

# Adventist Review

General Organ of the Seventh-day Adventist Church

December 15, 1983

## Christmas journey

Page 3

## The God who surprises

Page 10

## Can God use a witch doctor?

Page 15

If any time was a time to remember, it was Christmas. See page 3.



## THIS WEEK

As this issue is being prepared, Thanksgiving is only a few days away. When you read it, the Christmas holidays will be bearing down upon us. Both holidays should be times of appreciation. Yet how often do we really count our blessings as we should?

For many of the 35 million handicapped persons in North America, these holidays will not provide some of the sights, sounds, smells, and activities that most of us take for granted. Christian Record Braille Foundation ("Something Special at Christian Record," p. 14, and "Christian Record Meeting Needs of Handicapped," p. 17) is doing what it can to enable many of these people to enjoy at



least some of these experiences, to broaden their horizons as much as possible.

Perhaps Christmas would be an ideal time for those of us who are not handicapped to stop and think about those who are—and then do what we can to help them.

To help those who are spiritually "handicapped," retiree Adrian C. Woods ("Treasure in Heaven Laid Up With Califor-

nia Gold," p. 16) combines an unusual hobby—gold prospecting—with evangelistic outreach. Pictured at left are a few of the nuggets that have led to even greater treasures, as the article outlines.

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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.

### Kudos!

I have just finished the excellent Annual Council report in the November 10 issue. Kudos! This is unquestionably one of the best reports on an Annual Council that I have read. It was even better than being there and did not cost nearly as much. The report gave some "inside" and "back room" glimpses that were truly interesting.

ROBERT H. PIERSON  
Hendersonville, North Carolina

### Give more to get more

I was interested in the plea of one of your readers (Dear Miriam, Oct. 6) that "the General Conference give large subsidies to the schools." Mrs. Wood answered the point very capably, as usual. However, I would like to add to her comments.

It is an inescapable fact that the General Conference must depend for its funds almost

entirely on those that are contributed by our believers. It follows that if we need more from the General Conference, we will have to give more to the General Conference. And that is exactly what is not happening.

My copy of the latest statistical report for the North American Division shows that, of all funds contributed exclusive of tithe in 1950, General Conference funds accounted for 51 percent and funds for local needs represented 49 percent. In 1982, by contrast, the General Conference received only 20 percent of these nontithe contributions, while contributions for local needs made up the remaining 80 percent.

It is evident that the North American constituency is giving proportionately more and more for local needs, and less and less to the World Mission Fund of the General Conference. Probably that is why the General Conference is not in a position to give the "large subsidies" your reader calls for.

E. L. BECKER

Loma Linda, California

### New hymnal

Re "Negro Spirituals to Be Included in New Church Hymnal" (Sept. 29).

Alma Blackmon's article has relieved some of my anxieties about the new church hymnal. As a third-generation Adventist, I enjoy sacred music from Isaac Watts to Andre Crouch. I enjoy the musical expression of the soul as it flows from diverse cultural systems.

My concern with the upcoming hymnal is that it may contain a mere tokenism of ten to 15 songs from "peoples" that have entered later but that today are a significant part of this church.

There are black, Spanish, and other "peoples" in significant proportions in this church, and their contributions should be significant.

In the black experience, music is indispensable, central, and deeply rooted in our heritage—perhaps more so than most other cultures. Since we are an integral part of the Seventh-day Adventist Church, a significant representation of songs should be included, at least 100-plus, or 15 to 20 percent of the total hymnal. Just as we have learned to enjoy Fanny Crosby, even so our brethren and sisters of other cultures can enjoy our songs of praise, adoration, and hope.

KYNASTON M. RAMSEY  
Orlando, Florida

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# Christmas journey

By ANDREA LUXTON

**Ten days before Christmas the nightmare began. I never wanted to hear anyone talk of Christmas again.**

If a hot-water bottle could freeze on the bedroom floor in the middle of the night, you know it had to be cold! In 1962 the worst winter in memory struck England, and living in a cottage with no central heating, our family knew about it. But why should we children worry, with plenty of snow to ride our sleds on, food in the house, no school, a fire blazing all day, and the family together? It was like Friday night every night—everyone around the fire drinking hot chocolate and looking at pictures in the light of the flames, remembering summer holidays and planning and dreaming of the future. In fact, it was even more like an extended Christmas, and if any time was a time to remember, it was family Christmases.

Christmas always started for us in January of the previous year. "The Christmas tree was definitely too short last year, Dad." "What presents can we talk them into buying us next year?" "We'd better buy presents early too, before the rush sets in [in six months' time]." "It will be so nice to have all the family together again." "A week of celebration isn't really enough, not when the rest of the year seems to be just working." Next year was always going to be there—bigger and better than the year before, always glittering, always happy, and always with the whole family there.

Childhood died late for me when it came to Christmas. Perhaps the first time I realized life was not going to be the same forever was nine years ago. I was sitting on the floor of a friend's house at the time, helping her wrap Christmas presents for her children. Their whole family was excited—they had so many plans.

But it was going to be different for us this year. What would Christmas be without my father making jokes, losing everything he put down, and generally standing like a sergeant major surveying the troops? I had experienced death before, but it had never been like the experience of my father's death. A year before, we had been making so many plans, dreaming as usual of an even better future. And yet how much had been destroyed in so short a time as sickness and pain took its toll, and, dignified to the last, my father's life had ended. Just one look in my mother's eyes showed how different this Christmas was, and would be. The world had begun to change.

If anyone had told us then what would happen only eight years later, we would not have believed it. But for now it was



enough to know that childhood dreams were over and life was not so materially secure anymore. The next few years brought the deaths of several other older members of the family. But nothing prepared us for last year.

Full of ideas, love, compassion, and energy—this is the best description I could give of my mother. If something in her seemed to die with my father's death, nobody would ever have guessed, for she still had much to give to the whole world. As for me, I had no better friend and never wanted one. We loved and shared much of our life and experience. Our understanding of each other did not rely on words. Intuitively I believed our closeness could never end.

Ten days before Christmas the nightmare began, as sudden sickness took my mother to the hospital. Then, a week before Christmas, the phone rang. "I'm very sorry . . . I can't believe it . . . but we have found something on the brain scan. . . . Hello, are you still there? . . . Come in later today . . . we aren't sure what to do yet." The phone clicked.

Sabbath morning—everyone would be at church. The Sabbath before Christmas was bound to be a special program. There was no point going to the hospital right now

*Andrea Luxton, a doctoral candidate in English literature, is under appointment to Newbold College, England.*

either. It was better to go to church, see some people, and be ready for the afternoon.

The drive to the church was automatic. People's happiness and joy at the Christmas season was like a dream. Everyone seemed to have so many plans . . . we too had had plans. "Hello, haven't seen you for a while . . ." I turned around, but the person was already gone. There seemed such a spirit of love and unity, but even as I sat in the middle of the church, somehow it missed me. Loneliness in a crowd was not a new experience for me—but this was.

The service finished. I walked past the chattering groups to my car and drove away out of the world of Christmas and back into a world of fear and pain. How could the two possibly exist together? Three days later my mother died. Christmas Eve I flew home to England. Christmas Day was spent with friends while the body of my mother was in transit from the United States to England so she could be reunited with my father. I never wanted to hear anyone talk of Christmas again.

Nearly a year has passed now: a year of discovery, questions, and some answers. Desperation, doubt, and pain all have played their part in the passing days, and now another Christmas is about to come. So what now? Are memories still too painful to face? Can the happiness such a season once held ever return?

Even at the age of 14 I was fascinated by a poem of T. S. Eliot's. Concerned with the trip of the Magi to see the young

Christ, Eliot, in "Journey of the Magi," continually sees the pain and suffering of the cross intruding into the glorious picture of Christ's birth. He ends:

" . . . were we led all that way for

Birth or Death? There was a Birth, certainly,  
We had evidence and no doubt. I had seen birth and death,  
But had thought they were different; this Birth was  
Hard and bitter agony for us, like Death, our death."

Christ's birth and death and our salvation (death to the old life and birth to a new life) somehow all meet together in this one episode in Eliot's mind.

I remember childhood Christmases. I remember the pain in my mother's eyes the Christmas after my father died. I remember sitting, listening to Christmas carols last year. I think of what Christmas will be this year. Does Christmas mean presents and Christmas dinner? A celebration of Christ's birth? A foreshadowing of Christ's death? Memories . . . ?

Perhaps it is the word *love* that finally unites all. Love brings happiness; love also brings pain and suffering. In fact, with the risk of love must come the risk of pain—and yet with that pain, love need not, cannot, die. Maybe that is finally what Christmas celebrates: not just Christ's coming to earth as a baby to save us, but God's love that encompasses pain, sorrow, and death—yet keeps on loving, to the cross and beyond. When all the glitter and tinsel are gone, *love*, God's and ours, still continues. □

## *He smiled as babies do*

By CHARLES N. HARRIS

*When shepherds came to Bethlehem  
Whom did they hope to find?  
A royal prince with robe and crown,  
Or one like them in kind?*



*When hungry, did they think the Child  
Would never fret or cry?  
Or would He, with a princely shrug,  
Emit a tiny sigh?*

*Because He was the Son of God,  
Did they expect to see  
The Child's behavior more advanced  
Than normally should be?*

*Perhaps; but God in human form  
Can also normal be.  
So when His little tummy hurt,  
He cried like you and me.*

*He smiled when Mother talked to Him,  
As babies do, you see;  
And when she stroked His tiny toes,  
He laughed with baby glee.*

*He slept and smiled as babies do,  
Responding to His mother.  
And so the shepherds found the Child  
The same as any other.*

*Oh, yes, He was a normal Child,  
As God's own Son should be.  
He grew as other children grow,  
And learned at Mother's knee.*

*He learned He was the Son of God,  
As Child, as Youth, as Man;  
And that He came to save us all—  
The only one who can.*

# Why the Jews rejected Jesus as the Messiah

By F. C. GILBERT

## Alexandrian and Athenian culture sapped the spiritual strength of the house of Israel.

**W**hy did the Jews fail to recognize Jesus as the Messiah, when the Old Testament Scriptures were filled with prediction, type, and prophecy regarding His advent into our world? The refusal of the Sanhedrin to acclaim Him is especially difficult to understand, since the apostles repeatedly state that, had the people known it, they would not have crucified the Lord of glory. Their sacrificing of His life was done through ignorance. It seems well nigh inexplicable for some to harmonize the rejection of Jesus by the Pharisees while they were recognized as the leaders who sat in Moses' seat.

The Scriptures present the Jewish people as honest, zealous, and sincere. Paul says of them: "I bear them record that they have a zeal of God, but not according to knowledge" (Rom. 10:2). And of his own training and education, even before he accepted the Saviour, he adds: "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward man" (Acts 24:16). "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief" (1 Tim. 1:12, 13).

Because of the bitter experience through which the seed of Abraham passed in the captivity of Babylon for seventy years, after their deliverance from Babylonian exile the leaders determined never again to reject the counsel of God's word. Influential men of Israel feared the serious consequences that might overtake them if they were again led away from the true God. The following statement from Ezra is to the point: "Should we again break thy commandments, and join in affinity with the people of these abominations? wouldst not thou be angry with us till thou hadst consumed us, so that there should be no remnant nor escaping?" (Ezra 9:14).

In a Jewish treatise entitled *Ethics of the Fathers*, written about the second century before Christ, we read, "Be deliberate in judgment; train up many disciples; and make a fence for the law." The sages of Israel put forth their best effort to fence in the law. They multiplied comments,

explanations, treatises, targums, and other religious helps in order that the people might better understand the teaching of the word of God. Unfortunately, in their endeavor to familiarize the people with the requirements contained in Scripture for following God, they stumbled over a great stumblingstone.

