Lyle Albrecht, Mid-America Union evangelist, was assisted in the series by Dennis Shafter, pastor.

- Sixty-three persons were baptized in Arvada, Colorado, as the result of an evangelistic series by Dale Brusett, Mid-America Union evangelist.

- The city's sixth Adventist congregation was formed recently in Lincoln, Nebraska, when 52 persons were organized into a Spanish-speaking company.

North Pacific Union

- Members of the Bozeman, Montana, church have been experimenting with film evangelism. They are using religious films with a message, aiming their advertising at the non-Christian. After showing the film, leaders divide those in attendance into small discussion groups to apply personally the spiritual message of the film. A number of Bible study interests have been developed through the contacts.

- Members of the Walla Walla College board of trustees plus administrative officers attended a workshop at Upper Columbia's Camp MiVoden. The purpose of the workshop was to familiarize trustees with the college and increase their professionalism as the college's policy-making body.

- In an effort to make better year-round use of their church-school building, members of the Countryside church on the outskirts of Spokane, Washington, used their school as the base for a drive-in conditioning program. Students from Weimar Institute led out in the program. Henning Guldhammer, pastor, served as the chaplain.

Southern Union

- Seventh-day Adventists in the Southern Union contributed a total of \$15,420,758 toward the work of the gospel during the second quarter of 1981. More than \$5 million of that was designated for local churches. Membership at the end of the quarter stood at 100,907, representing a net increase of 780 persons.

- Last year 1,024 open-heart surgeries were performed at Florida Hospital, making Florida Hospital's open-heart program the second largest in the South and thirteenth in the nation. More than 1,200 procedures are expected to be completed this year. In addition, Florida Hospital's recovery rate compares favorably. The national average is 94.5 percent compared with 99.5 percent at Florida Hospital.

- Southern Union literature evangelists reached the \$2 million mark in cumulative sales during the first eight months of 1981. Deliveries of \$2,237,943, represent a 15 percent gain compared with the same period last year. Literature evangelists gave more than 4,000 Bible studies, which, together with other activities, resulted in 174 baptisms. Deliv-

eries for the month of August were up 17 percent.

- Haynes Gardens Apartments, a 208-unit low-income housing complex in Nashville, Tennessee, sponsored by the South Central Conference, celebrated its tenth anniversary on August 27. C. E. Dudley, South Central Conference president, told of other projects now under construction: a high-rise for senior citizens in Clarksville, Tennessee, and a nursing home in Cleveland, Mississippi.

- An \$18,000 investment in orthopedic-surgery equipment is paying off in reducing the cost and pain of knee surgery for patients at Takoma Adventist Hospital, Greeneville, Tennessee. This equipment, called an arthroscope, allows a surgeon to diagnose disorders of the knee joint more effectively. It can also be used with problems of the shoulder, elbow, and ankle.

- Members of the Gastonia, North Carolina, company recently sponsored a six-month subscription of *Signs of the Times* to a complete rural route in their area. As a follow-up, church members have been conducting a survey of the 261 homes that have been receiving the magazine. Those who are interested in a better understanding of the Bible are offered a viewing of the recently produced "Encounter II" filmstrips on Daniel and Revelation. To date, ten families have chosen to accept this offer.

Southwestern Union

- Nineteen of the 43 new Adventist congregations in Texas are in their own church homes or are in the process of building. Cumulative baptisms in the new churches have passed the 660 mark.

- The Brownsville, Texas, school of the Border Institute of English, Seventh-day Adventists (BIESDA), reports 326 students in its conversational-English classes. Forty-eight percent of the students are there because former students recommended BIESDA.

- C. R. Pritchett, pastor of the Baton Rouge, Louisiana, Berean church, was elected union Sabbath school director at the recent Southwestern Union Conference committee meeting. This appointment will be effective January 1, 1982.

- The Arkansas-Louisiana Conference office, which has been in use for several months, will be dedicated on December 20.



Nurse, the personal professional

The little extras — rocking a child or praying with a worried parent — are what make nurses the personal professionals.

This is the kind of nurse we're looking for at Florida Hospital. If you're interested in a career of caring, give us a call toll-free at 800/327-1914. In Florida, call 305/897-1998 collect.