According to the Jewish historian Josephus, after Alexander the Great worshiped in the Temple at Jerusalem following his reception by Jaddua the high priest, a spirit of friendliness developed between the Greeks and the Jews. Alexander's generals found it difficult to understand why their chief should embrace the high priest when they met on Mount Scopus, instead of putting him to death. Alexander told his officials that what occurred that day was shown to him in a vision when he was in Macedonia, and he wanted the privilege of entering the Temple and worshiping the God of Jaddua (Josephus, *Antiquities of the Jews* 11. 8. 5).

The Greeks assured the Jews that they desired to be their true friends and benefactors. They desired to learn more of the God of the Hebrews. An arrangement was entered into that allowed a large number of rabbis from Jerusalem to go to Alexandria in Egypt and translate the writings of the Jewish Scriptures into the Greek language. Greek scholarship and learning was seeking in every way possible to enhance the value of its own culture and refinement. It was also suggested by the Greeks that the Jews send their talented young men to Alexandria for training and instruction in the philosophies, sciences, and learning of the Greeks.

### Elders feared results

Many of the elders of Israel feared the results of such a course, the sages remembering the sorrows of their ancestors who came into contact with heathen manners and customs. They counseled the younger men against such a procedure. These, in turn, argued that it would be an advantage for strong, thoughtful, vigorous young men to enter the schools of Greece, as they might influence the philosophers and Greek scholars to see the value and beauty of the Jewish religion, and some of the learned Greeks might embrace Judaism. Still the aged men of Israel advised against it. They maintained that should the younger men come into contact with the learning of the heathen, it might be ruinous to the future of the Jewish race.

The Greeks assured the fathers in Israel that they could hold to their own standards of religion. They were encouraged to believe that the synagogues where the children were taught their religion would not be interfered with; their *Beth Hamedrosh* (house of learning, their high schools), where their young people received preparatory training, would continue as heretofore; the *Talmud Torah* (their colleges where advanced studies were conducted) would be strengthened if the teachers of the law could draw from the wisdom and learning of the scholars of Greece; and by

*F. C. Gilbert, Adventist pioneer in work for the Jews, was born in 1867 in London of Jewish parentage. Accepting the Adventist faith in Boston, he received ministerial training and became an indefatigable worker for the Jews. His published works included five books. This article is an abridgment of Elder Gilbert's essay published in Ministry, December, 1933—50 years ago.—Editors*



receiving recognition from Greece, at that time the world's greatest nation, the graduates of Jewish schools would be greatly advantaged.

Many of Israel's influential men yielded to Greek urging. They said that God would help their young men to be true to their religion, and the training schools of Jewry would have a better standing in the eyes of the nations. The men of Israel were made to feel that the advantages of the Jewish scholars would be immeasurable. The young men would gain knowledge, influence, prestige.

Gradually the Jewish schools came to confer degrees upon their graduates. There were the Rav, or rabbi, the Tana, the Gayon, the Sadi, and the Rabbon. It was thought necessary for the graduates of the rabbinical schools to display their rank by wearing different clothing. Little by little an educational aristocracy was formed, which was called the Sanhedrin. This term is of Greek origin, the Hebrew name being *Beth din ha-go-dol*, Great House of Judgment.

The religious schools continued to operate, but a marked declension in spiritual influence and power was apparent. Year by year the word of God was studied less, as studies based on culture and philosophy increased. Human concerns became exalted and God was less thought of. The rabbi was extolled; the unlearned were depreciated. Piety gradually diminished as form and ceremony increased. Many laws were passed favoring rabbinism and school customs, yet students were encouraged to love and obey God.

In *Ethics of the Fathers* the rabbis taught: "A child of five years should study the Bible, at ten the Mishna, at fifteen the Gemara."

The Mishna is a voluminous commentary on the Bible; the Gemara is the commentary of the Mishna. So as the student advanced in years and developed in mental acumen, he studied God's word less and human writings more.

In order for leaders to be accepted by Jewish assemblies,

they must have completed a course in the rabbinical schools. Those who failed to follow the procedure mapped out by the Great Sanhedrin (or by the lesser Sanhedrin located in cities and towns of Palestine outside Jerusalem, headquarters of the *Beth din ha-go-dol*, the Great House of Judgment) received no recognition by the populace. The graduate rabbi was known by his garb. It was imperative that rabbinical qualifications be met in order for a person to gain a hearing by the children of Abraham.

Such were conditions in the land of Judea at the time John and Jesus appeared.

"By the Babylonish captivity the Israelites were effectually cured of the worship of graven images. During the centuries that followed, they suffered from the oppression of heathen foes, until the conviction became fixed that their prosperity depended upon their obedience to the law of God. . . . After the return from Babylon, much attention was given to religious instruction. All over the country, synagogues were erected, where the law was expounded by the priests and scribes. And schools were established, which, together with the arts and sciences, professed to teach the principles of righteousness. But these agencies became corrupted. . . . In many things they conformed to the practices of idolaters.

"As they departed from God, the Jews in a great degree lost sight of the teaching of the ritual service. . . . The Jews lost the spiritual life from their ceremonies, and clung to the dead forms. . . . In order to supply the place of that which they had lost, the priests and rabbis multiplied requirements of their own; and the more rigid they grew, the less of the love of God was manifested. They measured their holiness by the multitude of their ceremonies, while their hearts were filled with pride and hypocrisy."—*The Desire of Ages*, p. 29.

Since John and Jesus were not the products of rabbinical schools, the people would not recognize their authority as teachers. But God gave these men a message filled with divine power and with the heavenly Spirit.

Because the leaders of Israel failed to accept the message of John as coming from God, they were unprepared to receive the message of the Saviour, although He assured them that His life and advent were based on the sacred Scriptures. The rabbis argued: "How knoweth this man letters, having never learned?" (John 7:15).

Since the members of Jesus' family were loyal to the synagogues, His own brothers did not believe on Him as Messiah (see John 7:4, 5). Because the standards of learning were established by the Sanhedrin and no one who refused to accept the teaching of the rabbis was given recognition, it is not difficult to understand why, when the Saviour came to those who were custodians of the oracles of God, they failed to recognize Him as the fulfillment of the types and prophecy spoken of by Moses and the prophets.

By mingling human philosophy with the Word of God, the spiritual force and power of the Scriptures was lacking in the lives of teachers and laymen. They did not have spiritual discernment. Alexandrian and Athenian culture had sapped the spiritual strength of the house of Israel. The influence of worldly religious training unfitted all classes to meet Him when "he came unto his own." "His own received him not." His claims were heavenly; the people were of the earth, earthly. Heaven and earth did not harmonize.



At the beginning of His work Jesus told the people that the populace would kill Him. The Pharisees accused Him of being a Samaritan and of having a devil. Blinded by sin, influenced and hypnotized by human learning and rabbinical tradition, the masses were lacking in spiritual intuition. In the end they rejected their only hope, their one source of deliverance. No honesty, zeal, or earnestness could deliver or save them from sin. Only Jesus, the light of the world, the Saviour of men, could bring deliverance.

To a great extent the leaders of Israel had yielded to the demands of Greek culture and learning, thereby hoping to gain prestige and influence. They had been led to believe that they would be advantaged by assimilating worldly standards of education more than by clinging tenaciously to the standards bequeathed to them by their godly ancestors. So the Jews lost much of their influence, failed to retain their prestige, and rejected their long-looked-for Messiah and Saviour. □

PERSPECTIVE By WILLIAM G. JOHNSON

## Nordic wisdom

*The cold north wind was blowing as the young minister waited outside the meeting hall located on the shores of the Arctic Ocean. Here he was, about to begin his first evangelistic campaign—on a little island beyond the Arctic Circle in north Norway. The tiny hall was lit by paraffin lamps; the island had no electricity. As he gazed into the darkness he wondered: Will anyone come to my meetings? Then he saw a light moving, then another. The fishermen had picked up lanterns from their boats, and now they were coming to the hall, coming until they filled it. Night after night he preached, on through the months of winter darkness. When the spring came, he baptized 20. The snow began to fall as he was baptizing them in the ocean.*

Alf Lohne is a general vice-president of the General Conference. He brings to the office the characteristics of his Norwegian heritage: simple, direct, down-to-earth speech; practicality; a keen sense of humor.

He brings also a life of varied service. He has served the church as a church pastor, a conference president, union conference president, division secretary, division president. He has worked as literature evangelist, Bible worker and evangelist, youth leader, editor, and public-relations director as well as administrator. As president of the West Nordic Union he initiated and directed the building of new facilities for Norwegian Junior College in a setting that places it among the most beautiful Adventist campuses in the world. Four books, which have sold more than 100,000 copies, have come from his pen. A series of picture-tape Bible studies he produced is still in use and winning souls.

He brings also his wife, Agnes, who, although born in Brooklyn, New York, grew up in Norway. Mrs. Lohne is a chiropodist. Her friendly and tactful manner has been an asset to her husband.

As he looks back over the years, he muses: "Norway is a small country, and we have only about 6,000 members. My education is not impressive [although he has studied at Newbold College and the SDA Theological Seminary]. Why should this worldwide church choose me to be one of its vice-presidents?"

But why not? Adventism long ago learned not to "despise the day of small things." The measure of a person is character. In Elder Lohne the labors of the years have refined and sharpened the Nordic consecration and wisdom tested that night by the Arctic Ocean.

Where did the real story begin? Perhaps with a godly mother, an Adventist, who before she died made arrangements for young Alf to go to our college in Norway (Onsrud); he became a Christian there.



Alf and Agnes Lohne

Or was it later at that college, in an experience that left an indelible impression on a boy's mind as the world was opened to his view? The speaker was W. A. Spicer. He was president of the General Conference, but that meant little to Alf Lohne at the time. Rather, it was Spicer's personal warmth that moved the youth—Spicer's transparent sincerity and his interest in the young people personally. Plus Spicer's preaching: as he told experiences from country after country, the worldwide genius of Adventism illuminated Alf's mind.

His General Conference responsibilities include chairmanship of several committees and membership in many. Most sensitive, however, is his role as liaison with Adventists in some Communist countries.

"A miracle, a fantastic development" is how he describes the progress of our work in the U.S.S.R. as he has witnessed it. "When I first went to the U.S.S.R. on behalf of the General Conference—in 1977—the church was split into factions. In the same city two Adventist churches would hardly be on speaking terms and would be trying to win members from each other. Now they worship and make plans together. Leaders of the former factions now share in leadership responsibilities as they work side by side. It's a miracle."

Behind that miracle, however, stand many hours of labor. Many visits to the U.S.S.R. Many efforts to get leaders of factions together, to get them to talk to each other on a Christian basis.

In short, many applications of Nordic wisdom.

# Robbed—and glad

By MIRIAM SAVAGE



**If I didn't know before  
that there is a God, I  
would know now.**

**H**elp! Help!" I was screaming, "somebody took my purse!" There I was, standing in the Safeway store, unable to run because of recent surgery on my knee. How could anybody be so bold as to grab my purse from my hand and run?

At first I thought it was a joke, but when I saw other people taking off after the thief, I knew it was otherwise. There went my credit cards, driver's license, checkbook, and more than \$200 that I had just received from cashing my check at the bank. That was the money to pay the bills and to buy the Christmas presents and food. I was stunned.

When the first shock was over, I remembered what had happened that morning. I had asked the Lord to give me a sign, and this episode seemed to be really an answer to my prayer. How could I complain?

My daughter had wanted only one thing for Christmas—a racquetball racket. I had checked, but the prices were too

high for my purse. Several weeks earlier, however, I had seen in the paper that the Bi-Mart store had Wilson rackets on sale for \$16.65 (they were regularly \$24.95). I had hurried to get there and buy one, knowing how it would please my daughter.

Three weeks afterward I overheard my daughter say to her friend, "I wish my mother would buy me a Leach racket for Christmas, because that is the best kind I know."

Of course I did not want to disappoint her, so I went back to Bi-Mart to ask if they would exchange the Wilson for the Leach "Lady Swinger." They graciously did it, even though I had already lost the sales slip. They returned \$24.95, and I bought the Leach for \$18.95. Upon returning to my car, I remembered that my first purchase was on sale at \$16.65. Well, they wouldn't care, I thought, and drove away.

I had always taught my daughters to be honest in everything, and I was confident they were. Did I do something wrong now? My mind dwelt on this question as I drove to Safeway, and I asked the Lord to show me clearly whether I had displeased Him in what I had done. Down deep I knew already.

Still shaking from my encounter at Safeway, I knelt when I returned home and asked the Lord's forgiveness. I promised that if I should get the money back in some way, I would go immediately to Bi-Mart and give them \$10, explaining what I had done. A wonderful peace entered into my mind.

*Miriam Savage is a nurse living in College Place, Washington.*



The next morning the telephone began ringing. My friends had heard on the radio of my misfortune and called to comfort me. They were surprised to find me cheerful, assured that something good would come out of the event.

Then began a remarkable series of happenings that confirmed the Lord was with me. I will mention only two of them.

Early the next day I needed to go to the Motor Vehicle Department for another driver's license. Taking down an old purse, one I had not used for more than a year, I checked and found it empty. At the Motor Vehicle Department a clerk told me that I could get the new license in six weeks for a fee of \$3.50.

"But I have no money," I said, and told what had happened the night before.

"Sorry, but it's three dollars and 50 cents."

I felt deserted—no money, no checks, and no friends around.

"May I pay it later?" I asked softly.

"No, we need cash or a check" was the answer.

My old purse had a small zipper, and in my despair I began to pull it back and forth. Something green was sticking out of the pocket. I pulled it out, and before me on the desk lay three new dollar bills. Joyfully I told the clerk that I had three dollars, although I did not know how they got there.

"But it's three and a half," the clerk responded.

"I have no more—please, you see?" I pleaded. But my fingers, exploring in the small pocket, struck a 25-cent coin.

"I can't believe it," I almost shouted, "I have three dollars and 25 cents."

Annoyed, the clerk said, "It is still \$3.50."

Turning my purse upside down, I started to shake it, and another quarter dropped to the desk. I was stunned. "The Lord is with me; that's the only way I can explain this," I said.

## A surprise

A few days later Walla Walla General Hospital had its annual Christmas brunch. Because of illness I had not been working for eight months, so I intended to stay home this time. However, I received a special invitation. It was good to see old friends and make new ones. After the meal the administrator came to me, placed his arm around my shoulder, and said, "Miriam, we all love you and want to do something for you." He handed me a thick envelope and asked me to open it. Out came a card with the words "Thinking of you in your sorrow." Then came money: dollar bills, two-dollar bills, fives, tens, twenties, and checks. The envelope contained almost twice as much as I had lost.

Tears welled up, and I let them run freely. How good God is to give me friends, true ones in time of need!

The next morning I returned to Bi-Mart. The manager himself was at the sporting-goods desk. I gave him \$10 and told what I had done and how I wanted to pay the difference between the two rackets.

I saw his eyes moisten. He handed me back the money, saying, "If I didn't know before there is a God, I would know now, because only He can make a person want to come back and confess."

The robbery had turned into a blessing. □

## FOR THE YOUNGER SET

# Shadow wrapping

By DOROTHY SIMMS

"Hey, Crystal, let's make a shadow," Adam called to his sister, who was looking out the window.

"You can't make a shadow, silly; it's snowing outside."

"I don't mean a shadow shadow. I mean a shadow. Next week is Christmas, and we could wrap it up for Mom."

"Wrap up a shadow, Adam? You can't wrap a shadow. What's the matter with you?"

"Well, come on, I'll show you."

"Oh, all right, but wait until I get my coat."

"You won't need a coat."

"What do you mean? It's snowing outside and Mom wouldn't like—"

"Come on, you'll see."

Crystal shrugged her shoulders and followed him to the next room, where he got some paper and a lamp.

"Now we need a plain wall."

"Are you going to paint a shadow on the wall?" Crystal teased.

Adam rolled his eyes while he attached four large sheets of paper to the wall and plugged in the light.

"Now, Crystal, you stand between the light and the paper."

She did as she was told, but Adam found that her shadow was too big. He moved the lamp back and got a chair.

"OK, now sit there," Adam pointed.

She sat where she was directed, and a perfect shadow of Crystal appeared on the wall. She said, "That's nice, but I can hardly wait to see you wrap it."

"Now turn sideways and sit still. I'm going to draw around your shadow on the paper. That's the shadow we are going to wrap," Adam stated.

"Oh-h-h, now I see."

Much tedious work later, Crystal and Adam each had a shadow.

"Now let's be sure we have enough tape on the back of the shadow so the four pieces of paper won't fall apart, then we'll put it on construction paper, cut it out, and wrap it."

Christmas morning Mother opened her two gifts. "Silhouettes! What a lovely idea. Thank you both."

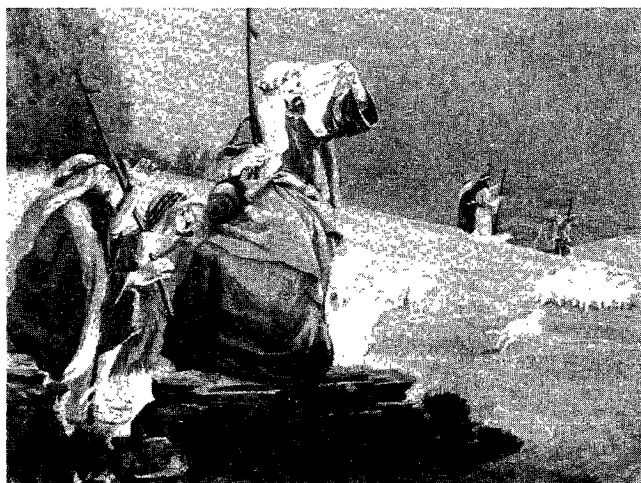
"Silhouettes! That's what they are. You and your shadows," Crystal chided her brother.

"Of course. That's what I said, shadows."



# The God who surprises

By JAMES J. LONDIS



## To whom will Jesus come this Christmas?

Christmas is now a cultural event in American life. Even atheists and non-Christians find the season contagious, for few things are more pleasant than family gatherings, pine trees, crackling fires, homemade sweets, and presents. And if you are a football fan, Christmas is the time of year when you make your secular pilgrimage to the stadium to watch the gods of our culture battle for the supreme throne. Yes, in America, criticizing Christmas is a sin worse than criticizing motherhood and apple pie.

The emotional appeal and commercial potential of Christmas are not lost on television producers, who have become adept at wrapping sentimentalism in a Christmas bow. Special after special features Hollywood stars and their families selling us the product that every good American family must have under the tree. These specials, plus feature-length cartoons about the little drummer boy and Rudolph the red-nosed reindeer, make Christmas saccharine sweet.

This is not meant as an indictment of Perry Como or even Rudolph (one of my lifelong weaknesses has been cartoons with delightful characters). But Christmas has become *so* sweet that we are apt to forget we are being asked by the commercial world to receive every good thing at Christmas except Jesus Christ. And there is a reason for this.

Christ is an offense to the world, even at Christmas. People looked for the Messiah 2,000 years ago, but few followed the star to Bethlehem. They wanted a king, not a stable-baby. They wanted a healer, not a helpless infant. Subconsciously, people had already decided: "Messiah, if

You come as a servant, as the suffering Lamb of God, and call us to lives of self-denial and sacrifice, then we will make *sure* You are the suffering Lamb of God. We will torture You so deeply that You will go back to heaven faster than You came."

Such a suffering Messiah was a stumbling block to the Jews who looked for vindication and revenge rather than servant love. He was foolishness to the Greeks, who found it ludicrous to think that the universal Principle of all things, the basis of intelligibility for the whole cosmos, would enter human history as an infant and submit Himself to the worst that evil men could concoct. There was no room in any philosophical system of ancient Greece for such a Messiah. He took them by surprise.

When God comes to men and women, they are *always* taken by surprise. Even when we expect God to come, as the shepherds did, He surprises us. He comes in a different guise than we expect, He comes making different demands than we hope for, and He comes to those who expect Him to go to others first. The shepherds assumed that Messiah would go to the religious leaders, to the high priest perhaps, before He would go to ignorant shepherds. In the Old Testament, certain prophets (for instance, Jeremiah) assumed God would go to someone else. And if a person is not surprised God has come to him, he is not the kind of person God can come to.

"Who has believed what we have heard?  
And to whom has the arm of the Lord been revealed?  
For he grew up before him like a young plant,  
and like a root out of dry ground;  
he had no form or comeliness that  
we should look at him,  
and no beauty that we should desire him"  
(Isa. 53:1, 2, R.S.V.).

To whom will Jesus come this Christmas? Bethlehem is no longer merely a place in Palestine, but the room in a human heart that is as humble as a stable. To *that* place Jesus will come, and to that person. And if He comes to you, you will know the wonder of the shepherds, you will hear the music of the angels, and you will enjoy the gifts of the Magi. But the longer Jesus lives in your life, even as He lived with Joseph and Mary, you will feel puzzled about why He does what He does, what the full meaning of His life and mission is. And as He unfolds Himself to you, you will find Him an offense at times. That is how He makes you into a perfect image of Himself. He disciplines in love, but He disciplines.

So let us enjoy our Christmas holiday—the homemade sweets and crackling fire, the snow and pine trees, the flowers and cards—realizing that Jesus gave us these gifts, not to *replace* Him, but to glorify Him and to understand that in despair and in joy, in death and in birth, in thorns and in flowers, the words of the angels are still true: Emmanuel—God is with us! □

*James J. Londis is pastor of Sligo church, Takoma Park, Maryland.*

## Retired but not tired



### How older Adventists are adapting to the challenges of "life after work."

By D. A. DELAFIELD

Today there are approximately 25 million elderly citizens in the United States—about one tenth of the population. During the 1980s, according to one projection, the number of Americans 65 or older will increase from 25 million to about 30 million. The Federal Council on the Aging suggests that 25 years from now there will be 55 million senior citizens in the United States. These figures represent an enormous collection of social, religious, financial, and political power. Senior citizens are a force to be reckoned with in modern society.

Concentrations of Seventh-day Adventist retirees are heaviest in California and Florida. North and South Carolina, Georgia, Tennessee, Virginia, Maryland, Massachusetts, Arizona, Oregon, and Washington have substantial groups of Adventist senior citizens. In the Southeastern California Conference, church members 55 and older make up a significant group—more than 10,000 members.

Retirement clubs have sprung up spontaneously in areas where Seventh-day Adventist senior citizens are numerous. Some of these clubs have as many as 200 to 300 members. Retired workers' fellowships predominate. "Sixty-plus

clubs," composed of Adventist laymen and a strong sprinkling of former church employees, also are functioning strongly. Such open clubs meet regularly in Loma Linda, California, and Collegedale, Tennessee. The absence of a spirit of partiality or exclusiveness is refreshing and wholesome.

People in their 50s who sense the approach of retirement years wonder if they can cope with the coming changes. They should know about the concerns and interests of older people. Often they ask senior citizens this question: "How do you feel?" The usual reply is: "No different than I did 20 years ago."

Such a response is not to be taken with a grain of salt. Those not yet in their 60s or 70s should believe it. Getting older doesn't mean being decrepit, immobile, and senile! Changes take place, to be sure, but the feelings and general sense of well-being are similar in many respects to younger people approaching maturity.

All of us have observed how vigorous and active some retirees are. "A significantly higher proportion of persons 65 and over than of those under 65 years of age experience some limitation of activity due to a chronic condition, although not until age 75 does the majority report such limitations."—*A Chartbook of the Federal Council on the Aging*, p. 28.