Fill out the coupon below for a free, full-color poster of "Nurse, the personal professional," and send to Poster, Employment office, Florida Hospital, 601 E. Rollins, Orlando, FL 32803.

Name _____

Address _____

City _____ State _____ Zip _____

Please send me more information about nursing careers.

Florida Hospital

To New Posts

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

NORTH AMERICAN DIVISION

Regular Missionary Service

Peter Arthur Jorgensen, returning to serve as administrator, Antillean Adventist Hospital, Curaçao, Netherlands, Antilles, and **Tova Sofie Jorgensen** left Miami, August 14, 1981.

Leroy Melvin Kelm, returning to serve as builder-pilot, East Indonesia Union Mission, Jayapura, Irian Jaya, East Indonesia, **Sharon Louise (Gladden) Kelm**, and one child left Los Angeles, August 10, 1981.

Edward Eugene Klein (Stout St. U. '72), returning to serve as chairman, vocational department, Philippine Union College, Manila, Philippines, and **Beverly Jean (Bretsch) Klein** (WWC '61) left Seattle, September 10, 1981. Two children left August 19 for Singapore to attend Far Eastern Academy.

James Buena Quines (So. W. U., Philippines, '74), to serve as physician, Yuka Hospital, Kalabo, Zambia, **Maria Socorro (Santos) Quines** (So. W. U. '71), and one son, of Far Eastern Division, left Detroit, September 9, 1981.

Fred Miroslav Reth (LLU '75), returning to serve as dentist, Guam Seventh-day Adventist Clinic, Tamuning, Guam, **Cheryl Jeanne (Gibbs) Reth** (LLU '70), and two children left Los Angeles, August 18, 1981.

Albert Dwight Smith, Jr. (LLU '77), to serve as science teacher, Adventist Seminary of West Africa, Ikeja, Lagos, Nigeria, and **Ruth Ellen (Schwartz) Smith** (LLU '75), of Angelus Oaks, California, left New York City, September 5, 1981.

Russell Clare Thomas (AU '52), returning to serve as publishing director, Afro-Mideast Division, Nicosia, Cyprus, and **Annis Faith (Cox) Thomas** left New York City, September 6, 1981.

Nationals Returning

Louis Bokpe (AU '80), to serve as publishing director, Ivory Coast Mission, Abidjan, Ivory Coast, **Renata (Krzeminski) Bokpe** (AU '80), and three children left New York City, August 6, 1981.

George Ekwakhe, to serve as accountant, Adventist Seminary of West Africa, Ikeja, Lagos, Nigeria, and **Victoria Ekwakhe**, of Edmond, Oklahoma, left New York City, August 20, 1981.

Student Missionaries

Delwin Merrill Finch (WWC), of Creswell, Oregon, to serve as secondary Bible and English teacher, Gabal

Asfar Academy, Heliopolis, Egypt, left Seattle, September 6, 1981.

Pamla Lu Geschwind (AU), of Gobles, Michigan, to serve as teacher, West Indonesia English Conversation Schools, Jakarta, Java, Indonesia, left Los Angeles, September 10, 1981.

Kathryn Mae Jones (AU), of Arlington, Texas, to serve as English teacher, Korean English Language Schools, Seoul, Korea, left San Francisco, August 24, 1981.

Judith Avery Josiah (AU), of Berrien Springs, Michigan, to serve as teacher, Korean English Language Schools, Seoul, Korea, left San Francisco, August 24, 1981.

Beverly Grace Laabs (WWC), of Walla Walla, Washington, to serve as teacher, Athens International Academy, Athens, Greece, left San Francisco, August 30, 1981.

Jennifer Beth Madche (WWC), of Sultan, Washington, to serve as teacher, Kasai Field, Zaire Union, Kananga, Zaire, left New York City, September 2, 1981.

Clark Andrew McCrain and **Cathy Sue (Beans) McCrain** (UC), of Lincoln, Nebraska, to serve as teachers, Seventh-day Adventist English Language Schools, Osaka, Japan, left Los Angeles, August 31, 1981.