As nearly as it is possible to ascertain, 54 percent of persons 65 or older are able to carry on major activities in a satisfactory manner. Twenty-two percent are limited in the amount or kind of major activity; 17 percent are unable to carry on major activity. But they can do something, and invariably they find tasks to perform that match their strength and potential.

*D. A. Delafield is a trustee of the Ellen G. White Estate and coordinator of retirees' affairs for the General Conference.*



**Top:** Members of the Korean retired ministers club of Los Angeles and their wives meet every month. They are engaged in preaching and soul winning among the thousands of Koreans in the metropolitan area. **Bottom:** Retired workers from the Upper Columbia Conference enjoyed speakers from the North Pacific Union and the General Conference at a get-together.

For Adventist retirees this means a continuation of witnessing with emphasis on qualitative, more than quantitative, performance. William Menninger, one of the founders of the famous Menninger Clinic in Topeka, Kansas, expressed a great truth: "For maturity everyone has to have a cause, a mission, an aim, in life that is constructive and *so big they can keep working at it.*"

Among retirees' concerns, money matters figure high. While some senior citizens enjoy a lucrative income and have more than they need, the majority make do with low, fixed incomes and eagerly await the retirement check each month. Not all retirees are poor, but some are. The church should make it a point to see where the low-income retiree lives, inquire concerning his financial state, and do whatever is

necessary to preserve the retirees' self-respect. This is "pure religion and undefiled" (James 1:27).

Owning a home and having some extra property is desirable but not always possible, especially for workers in the church who for years have traveled from place to place engaging in evangelistic activities. Those who have a home paid for in a rural area have a great blessing.

Retirees should locate their retirement homes, whether paid for or rented, near friends and well-chosen relatives and, if possible, near a Seventh-day Adventist church and medical institution. The geographical area selected should not represent extremes in temperature, although with modern heating facilities and air conditioning, a comfortable retirement can be enjoyed as far north as Maine or Canada and as far south as Florida.

### "Dying legacies" vs. "living benevolence"

Ellen White tactfully but frankly discussed older persons and their handling of financial affairs. She urged the importance of making a will without delay, but her own example and testimony stressed the following counsel: "Dying legacies are a miserable substitute for living benevolence."—*Counsels on Stewardship*, p. 326. She meant that we should be rich in good works in this life and not wait until death to be generous. The retiree may experience the joy of seeing whatever means he possesses employed in a missionary venture for God *while life remains*. "Would you make your property secure? Place it in the hand that bears the nailprint of the crucifixion. Retain it in your possession, and it will be to your eternal loss. . . . Would you enjoy your substance? Then use it for the blessing of the suffering."—*Testimonies*, vol. 9, pp. 50, 51.

God desires the retirees of His church to find happiness, rest, and change in their later years. They should look for recreational facilities and opportunities to relax—in gardening, hiking, bird watching, golfing, playing horseshoes, crocheting, doing needlework, and so on.

One of the great concerns of the retiree is the matter of personal salvation. While some have the hope of Christ burning like a flame of fire in the soul, others do not.

The retiree need not indulge tendencies to depression regarding spiritual life. God can do "exceeding abundantly above all that we ask or think" (Eph. 3:20). Our Saviour knows that people are but dust, and He considers and understands human frailties. Jesus died for the elderly as well as for the young, and He is able to bring forth His precious retired people as fruit ready for the garner.

The chief concern of some retirees is for the Advent Movement itself. Many senior citizens have spent their lifetime as Seventh-day Adventists. They love the church, and its success is the object of their diligent effort and the recipient of their wealth. Many devote their time to the finishing of the work; with them it is a great passion. Their voices should be heard in our churches.

Younger Christians must take over the work of leadership formerly carried by the retirees. But the younger workers should call upon those of experience to review the past and to help the church remember that "we have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196. □

## When life begins ... and ends

In an editorial printed early this year we examined the need for balance between a heaven-based hope and earthbound fulfillment ("Future Hope or Present Fulfillment?" Jan. 20). Pursuing this theme a step further, we here would like to consider the need for balance between living for the future in this life and taking the time to enjoy to the full each moment of our existence.

The eighteenth-century English poet Alexander Pope, in lines often lifted from context—as we are doing to a degree here—shares the observation "Hope springs eternal in the human breast: Man never is, but always to be, blest."

Demonstrating the validity of Pope's words, a great many people in today's society—Adventists included—are bartering the present for the future. Children are born, they learn to walk and talk, they go to school, they pass through the beautiful metamorphosis of childhood—yet fathers, and often mothers, are too busy getting an education, too busy climbing the corporate ladder, establishing a career, or becoming financially secure to experience the ecstasy that can be derived from observation of and interaction with those young lives.

When the goal is achieved (if it ever is), it often proves less satisfying than envisioned; at the same time those past events not fully savored take on new significance—but remain forever irretrievable.

Adventists, particularly in North America, are an upwardly mobile segment of society. We also are a driven people, success-conscious. Our emphasis on education and our sense of mission contribute to this phenomenon. While such characteristics are commendable, they also open the door to serious pitfalls. Imbalance, intemperance, and inverted priorities are a danger even in the pursuit of worthwhile goals.

Betty Holbrook, currently director of the General Conference Home and Family Service, wrote a book a few years ago entitled *I'd Pick More Daisies*. In the opening chapter she shares the statement (by Frank Dickey) from which she drew the book's title: "If I had my life to live over, I would relax more. I

wouldn't take so many things so seriously. . . . I would climb more mountains, and swim more rivers. . . . I'd start barefooted earlier in the spring and stay that way until later in the fall. . . . I'd pick more daisies!"

### Taking time

How many of us take time to become well acquainted with our neighbors? How many of us take time to write letters to loved ones, to remember special events in the lives of others, to simply sit and watch the heavenly fireworks of a spring storm or savor the smell of the earth when it has ended? Or are we reserving such experiences until after the house is completed, the dissertation written, the corporate merger finalized, the crops planted, the church building project finished?

While we need to plan for the future, always living the present in such a manner as to safeguard future happiness, we must avoid sacrificing the present for the future. We have no guarantee that our lives will continue beyond the present moment. That tomorrow never comes may prove more than a truism.

Life does not begin with the achievement of some future goal, the arrival at some higher plateau; life is in the here and now. The crucial issue, the real danger with which we must contend is, as one writer has noted, not that life shall end; rather, that life shall never truly have begun. J. N. C.

## Prayer for lonely hearts

By HELEN ANDREW CATE

Gracious Lord, within  
whose store  
Lies balm for healing  
Of all troubled hearts,  
Pour the costly ointment  
of Thy love  
In overflowing measure  
Into wounds that burn  
Deep in lonely hearts,  
Borne in proud silence,  
Unassuaged by time.

# Something special at Christian Record

Several months have passed since I toured the Christian Record Braille Foundation in Lincoln, Nebraska, but three strong impressions linger in my memory: the diversity of services the Christian Record offers, the 84-year heritage of the foundation, and the dedication of the workers I met there.

We have printed articles in the ADVENTIST REVIEW for years about Christian Record and its work—and I have read them all, even edited some of them. But it took a personal tour to make me realize what an important part of our church the Christian Record is.

I knew, of course, that Christian Record produces magazines in Braille, but I hadn't realized how many—nine in all, including the REVIEW. Some magazines also are produced in large print and flexible discs. I needed to have my memory jogged about the other services the Christian Record offers: a lending library that circulates Bibles and other books in Braille, large print, and on cassette tapes and records; "full-vision" books, which combine colored pictures with Braille words so that blind parents can read them to their sighted children; a Bible correspondence school; National Camps for Blind Children (30 held this year for visually handicapped youth and adults); representatives who visit blind people in their homes to explain and demonstrate the free services of the foundation; limited scholarships for those who qualify; glaucoma screening clinics at camp meetings and other places; and coordination of the translation of materials and signing for deaf persons.

Until my tour I had not known about the Christian Record's history which dates back before 1900, or of its close relationship to the General Conference and, for a brief time, the Review and Herald. In 1897 the church's International Tract Society in Battle Creek, Michigan, began printing tracts for the blind in raised point print. But a persistent young man named Austin Wilson kept urging that more be done for the blind. In 1899 the General Conference decided to publish a monthly journal in Braille, to be called the *Christian Record*. The first issue appeared in January, 1900, having been printed on a clothes wringer.

Blind persons working in the Review and Herald building in Battle Creek did much of the work on the magazine each month. But after the Review burned to the ground on December 30, 1902, they moved to College View, Nebraska, with the International Publishing Association, the denominational publishing house for non-English material, rather than to Washington, D.C., with the Review.

## Lending library

I was interested to learn how the Christian Record's lending library came into being. In 1912 the U.S. Congress voted that free magazines could be mailed without payment of postage. This complemented a previous bill providing that libraries could mail embossed library books to blind readers and that readers could return them without paying postage. The Christian Record quickly took advantage of this opportunity to establish a lending library which today is a major part of the foundation's services.

In order to comply with the law that said *free* magazines could be mailed at no charge, the Christian Record discontinued charging a subscription price and began looking for other sources of income. By 1915 its public solicitation of funds had evolved. Today the Christian Record depends on the church to finance its sectarian activities, such as the publication of Sabbath School lesson quarterlies and Adventist magazines, and on donations from the public for its nonsectarian services.

Another significant year for the Christian Record was 1967, when staff members conducted the first camp for 23 blind children at Camp Kulaqua in Florida. On my tour I met a man who attended that first camp—Chris Etheredge, who now is the Christian Record's receptionist. Chris's wife, Pam, who has some vision but is legally blind, was my tour guide. Pam, who earned a degree in music from Andrews University, is Christian Record's correspondence secretary.

Through the years the Christian Record has employed a number of blind workers who have spent their lives serving other blind people. I have met many dedicated workers in various Adventist institutions, but I found something special about the Christian Record's workers—a sense that they were performing a genuinely important, necessary service for a very appreciative group of people.

While the Christian Record is unique in the service it performs for the church, it also is typical of our service organizations—such as our hospitals and clinics, our community services centers, and our anti-smoking programs—that seek to follow the example of Jesus, who "mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'"—*The Ministry of Healing*, p. 143.

J. R. F.



## Can God use a witch doctor?

By S. WAYNE YOUNG

The jingle of pieces of tin cut and wired together, the sight of dirty clothes tied end to end, and the showing of an assortment of herbs and trinkets from an old basket caused all present at the August 9 dedication of the new Salimandut church (in northern Sabah, Borneo) to crane their necks for a better view. Sangki Upas, a former witch doctor himself, held up the contents for all to see.

"These are no longer a part of Yaesa's life, for she has given herself to the powerful God of heaven. Soon she will be baptized." Sangki beamed as he told how Yaesa just a few weeks earlier had given up her charms. What a demonstration of God's power at the opening of a new church.

Sangki had arrived late in 1982, having chosen the village as the target of his efforts to preach and teach the good news. Although he found two families of former Adventists there, they made it clear that he was unwelcome. In spite of opposition, he persisted.

Finally, after some trying times, he was surprised to hear Mosuni Lasa, one of the former members, say, "Maybe you should start a branch Sabbath school." Sangki quickly agreed, but where? Mr. Lasa offered Sangki the use of his house—but told him he should not expect him to attend.

To Sangki's amazement, both former Adventist families not only attended faithfully but brought others. The group grew. Sotikar, a witch doctor,

was among those who listened to the lessons. Deciding he would like to follow in Sangki's footsteps, he gave up his charms and committed his life to Christ. At the end of February he was baptized.

For Sotikar's mother-in-law, Yaesa, it was not so easy. Only when she was unable to cure her own mysterious illness was she willing to seek outside help. When doctors failed to help her Sangki seized the opportunity to pray that God's name might be glorified by Yaesa's healing. And she was healed.

Salimandut is but one in the list of churches and chapels planted by Sangki. "There is something down here," he says as he places his hand over his heart, "and I must tell others about Christ. Rain or shine I go. What God has done for me I must share with others."

What has God done for Sangki?

Born in 1928, into the family of a well-known and powerful witch doctor, Sangki was trained to assume a place of prestige. In 1946, a marriage was arranged to help the future witch doctor. Not long after, Sangki's father allowed him to begin practicing witchcraft with his own charms.

Before long the two men's powers were put to the test—Sangki's mother became ill. In spite of the sacrifice of all the family's water buffaloes, pigs, goats, and chickens in order to appease the devils, she worsened and died. What had gone wrong? Unspoken doubts passed through Sangki's mind.

Life continued, however, and Sangki's practice grew. People began to depend upon him as

they formerly had depended upon his father. Then it happened again. Someone dear to him became desperately sick—his own daughter. Again all his efforts failed.

After his daughter's death Sangki went for a walk in the rice fields, away from the village, to think things through. Forbidding thoughts filled his mind. Was there really a God, as some people said? A God who created the sun and the stars? Was there a God who was more powerful than the devils he served? His next thought caused him to shake with fear: Could it be that the God of the Christians could have saved his mother and little daughter?

The next week he made his way to a small Seventh-day Adventist church in the Damai district, determined—in spite of his misgivings—to find out for himself. To his amazement, these people called upon their God without offering animal sacrifices. In fact, they spoke to their God as a person would speak to a friend. And yet it was apparent that their God heard and answered their prayers.

Sangki joined a Bible study class and studied, month after month. It was not easy to forget the past, but God was preparing

him for a special work. Finally, in 1953, he and his wife were baptized. With joy at each step, he started to witness—first to his father, who died without accepting the Adventist message. Although saddened, he continued to share his faith with others.

As Sangki received more training, his witnessing became increasingly effective. During the past 15 years he established five churches. Recently I visited all of them with him in one day.

In 1968, Sangki returned from a lay witnessing training course to meet the challenge of a difficult kampong (village). As he visited in Talantang II, he met three witch doctors—Yungut, Majangkil, and Lingkid. The three tried to cast a spell over him. When it did not work, they began to listen to his words.

Sangki's own past helped him bridge the gap. Soon all three had accepted Christ, and J. T. Pohan, a missionary to Sabah from Indonesia, baptized them. Before long 45 Sabbath school members were meeting in Lingkid's home. Sangki remained with them for seven years, helping the group—now 125 members—to build a church. Having found and



Sangki, left, holds the charms of Yaesa, a former witch doctor, as her son-in-law, Sotikar, also a witch doctor who was converted by Sangki, looks on. The three live in northern Sabah.

*S. Wayne Young is communication director of the Far Eastern Division.*

trained a new leader for the group, he left for another village, Kampong Mosolog.

During his four years in Mosolog, more than 50 former members who had moved to the area rejoined the church. Soon the local mission saw the need for a church building. As he had done in Talantang II, Sangki left Mosolog only after having trained a new leader for the congregation.

The small village of Rasak

was his challenge in 1980. Two former Adventists from the Mosolog church lived in Rasak—Mooni and Jondiwa. However, he made little progress until a witch doctor failed to heal Mooni's mother. Sangki prayed. God used him to bring a cure, and attitudes changed.

Mooni opened his home for a branch Sabbath school. After a lay crusade, six people were baptized, Mooni and Jondiwa among them. Soon 24 people

were attending Sabbath school in the bamboo-and-palm-leaf house of worship.

In 1981 Sangki selected Kuranji as his target village. Just two years later, on August 8, 1983, the Salimandut church was dedicated there. The three women with whom he had first studied when he arrived in Kuranji were present. As he spoke of his work, and how he used a simple Picture Roll and a Bible to convey the message,

Sangki gave all glory to God. He recalled how within a year more than 70 Sabbath school members were attending meetings. A non-Christian donated land for a church, and the church was built and dedicated.

Sangki will remain for a time at the Salimandut church in order to train some of the people to lead the congregation. Then this power-filled soul winner, once a witch doctor, will set his sights on another kampong.

## ADVENTIST PEOPLE

### Treasure in heaven laid up with California gold

Adrian C. Woods, a retired minister living in Placerville, California, says that he has the perfect retirement hobby—gold prospecting. "It affords good outdoor exercise, the gold is of real value, and the value of the gold can be put to good use."

Elder Woods goes prospecting once or twice a month using several different methods. Panning is the simplest but the slowest. Dredging requires a certain amount of equipment but produces greater results. With a dredge he has recovered two to three ounces of gold a day from some northern California rivers. In 1982, using a metal detector, he found several ounces of gold, one nugget weighing nearly three ounces.

Elder Woods used to dedicate a portion of his gold money to Investment, but about three years ago he decided to donate the \$5,000 he had accumulated to evangelism in the Inter-American Division. When on a visit, he had been greatly impressed with the earnest work and enthusiasm of Adventists there.

He contacted the division president and learned that \$5,000 would finance a campaign in Jamaica and another in Colombia. The campaign in Jamaica was attended by crowds numbering in the thousands nightly. When the meetings were over, 900 persons had been baptized. The campaign in

Colombia, while not as large, resulted in more than 300 baptisms.

Elder Woods is more than delighted with the results. "The 1,200 persons led to Christ brought more joy to my heart than any bag of gold," he reports.



## PORTUGAL

### New dormitory dedicated

On June 26 the Adventist Secondary School at Oliveira do Douro in northern Portugal inaugurated and dedicated a new dormitory. Officiating were the secretary of the Euro-African Division, Jean Zurcher, and the president and secretary-treasurer of the Portuguese Union, J. Morgado and J. Santos.

Following the dedication visitors were invited to tour the facilities. The ground floor has a roomy cafeteria, spacious and modern kitchen, laundry, two guest rooms, and the dean's office. The second floor has living quarters for 30 students, the deans' apartments (the building is to be occupied by both male and female students, in segregated quarters), and a comfortable parlor. The third floor, to be completed by the middle of 1984, will provide accommodation for an additional 35 students.

GUSTAVO SAMUEL GRAVE  
*Principal*  
*Oliveira do Douro*  
*Adventist Secondary School*

## NEBRASKA

### Christian Record meeting needs of handicapped

Seventh-day Adventists take seriously the gospel commission that every nation, kindred, tongue, and people should have an opportunity to hear the good news found in Jesus Christ. Certainly the estimated 35 million handicapped persons in the United States alone would be included in this category.

Christian Record Braille Foundation (CRBF), an institution owned and operated by the General Conference of Seventh-day Adventists, has been providing the blind and physically handicapped with Christian inspirational reading materials since 1899. In 1980 the church commissioned CRBF to undertake another urgent cry: Providing services

to the deaf and hearing-impaired.

The need for Christian reading material is great among the blind and deaf. Answering that need is not as simple as some may think. Braille, the universal language of the blind, is extremely expensive to produce and cumbersome to store on shelves, due to its bulkiness.

For example, to produce one Bible in Braille requires 18 volumes, weighing some 80 pounds, standing nearly five feet tall, and costing CRBF about \$50 per volume. How would you like to carry such a Bible with you to church each Sabbath?

Deaf adults, on the other hand, require books and other reading matter rewritten in simplified language so they can better comprehend the vocabulary. The average deaf adult has a comprehensive reading vocabulary at the fourth- or fifth-grade level. Communicating with the deaf is another matter. Unless one is skilled in sign language, communication will be limited.

Although these needs are great, the rewards are even greater. Because of the reading materials and other services offered by CRBF, many blind and deaf people have come to know Jesus Christ as their personal Saviour, have accepted the Adventist message, and now are baptized members in the Adventist Church; others are experiencing a closer walk with their Lord; still others are expressing an interest in learning more about the One who someday will remove their physical disabilities.

Carl Schaffler, CRBF district representative in Oklahoma/Texas, writes about Eula Lowe, a blind woman he first visited in 1977: "Eula began receiving services from CRBF in 1977. Although she was a member of another denomination, she enjoyed receiving the reading materials offered to her. A few years later she commented that she didn't believe the way her church taught. When I asked her how she did believe, she replied, 'I like Seventh-day Adventists.'

"When I further asked if she



**Top:** A busy place in the Christian Record's brick building in Lincoln, Nebraska, is the lending library, which circulates Braille and recorded books and magazines. **Center:** Since 1967 blind young people and adults have enjoyed the Christian Record's camping program. **Bottom:** Pam Etheredge explains to a tour group how printing plates for Braille presses are made.

would like to become a member of the Adventist Church, her reply was, 'Could I?' Harold Bohr, pastor of the Amarillo Olsen Park church, studied with her. And he recently told me, 'Eula is one of the most faithful tithepayers in our church!'

Eula is just one of the scores of blind and deaf persons who have become Adventists because of Christian Record's services. If you know of people who could benefit from these free services, please refer them to Christian Record Braille

Foundation, 4444 South 52d St., Lincoln, Nebraska 68506; (402) 488-0891. H. H. Voss  
General Manager  
Christian Record  
Braille Foundation



## Worship aids to be included in new hymnal

Because it has been felt that the new church hymnal should contain more than just music, the new hymnal committee's worship aids subcommittee has been working to prepare additional materials, which, it is hoped, will prove invaluable to the worship experience of each congregation. Scripture is being highlighted throughout this section.

Most of the responsive readings in the *Church Hymnal* have been revised in order to provide smoother, more natural speaking phrases; better divisions between leader and reader, with needless repetition eliminated; positive endings; verses that can stand on their own without explanation; and, in many cases, updated language. These same principles have been followed in the development of many new Scripture readings.

In response to requests from pastors and worship leaders across North America, the new hymnal will have many more readings, especially praise psalms. Additional readings chosen for the new hymnal represent a considerably broader range of subjects than in the *Church Hymnal*. They often come from one Scripture passage rather than being a compilation. Some of the new subjects are: a prophecy of the first advent, Christ's birth, Jesus' life and ministry, foot washing, Christ's resurrection, His ascension, spiritual gifts, the church as Christ's body, the Christian home (appropriate to singles), marriage, family life, personal relationships, the dignity of daily labor, duties to country, times of beginning

(such as New Year's and baptism), justification, assurance, sanctification, and the resurrection of the righteous. Other new readings expand and add variety to subjects already covered in the current hymnbook.

Several pages of other scriptural helps will be added to aid in worship. Planning for these aids has been done in conjunction with the General Conference Ministerial Association.

These scriptural helps include calls to worship, and benedictions that are God's own words to close the service. In between, words of assurance can be used beautifully to encourage repentant believers at times like Communion or after prayers of confession; and offertory sentences will elevate the call for tithes and offerings with the dignity of Scripture.

A brief section will introduce and give guidelines for Seventh-day Adventist worship. One or two paragraphs for each type of worship aid will explain succinctly the reason for the aid and offer suggestions for its use. This section also will present a variety of ways to use the Scripture readings. The readings will be indexed topically with the hymns so as to make them more usable, and there will be a separate Scripture index for them. The worship aids subcommittee, again in conjunction with the Ministerial Association, is considering the inclusion of still other suggestions for the worship service.

Two short sections of worship aids are still in the gathering and developmental stages. One is a little collection of New Testament prayers and canticles. The others will have programs (with opportunity for audience participation) for such special occasions as Thanksgiving, dedications, and Communion. The new hymnal committee's goal continues to be the preparation of a hymnal that will significantly enrich Adventist worship services, bring glory to God, and provide a foretaste of heaven.