Andre Leonardo Saunders (OC), of Bryans Road, Maryland, to serve as teacher, Seventh-day Adventist Language Institutes, Seoul, Korea, left Los Angeles, August 29, 1981.

Volunteer Service

Marsha Jill (Colegrove) Baker (Ohio Wesleyan U. '81), of Columbus, Ohio, left San Francisco, August 4, 1981, to join her husband, **Bruce Baker** (Special Service), Ebeye, Marshall Islands.

Milton Allen Blackmon (Special Service), to serve as English teacher, Japan Missionary College, Isumi-gun, Chiba-ken, Japan, and **Juliet Ann (Bernard) Blackmon**, of Huntsville, Alabama, left Los Angeles, August 20, 1981.

Margaret Nell Brencé (PUC '80) (Special Service), to serve as teacher, Japan English Language School, Osaka, Japan, of Napa, California, left San Francisco, August 18, 1981.

Russell Howard Hanson (LLU '44) (Special Service), to serve as physician, Kanye Hospital, Kanye, Botswana, and **Lois Helene Hanson**, of Estes Park, Colorado, left Chicago, August 16, 1981.

Glenn Harold Mayer (U. of Pac. '45) and **Laurel (Wileman) Mayer** (Fresno State U. '73) (Special Service), to serve as dentist and dental assistant, respectively, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Lindsay, California, left Oakland, California, August 24, 1981.

J. Wayne McFarland (LLU '39) (Special Service), to serve in health evangelism field school, Barbados, West Indies, of Grand Terrace, Cali-

fornia, left Miami, August 12, 1981.

Terry Allen Meharry (SMC '81) and **Cindy Ann (Habenicht) Meharry** (SMC '81) (AVSC), to serve in industry/bakery and English-home economics teacher, respectively, Adventist Agriculture-Industrial Institute, Manaus, Amazonas, Brazil, of Collegedale, Tennessee, left Miami, July 27, 1981.

Rebecca Moore (LLU '58) (Special Service), to serve as medical assistant, SAWS Refugee Program, Bangkok Adventist Hospital, Bangkok, Thailand, of Lynnwood, Washington, left Seattle, August 17, 1981.

Mildred Thompson (WWC '26) (Special Service), to serve as elementary teacher, overseas school, Kaohsiung Adventist Clinic, Kaohsiung, Taiwan, of Kelso, Washington, left Los Angeles, August 18, 1981.

Robert C. Wiedemann (Special Service), to serve as computer operator, Seventh-day Adventist Mission Guam-Micronesia, Agana, Guam, and **Audrey Marie (Waterhouse) Wiedemann**, of Collegedale, Tennessee, left San Francisco, August 18, 1981.

Notices

Books requested for ministerial students

The Far Eastern Division has requested used Spirit of Prophecy books and used Commentaries for some of their ministerial students. If you have extra copies that you would like to share, please mail them to one of the following individuals for distribution:

Pastor B. Atiteo, Mountain View College, Malaybalay, Bukidnon, Philippines.

Pastor R. L. Hancock, Indonesia Union College, (Institute Theologia and Keguruan Advent), Kantor Pos Cipaganti, Bandung, Java, Indonesia.

Pastor C. G. Oliver, Mount Klabat College, P.O. Box 3, Manado, Sulawesi Utara, Indonesia.

Philippine Union College, P.O. Box 1772, Manila, Philippines.

Send packages in a sturdy box, wrapped and taped securely. For book rates, boxes should contain a maximum of 11 pounds of books.

Corrections

The obituary of Henry A. Hansen (Oct. 1 issue) should have mentioned the following survivors: his wife, Sophia; a son, Dr. Wilmer Hansen; and two grandsons, Drs. Richard and Robert Hansen.

The Annie M. Luther obituary in the June 18 REVIEW, p. 23, failed to mention the name of her husband, Rupert, as being among the surviving relatives.

Statement of ADVENTIST REVIEW Ownership

Statement of Ownership, Management, and Circulation of ADVENTIST REVIEW, published and printed monthly at 6856 Eastern Avenue NW., Washington, D.C. 20012.