MERLE J. WHITNEY  
Chairman, Worship Aids  
Subcommittee  
New Hymnal Committee

## Newsbeat

By VICTOR COOPER



■ **Adventists abroad:** Overseas Counselling Service (OCS), of Pasadena, California, an independent nonprofit organization, formerly a part of InterVarsity Christian Fellowship, is dedicated to spreading the good news about Jesus Christ through the placement of committed Christians—known as “Tentmakers”—in secular employment abroad, in capacities where they may sensitively share their faith. The organization works with 540 job categories. Many openings are with governments, universities, and American firms abroad. The service is open to all Christians able and willing to witness. Applicants must have a marketable skill or profession; they may be young graduates, students, Christians who can start their own business, those with retirement income, or those wanting opportunities for summer service overseas. For a fee, approved applicants are provided with a list of available opportunities. Adventists wishing to participate may obtain details of how to join the Adventists Abroad program (as part of the OCS program) by writing to Rowena Olson at the Secretariat Information Service, 6840 Eastern Avenue NW., Washington, D.C. 20012.

■ **Open doors:** Rex Edwards, director of the Ministerial Association's field services, conducted the first Alaskan PREACH seminar for 40 non-Adventist ministers in Anchorage. Eighty-nine pastors attended a similar seminar in Hinsdale, Illinois, where Dr. Edwards shared the platform with Homer Ashby, director of pastoral care, McCormick Theological Seminary, Chicago. At Shawnee Medical Center, Shawnee Mission, Kansas, 189 ministers attended.

■ **In a three-tent setting:** After presenting a series of Breath of Life programs on television, Charles D. Brooks, General Conference field secretary, conducted a three-week campaign in Antigua, West Indies. Approximately 1,500 people attended the meetings each night, and 145 were baptized in the sea on the last Sabbath.

■ **Bicycles for Malawi:** General Conference women raised \$5,404.35 for mission projects during 1983—more than in any previous year. The mission projects committee (a subsidiary of the General Conference Women's Auxiliary), composed of Marjorie Felder, Rhona Cooper, Rani David, and Margo DeCamp, was responsible for raising the funds from gifts supplemented by proceeds of estate sales and a bake sale. The committee sent \$2,000 to the Trans-Africa Division to purchase bicycles for pastors in Malawi. Scheer Memorial Hospital (Nepal) and Masanga Leprosy Hospital (Sierra Leone) each received \$1,000 for equipment and bed linens. The rest was spent on projects at Gitwe College (Rwanda), Titicaca Mission Church School (Peru), Montevideo Church School (Uruguay), and Highland View Academy (Maryland).

■ **Editors in the running:** Warren H. Johns, associate editor of *Ministry*, and William G. Johnsson, ADVENTIST REVIEW editor, completed the Marine Corps Marathon (26.2 miles—42 kilometers) in Washington, D.C., November 6. Starting from the Iwo Jima Memorial, more than 11,000 runners took part in the United States's third-largest marathon race.

■ **Interface** is the title of a new series of audio cassette programs for Sabbath school, in which Roy Naden, of Andrews University, interviews church leaders from around the globe. Noeleen Johnsson, of the General Conference Sabbath School Department, expects the cassettes to bring a new mission awareness to Sabbath school members. Four five-minute episodes are included on each quarter's cassette. Orders for single tapes (\$3.96) or annual subscriptions (\$15.83; prices include shipping) may be telephoned toll-free, 1-800-533-5353 (or 616-471-3402 in Michigan).

#### CORRESPONDENTS

**WORLD DIVISIONS**—Africa-Indian Ocean, J. B. Kio; Australasian, R. M. Kranz; Eastern Africa, Bill Edsell; Euro-Africa, Heinz Hopf; Far Eastern, S. Wayne Young; Inter-American, Fred Hernandez; Northern European, H. J. Smit; South American, Assad Bechara; Southern Asia, A. M. Peterson; Trans-Africa, Ruby Patterson

#### CORRESPONDENTS

**NORTH AMERICA**—UNIONS: Atlantic, Leon H. Davis; Canadian, P. F. Lemon; Columbia, Ernest N. Wendth; Lake, Jere Wallack; Mid-America, Halle G. Crowson; North Pacific, Morten Juberg; Pacific, Shirley Burton; Southern, George Powell; Southwestern, Richard W. Bendall

**UNIVERSITIES**: Andrews, Andrea Steele; Loma Linda, Richard Weismeyer

## Africa-Indian Ocean

■ Dutch television crews have produced a 16-mm 45-minute film about Masanga Leprosy Hospital in Sierra Leone, which gets much of its funding from government aid organizations in Europe. One of these agencies, *Terre des Hommes*, arranged production of the film.

■ Ghana's first junior college, Adventist Missionary College, opened in October, with W. S. Whaley as president. The union voted to establish the college because of financial and other difficulties certain West African students have encountered in attending the Adventist Seminary of West Africa in Nigeria. Temporary facilities have been secured in Accra, while a 300-acre plot of land 25 miles outside of Accra is being developed.

## Far Eastern

■ During the first eight months of 1983 Bangkok Adventist Hospital showed an operational gain greater than during the entirety of 1982.

■ Mount Klabat College, located near Manado, in East Indonesia, expects to complete its \$100,000 cafeteria project during 1984. The new building will accommodate 700 stu-

dents, whereas the "temporary" one—which stood for 18 years—could house only 300. Present enrollment stands at 539.

■ On October 15, 120 persons were baptized as a result of a campaign held by Gerard Damsteeg in the Seoul Adventist Hospital church. Two sessions each day drew a combined average attendance of 1,100 people. At present local pastors are studying with an additional 400 people who also requested baptism.

■ On October 23, delegates from Taiwan, Hong Kong, Japan, and Korea met in Seoul, Korea, to consider new approaches for evangelizing their respective fields. In addition to lecturers from each union, the General Conference was represented by J. R. Spangler, director of the Ministerial Association; R. M. Johnston, from Andrews University, also participated. "Reaching Asia for Christ" was the theme of the conference.

## Inter-American

■ Caribbean Union College has inaugurated its first extension school in Guyana. Thirty students are enrolled in the current session.

■ To strengthen its medical course, the Montemorelos University School of Medicine has added a fifth year to its program. The aim is to give the medical students better preparation, especially in the clinical area.

■ Robert H. Pierson was guest of honor at the ministerial students' weekend, Antillian College, Mayaguez, Puerto Rico, August 26-28. Elder Pierson had served in the West Indies and Caribbean unions before becoming president of the General Conference.

■ In the Bedoret hills of the Plaisance district of Haiti, a widow, Mrs. Louis Francois, is working from house to house as a lay Bible instructor. Although she has little formal education, in the past three years she has brought 78 persons to Christ.

■ Primary school through the university, 1,827 students are registered this year at Montemorelos University. The largest enrollments are in the School of Medicine, with 219 students, and the School of Theology, with 200 students. Thirty-five students are enrolled in one of the newest of the university's programs, a four-year course in medical technology.

■ The Inter-American Division reported 61,770 baptisms as of October 30. They project that they will far surpass their goal of 67,000 baptisms in 1983.

## Northern European

■ During the first week of August, Adventist youth from Finland, Norway, Sweden, and Denmark boarded ferries to travel to the island of Aland, which stands guard over the Gulf of Bothnia in the North Baltic. (The 20,000 Aland inhabitants are on Finnish territory but speak Swedish.) There the youth enjoyed a camp organized to acquaint the young people from the four countries with one another and to witness to the people of Aland.

■ Two new ministerial training programs—the M.A. and the M. Min.—are to be offered at Newbold College. Each incorporates between six and nine months' practical training in the Institute of Church Growth and Evangelism. Last year Newbold's affiliation changed from Columbia Union College to Andrews University, which has meant considerable revamping

of the undergraduate theological training program, with the college going to the quarter system.

## South American

■ The *Luzeiro* medical launch was involved in a dramatic rescue when the Araguaia River flooded, trapping a young woman for four days.

■ Central Amazon Mission leaders visited state governor Gilberto Mestrinho in Manaus, giving him a Bible and briefing him on Adventist activities in the state of Amazonas. Jefte Carvalho, North Brazil Union evangelist, offered a prayer for both the government and the governed. The governor thanked them for their concern.

■ The Institute of Jewish Heritage in São Paulo, directed by Helmut Wolff, now has 15 branches. Approximately 10,000 Bible study guides are mailed monthly to Jews residing in Brazil. Plans include reaching Jews affiliated with the Silvestre Adventist Hospital in Rio de Janeiro.

## South Pacific

■ From the sale of the mission ship *Pacifique* and other funds, the Western Pacific Union Mission plans to purchase a desirable property 400 meters (1,312 feet) from the Vila church in Vanuatu, on which new headquarters for the Vanuatu Mission will be constructed.

■ Latest figures show that the Signs Publishing Company in Australia is fourth in net retail sales among Adventist publishing houses.

■ In Papua New Guinea, Russell Gibbs, of the Union Media Production Unit, operates a successful Good News Tape Club, distributing more than 500 cas-



settes to pastors, teachers, and office workers on a bimonthly basis. Each tape contains a sermon, Bible study, special music, and a message from the union officers. One side is in English, the other in Melanesian pidgin.

■ According to division treasurer Tom Andrews, building and development costs for the new Pacific Adventist College are running close to original estimates—about \$7.2 million thus far, with need of another \$1.5 million to complete the job.

■ The Adventist school in Darwin, Northern Territory, won first prize for the “best-kept school garden” in the local bougainvillea festival.

## North American Atlantic Union

■ Among those recently baptized into the North Bronx church in New York was Junior Blake, a young man who had been mugged and his throat slashed. While in the hospital, not expected to live, he was visited by North Bronx members, who prayed with him and encouraged him. Following his discharge, he began to attend the North Bronx church, and now plans to study for the ministry.

■ Greater New York Academy's Introduction to Nursing program has received certification in New York State, meaning that students who successfully complete the course will receive a certificate enabling them to be employed as nurse's aides by hospitals within the State.

■ At the invitation of the government, Kaestner Robertson, assistant professor of music at Atlantic Union College, presented a series of organ concerts during a ten-day trip in September to his home country, Jamaica.

■ Steve Marshall, of In-Touch Ministries, presented the Fall Week of Spiritual Emphasis at Atlantic Union College. His talks centered on the gift of salvation and eternal life.

## Columbia Union

■ On Sunday evening, October 2, 1983, the delegates of the Annual Council were guests of the Review and Herald, touring the plant and enjoying a buffet supper. During the program that followed, Review and Herald general manager Harold F. Otis, Jr., presented General Conference president Neal C. Wilson with the final payment on the plant's M200 web press. Guests were treated to music from around the world, performed by publishing house workers who are from some of the countries represented by the delegates.

■ The student aid fund committee of the Pennsylvania Avenue church, in Washington, D.C., has raised \$14,000. Some \$9,000 will be used to assist elementary students, while the remaining \$5,000 will aid those on the secondary level.

■ The 440 members of the Breath of Life church (Fort Washington, Maryland) have celebrated the opening of their newly built sanctuary. The church started with 139 charter members after a December, 1978, crusade in Washington, D.C., by C. D. Brooks, of the Breath of Life television series.

■ A health emphasis drew 54 non-Adventist children to the Graysonville, Maryland, Vacation Bible School. The theme for the week was “Be Wise, Be Healthy, Be Like Jesus.”

## Lake Union

■ In response to the high cost of school tuition, the Oak Hollow School in eastern Michigan developed a bakery. It is operated by parents, church members, and students. Each of the school's 26 students works 40 minutes per day. They produce 560 loaves of bread each week, serving five businesses and a co-op.

■ Chicago mayor Harold Washington was the featured speaker for the 1983 graduating class of the School of Practical Nursing at Hinsdale Hospital, Hinsdale, Illinois. Among the 38 graduat-

ing nurses was the mayor's sister, Elaine Lake.

■ Hyde Park Community Hospital, Chicago, Illinois, recently began to offer a new physician referral service for the Hyde Park-Kenwood communities. This free, around-the-clock service is designed to help people find a physician to meet their individual needs.

■ A new branch office of Health Care at Home recently has opened in Chicago, Illinois, and is connected with Thorek Hospital and Medical Center. Wanell Krieger is the director.

■ During the New Life Crusade recently held in Chicago, 212 people were baptized. Four churches in the area—Shiloh, Beacon of Joy, Independence, and Altgeld—mutually supported the crusade, which was held at the Shiloh church by Clifton Davis—a former Hollywood actor who now is a senior ministerial student at Oakwood College in Huntsville, Alabama.

## Mid-America Union

■ Union College students and staff gave 118 pints of blood during the Lincoln Community Blood Drive—which will entitle any Union College student or staff member to receive free blood if needed.

■ In conjunction with President Reagan's proclamation of 1983 as the Year of the Bible, Platte, South Dakota, church members presented to the community a display of 36 unusual Bibles, representing nine languages.

■ Students of Cedarvale Junior Academy in Missouri are collecting tin cans for recycling as an Investment project. To date 2,500 cans of their 12,000-can goal have been collected.

■ Larry Luce, administrator of South Big Horn County Hospital in Wyoming, is now chairman of the board of directors of the Wyoming Hospital Association. He also is a delegate to the American Hospital Association Region 8 Advisory Board, which assists in the development and implementation of

hospital policies in the Mountain States. According to Mr. Luce, Wyoming is number one in the nation in quality care for newborn children.

## North Pacific Union

■ The Montana Conference has received a gift of 100 acres (40.5 hectares) of land in the Seeley Lake area, one of the choice resort areas of the state. Missoula member Jack Lanham gave the property, which includes a 30-acre (12-hectare) lake. The conference has rented a camp in the area for the past 30 years as a site for their junior camps.

■ An unusual summer camp course has been conducted in the Washington Conference under the direction of Wynn Knowling, an associate professor of education and psychology at Walla Walla College. Children who had been diagnosed as learning-disabled attended daily sessions for two weeks, during which they were taught how to compensate for their areas of learning disability. Each child possesses average or above-average intelligence, but all have some problem in processing information and making certain types of associations. The dual purpose of the course was to help the children and to help elementary school teachers identify and assist the learning-disabled early in their schooling.

■ Eli Scott, who says he “heard God's call” three years ago while driving heavy machinery in the Seattle area, has been named 1983 Literature Evangelist of the Year for the North Pacific Union. Mr. Scott, who lives in Lynnwood, Washington, with his wife and two children, says the recognition by his fellow colporteurs has made him humbly recognize his own “limited expectations,” during the past three years. He now has set a goal of conducting an average of 15 customer demonstrations each working day.

## Pacific Union

■ New teachers at Hilo's Mauna Loa Adventist School include principal Gary Affolter,



who will teach ninth and tenth grades, and who for the past four years was at the Adventist Seminary of West Africa in Nigeria; Rhonda Chilton, from Arroyo Grande, California, fifth and sixth grades; and Karendawn Moore, a spring graduate from Walla Walla College, grades three and four.

■ Simi Valley members and local pastor William Hull hosted the first Southern California day-long seminar for singles. Cooperating with the church were Tom Neslund, who oversees the conference's Adventist Singles Ministry, and Lorraine Thomas, the group's president.

■ More than 260 women from across Northern California assembled at the conference-owned Leoni Meadows retreat center for the first annual Christian Women's Retreat. Muriel Cook, from Multnomah School of the Bible in Portland, Oregon, was the primary speaker. Virginia Richards-Cason organized a group study of Esther during Sabbath school.

## Southwestern Union

■ The myth that students who come from little one-room schools are inferior to students who attend large elementary schools is not true, says Dee Anderson, assistant professor of education and psychology at Southwestern Adventist College. For her doctoral dissertation, Dr. Anderson—who completed her doctoral program in August—studied and tested students enrolled in every one-room Seventh-day Adventist school in Texas.

The results of the research “revealed that students enrolled in one-room Adventist schools in Texas were significantly superior to students enrolled in the single-graded traditional classroom. The results were measured by national norms in the areas of self-concept and work-study skills,” Dr. Anderson says.

■ Churches of the Southwest Region Conference in the Houston, Texas, area have taken steps to launch a union elementary school, according to

J. W. Cox, pastor of the Houston Bellfort church. It will be known as the A. R. Carethers Union School.

■ Experiencing a sudden growth (to 17 students in seven grades), the one-teacher church school in Lubbock, Texas, solved the problem by enlisting the help of nine volunteers from the church membership, seven of whom are assisting directly in the teaching process.

## Andrews University

■ Andrews University saw a 45 percent increase in the number of first-time freshmen students this fall, according to Terry Newmyer, director of marketing at the university. He said that 453 freshmen had registered as students for the fall quarter, compared with 313 students last year.

■ Jan Wrenn, administrative secretary at Andrews University, is among the 1,060 secretaries in the United States, Canada, Puerto Rico, Virgin Islands, Jamaica, Malaysia, and

South Africa who earned the Certified Professional Secretary (CPS) designation this year. The CPS rating is achieved by passing a two-day, six-part examination—behavioral science in business, business law, economics and management, accounting, communication applications, and office administration and technology—and by fulfilling work and educational requirements.

■ Andrews University's English and history departments will sponsor their eleventh European study tour June 10-August 16, 1984. Participants may earn up to 12 graduate or undergraduate credits. Merlene Ogden, dean of the College of Arts and Sciences and professor of English, and Malcolm Russell, associate professor of history and economics, will direct the tour. The cost of approximately \$3,800 will include round-trip jet fare from Toronto, all transportation in Europe, hotels, two meals a day, all entrance, guide, and excursion fees for group activities, and the cost of tuition.

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AR01

## 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

**Gilbert Miracle Burnham** (LLU '68), returning to serve as physician, Malamulo Hospital, Makwasa, Malawi, and **Virginia Lois (Fowler) Burnham** (LLU '68), left Washington, D.C., September 27.

**Arnold Corbier** (AU '78), returning to serve as teacher, Ivory Coast Secondary School, Bouake, Ivory Coast, **Myrtha (Bien-Aime) Corbier**, and four children left New York City, September 17.

**Robert Jon Green** (AU '65), returning to serve as teacher, Adventist University of Eastern Africa, Eldoret, Kenya, **Eppy Hiba (Hasso) Green** (LLU '63), and one child left Atlanta, September 5.

**Lee Fitzhugh Greer, Jr.** (LLU '66), returning to serve as physiotherapist, Masanga Leprosy Hospital, Magburaka, Sierra Leone, **Indra Evothia (Ashod) Greer** (Middle East Coll. '56), and two children left Atlanta, September 26.

**Pauline Adelia (Appley) Leen**, returning to serve as office secretary, Trans-Africa Division office, Harare, Zimbabwe, left Chicago, September 28.

**David Dean McFadden** (LLU '73), returning to serve as physician, Taiwan Adventist Hospital, Taipei, Taiwan, **Karen Mae (Weaver) McFadden** (AU '70), and three children left San Francisco, September 28.

**Paul Henry Musgrave** (AU '76), to serve as industrial education teacher, Taiwan Adventist College, Yu Chih, Nantou County, Taiwan, **Bonny (Wheeler) Musgrave** (AU '76), and two children, of Fletcher, North Carolina, left Los Angeles, September 3.

**Terry Justin Phillips**, to serve as anesthetist, Malamulo Hospital, Makwasa, Malawi, **Carol Kathleen (Coffin) Phillips** (WWC '70), and two children, of Carlton, Oregon, left New York City, September 25.

**Marvin Earl Shultz** (PUC '65), returning to serve as publishing house manager, Malamulo Publishing House, Makwasa, Malawi, **Judy Carol (Montrose) Shultz**, and two children left Los Angeles, September 11.

**Elton Harvey Wallace** (Mich. St. U. '65), returning to serve as president, Adventist University of

Central Africa, Gisenyi, Rwanda, and **Evelyn Edwina (Kraft) Wallace** (PUC '69), left San Francisco, October 2.

**Russell Elsworth Youngberg** (LLU '49), returning to serve as physician/teacher, School of Medicine, Montemorelos University, Montemorelos, Mexico, **Dot Echols (Smothermon) Youngberg**, crossed the border at Del Rio, Texas, October 12.

#### Volunteer Service

**Frederick John Field** (LLU '57) (Special Service), to serve as dentist, Swazi Dental Service, Mbabane, Swaziland, and **Sylvia Mary (Grist) Field**, of Vancouver, British Columbia, left Los Angeles, June 5.

**Beverly June Gregorius** (LLU '52) (Special Service), to serve as physician, Singapore Adventist Hospital, Singapore, of North Hollywood, California, left Los Angeles, September 21.

**Carl Hubbell** (Special Service), to serve as physician, Montemorelos University and Medical Center, Montemorelos, Nuevo Leon, Mexico, and wife, of Balinger, Texas, left McAllen, Texas, September 13.

**John Orville Iversen** (UC '38) (Special Service), to serve as speaker, communication seminars, Far Eastern Division, Singapore, of Loma Linda, California, left Los Angeles, September 21.

**Gerald Alexander McKay** (CaUC '80) (Special Service), to serve as teacher, Osaka Center, Japan English Language School, Osaka, Japan, left Los Angeles, September 28.

**Naomi Mae (Lile) Minear** (SOS), to serve as teacher, overseas school, Palau Mission Academy, Koror, Palau, of Coalmont, Tennessee, left New York City, September 5.

**Darla Joy Petersen** (UC '83) (AVSC), to serve as teacher, Anderson School, Gwelo, Zimbabwe, of Sioux City, Iowa, left New York City, September 5.

**John Wilken Smith** (LLU '51) (Special Service), to serve as physician, Botswana Adventist Medical Services, Gaborone, Botswana, **Jane Marie (Carter) Smith**, and one granddaughter, of Sandpoint, Idaho, left New York City, October 6.

**Robert Charles Stewart**, and **Charlene J. (Kerest) Stewart** (CUC '83) (AVSC), to serve as workers, Amman Care Home, Amman, Jordan, of Takoma Park, Maryland, left New York City, August 26.

## Literature requests

Literature requests cannot be acknowledged, and will be published only if forwarded through one's local conference/mission office. Individual requests ordinarily will be published only once during each calendar year. In the list below, when only name and address are given, send general missionary supplies.

### Ghana

**Emmanuel Amoako-Attah**, Seventh-day Adventist Church, Box 615, Sunyani B/A, Ghana, West Africa: Spirit of Prophecy books, Picture Rolls.

### Kenya

**Elikanah M. Mogusu**, Metembe SDA Church, P.O. Ramasha, via Keroka, Kisii, Kenya, East Africa: *Signs, Adventist Review*, other literature, books.

**Seventh-day Adventist Church**, P.O. Box 1980, Kisii, Kenya, East Africa: Spirit of Prophecy books, Bibles.

### Philippines

**Gregorie Dela Pena**, SDA Church, General Santos City, Philippines.

**Ismael Asuncion**, Southern Mindanao Mission Compound, General Santos City, Philippines.

**Mrs. Adelina V. Adil**, Child Evangelism Director, Southern Mindanao Mission, P.O. Box 152, General Santos City, Philippines: used greeting cards, child evangelism supplies.

**Engineer Lucilo Nazareth**, SDA Church, Cotabato City, Philippines.

**Alfonso S. Villarta**, SDA Church, Cotabato City, Philippines.

**Absalom Fronteras**, Matutum View Academy, Acmonan, Tupi, South Cotabato, Philippines.

**Alberto D. Alojado**, SDA Church, P.O. Box 152, General Santos City, Philippines.

**A. G. Bofetiado**, President, Davao Mission of SDA, P.O. Box 293, Davao City, Philippines: *Signs*.

**R. J. Aguadera**, Principal, Southern Mindanao Academy, Digos, Davao del Sur, 9502 Philippines: Bibles; hymnals; Spirit of Prophecy books; Sabbath school, AY, temperance, and other materials.

**Virginia O. Aranco**, ABC-2 Ante Compound, Sinsuat Avenue, Cotabato City, 9301 Philippines: Spirit of Prophecy books, *Signs, Listen, Your Life and Health, Primary Treasure, Our Little Friend*, Picture Rolls.