The names and addresses of the publisher, editor, and managing editor are: Publisher: Review and Herald Publishing Association, 6856 Eastern Avenue NW., Washington, D.C. 20012; Editor: Kenneth H. Wood, 6856 Eastern Avenue NW., Washington, D.C. 20012; Managing Editor: None. The owner is the General Conference of Seventh-day Adventists, 6840 Eastern Avenue NW., Washington, D.C. 20012; a nonprofit, charitable corporation. There are no bondholders, mortgages, or other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities.

	Average No. Copies Each Issue During Preceding 12 Months	Single Issue Nearest to Filing Date
Total number of copies printed	111,660	118,000
Paid circulation through agents, etc.	none	none
Paid circulation to term subscribers	106,670	106,867
Free distribution	1,773	1,669
Total number of copies distributed	108,443	108,536

I certify that my statements above are correct and complete.

Deaths

CREIGHTON, John H., Jr.—b. July 19, 1910, Milwaukee, Wis.; d. Aug. 2, 1981, Hatboro, Pa. He served the denomination as a publishing secretary in Pennsylvania, West Virginia, Maryland, Delaware, and Greater New York. After retirement he was a regional representative in Philadelphia, Pennsylvania, for the Christian Record Braille Foundation. Survivors include his wife, Catherine; two sons, John H. III and Joseph O.; brother, Phillip; two sisters, Doris Small and Joy Barnes; and five grandchildren.

GRIFFIN, Daina L.—b. Sep. 28, 1960, in Takoma Park, Md.; d. July 1, 1981, in a car-truck collision on a bridge south of Fayetteville, Ark., on U.S. Highway 71. Her father, Elder Jim Griffin, is Ministerial secretary of the Arkansas-Louisiana Conference. Survivors include her father and mother, Elder and Mrs. Jim Griffin; two sisters, Deborah and Kimberly; her grandparents, Mr. and Mrs. Earl Griffin and Mr. and Mrs. Bill Wallace.

RICHARDS, Herman E.—b. in Westmoreland, Jamaica, W.I.; d. Feb. 12, 1981, in Jamaica. After graduating from Atlantic Union College with a Bachelor of Theology degree and from Pacific Union College with a B.A. degree in biology, he engaged in the literature ministry and pastoral work in New York and Minnesota. He is best remembered as chairman and professor of the biology department at Oakwood College, Alabama. He returned to Jamaica in 1950, where he continued to serve as pastor, evangelist, and teacher of biology at West Indies College. Survivors include his wife, Le Oris; two sons, Earl and Winston; a daughter, Mrs. Lois Henderson; and seven grandchildren.

ROBERTS, Minnie E. Dauphinee—b. May 4, 1892, Halifax, Nova Scotia, Canada; d. Aug. 30, 1981, Angwin, Calif. She started her denominational service by serving as a stenographer-secretary in the Canadian Union Conference office and later in the West Pennsylvania Conference office, where she also assisted in the Sabbath school department of that conference. The next three and a half years were spent in Jamaica, where she served as secretary to the conference president and as the Missionary Volunteer secretary. On returning to the United States, she served as MV secretary and secretary to the president of the Oregon Conference. After a year she moved to the California Conference office, where for nine years she served as MV secretary and secretary to the conference president. Following this she spent 25 years as dean of women at three institutions: 11 years at Pacific Union College, Angwin, California; seven years at the Washington Sanitarium (now Washington Adventist Hospital), Takoma Park, Maryland; and seven years at St. Helena Sanitarium, Deer Park, California. She then served with her late husband, Grant A. Roberts, who was a church administrator. She had a great burden for young people and encouraged thousands of youth and ministers by giving them counsel and materials. Survivors include a sister living in Nova Scotia.

ROBERT S. SMITH, *Circulation Manager*

Davenport case committee is formed

The church is undertaking steps to oversee distribution of assets in the aftermath of the Donald Davenport case, where church entities have outstanding loans of \$17.8 million to a California surgeon and real-estate developer now involved in bankruptcy proceedings.

Under an agreement announced in the recent Annual Council, but subject to ratification by church entities, an arbitration steering committee headed by Kenneth Emmerson, former treasurer of the General Conference, has been formed. Elder Emmerson is a general field secretary of the church.