**Alfonso S. Villarta**, SDA Church, Notre Dame Avenue, Cotabato City, Philippines: Bibles, Picture Rolls, filmstrips, children's visual aids, and others.

**Bonifacio Tizon**, SDA Church, Midway, North Cotabato, Philippines: Picture Rolls, health magazines, religious booklets, songbooks.

**Flora M. Saldajeno**, c/o Asher Ortaliza, Ante Compound, Sinsuat Avenue, Cotabato City, Philippines: books, songbooks, Bibles, Picture Rolls, children's visual aids.

**Rudy Paculanang**, SDA Church, Parang, Maguindanao, Philippines: health magazines, Bibles, books, songbooks, Picture Rolls, children's visual aids.

**Pacita Badulis**, Parang National High School, Parang, Maguindanao, Philippines: Bibles, songbooks, magazines, Picture Rolls.

**Celfa Bayeta**, SDA Church, Parang, Maguindanao, Philippines: songbooks, health magazines, Bibles, children's visual aids.

**Pedrito Bayeta**, Parang, Maguindanao, Philippines: Bibles, songbooks, Picture Rolls, magazines, and religious booklets.

**Jeremias Murillo**, SDA Church, Kankong, Esperanza, Sultan Kudarat, Philippines: Bibles, songbooks, health magazines, Picture Rolls, children's visual aids, other missionary materials.

**Generoso Anilao**, SDA Church, Esperanza, Sultan Kudarat, Philippines: books, Bibles, health magazines, Picture Rolls, songbooks.

**Edwin Mediodia**, Esperanza, Sultan Kudarat, Philippines: Bibles, songbooks, children's visual aids, Picture Rolls.

**President, Mindanao Sanitarium and Hospital, Iligan City 8801**, Philippines: magazines, Bibles, Picture Rolls, used greeting cards, branch Sabbath school supplies.

**Elpedio M. Galinato**, Pastor, SDA Church, Tandag, Surigao del Sur, Philippines: Bibles, Spirit of Prophecy books, magazines, visual aids, Picture Rolls, used greeting cards, other evangelistic materials.

**Marcos C. Ando**, SDA Church, Mangal, Basilan Province, Philippines: magazines, cradle roll supplies, books, Bibles.

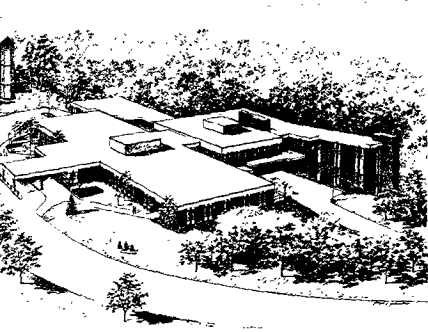
**Nilda P. Aranas**, Lapu-lapu Extension, Digos, Davao del Sur, 9502 Philippines: Bibles, songbooks, Sabbath school devices, AY handbooks, Spirit of Prophecy books, Picture Rolls, magazines, used greeting cards.

## Deaths

**FIELDS, Marguerite B.**—b. July 10, 1905, Mountain View, Calif.; d. July 7, 1983, Rockville, Md. She taught English and French at Baltimore, Mountain View, and Broadway academies. She was buried beside her father, Elder A. J. S. Bourdeau, an assistant editor of the *Review and Herald* who was struck by lightning on July 19, 1915, in front of the General Conference. Survivors include a sister, Maynard Bourdeau; two stepsons; and two stepdaughters.

**FRIDAY, Iona Laraway**—b. May 23, 1913, Cleveland, N.Y.; d. Aug. 2, 1983, Glendale, Calif. A retired church school teacher, she was a volunteer substitute teacher at Glendale Adventist Academy. She is survived by her son, Carl; grandson, Brian; and her sister, Grace Morris.

**LEWIS, Dezzie Myrtle**—b. Dec. 25, 1902, Haynesville, La.; d. Sept. 30, 1983, Hermiston, Ore. A registered nurse, she worked at White Memorial Hospital, Los Angeles, and at Holbrook Indian Mission School, Holbrook, Arizona. She is survived by three sons: Charles, Mervin, and Delbert; four brothers: John, Ralph, Jerry, and Junior England; two sisters: Frances Hubeck and Vesta Wiseman; 13 grandchildren; and many nieces and nephews.



## A SPECIAL HOSPITAL FOR SPECIAL PATIENTS

In the belief that rehabilitation could best be furthered in a quiet setting, a group of Seventh-day Adventist laymen purchased a 260-acre estate on a wooded hilltop and established the hospital in 1960.

Realizing the need to serve the increasing number of disabled persons, the board decided to build a larger facility with an 80-bed capacity, which was completed in 1974.

We are the only free-standing rehabilitation hospital in the Adventist Health System and are accredited by the Joint Commission of Accreditation.

Our comprehensive rehabilitation hospital serves the special needs of patients who are determined to return to a productive lifestyle after suffering from disabling injuries or illnesses.

Our medical, nursing, therapeutic, and ancillary staff of over 300 workers is dedicated to our patients' physical, emotional, social, and spiritual health.

## TEAM FOCUS ON INDIVIDUAL NEEDS

Reading Rehabilitation Hospital exists as a bridge between helplessness and a useful and meaningful lifestyle. The restoration of human dignity is the goal of each rehabilitative endeavor at our facility.

To reach the goal, our hospital offers specialized services and programs focusing upon the total rehabilitative team effort for the patient. Effective rehabilitation depends on the combined efforts of the patient, the family, and the professional team under the direction of the physician. Our programs are designed to meet the physical, psycho-social, and spiritual needs of each patient.



*Left: Head injury patients demonstrate progress for parents; Upper Right: Double amputee tries new prosthesis; Lower Right: Hearing test on young patient.*



## CONDITIONS TREATED

Rehabilitation services rendered for the following diagnoses:

- Amputee
- Arthritis
- Back Pain (Acute & Chronic)
- Burns (Rehabilitative Phase)
- Hand Trauma and Disease
- Neurological Disorders:
  - Cerebrovascular Accident (Stroke)
  - Head Injury
  - Multiple Sclerosis
  - Parkinsonism, Complicated
  - Spinal Cord Injury and Disease
- Orthopedic Problems:
  - Fractures
  - Joint Replacement

This list is not intended to be a comprehensive list of conditions treated.

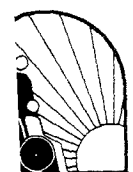


## YOU CAN JOIN OUR TEAM

Because the average length of the patient stay is 30 days, our staff members have an excellent opportunity to develop social and spiritual relationships with the patients and their families. To become a part of this result-oriented team, please write the Reading Rehabilitation Hospital, R.D. #1, Box 250, Reading, PA 19607, or call 215-777-7615, extension 203.

## SERVICES PROVIDED

- Clinical Diet Counseling
- Cognitive Retraining
- Communication Disorders
- Laboratory
- Occupational Therapy
- Pharmacy
- Physical Therapy
- Psychology
- Rehabilitation Nursing
- Social Work Services
- Spiritual Care Services
- Therapeutic Recreation
- Day Services



# READING REHABILITATION HOSPITAL

## General Conference given green light to study, build, and move

Recognizing the need to accommodate the growing needs of an expanding church, the benefits that would accrue from a suitable church headquarters facility, and the direct financial savings to the church (in excess of \$500,000 per annum), the recent Annual Council authorized the General Conference officers to proceed with relocation of the General Conference offices. The action granted permission to proceed, provided that no more than \$6 million would be required in addition to proceeds from the sale of the General Conference's Takoma Park properties, and provided that the impact on the General Conference budget would be minimized by spreading the additional funding over several years' budgets.

For a number of years there has been a critical shortage of office space for the General Conference staff. When the North Building, the last addition to the General Conference complex, was built about 1970, Seventh-day Adventist world membership was approximately 2 million; today it exceeds 4 million.

During the past 12 years there has been relatively little growth in the General Conference's departmental staffs. But there has been expansion in such areas as the General Conference Risk Management Insurance Service, which has grown rapidly during that period, and SAWS (Seventh-day Adventist World Service), whose activities also have expanded significantly. The transfer of the ADVENTIST REVIEW editorial staff to the General Conference, and the recently initiated General Conference computer system (now handling many serv-

ices previously done under contract), have compounded the space shortage. With a staff grown beyond the space capacity of the General Conference office complex, several services have been utilizing office space in the adjacent Review and Herald building.

The Review and Herald, however, must sell its Takoma Park property in the near future to repay some of the loans made to construct its new facility in Hagerstown, Maryland. When such a sale takes place, the General Conference will have to rent office space elsewhere for the staff presently accommodated in the Review building. Such accommodations will have to be some distance from the General Conference and will be both inconvenient and costly, adding to the difficulties and inefficiencies inherent in the present complex—which occupies four buildings divided by a busy street, and which is located in both the District of Columbia and the State of Maryland.

In addition to the future cost of renting additional office space, more than \$500,000 could be saved annually in such areas as energy, security, maintenance, insurance, and workmen's compensation. For these reasons the General Conference officers are examining both the proceeds expected from the sale of the Takoma Park properties and the cost of a new building.

Several years ago a desirable 30-acre (12-hectare) property was purchased in anticipation of possible relocation. To ensure that the new location of the General Conference headquarters will be in the most suitable area, however, a study is being made of all available sites near

Washington, D.C. Upon completion of the study a definite site will be chosen.

At present the General Conference also is engaged in a study of its own role and function. Naturally, any findings arising from the study will be taken into account as plans are made for the church's world headquarters.

As plans for the move develop, we will keep you informed. L. L. BUTLER

## For the record

**To new posts:** W. R. L. Scragg, Northern European Division president, to be president of the Australasian Division, replacing retiring division president K. S. Parmenter. □ Jan Paulsen, Northern European Division secretary, to be the division's president.

**Died:** W. R. A. Madgwick, 82, former pastor in Britain, president of the Scottish Mission, president of Newbold College, and history professor at Atlantic Union College, September 20, South Lancaster, Massachusetts. □ Ellen Sager, 65, missionary Bible worker among Japanese residents of Belém, Brazil, November 7, Glendale, California.

**Beauty-shop conversion:** A *These Times* gift subscription, sent by Ethel Cooper to a beauty shop in Athens, West Virginia, has led to three baptisms. While visiting friends in the area, Gertrude Shepherd, of Concord, Tennessee, went to the shop to have her hair done. She picked up a *These Times* magazine, became interested in an article on the Sabbath, and sought further information at her local library. Eventually she, her husband, and their daughter were baptized. On a more recent visit to West Virginia, Mrs. Shepherd visited the Valley View church, where she met a surprised Mrs. Cooper.

## NAD Ingathering report—2

The second Ingathering report for 1983 shows an increase of \$216,692.32 over last year's second report, with a total of \$3,030,145.29. Newfoundland has attained Silver Vanguard status, and Québec joins Newfoundland in exceeding its total for last year. All nine unions and 36 of the conferences have showed gains over the same period a year ago. M. T. BASCOM

## Pacific Press pays \$1 million on indebtedness

In a move that signals a dramatic change in its cash-flow problems, during the first part of October Pacific Press Publishing Association paid more than \$1 million against its bank debt.

With the loss of sales to the Inter-American Division, which now has its own publishing association, the Pacific Press has experienced serious cash-flow problems for more than a year. However, over the past few months the press has begun to reduce its inventories and to collect outstanding accounts receivable, as well as to reduce other expenses. Because of this the press has been able to begin paying off some of its loans.

The cash-flow improvement does not herald the end of all of Pacific Press's difficulties. Much more needs to be done, and the press's management is addressing these problems. Nevertheless, with the expected sale of the Mountain View property, further debt reduction as a result of the sale, and relocation in an area where operating expenses will be lower, the management of Pacific Press remains optimistic about the future. E. M. STILES