The steering committee will handle equitable distribution of any assets recovered and provide mechanism for arbitrating any disputes arising between church entities. No individual claims will be handled by the committee.

The steering committee will be composed of lay members and officials from the directly involved conferences, all nine unions of the church, and the General Conference.

The steering committee is to provide orderly oversight over the settlement of claims and will have power to make final settlements. There will be an appeal process established. An organizational meeting was held on October 26 at General Conference headquarters.

CHARLES E. BRADFORD

Needs in Poland are filled

The Polish Union Conference, which has more than 4,000 members, over the past several months has received gifts of food, clothing, and paper from church members in

other unions in the Northern European Division.

The shortage of supplies in Poland has been widely featured in the media, and the needs of fellow believers living there has prompted such actions as that of the West Nordic Union, which donated 20 tons of goods from the Danish Food Factory (Nutana) in July. Local churches in Sweden have posted food parcels to Poland and recently sent in a carload of food and clothing. C. van Ree, a local pastor from the Netherlands, took a trailer loaded with \$700 worth of supplies to Warsaw in September. The Finland Union voted to give the Polish Union three tons of paper, and this, together with other gifts of paper sent recently, will give a lift to the Polish publishing work.

The Northern European Division, on a cost-sharing basis with the Euro-Africa Division, so far has donated 25 tons of cooking oil, flour, sugar, lentils, rice, beans, and margarine, and a further shipment of 20 tons of soap powder, baby formula, whole milk powder, cheese, vegetable oil, sugar, and jam is due to be delivered soon.

CAROL-JOY PATRICK

Youth to have baptism celebration

The 1981 Annual Council has approved the program Youth Spiritual Commitment Celebration for the world field. Two dates were selected, the third Sabbath in April for the northern hemisphere and the third Sabbath in September for the southern hemisphere. At this time young people will commit their lives to Christ through baptism, and those won through youth evangelism will take time to "celebrate" for those already baptized.

Two divisions already have been involved in this project. The South American Division and Inter-American Division called it Spring Baptism. This was a time when thousands of youth gave their lives to Christ in baptism, and the church baptized those individuals the youth had won to Christ.

In the North American Division the North Pacific Union added the concept of a celebration—a celebration of joy, remembrance, anticipation, and commitment, a weekend when the whole church celebrates because young people have given their hearts to Jesus and those who are baptized make commitments. LEO RANZOLIN

For the record

New positions: W. A. Geary, president, Alabama-Mississippi Conference, formerly secretary, Carolina Conference. □ D. H. Swane-poel, president, South African Union, formerly president, Transvaal Conference.

Publishing leaders gather: Union-conference publishing leaders of the two largest divisions of the church, the Inter-American and North American divisions, met at the Pacific Press, in Mountain View, California, recently. At this gathering they set goals and laid plans for wider distribution of Adventist publications in English, Spanish, and French by literature evangelists. General Conference representatives were L. A. Ramirez and Clyde Kinder. Other leaders present included Ricardo Rodriguez, newly appointed Inter-American Division publishing director; Andres Tejel, manager of the Spanish Publishing House; and editorial and sales personnel from Pacific Press.

FAA committees review outreach

The Faith Action Advance Committee, consisting of representatives of laymen, ministers, evangelists, and conference, union, and division

personnel, met in Washington, D.C., on September 16. They considered reports and plans, including the It Is Written Teleseminars, the Kenneth Cox evangelistic team, the Lake Union Soul-winning Institute, and the Andrews University Institute of Church Ministry.

The Faith Action Advance Committee serves as the North American Division evangelism and church growth planning committee, seeking to bring together the various ministries in fruitful dialogue in order to achieve coordination and coherence of the many activities that engage the church in North America. Special consideration was given to improving the processing of listeners' requests by Adventist broadcasting, evangelism among prison inmates, follow-up and follow-through of evangelistic contacts in the local church, and church music. R. L. DALE

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 70 cents

name (please print) _____
 city _____ state _____ zip code _____
 new address _____

Attach label here or print old address: